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Adamawa Hisbah moves against pre-wedding celebrations in Wuro-Hausa

From HASSAN SHALLPELLA, Yola

THE Hisbah Development Initiative in Yola South Local Government Area of Adamawa State has banned pre-wedding celebrations in Wuro-Hausa, a predominantly Muslim community in Yola, citing concerns over conduct considered inconsistent with Islamic moral values and the disturbance of public peace.

The Hisbah Commander in Yola South Local Government Area, Mallam Umar Chobbe, disclosed this while briefing journalists at the state secretariat of the Muslim Council, Adamawa State.

Chobbe explained that the Muslim community in Wuro-Hausa had approached Hisbah to assist in sensitising and educating Muslims about certain practices associated with pre-wedding celebrations, including zanen lalle, Kauyawa Day, Fulani Day and DJ parties.

He said: "I wish to state clearly that the Muslim community of Wuro-Hausa approached Hisbah to assist in sensitising

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Dele Giwa: NGE urges fresh probe 40 years after assassination

From SABASTINE ABU, Abuja

RELEVANT security authorities have been urged to revisit the unresolved assassination of renowned journalist, Dele Giwa, 40 years after his death, with the Nigerian Guild of Editors (NGE) insisting that the passage of time must not extinguish the quest for justice.



Anaba

The Guild made the call in a press statement issued in Abuja on Tuesday, October 20, 2026, and made available to THE NIGERIA STANDARD, stressing that four decades after the incident, the circumstances surrounding Giwa's death must not be allowed to remain unresolved.

Giwa, a co-founder of

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Adamawa Hisbah moves against pre-wedding celebrations in Wuro-Hausa

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and educating Muslims about certain practices associated with pre-wedding celebrations, including zanen lalle, Kauyawa Day, Fulani Day, and DJ parties.

"Our concern is not to prevent people from celebrating their marriages, but to encourage responsible celebrations consistent with Islamic teachings and applicable laws.

"Our ultimate objective is to preserve Islamic values, protect human dignity, promote peaceful coexistence, and ensure respect for the law."

According to him, the community expressed concern about some conduct associated with the events, particularly immodest behaviour, indecent dancing, excessive exposure of the body, inappropriate conduct and excessive noise that could disturb residents.

Chobbe maintained that Hisbah's engagement with the community was intended to encourage Muslims to uphold Islamic moral values while celebrating marriages with modesty, dignity and consideration for others.

"Our responsibility in this engagement is to encourage Muslims to observe Islamic moral values and conduct their celebrations with modesty, dignity, and consideration for others. We recognise that marriage is a blessed institution in Islam and that wedding celebrations are occasions of joy," he said.

He emphasised that any action taken by Hisbah must comply with the law, noting that the organisation did not intend to intimidate citizens or infringe on their lawful rights.

"We recognise that every action taken by any organisation must be consistent with the law. Hisbah does not seek to operate above the law, intimidate citizens, or infringe upon the lawful rights of individuals. Any measure requiring legal enforcement must be handled by the appropriate authorities in accordance with applicable laws," he said.

Chobbe appealed to parents, guardians, youth, event organisers and community leaders to work together to ensure that wedding celebrations were conducted responsibly, neighbours were not unnecessarily disturbed and disagreements were resolved peacefully.

Dele Giwa: NGE urges fresh probe 40 years after assassination

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Newswatch magazine and one of Nigeria's most influential journalists, was killed by a parcel bomb delivered to his home on October 19, 1986.

Four decades after the incident, his killers have yet to be brought to justice.

The President of the Guild, Eze Anaba, and its General Secretary, Onuoha Ukeh, in a statement commemorating the 40th anniversary of Giwa's murder, described the unresolved case as a painful test of Nigeria's commitment to press freedom, public accountability and the rule of law.

The Guild noted that Nigeria could not afford to allow the case to disappear into history.

"Forty years is a long time to wait for justice. It is an unconscionably long time for a nation that claims to uphold the rule of law," it said.

The NGE urged the appropriate authorities to examine any credible evidence that might still be available, preserve relevant records and pursue every lawful avenue towards establishing the truth about Giwa's death.

The professional body, however, cautioned against trial by media, stressing that it was not seeking the condemnation of anyone without evidence but demanding a credible investigation into a grave crime against a journalist and press freedom.

"We are not calling for trial by media. We are not asking anyone to be condemned without evidence. We are demanding that a grave crime against a Nigerian citizen, a distinguished journalist and the freedom of the press should not remain an enduring symbol of impunity," the Guild pointed out.

The NGE described Giwa as a journalist of uncommon audacity, intellectual rigour and literary elegance, whose work demonstrated that Nigerian journalism could be fearless in interrogating power while maintaining high standards of professional excellence.

According to the Guild, Giwa understood that journalism was neither a public relations department for those in authority nor an instrument for flattering the powerful, but a public trust.

It said the late journalist's assassination was not merely the killing of an individual but an attack on the freedom to ask questions, expose wrongdoing and hold those in authority accountable.

The NGE commended NEWSWATCH Plus Limited and its head, Ray Ekpu, the only surviving member of the original Newswatch quartet, for preserving Giwa's legacy through the publication.

It said the publication would ensure that Giwa's voice and contributions to journalism continued to inspire generations of media practitioners.

Beyond commemorating Giwa, the Guild challenged contemporary journalists and editors to reflect on the state of the profession, particularly its independence from political and commercial interests.

The NGE said the quest for justice for Giwa demanded more than provocative headlines or dramatic public appearances.

Rather, it required verification, courage, independence, fairness and a commitment to the truth.

"Courage without accuracy can become recklessness; independence without ethics can become irresponsibility," the Guild said, adding that journalism worth defending must be both fearless and scrupulous, independent and accountable.

The NGE urged editors to protect newsroom integrity, publishers to resist intimidation and journalists to uphold professional discipline, particularly amid growing disinformation, political propaganda, economic pressures and the weaponisation of social media.

PUBLIC NOTICE

1. PUBLICATION NOTICE FOR SPOUSE (ADULT):
PUBLIC NOTICE / CHANGE OF NAME

I, formerly known and addressed as **MISS OKOLO VICTORY OGOCHUKWU** and **MRS. VICTORY OGOCHUKWU CHARLES**, now wish to add **UDEDIKE** to my surname. I shall henceforth be known, called, and addressed as **MRS. VICTORY OGOCHUKWU CHARLES-UDEDIKE.** All former documents remain valid. National Identity Management Commission (NIMC), Nigeria Immigration Service (NIS), Nigeria High Commission UK, and the general public please take note.

2. PUBLICATION NOTICE FOR MINOR CHILDREN (BY FATHER/GUARDIAN):

PUBLIC NOTICE / ADDITION OF SURNAME FOR MINORS

I, **MR. CHARLES UDEDIKE,** residing at No. 96 Busa Buji Street, Jos, Plateau State, hereby notify the general public of the following name updates for my minor children.

1. My minor daughter, formerly known and addressed as **CHARLES FIRSTLING MMESOMACHUKWU,** shall henceforth be known and addressed as **MMESOMACHUKWU FIRSTLING CHARLES-UDEDIKE.**

2. My minor son, formerly known and addressed as **GREATEST CHUKWUKALISI CHARLES,** shall henceforth be known and addressed as **GREATEST CHUKWUKALISI UDEDIKE-CHARLES.**

All former documents remain valid National Identity Management Commission (NIMC), Nigeria Immigration Service (NIS), Nigeria High Commission UK and the general public please take note.

The 20 must visited websites in the world

IN 2026, global web traffic is dominated by a small group of platforms that shape how billions of people search, watch, connect, and shop online. Google and YouTube continue to command an outsized share of the internet's attention, sitting far ahead of every other competitor.

At the same time, the composition of the top rankings is evolving. ChatGPT has emerged as one of the most visited websites in the world, underscoring how quickly AI tools have moved from novelty to everyday utility.

Based on the latest available traffic data from Semrush as of January 2026, this ranking shows which companies dominate the digital landscape.

Bone health: Doctor warns against osteoporosis as accident victim recounts ordeal

By AMANDA ZAKKA, UCHE ONUZULIKE & SAMUEL OLUWATOSIN

AS the world marked World Osteoporosis Day on October 20, a medical doctor, Dr Okoli Chatherina, has called on Nigerians to pay more attention to their bone health and take preventive measures against osteoporosis.

Dr Okoli gave the advice during an interview with THE NIGERIA STANDARD at the Orthopaedic Hospital, Terminus Market, Jos, where she explained the causes, symptoms, prevention and treatment of osteoporosis.

"Osteoporosis is a disease that makes bones weak and easy to break," the doctor pointed out.

According to her, anyone can develop the condition, but older people, particularly women after menopause, are at greater risk.

She identified calcium and vitamin D deficiencies, ageing, lack of physical exercise, smoking, excessive alcohol consumption and family history as major risk factors.

The doctor explained that "Osteoporosis may not show clear signs at the beginning. However, some people may experience back pain, loss of height, bent posture and bones that break easily, even after a minor fall."

Prevention, treatment

Speaking on prevention, Dr Okoli advised Nigerians to adopt healthy lifestyles to protect their bones.

"People should exercise regularly, eat healthy foods, avoid smoking and excessive alcohol consumption, and get enough calcium and vitamin D to keep their bones strong," she advised.

She listed milk, eggs, fish, green leafy vegetables and beans among foods that help maintain strong bones.

On the appropriate age to start paying attention to bone health, the doctor said, "People should take care of their bones from childhood and throughout adulthood."

She also advised older people and those with risk factors to seek medical advice.

"Osteoporosis can be treated through medications prescribed by a doctor, calcium and vitamin D supplements when necessary, regular exercise and lifestyle changes," she explained.

The doctor warned Nigerians against taking medication without proper medical guidance, stressing the importance of consulting qualified health professionals.

She encouraged people experiencing unusual back pain, loss of height or repeated bone fractures to seek medical attention.

"Early attention can help prevent serious complications," she stressed.

Accident victim recounts ordeal

In a separate interview at Bingham University Teaching Hospital, Jos, popularly known as Jankwano Hospital, a 25-year-old man, Mr Segun Samuel, recounted his painful experience following an accident about three months ago.

Samuel said the accident left him with pain throughout his body and affected his ability to carry out daily activities.

According to him, the accident changed his daily life, making it difficult for him to perform tasks he had previously handled effortlessly and without assistance.

"The pain has greatly affected my life. It is difficult for me to go out, go to work, wash my clothes and do other things without help," he lamented.

He explained that he had received treatment both at the hospital and from a traditional healer.

Samuel described his experience as emotionally painful, saying "Sometimes, I sit alone and think about my condition. It is painful because my life changed suddenly after the accident," he reflected.

He also expressed concern about the cost of medical treatment, claiming that his hospital bill had exceeded N1 million.

"My hospital bill was about N1 million and above, and I could not afford it," he alleged.

According to him, traditional treatment cost about N50,000, which he considered more affordable.

Beyond the financial challenges, Samuel said encouragement and emotional support were important during treatment.

"I need more encouragement and emotional support during this period," he said.

Advising young people, Samuel urged them to listen to their parents and take their advice seriously.

He also appealed "Government should help people who cannot afford expensive medical treatment. Not everybody has the money to pay hospital bills."

As Nigeria joined the rest of the world to mark World Osteoporosis Day, observed annually on October 20 to raise awareness about osteoporosis and encourage people to protect their bones, the interviews highlighted the importance of bone health, early medical attention and access to affordable healthcare.

Plateau House adopts State Police Bill, proceeds on recess

By HOSEA NYAMLONG

THE Plateau State House of Assembly has adopted the recommendations of its ad-hoc committee on the proposed constitutional amendment seeking to establish State Police in Nigeria and approved a recess from October 19 to November 10, 2026.

The decisions were taken during Monday's plenary session, presided over by the Speaker, Rt. Hon. Naanlong Gapyil, at the Assembly Complex in Jos.

Presenting the committee's report, its chairman and member representing Qua'an-Pan South Constituency, Prof. Theodore Maiyaki, explained that the proposed Constitution of the Federal Republic of Nigeria (Sixth Alteration) Bill, 2026, was necessary to address prevailing security challenges, police manpower shortages and the need to strengthen local policing arrangements.

He explained that the proposed amendment seeks to establish a constitutional framework for federal and state police services, with appropriate safeguards for human rights, operational standards, accountability and coordination.

Maiyaki noted that security remained critical to the socio-economic development of Plateau State and other parts of the country, stressing the



Gapyil

need for a policing system capable of responding effectively to threats within communities.

Consequently, the committee recommended that the House support the proposed constitutional alteration.

Following deliberations, members adopted the committee's recommendations and voted in favour of the proposed amendment.

The proposed bill was transmitted to the 36 state houses of assembly on September 16, 2026, by the Clerk to the National Assembly, Kamoru Ogunlana, for consideration and approval.

Under the constitutional amendment process, the proposal requires the approval of at least 24 of the 36 state houses of assembly before it can proceed to the next stage.

The Speaker commended the committee for its work and thanked members for their patience, commitment and sacrifices in considering the important legislative matter.

Meanwhile, two bills passed first reading during the plenary: the Plateau State Right of Patients and Medical Institutions Bill and the Plateau State Bill on Jungle Justice, Mob Action and Other Forms of Unlawful Violence Against Persons.

The bills will proceed to subsequent stages of the legislative process in accordance with the rules of the House.

The Speaker expressed appreciation to members, supporting staff and other personnel for their sacrifices, patience and dedication to the service of Plateau State.

He noted that the House had continued its legislative responsibilities beyond the period initially scheduled for recess to attend to its statutory duties.

FG confirms Ebola case in FCT, identifies 44 contacts

THE Federal Government has confirmed a case of Ebola virus disease in the Federal Capital Territory (FCT), prompting the activation of public health measures to contain the infection and prevent further spread.

The Coordinating Minister of Health and Social Welfare, Muhammad Pate, disclosed that the imported case was confirmed through laboratory testing.

Speaking at a media briefing in Abuja on Tuesday, Pate stated that the patient was a woman with a recent travel history to East Africa,



Pate

particularly Uganda, who returned to Nigeria with symptoms on September 7.

According to him, the symptoms worsened four days later, before laboratory tests confirmed the infection.

The minister said the patient was in isolation and receiving medical care, while contact tracing had commenced, with 44 contacts already identified.

He added that surveillance had been strengthened at the country's points of entry.

"The patient, a woman who recently arrived in Nigeria on an international flight from Uganda, was admitted to a private hospital… where she received care for several days before the diagnosis was confirmed," he explained.

"She is currently in isolation and receiving medical care."

Pate urged public and private health facilities to remain on high alert, stressing that health workers must maintain a high index of suspicion for possible cases.

He also called on Nigerians to remain calm and vigilant, advising members of the public to practise good hygiene, watch out for symptoms such as fever, weakness, headache and diarrhoea, and cooperate with public health officials.

The minister maintained that the situation was being managed, assuring the public that the government would provide timely and transparent updates as efforts to contain the virus continued.

He said the government was drawing on Nigeria's experience in containing the 2014 Ebola outbreak and the public health mechanisms established over the years.

He added that all identified contacts were being traced and monitored.

The confirmation comes amid an outbreak of the disease in the Democratic Republic of the Congo (DR Congo) and reports of confirmed Ebola cases in Kenya.

JUTH CMD advocates greater investment in Primary Healthcare

DELIVERING the keynote address, the Chief Medical Director of Jos University Teaching Hospital (JUTH), Dr.Pokop Bupwatda, called for renewed investment in primary healthcare, describing it as the foundation of an effective health system and the first point of contact for most people, particularly those in rural communities.

Bupwatda stated that strengthening primary healthcare would reduce pressure on secondary and tertiary healthcare institutions while improving access to preventive, maternal and emergency services at the grassroots.

He urged the state government to sustain the rehabilitation and equipping of primary healthcare centres, ensure regular staffing and improve referral systems linking them with general hospitals and specialist institutions.

He also highlighted the administration's efforts to improve healthcare delivery through the procurement of medical equipment, upgrading of health facilities and collaboration with the Federal Ministry of Health and other development partners.

According to him, the ongoing development of the Trauma Centre in Riyom would further strengthen emergency and specialist care in the state by ensuring timely treatment for accident victims and other trauma patients.

He said the centre, alongside other upgraded health institutions across Plateau State, would help expand access to quality care and reduce the need for patients to travel long distances to obtain treatment.

Bupwatda stressed that the impact of such investments would depend on effective maintenance, adequate staffing, continuous training of health workers and the availability of essential medicines and medical supplies.

He called for stronger coordination among government agencies, health institutions, development partners, traditional rulers and communities to ensure that the facilities served their intended purposes.



Bupwatda

FG, WHO pledge support

IN a goodwill message, the Permanent Secretary of the Federal Ministry of Health and Social Welfare, DrKachollomDaju, represented by Mrs Sarah Pamida, commended Plateau State for sustaining the council, describing it as an important platform for strengthening governance and accountability in the health sector.

She noted that achieving Universal Health Coverage required collective action, stressing that the Federal Government could not accomplish the goal alone without effective implementation of national policies by state governments.

Daju challenged participants to identify the major health challenges confronting the state, determine the decisions required to address them and establish practical steps to ensure that the council's deliberations translated into tangible results.

In her remarks, the representative of the World Health Organisation (WHO), OlufumiKolade, commended Plateau State for sustaining the council and its efforts to strengthen healthcare delivery, expand immunisation services, improve disease surveillance and enhance coordination across the health sector.

Kolade explained that the council's theme underscored the need to translate policies into measurable improvements in community health, adding that Universal Health Coverage and health security required sustained commitment from the government and all stakeholders.

The WHO representative called for continued investment in primary healthcare, evidence-based decision-making, health workforce development, digital innovation and multisectoral collaboration.

She also urged the state to prioritise maternal, newborn and child health, sustainable healthcare financing and equitable access to quality services, particularly for vulnerable populations.

Kolade assured the state government of WHO's continued partnership in strengthening health systems, improving service delivery and advancing better health outcomes for the people of Plateau State.

Also speaking, the Executive Director of the National Primary Health Care Development Agency (NPHCDA), DrMuyiAina, represented by DrAjikMagaji, noted that the effectiveness of a health system should be measured by its ability to provide essential services to the people.

Aina identified access to skilled birth attendance for pregnant women, routine immunisation for children, early detection of disease outbreaks and affordable healthcare for families as key indicators of a functional health system.

He commended Plateau State for its community-based health insurance scheme and pledged continued support for routine immunisation, maternal healthcare and the strengthening of primary healthcare facilities.

In his remarks, the Speaker of the Plateau State House of Assembly, Naanlong Daniel, assured that the legislature would continue to provide the necessary legislative backing and budgetary support to strengthen the state's health sector.

The Gbong Gwom Jos and Chairman of the Plateau State Council of Chiefs and Emirs, Da Jacob Gyang Buba, pledged the support of traditional rulers in mobilising communities for immunisation, antenatal care and enrolment in health insurance schemes, particularly in rural areas.

Mutfwang targets universal health coverage, prioritises primary healthcare

By DUMAH RANDONG



Mutfwang

PLATEAU State Governor, Caleb Mutfwang, has reaffirmed his administration's commitment to ensuring that every citizen has access to quality and affordable healthcare, irrespective of financial status, declaring that healthcare is a fundamental right and not a privilege.

The governor stated this on Tuesday while declaring open the 12th Plateau State Council on Health at Crispan Hotel, Jos, with the theme, 'From Policy to People: Consolidating Quality Universal Health Coverage and Health Security on the Plateau'.

Mutfwang said his administration had recorded significant progress in the health sector over the past three years, particularly in immunisation coverage, disease surveillance, the expansion of primary healthcare infrastructure and partnerships with national and international organisations.

Represented by the Plateau State Deputy Governor, Ngo Josephine Piyo, the governor, however, acknowledged persistent challenges, including poor maternal and child health indicators, inadequate staffing of primary healthcare facilities, the rising incidence of non-communicable diseases, security concerns affecting healthcare delivery and funding gaps.

To address these challenges, Mutfwang outlined five priority areas for the state's health sector: revitalisation of primary healthcare facilities across all 17 local government areas; expansion of health insurance coverage through the Plateau State Contributory Healthcare Management Agency (PLASCHEMA); recruitment and improved welfare of health workers; upgrading of secondary and tertiary healthcare facilities, including the proposed conversion of Plateau State Specialist Hospital into a teaching hospital for Plateau State University; and strengthened partnerships with relevant stakeholders.

"The health of our citizens is the foundation of our development. A sick population cannot build a strong economy," the governor said.

He urged participants to move beyond identifying challenges and develop practical, innovative and measurable solutions capable of improving healthcare delivery across the state.

PSIRS sets revenue target above N45bn for 2026

By JIDAUNA DARING

THE Plateau State Internal Revenue Service (PSIRS) has reaffirmed its commitment to surpass the N45bn revenue target set by the Plateau State Government for 2026, expressing confidence in its ability to achieve the goal.

The Chairman of PSIRS, Jim Wayas, represented by the Coordinating Director, Revenue Operations, Emily Daboer, disclosed this at a workshop on the operationalisation of Tax Grievance Redress Mechanisms (TGRM), held recently at Crispan Hotel, Jos.

“The 2026 revenue target is very achievable because we reached 80 per cent of the revenue target given to the service, which includes Ministries, Departments and Agencies (MDAs). We are optimistic,” he stated.

Wayas commended the International Budget Partnership (IBP) for organising the workshop in partnership with PSIRS, describing the engagement as timely and relevant to the service's operations.

He maintained that tax reform had become an established reality, stressing that PSIRS had a responsibility to educate citizens on the new tax reform laws being implemented in Nigeria.

According to him, the ongoing reforms are intended, among other objectives, to address existing gaps in the relationship between the revenue service and taxpayers in Plateau State.

“I want us to continue to work towards things that would bring improvement to PSIRS, especially now that things are changing. Let us also go with the system that is practised globally,” he said.

The chairman also urged staffers to apply the knowledge acquired during the workshop in the discharge of their duties, particularly in their interactions with taxpayers.

“As staff of PSIRS, it behoves us to imbibe the spirit of having good relationship with taxpayers when talking or listening to them on whatever complaints they are lodging. Doing so will address whatever grievance they are seeking redress for,” he advised.

Earlier, the IBP Senior Programme Coordinator, Chika Okoh, explained that the engagement was designed to deepen participants' understanding of taxation, particularly international best practices.

“This workshop is implemented under the Nigeria Integrated National Financing Framework (INFF), an initiative of the Federal Government of Nigeria, supported by the United Nations Development Programme (UNDP) and co-funded by the European Union (EU) delegation,” she stated.

Okoh pointed out that the workshop would also strengthen relations between PSIRS and taxpayers, particularly through improved public education on the new tax reforms.

“We need to build public trust if we want the reform to become effective,” she said.

She added that the engagement would help PSIRS identify operational gaps and clarify its responsibilities in implementing Tax Grievance Redress Mechanisms in the state.

Okoh commended PSIRS staff for their active participation and contributions during the workshop's technical sessions.

Our correspondent reports that the workshop, which ran from Monday to Friday, brought together participants to deliberate on key issues relating to the new tax reforms, among other matters.



Wayas

Plateau targets 6,000 residents in free medical outreach

By USHUKON DANIEL

THE Plateau State Government has commenced a two-week free medical outreach offering treatment, specialist consultations and surgical procedures to residents across the state's three senatorial zones, as part of efforts to improve access to quality healthcare.

The Commissioner for Health, Dr Nicholas Baamlong, announced the programme during a press briefing recently, explaining that the initiative was being organised in partnership with ICZ Germany Medical Specialists to enable residents to access quality healthcare services at no cost.

“The outreach will cover general medical care, surgeries, eye treatment, dental services, cancer screening, laboratory tests and other specialist services,” Baamlong disclosed.

He explained that the programme was targeting 6,000 beneficiaries, with 2,000 people expected to benefit from each of the three senatorial zones.

However, the commissioner noted that the final number of beneficiaries could exceed the projected target if more residents accessed the services within the stipulated period.

Residents in the Central and Southern senatorial zones are scheduled to receive treatment from October 19 to 30 at the General Hospital, Mangu, and the General Hospital, Shendam, respectively.

In the Northern Zone, the exercise will run from October 26 to November 6 at the Plateau State Specialist Hospital, Jos, and the Trauma Hospital, Riyom.

Baamlong urged residents to take advantage of the opportunity, while appealing to community and religious leaders to help publicise the programme, particularly among people who cannot afford specialist medical care.

He added that patients requiring advanced treatment would be referred to the Plateau State Specialist Hospital, Jos, for further care.



Plateau's textbooks, graduation reforms: Urgent need for strict enforcement

A year ago, the Plateau State Government, through the Plateau State House of Assembly, banned the use of non-transferable textbooks in the state. Parents could not help but applaud the move.

"The decision made me realise that government is very sensitive to our needs, to the yearnings of the downtrodden," declared Mrs Longmen, a struggling widow who has been working for years to put her children through school.

Over the years, parents have been forced to buy new books for each child as they progress to the next class. Schools have argued that each textbook has its accompanying workbook. In some cases, schools refuse to allow students to use transferable books on the grounds that they are old.

"I was told that the money for books had already been calculated as part of the school fees," said Mallam Abdul. "The school claimed that subtracting the money for a few books from that amount would only bring confusion," he said.

And pay he did, even though he already had about three or more copies of books covering general subjects and several other subjects because six of his children had passed through secondary school.

The number of parents victimised by schools over the issue of textbooks can only be imagined. Poor parents have had to make tearful sacrifices to ensure that their children have the basic textbooks they need. Otherwise, the children risk being sent out of school. For whatever reason, schools used to turn a deaf ear to parents' lamentations.

"My tears did not move them when I was going through a difficult time as a young widow," said Mrs Kirgak. "They insisted that I should at least buy the important subjects for my three kids, even though there were old ones at home. Thank God for kind-hearted people who came to our aid at the last moment."

Schools flout government directive

But, unfortunately, that law has not had the desired effect. In fact, this piece became necessary because most schools have not complied with the Plateau State Government's directive on textbooks.

The excuse given by many schools was that the directive came in September, which was already too late for them to withdraw the instructions they had communicated to parents. Students had gone on holiday in July with letters stipulating what was expected of them, including the textbooks they were required to purchase.

Unfortunately, most parents were unaware of the government directive and continued to act in ignorance. In this regard, the government needs to invest in massive public enlightenment; otherwise, this good policy may be watered down or completely ignored by schools for selfish reasons.

Thankfully, the government has set up a monitoring team. The team has an onerous task because many schools are flouting the directive at the expense of parents. Some pupils and students in private schools were sent home for not having certain textbooks their parents were yet to buy.

The parents had decided to obtain the books from the market, where they were cheaper, rather than purchase them from the schools. It appears that the schools concerned were unhappy with the parents' decision, despite its being consistent with the government's directive.

If I understand the directive correctly, schools have been instructed to provide up-to-date notes that can serve as alternatives to textbooks. This is a wake-up call to schools whose teachers have become lazy and depend entirely on textbooks.

Rather than conduct research to provide additional explanations and help students understand topics better, some teachers rely solely on the prescribed books.

Recently, I came across a student copying notes from her textbook. She said her teacher had instructed the class to update its notes. I later learnt that this was a regular occurrence.

This means that the teacher adds nothing to the notes. The exercise appears to serve only the purpose of having something to present as an Integrated Science note, as students copy into their notebooks what they already have in their textbooks.

It also came to my notice that some teachers do not give notes at all because they believe students already have textbooks that explain the topics adequately.

Teachers in this category need to understand that they must break down the language used in textbooks to a level their students can understand. They are also expected to research their subjects thoroughly before teaching and preparing notes.

Graduation ceremonies, the hidden costs

It was also observed that last year, most final-year students in senior secondary schools were made to wear specialised uniforms for graduation ceremonies. Parents who were unaware that the practice had been outlawed lamented but eventually complied, often in tears. In some cases, students whose parents could not afford the specialised clothes and shoes felt out of place and refused to attend the ceremonies.

For the benefit of parents who are unaware of the Plateau State Government's directive, here is a summary of the policy, which has been widely circulated on social media.

The Plateau State Ministry of Education, alongside the Plateau State House of Assembly, issued strict warnings and new directives to primary and secondary schools across the state. The policy is explicitly aimed at ending the financial exploitation of parents and reducing unnecessary educational expenses.

The principal directives cover textbooks and graduation activities.

1. Textbooks

Ban on mandatory yearly purchases: Schools are prohibited from forcing parents to purchase a brand-new set of textbooks every academic session. Parents are free to reuse older books or buy textbooks from other sources rather than being compelled to purchase them from the schools.

Four-year textbook cycle: Approved textbooks must remain in use for at least four consecutive academic sessions. This is intended to ensure that books can be handed down to younger siblings or reused by other students.

No writing in textbooks: To facilitate reuse and recirculation, students are prohibited from writing in textbooks or completing assignments in them. Separate notebooks are to be used for classwork and homework.

Abolition of compulsory workbooks: Schools are prohibited from making the use of compulsory workbooks mandatory for classwork or homework, in a bid to curb unnecessary costs.

Direct sourcing to avoid piracy: To protect the quality of instruction, all approved books must be obtained directly from verified publishers. The state has also encouraged Parent-Teacher Associations (PTAs) to establish book banks and book-swap schemes.

2. Restrictions on graduation ceremonies

Limited eligibility: Formal speech, prize-giving and graduation ceremonies are restricted to final-year students completing basic and senior secondary education, specifically Basic Education Certificate Examination (BECE) 3 and Senior Secondary School (SSS) 3 students.

Ban on extravagant nursery and primary school graduations: Extravagant annual graduation ceremonies in nursery and primary schools have been outlawed, with lawmakers describing them as wasteful, unnecessary and an unfair financial burden on families.

No specialised gowns or attire: Schools are prohibited from compelling students to wear expensive graduation gowns or specialised uniforms for these ceremonies. Students must attend in their standard school uniforms.

Enforcement, sanctions

The Plateau State House of Assembly has directed its Committee on Education to monitor compliance among the heads of both public and private schools. Schools found violating the directives or persistently forcing parents to make exploitative purchases will face heavy administrative sanctions.

Therefore, the government must ensure that these directives are not merely announced but fully implemented. Public enlightenment should be intensified so that parents understand their rights and can confidently insist on compliance. The monitoring team must also act decisively against schools that continue to disregard the rules.

The textbook policy and restrictions on extravagant graduation ceremonies offer genuine relief to families struggling with the rising cost of education. However, their success will depend on consistent enforcement, adequate public awareness and the willingness of school authorities to put the educational interests of pupils and students ahead of financial gain.

Plateau 2027: Can Tinubu's new political alliance deliver one million votes?

As political alliances shift and former rivals find themselves on the same side, Plateau State's 2027 presidential election is shaping up to be a contest in which established voting patterns will be tested against a new political reality. PAM AYUBA examines the 2023 results, the movement of prominent political figures into the All Progressives Congress (APC) and the challenges facing the opposition, while asking whether the new alliances can translate into votes at the polling units

THE question is straightforward: who wins Plateau State when the presidential votes are counted in 2027? It is a question that cannot be answered merely by looking at party colours or the bold claims being made at political rallies. Having followed Plateau politics closely and watched the movement of political actors across the state, one believes the answer lies somewhere between the voting pattern of 2023 and the remarkable political realignment that has taken place since then.

The Plateau political equation ahead of 2027 revolves principally around three familiar names: President Bola Tinubu of the All Progressives Congress (APC), former Vice-President Atiku Abubakar of the African Democratic Congress (ADC), and former Anambra State governor Peter Obi of the Nigeria Democratic Congress (NDC). Barring any changes in the electoral process or the final list of candidates, these are the three names around which the presidential contest in Plateau is presently taking shape.

The starting point must be 2023. Peter Obi, then flying the Labour Party flag, won Plateau convincingly with 466,272 votes, representing 42.85 per cent of the 1,088,170 valid votes cast. He won 11 of the state's 17 local government areas (LGAs). Tinubu came second with 307,195 votes, or 28.23 per cent, winning three LGAs, while Atiku polled 243,808 votes, or 22.41 per cent, also winning three LGAs. The margin between Obi and Tinubu was 159,077 votes.

But the 2023 figures tell only one part of the story. Obi's Plateau vote was not simply a personal vote. It rode on a particular political mood. There was widespread resentment among sections of the predominantly Christian electorate over the APC's Muslim-Muslim presidential ticket, and Obi became the most attractive alternative for many voters who wanted to register that protest.

The question now is whether that political sentiment still has the same force in 2027. Four years in politics can be a very long time.

The 2023 legacy, the changing political landscape

Obi has left the Labour Party and emerged as the presidential candidate of the NDC. The party has since zoned its 2027 presidential ticket to the South for a single four-year term, with the ticket expected to return to the North in 2031.

More importantly for Plateau, the political machinery that helped produce Obi's remarkable 2023 showing has suffered serious attrition. The former Labour governorship candidate in the state, Prof. Patrick Dakum, is now in the APC camp. Dakum and other former Labour figures have openly participated in the ruling party's mobilisation for 2027.

That does not automatically mean every former Obi voter has changed sides, but it is a warning that the 2023 Labour structure cannot simply be carried forward into 2027.

Atiku faces a different difficulty. He won three LGAs for the Peoples Democratic Party (PDP) in 2023 — Langtang South, Mikang and Qua'an Pan — and finished with 243,808 votes. He is now seeking the presidency on the ADC platform.

The PDP in Plateau has meanwhile been weakened by the movement of several prominent figures and its continuing internal disputes. Even the ADC platform has not been free of controversy, with a faction publicly challenging Atiku's presidential bid.



Tinubu



Obi



Atiku

My reading of the field is that Atiku will have to rebuild almost from the ground up if he is to reproduce his 2023 performance. At present, I see him struggling to do so.

Tinubu's case is different. He entered the 2023 election as a candidate whose support in Plateau was heavily concentrated in three LGAs — Kanam, Kanke and Wase — yet still finished second in the state with 307,195 votes. In these three LGAs, the APC recorded 41,186 votes in Kanam, 13,438 in Kanke and 28,675 in Wase.

Wase remains an important APC stronghold, while Kanam has a substantial Muslim and Christian electorate and a strong local political factor in Hon. Yusuf Adamu Gagdi. The point is that the APC did not begin its 2027 campaign from zero. It already had a presidential base from which to expand.

Then came the realignment. In addition to its 2023 support base, the APC now has a sitting governor who won an election under the PDP but has crossed into the party, a national chairman from Plateau, and a growing list of former PDP, Labour Party and other political actors who have joined its ranks.

Governor Caleb Mutfwang formally moved from the PDP to the APC in January 2026, while Nentawe Yilwatda, who contested the 2023 governorship election against Mutfwang, is now the APC National Chairman. Their political cooperation has become one of the most consequential developments in the state's politics.

Nentawe has gone further than making a political forecast. He has publicly set the APC a target of more than one million votes for Tinubu in Plateau. He argues that the forces that stood against the party in 2023 have substantially changed, pointing specifically to Mutfwang, commissioners, local government chairmen and political appointees who have moved into the APC.

That is a formidable political claim. But as a reporter, I would add one qualification: politicians can move overnight; voters do not always move at the same speed.

This is where the real investigation begins. When political leaders change their alliances, do their followers change their votes with them? That, to many pundits, is the question that will determine the presidential result in Plateau more than the number of defections announced at political rallies.

The answer will be found in the wards and polling units, not merely in photographs of politicians crossing party lines.

The influential figures, the battle for voters

There are, however, strong indications that the APC has substantially widened its reach. The entry of Prof. Patrick Dakum and other Labour figures is significant because the Labour Party was the vehicle through which Obi made his biggest breakthrough in 2023.

The movement of serving and former legislators from the Labour Party and PDP into the APC has also altered the political geography of Jos North, Bassa, BarkinLadi, Riyom, Jos South and Jos East. These are not insignificant territories. They formed part of the heartland of Obi's 2023 victory.

There is also the Oluremi Tinubu factor, which many would not dismiss as merely ceremonial. The First Lady has made repeated humanitarian interventions in Plateau. In July 2025, she announced a ₦1 billion intervention for victims of violent attacks in the state.

In September 2026, that intervention formed part of the ₦1.5 billion distributed to 1,571 verified households in Bassa, Riyom, Barkin Ladi, Bokkos and Mangu, with the Plateau Government contributing ₦500 million.

This matters politically because the religious question was one of the important ingredients in Plateau's 2023 presidential voting. MrsTinubu's personal engagement with communities affected by violence, coupled with her public identification with the Christian faith, provides the APC with a different narrative going into 2027.

It would be premature to claim that humanitarian assistance automatically translates into votes. It does not. But it would equally be a mistake for anyone studying Plateau politics to pretend that such gestures have no political consequences in a state where the Church, religious identity and the memory of violent attacks are deeply woven into electoral behaviour.

Then there is Jonah Jang. Whatever one's political assessment of the former governor, it is difficult to discuss Plateau politics without accounting for his influence. Jang remains one of the state's most recognisable political figures, particularly within the Berom political space.

Many of those who know Plateau politics closely still associate his political network with Jos North, Jos South, BarkinLadi and Riyom, while his wider relationships extend far beyond those areas. His influence was also widely discussed in connection with the political forces that produced Mutfwang's 2023 governorship victory.

The signals around Jang have therefore attracted attention. He remains associated with the PDP, but the political environment around him has changed considerably.

At his 80th birthday celebration in Jos in August, Vice-President Kashim Shettima represented President Tinubu and announced the appointment of Jang's son, Yakubu, as Senior Special Assistant to the President. The event brought together Mutfwang, Nentawe, former President Goodluck Jonathan and a wide range of Plateau political actors.

One would not read the appointment as proof that Jang has transferred his political support to Tinubu. That would go beyond the evidence. Politically, however, it was a significant signal and one that will be watched closely as the election approaches.

Joshua Dariye is another factor worth watching. The former governor remains an influential figure in parts of Plateau, particularly in Bokkos and among sections of the Mupun in the Pankshin political constituency.

His inclusion in the APC's 2027 Presidential Campaign Council gives him a formal place in the Tinubu campaign structure. His actual capacity to translate that position into votes, however, will depend on the extent to which his old political networks remain intact.

Rufus Bature, the APC state chairman, is another part of this equation. He may not be the loudest political operator in the state, but his position gives him access to the party structure across the 17 LGAs. His strength will ultimately be judged by what the APC structure produces at ward and polling-unit level.

The same applies to Yusuf Gagdi, whose political reach in Pankshin, Kanke and Kanam is increasingly difficult to ignore. Gagdi has also been appointed Deputy Director of Security and Intelligence in the 2027 APC Presidential Campaign Council.

What the 2023 results tell us about 2027

The 2023 figures provide an interesting map against which this emerging political reality can be tested.

Obi won Jos South with 112,874 votes, Jos North with 70,345, Mangu with 39,387, Bokkos with 32,581 and Barkin Ladi with 32,489. He also carried Bassa, Riyom, Jos East, Pankshin, Shendam and Langtang North.

Tinubu's strongest showings came in Kanam, with 41,186 votes; Wase, with 28,675; and Kanke, with 13,438.

Atiku's strongest territories were Qua'an Pan, with 20,964 votes; Langtang South, with 12,467; and Mikang, with 7,212.

A local government-by-local government reading of the emerging 2027 political map therefore suggests that the APC is likely to retain Kanam, Wase and Kanke and has a serious opportunity to make gains in Bassa, Jos North, Jos East, Jos South, Barkin Ladi, Riyom, Bokkos, Mangu, Pankshin, Shendam and parts of the Langtang axis.

Qua'an Pan, Mikang and Langtang South remain areas where the opposition could still mount serious resistance.

One would, therefore, put the realistic APC target within the 14-to-15-LGA range, but would rather describe that as a projection than a result already written on the ballot.

The arithmetic also requires caution. Plateau recorded 1,088,170 valid votes in 2023. For Tinubu to reach one million votes in 2027, as Nentawe has projected, the APC would need not merely to take votes from Obi and Atiku but also to increase turnout and mobilisation substantially.

One million votes would represent about 91.9 per cent of the entire 2023 valid-vote total. If Plateau records 1.25 million valid votes in 2027, one million would represent 80 per cent; at 1.43 million valid votes, it would amount to about 70 per cent.

The target is, therefore, mathematically possible, but politically enormous.

The final calculation: Alliances versus ballots

On balance, after examining the 2023 figures, the present political realignment and the actors now standing on the APC side, my assessment is that Bola Tinubu enters the 2027 presidential contest in Plateau with a substantially altered political landscape to navigate — one in which his party has expanded its alliances and organisational reach.

Peter Obi's 2023 coalition has been weakened by the loss of key Labour figures and the change of platform. Atiku faces the difficult task of rebuilding a PDP-era structure from an ADC platform amid opposition fragmentation.

Tinubu, on the other hand, now has the federal incumbency, the APC machinery, the national chairman from Plateau, a sitting governor who has joined the party and a growing collection of political actors who were on the other side in 2023.

So, who wins Plateau in 2027?

A substantial number of political observers believe Bola Ahmed Tinubu could emerge victorious. They argue that the APC is positioned to win substantially more LGAs than it did in 2023 and potentially redraw the state's presidential voting map.

The real question, however, is no longer whether the APC has gained political ground. It plainly has. The question is whether the political heavyweights who have moved into the APC can carry their followers along.

If they do, the one-million-vote projection will no longer look like political rhetoric. If they do not, the old Plateau electoral map could still surprise us.

Until then, that is the story we will be watching between now and election day: not the number of defections announced at rallies, but what happens when those new alliances reach the ward, the polling unit and, finally, the ballot box.

Ayuba, a journalist, Peace Ambassador and public affairs analyst, writes from Jos

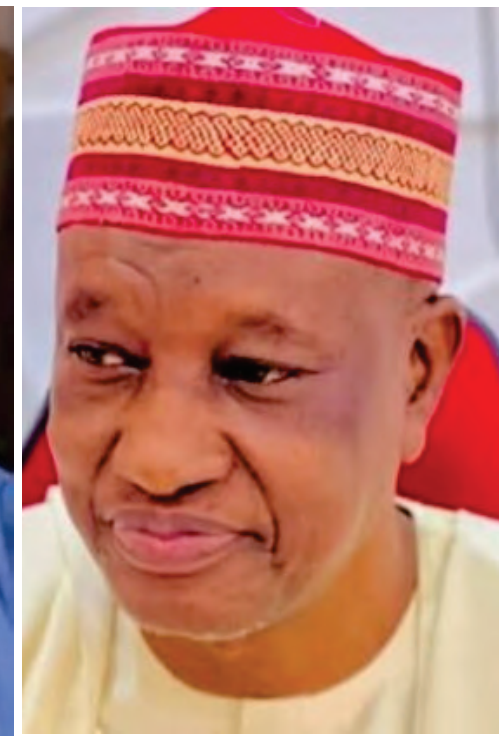
The Nigeria Standard
TRUTH EXALTS A NATION
FIRST PUBLISHED IN 1972

2027: Concerns mount over exclusion of opposition candidates

By
ABDULRAHMAN IBRAHIM



Amupitan



Gwarzo,



Pantami

AS the Independent National Electoral Commission (INEC) released the timetable for preparations for the 2027 general elections, campaigns for the presidential and National Assembly elections were scheduled to commence on August 19, 2026, while campaigns for the governorship and State Houses of Assembly elections were to begin on September 9, 2026.

The presidential and National Assembly elections were scheduled for January 16, while the governorship and State Houses of Assembly elections were slated for February 6.

However, some opposition political parties have faced the exclusion of their candidates from lists released by the Independent National Electoral Commission (INEC) for various positions in the 2027 general elections.

For instance, in Kano State, the governorship candidate of the Nigerian Democratic Party (NDP), Aminu Abdulsalam Gwarzo, was not included on the list.

Similarly, the name of the Peoples Democratic Party (PDP) governorship aspirant in Gombe State, Isa Ali Pantami, was omitted from the list of contestants in the state, despite the party having recently organised a fresh primary election to fulfil the requirements for fielding a candidate in the governorship election.

In Kaduna State, the PDP governorship candidate, Danjuma La'ah, was also excluded from the list of candidates.

Opposition parties have interpreted these circumstances as a calculated attempt to deny them the opportunity to participate in the electoral process.

Following INEC's release of the list of candidates cleared to contest the elections, those excluded viewed the decision as a move to weaken their political strength and undermine their chances of securing victory in 2027.

The electoral body is constitutionally responsible for organising elections, and the exclusion of these candidates means they will not appear on the ballot unless the decisions are reversed through the appropriate legal or administrative processes. Their parties would consequently be unable to field them in the affected contests.

Importance of a viable opposition

Democracy thrives when there are viable and effective opposition political parties capable of holding the party in government accountable. Such parties serve as a wake-up call to those in power to provide the people with the basic necessities of life, improve living conditions and earn public support.

Effective opposition also encourages governments to remain accountable and dedicated to performing their constitutional responsibilities rather than taking public support for granted.

The impact of the 2015 general elections in Nigeria helped build trust and confidence in the country's electoral process. The election marked a significant moment in the country's democratic history, as an opposition party defeated an incumbent party at the presidential level.

The All Progressives Congress (APC), a newly formed political party at the time, defeated the ruling Peoples Democratic Party (PDP) in the presidential election and won seats across several states, as well as a majority in the National Assembly. This brought an end to the PDP's 16-year rule at the federal level.

For many Nigerians who had lost confidence in the country's electoral system, the outcome demonstrated that a change of government through the ballot box was possible.

It also strengthened perceptions that improvements had been made in election administration, particularly through the introduction of modern technology intended to reduce electoral fraud and the manipulation of results.

Freedom of expression, the right to protest

Recently, in Maiduguri, the Borno State capital, five youth wearing T-shirts bearing the inscription 'Tinubu Must Go' were arrested by the police and charged before a court.

The police accused them of criminal conspiracy, inciting disturbance, disturbance of public peace and thuggery under the Borno State Penal Code.

The police alleged that the suspects were found in possession of items including 15 wraps of suspected Indian hemp, D5 tablets and a shisha pot. The defendants pleaded not guilty to the charges, and the court subsequently granted them bail.

Organisations, including Amnesty International and the African Democratic Congress (ADC), condemned the arrests, describing them as an infringement on the right to freedom of expression.

Similarly, in Kano State, a large group of youths led by Barrister Abba Hikima staged a 'Tinubu Must Go' protest in the state capital. Police officers blocked the group's planned indoor meeting at the Avenue Event Centre.

These developments have been interpreted by some observers as instances of the victimisation of political opposition and the restriction of dissenting voices.

Need to protect democratic participation

Therefore, both the government and security agencies should allow opposition parties and their supporters to operate freely, provided they act within the law.

Democracy flourishes when opposition parties are able to participate in the political process, express their views, organise meetings and protests, and hold those in power accountable without undue interference.

At the same time, opposition parties and their supporters must ensure that their activities comply with the Constitution and other established laws.

Political disagreements should be pursued through peaceful and lawful means, without resorting to violence or actions capable of destabilising the country and destroying lives and property.

The protection of democratic participation requires a balance between maintaining public order and safeguarding fundamental rights. Government authorities and security agencies must ensure that the law is applied fairly, while opposition parties must conduct their activities responsibly.

Upholding these principles will help strengthen public confidence in the electoral process and preserve the democratic space ahead of the 2027 general elections.

Effective opposition also encourages governments to remain accountable and dedicated to performing their constitutional responsibilities rather than taking public support for granted. The impact of the 2015 general elections in Nigeria helped build trust and confidence in the country's electoral process. The election marked a significant moment in the country's democratic history, as an opposition party defeated an incumbent party at the presidential level.

Thoughts on Independence Day

By CHRIS GYANG



ONCE upon a time, Independence Day was not a day of lamentations and groaning as it has become today. Once upon a time, Ngo (mother) would cook rice on Independence Day because it was akin to another Christmas. In those good old days, rice was a rare delicacy eaten chiefly during rare, special, festive seasons.

Also in those good old days, we, primary school children, anxiously looked forward to Independence Day with bated breath, because of the annual march-past at the Township Stadium (as it was known then), where the three best schools that excelled were awarded prizes.

In the run-up to the stadium spectacle, primary school authorities would drill their pupils in marching styles in order to outdo and beat other schools to the coveted prizes. For children, it was not only the preparations for the final events on Independence Day that were exciting. The euphoric atmosphere of expectation that pervaded the days preceding the grand finale were dizzyingly delightful.

And, yes, unlike most other public holidays on the national calendar, that day was also set aside for wearing your best and exclusive Sunday or Friday attire for a visit to the Jos Museum or Zoo. Of course, under the guidance of Ngo or Dara (father). That was for those children who preferred other forms of leisure to the stadium and sundry other events specially planned for Independence Day. That was in the 1970s and early 1980s.

However, all of a sudden, we are today confronted with an Independence Day that is as bleak as any other day in the daily lives of citizens - a very stark metaphor for what life has become for ordinary Nigerians. As a newspaper editor, I edit scripts, read newspapers, listen to radio and television programmes (especially phone-in shows) and scour the social media for commentaries on Nigeria's 66th Independence Anniversary. Without exception, across all of these media, the listlessness and despondency are as infectious as they are overpowering, pervassive.

From the children, whose peers once looked forward to Independence Day starry-eyed, with anxious anticipation, to Gen Z and Millennials, lost and confused in the misty webs of social media and a real world that is gradually running out of their reach (unaware of what their generation has lost), and the Gen X and Baby Boomers, haunted by the nostalgia of a once glorious past whose promise they callously squandered - egged on by corruption, nepotism, and ethnic and religious proclivities - the mood is unmistakably gloomy.

Overall, the climate here on Independence Day is downcast, sombre. From the pages of newspapers, radio waves, television stations, the social media, etc, you get the feeling that something does not just sit right with this country. The air is choked, thick with recriminations, blame game, discontent and a pervasive sense of impending doom - especially with the uncertainty caused by the dark clouds of 2027 general elections hanging over the country.

From national celebration to collective despondency

However, whereas in the past, the joy and celebrations of Independence Day were widespread, today it is mainly government offices and public office-holders that seem to enjoy and mark it. The vast majority of citizens, buffeted and caged on all fronts by runaway inflation, rising petrol and diesel costs, threats of violence from Islamist and terrorists of other colourations and heavily armed bandits who boast of and openly parade their bloody exploits on social media, cower in their silent corners.

They watch and listen to the blare of sirens that at once, ironically, signal the political elite rushing to their restricted Independence Day festivities and demoralised soldiers, policemen and other security operatives rushing, almost always belatedly, to the emergency calls by communities just ransacked by audacious Fulani herdsmen, Islamist terrorists, kidnappers or bandits. The saddest part is that, somehow, we have all become so used to this reality that it has become a normal part of the daily grind of life here.

But how did we arrive here? Perhaps it is rooted in our past. I have always wondered about one interesting aspect of the so-called struggle for Nigeria's independence. On March 31, 1953, Chief Anthony Enahoro moved the motion in the House of Representatives demanding independence for Nigeria by 1956.

But Sir Ahmadu Bello, leader of the Northern leaders under the banner of the Northern Peoples Congress, NPC, opposed the motion. Rather, they called for independence "as soon as practicable." This is because they believed the North was not yet ready for independence because their people were not as educationally and administratively competent as the south.

Now, where in the entire world have you ever heard of a people refusing independence? Aside a few overseas territories and islands such Mayotte (Indian Ocean), Bermuda(Atlantic Ocean), Gibraltar (Europe), Falkland Islands (South Atlantic) and Montserrat (Carribean) which have refused independence from their colonial or metropolitan powers, no full fledged entity such as Nigeria has ever been known to act the way the North did.

Some analysts believe that that singular act of betrayal was inspired by the fundamental differences of tribe, religion and culture between the component units that make up Nigeria, which some describe as strange bedfellows. I wholeheartedly share that sentiment.

Unfortunately, it is those deep-seated dichotomies and suspicions that made a part of the country refuse self-determination and accept a continuation of colonial domination that have continued to haunt and hold back the progress and development of this country.

The oil curse, crisis of nationhood

Then there was the curse of crude oil. Beyond the fact that crude oil made the country jettison its other main sources of foreign exchange, I have argued elsewhere that one of the first factors that gave Nigerians any sort of strong sense of oneness was crude oil.

Paradoxically, it was in the political elite's struggle to corner the country's oil wealth that Nigerians felt a sense of belonging. In other words, we knew oil before we knew ourselves as a united people and country. And because that relationship has been one of contestation, where all is fair, the country has ever since been embroiled in corruption and the pursuit of political power by all means, because that is the easiest path to the honey pot - oil.

All of these have brought us to this ghastly crossroads. The struggle is aimed at cornering the spoils of the oil wealth for self, family, state and region. The political elite, right from independence to the present day, has always been caught up in a fierce struggle to protect regional rather than national interest.

Restructuring as the way forward

Now, what is the way out? Certainly, a 66-year-old country is supposed to have attained greater heights than Nigeria has done so far. Those who believe in the unity of Nigeria as it is presently constituted are either ignorant of the undercurrents of the country's socio-economic dynamics or are direct beneficiaries of the current state of flux and disequilibrium from which Nigeria is suffering.

Those who keep mouthing sweet but empty platitudes about building a united Nigeria do so simply to sound politically correct or to feather their nests in order to further tighten their stranglehold on the power structures of the country.

The disparate nations that were forcibly brought together by the British under the Union Jack to foster their trade interests need to be given their autonomy. This is nowhere more necessary than in the case of Nigeria's ethnic monorities. They need to be allowed to breathe.

In a word, therefore, restructuring this country to reflect true federalism is the only way out of the present quagmire, where despondency and gloom reign supreme even when citizens are supposed to be celebrating their shared feelings of patriotism and love for the motherland.

Overall, the climate here on Independence Day is downcast, sombre. From the pages of newspapers, radio waves, television stations, the social media, etc, you get the feeling that something does not just sit right with this country. The air is choked, thick with recriminations, blame game, discontent and a pervasive sense of impending doom - especially with the uncertainty caused by the dark clouds of 2027 general elections hanging over the country.

MUTFWANG DECLARES OPEN 12TH STATE COUNCIL ON HEALTH WORKSHOP

Plateau State Governor, Caleb Mutfwang, on Tuesday declared open the Ministry of Health's 12th State Council on Health at the Crispan Hotel, Jos



Plateau State Governor, Caleb Mutfwang, represented by the Deputy Governor, Ngo Josephine Piyo, declaring the workshop open



World Health Organisation (WHO) Zonal Coordinator for the North-Central Zone, Dr Kolude Olufunmilola, speaking at the event



Attar Aten Ganawuri, Yakubu Chaimang, who represented the Chairman of the Plateau State Traditional Council and Gbong Gwom Jos, Da Jacob Gyang Buba, delivering a goodwill message



Chairman of Jos South Local Government Council, Silas Dung, representing the Chairman of the Association of Local Governments of Nigeria (ALGON), Plateau State chapter, making his remarks



The Commissioner for Health, Dr Nicholas Baamlong, making his remarks



Speaker of the Plateau State House of Assembly, represented by the member representing Langtang North Central Constituency, Nanbol Listick, making his own contribution



Left: Secretary to the Government of the State, Arc Samuel Jatau, exchanging pleasantries with the Plateau State APC Chairman, Hon Rufus Bature, at the opening ceremony

Photos: GEORGE TAUKEK



Cross-section of members of the Environmental Health Officers Association of Nigeria (EHOAN), Plateau State chapter

Independence Day: Jos residents recall colourful parades as celebrations move indoors

For many older residents of Jos, Nigeria's Independence Day was once a vibrant celebration marked by colourful parades, cultural performances and family outings. Today, however, October 1 appears to have taken on a quieter meaning, with some residents spending the day at home watching celebrations on television rather than gathering at public grounds.

By THERESA NAANBAN

THERE was a time when October 1 meant more than a public holiday in Jos. For residents who grew up in the city decades ago, Independence Day brought schoolchildren in uniform, military and paramilitary displays, cultural performances and families gathering at public grounds.

On Wednesday, September 30, 2026, however, the atmosphere around Terminus was ordinary, with no obvious Independence Day decorations as traders went about their businesses.

Sani, a trader at Terminus, said he had not noticed any special patronage linked to the coming holiday. Nearby, Ibrahim, who sells Nigerian flags, said he had not sold a single flag by late morning.

For Crystabel, the subdued atmosphere contrasts with the Independence Day celebrations she wishes she could have experienced. "It feels normal to me," she said. "I only wish I could have those exciting moments to go horse riding in Polo."

She believes Nigerians should still find ways to celebrate despite the country's challenges, saying such occasions could remind people "how to live peacefully and protect the land as one."

Memories of colourful celebrations

Crystabel's reference to Polo evokes memories of an earlier Jos. Retiree Dennis Date'er recalled the days when military and paramilitary personnel, schoolchildren, Scouts and Cadets, the Boys Brigade, cultural groups and other organisations participated in march-pasts and displays.

"Independence Day is always a public holiday. The celebration in Jos used to be very colourful. It was one of the most memorable events that all other things were suspended," he explained.

He recalled that residents gathered at the Jos Township Stadium to watch the activities, while some families later visited places such as the Jos Zoo and Jos Wildlife Park.

Adilai Bala remembers the same period as a family occasion. Schools prepared with dramas, singing and march-pasts, while families converged on the Polo Field.

His father would take the family to watch the festivities before they returned home for meals and games with neighbourhood children.

"It was a fun affair. There was pomp days before," he still remembers with nostalgia.

As he grew older, Bala said, October 1 became less about the excitement of the celebrations and more about reflecting on Nigeria's journey.

"Then it was a time to celebrate our nationhood," he said, adding that the questions people ask today are often: "How did we get here?" and "Where did we get it wrong?"

Nevertheless, the anniversary is still observed through different platforms. Plateau State held an interdenominational thanksgiving service in Jos on September 27, while schools and other organisations organised activities ahead of October 1.

At the national level, the Federal Government announced a low-key programme for Nigeria's 66th Independence anniversary, including religious services, a public lecture and a nationwide presidential broadcast.

For some families, the occasion has become primarily a home affair. Naanzem said the family spends the day with the children, watching Independence Day activities on television. The children sometimes wear national colours when they go out and understand October 1 as "Nigeria's birthday".

Favour Njideka similarly spends the day with family and friends, enjoying food and Nigerian music.

History, youth, the meaning of independence

Christy Lot sees October 1 as a reminder of Nigeria's history, the sacrifices made before independence and the responsibility of young people to shape the country's future.

She said social media had changed how young Nigerians engage with the anniversary, while concerns about jobs, education, security and opportunities had also shaped their expectations.

Lot suggested cultural performances, sports, exhibitions by young entrepreneurs and creatives, as well as intergenerational conversations, as ways of making the occasion more engaging.

The question of history also emerged from the interviews.

Bala pointed to the period when Nigerian History was absent as a standalone subject in basic education, saying this had affected young people's connection with the country's past.

The subject has since been reintroduced, with the Federal Government announcing in 2025 that Nigerian History would be compulsory from Primary 1 to Junior Secondary School 3 under the revised national basic education curriculum.

Segun Olomu, a lecturer at the University of Jos, pointed out that insecurity, poverty and concerns about governance had also influenced how people relate to Independence Day. His view reflects a wider question raised by the interviews about what the anniversary should mean to citizens beyond formal ceremonies.

For Date'er, the public parade remains one of the traditions he remembers most because it brought different groups together. Bala wants younger Nigerians to learn more about the country's history, while Lot believes young people should have a more active role in Independence Day activities.

Crystabel's wish to experience horse riding at Polo is ultimately about more than the activity itself. It represents the communal excitement associated with the Independence Day she has heard about and a desire to experience an occasion that brings Nigerians together in peace and a shared sense of national identity.

Jos National Trade Fair: Testament to Plateau's resilience, economic hope

The 11th Jos National Trade Fair, which opened on Saturday, October 17, 2026, represents more than a gathering of traders and business owners. It offers an opportunity to project Plateau State as a resilient, commercially friendly and promising destination for business and investment.

By PANLE VWAR

DESPITE the security challenges the state has experienced in recent years, the fair sends a strong message that Plateau remains hopeful about its economic future and determined to move forward.

Scheduled to run until the end of October, the fair brings together traders, entrepreneurs and business owners to display their products, meet potential customers and explore new commercial opportunities.

A visit to the fair ground Monday showed traders setting up their stands ahead of the official opening ceremony scheduled for Wednesday, October 21. Their presence offered an early glimpse of the commercial activities expected during the event.

Although the ceremony was yet to take place, preparations were already under way, reflecting the willingness of business owners to participate in activities that could expand their markets and strengthen their enterprises.

For Plateau, this participation is significant. It suggests that despite past difficulties, confidence in Jos as a place to trade, establish business relationships and pursue economic opportunities remains alive.

The fair also presents an opportunity to change negative perceptions about the state. Security concerns have affected public confidence in some areas, but sustained efforts to promote peace and stability provide grounds for cautious optimism.

Recent government efforts to improve security and restore public confidence are important to this process. However, lasting peace requires continuous action, cooperation among communities and effective protection of lives and property.

Platform for business, culture, tourism

Beyond its symbolic value, the trade fair offers practical benefits, particularly for small-scale businesses. Entrepreneurs can display their products, reach new customers, receive feedback and introduce goods that might otherwise struggle to find a wider market.

For businesses operating with limited resources, such opportunities can make a significant difference. A successful fair could help them increase sales, attract distributors and establish relationships that endure beyond the event.

The event can also encourage local production by giving manufacturers, farmers, artisans and other entrepreneurs a platform to promote goods made in Plateau State. Supporting these businesses can create jobs and ensure that more economic activity remains within the state.

Plateau's rich cultural heritage is another asset the fair can showcase. Through local crafts, traditional products, food and creative works, exhibitors can introduce visitors to the state's cultural identity while creating opportunities for cultural exchange.

Tourism also stands to benefit. Plateau is known for its distinctive landscapes, pleasant climate and cultural attractions. A well-organised trade fair can encourage visitors to explore these attractions, patronise local businesses and contribute to the hospitality sector.

Hotels, restaurants, transport operators and other service providers could benefit from increased visitor traffic. These connections demonstrate how commercial events can support several sectors of the economy beyond the immediate activities taking place at the fairground.

However, the benefits will depend on more than the number of exhibitors or visitors. Organisers and government authorities must ensure that the event is properly managed, accessible and safe for participants.

Sustaining the momentum beyond the fair

Sustaining the fair annually is equally important. Consistency can build public confidence, encourage traders to return and help businesses plan their participation as part of a longer-term commercial strategy.

The government should therefore work with organisers, business associations and private investors to improve facilities, promote the event widely and address challenges that could discourage participation.

Improved roads, reliable electricity, better communication networks and a business-friendly environment would further strengthen the fair's impact. Security must also remain a priority before, during and after the event.

The fair should not be treated as an isolated celebration. Instead, its outcomes should inform broader efforts to support small businesses, attract investment, promote tourism and expand economic opportunities across Plateau State.

One trade fair cannot resolve all the state's economic and security challenges. Nevertheless, it provides a practical platform for rebuilding confidence, encouraging enterprise and demonstrating that commercial activities can continue alongside efforts to achieve lasting peace.

For Plateau, the real measure of success will not be the number of stands or visitors recorded during the fair, but the business opportunities created, partnerships sustained and investments attracted long after the event ends.

Sustaining the Jos National Trade Fair, which is anchored by the Plateau State Ministry of Commerce and Industry, currently headed by Commissioner Musa Ashoms, is, therefore, an investment in small businesses, tourism, culture and public confidence. With consistent support, the event can become an even stronger symbol of resilience and hope as Plateau State works towards a peaceful and prosperous future.

Certainly, the fair is timely. Thus, patronage from all and sundry will make it more vibrant, successful and rewarding for exhibitors and visitors alike.

EVE'S WORLD With MARIE-THERESE NANLONG

Thursday, October 22, 2026

The Nigeria Standard

WACOL trains Plateau judges to improve justice for SGBV survivors

WITH Plateau State yet to establish a gender-based violence management committee, a new intervention seeks to strengthen the capacity of judicial officers to protect survivors and ensure that existing legal safeguards translate into accessible, fair and accountable justice.

For survivors of sexual and gender-based violence (SGBV) in Plateau State, the existence of laws protecting their rights is only part of the battle. How those laws are interpreted and applied in courts also matters, particularly when those seeking justice are women, children, persons with disabilities and others in vulnerable circumstances.

This was the concern behind a two-day capacity-building programme organised by WomenAid Collective (WACOL), with support from the Rule of Law and Anti-Corruption (RoLAC) programme, for magistrates and Area Court judges in the state.

The training, held in Jos with funding from the International Institute for Democracy and Electoral Assistance (International IDEA), focused on strengthening the implementation of laws and policies designed to protect survivors of sexual and gender-based violence.

It was organised under a project titled Enhancing Access to Justice and Accountability for Marginalised Groups and SGBV Survivors in Nigeria, with the aim of promoting accessible, fair, survivor-centred, gender-responsive and accountable justice.

The intervention highlighted the importance of ensuring that judicial officers understand the particular circumstances of vulnerable people and apply the law in ways that protect their rights.

Participants were sensitised to the fact that seeking justice involves more than bringing a complaint before a court. The handling of sensitive testimony, communication with vulnerable persons and effective case management are also important aspects of judicial proceedings that require appropriate knowledge and practice.

Fatima Abah of WACOL said the training was designed to strengthen the capacity of members of the lower bench to implement relevant legislation and policies protecting survivors of sexual and gender-based violence.

She said the intervention was intended to enhance the ability of magistrates and Area Court judges to administer justice in accordance with Nigerian laws, constitutional guarantees, and relevant institutional and international human rights standards.



Some of the participants

The training covered the rights of marginalised groups, including women, children, persons with disabilities, people living in poverty, widows and other vulnerable populations.

Participants, drawn from courts across the local government areas in the state, strengthened their understanding of the Constitution, the Violence Against Persons (Prohibition) Act, child rights legislation, the Evidence Act, the Administration of Criminal Justice framework and relevant state laws.

Strenghtening judicial capacity to protect survivors

While the training focused on strengthening judicial responses to SGBV, the absence of a state gender-based violence management committee emerged as another issue in the broader effort to improve protection and access to justice in Plateau State.

Jibril Suleiman of the RoLAC II programme disclosed that the state had yet to establish the committee, although advocacy was ongoing with the Ministry of Women Affairs to facilitate its establishment.

The committee is expected to bring together statutory stakeholders involved in addressing gender-based violence, in line with the provisions of the Violence Against Persons (Prohibition) Act.

Suleiman said WACOL had previously visited the state and conducted a capacity-building workshop for stakeholders expected to constitute the committee.

Explaining the rationale, he said the statutory members had been invited for the training in anticipation of the committee's establishment.

He identified three components of the programme: improving the efficiency and effectiveness of the criminal justice sector; increasing access to justice for vulnerable people; and promoting transparency and accountability in governance and service delivery.

The training for judicial officers falls under the component focused on access to justice for vulnerable groups, including women, children and persons with disabilities.

A major focus of the programme was to equip judicial officers with practical tools for handling cases involving survivors and other vulnerable people.

These included case management, effective communication with vulnerable persons, the handling of sensitive testimony and appropriate courtroom practices.

Participants shared experiences and discussed challenges, emerging practices and practical solutions for improving access to justice for marginalised groups and SGBV survivors.

Such exchanges provided an opportunity for magistrates and Area Court judges to examine how their experiences could inform improvements in judicial practice.

Representing the judiciary, Ladan Ventim, a magistrate in Shendam Local Government Area, described the programme as timely and expressed appreciation to the organisers for bringing the intervention to the state.

He urged participants to make the most of the opportunity to improve their knowledge, adding that the training was relevant to the responsibilities of judicial officers, particularly in matters involving vulnerable members of society.

Ventim expressed the hope that the knowledge gained would help participants improve how they handled cases involving these groups in their respective courts.

Gender-responsive justice, effective courtroom practice

The facilitators, Rinmicit Temlong and Nanret Agaba, addressed different aspects of gender-based violence, women's rights and the role of the judiciary in ensuring access to justice.

> ***While the training focused on strengthening judicial responses to SGBV, the absence of a state gender-based violence management committee emerged as another issue in the broader effort to improve protection and access to justice in Plateau State.***

Temlong examined violence against women and girls, including its roots, forms and impact.

Her sessions also covered legislation and policymaking, access to justice for women and girls who had survived SGBV, and the promotion of women's rights through the work of magistrates, Area Court judges and customary court judges.

Agaba addressed existing laws and policies on women's rights, including Plateau State laws dealing with SGBV.

She also examined judicial gender stereotyping and its implications for women's access to justice, as well as the role of the courts and the judiciary in effectively enforcing protection orders.

These subjects highlighted the relationship between the law and judicial practice, particularly where gender-based assumptions may influence how women's experiences and claims are understood.

The sessions strengthened participants' knowledge of the legal and policy framework while encouraging judicial practices that promote equality and non-discrimination.

Participants also made recommendations on strengthening access to justice, survivor protection, accessibility and gender-responsive judicial practice.

For the magistrates and Area Court judges who participated, the significance of the training lies in its emphasis on making justice accessible, fair and responsive to the needs of those who seek it.

Induction: Plateau public officers charged on integrity, efficiency, service delivery

By ALFRED NANMAN





THE serene and usually quiet academic atmosphere of the Plateau State Polytechnic, Jos Campus, was transformed this week into a hive of intellectual engagement, professional reawakening and administrative renewal as a new set of professional officers was formally inducted into the public service.

The occasion was the October 2026 Professional Officers' Induction Course, an intensive, comprehensive and carefully designed capacity-building programme for officers expected to man the engine room of governance, particularly at the local government level, Nigeria's third tier of government and the one closest to the people.

With the theme, 'Integrity, Efficiency and Service Delivery in the Public Office', the induction could not have come at a more critical time, as Nigerians increasingly demand greater accountability, transparency and tangible results from those entrusted with public responsibilities.

The exercise, which attracted participants from across Plateau State's 17 local government areas and beyond, was not merely a ceremonial gathering. It was a rigorous intellectual exercise covering the core pillars of public administration: Guide to Government Procedure, Managing the Public Office, Public Financial Regulations, Conflict Management and Resolution and Local Government Administration and Community Development.

The office is not a shop

Setting the tone for the entire course, facilitators at the opening session declared emphatically that "an office is not a shop."

An office, they explained, is not a place for buying and selling but for administration. According to government procedure, administration is built on four essential stages: receiving information, recording information, arranging information and providing information. Any officer who fails at any of these stages compromises effective service delivery.

Participants were taken through the attributes necessary for a successful career in public service. They were told that a good officer must maintain a proper and decent appearance, demonstrate competence and knowledge of the job, remain humble enough to accept corrections and challenges, and deliberately pursue specific skills and training that promote professional growth.

Conversely, the facilitators identified habits that could destroy a public servant's career. These include absenteeism, lateness to work, loud gossiping, excessive familiarity with colleagues and clients and spending official hours discussing personal affairs.

They also explained that a service committee is not an ad hoc committee but a permanent or standing committee established to ensure continuity.

Delegation, the facilitators stressed, is not a form of punishment but the assignment of authority. Its importance cannot be overemphasised: it provides a training ground for future leaders, encourages expertise and specialisation, improves the performance of subordinates and reduces the supervisor's workload.

Rather than hindering organisational progress, delegation, they maintained, strengthens it.

Rules of the game

The session on financial discipline proved enlightening for many young officers who are expected to handle public funds.

Participants received extensive instruction on Public Financial Regulations, which guide public financial administration in Nigeria; the Fiscal Responsibility Act, enacted in 2007 to promote prudent financial management; and the Local Government Financial Memoranda, which regulate local government finance.

Several important issues were highlighted.

First, government revenues are paid into the Federation Account, subject to applicable constitutional and statutory provisions and exceptions. The facilitators specifically identified PAYE relating to personnel of the Armed Forces, the Police and Foreign Affairs, as well as residents of the Federal Capital Territory, as exceptions.

Second, statutory allocations to states constitute an external source of revenue, while internally generated revenue remains an internal source.

Third, the respective responsibilities of key public officials must be clearly understood. The Accountant-General of the Federation heads the accounting and treasury functions of the Federal Government, while the Auditor-General audits public accounts.

The Permanent Secretary serves as the accounting officer of a ministry, department or agency, while the minister or commissioner is its political head. Crucially, any directive from a political head to an accounting officer must be given in writing. The facilitators stressed the importance of written instructions in ensuring accountability and providing an official record of decisions.

Fourth, free stock is not limited to the physical stock available. It is calculated by adding outstanding orders to physical stock and subtracting unfulfilled requirements.

Fifth, an officer who receives a query has exactly 72 hours, or three days, to respond.

Sixth, Value Added Tax (VAT) is a tax on goods and services, while excise duty is paid by manufacturing companies on applicable goods.

And, perhaps most significantly, the facilitators advised that any contractor who collects public funds but fails to execute the agreed work should not be shielded from accountability but reported to the Economic and Financial Crimes Commission (EFCC).

The session on conflict management generated some of the liveliest discussions, as participants related the lessons to their personal experiences in the workplace.

The facilitators began with a simple observation: strained relationships can cause an organisation to fail. People work in offices to pursue organisational goals, not to settle personal scores.

Conflict management, they explained, is the process of handling disagreements constructively, with understanding the causes of conflict serving as the first step towards resolution.

Officers were introduced to different conflict-management approaches and the roles played by those involved. Compromise, they learnt, involves finding a middle ground, while negotiation entails discussions between parties to reach an agreement.

A mediator assists parties in reaching an agreement but does not impose a decision on them, whereas an arbitrator can make a binding decision where the applicable process or agreement provides for it.

Task conflict was explained as a disagreement over how a task should be performed, while role conflict arises when responsibilities are unclear or competing expectations exist.

The facilitators also highlighted early warning signs of conflict, including frequent complaints, hostility and the spread of rumours, often described in civil service parlance as "Hear Say" or "Them Say".

A grievance was defined as a formal or informal complaint about an issue considered unfair. Such complaints, the officers were told, must be addressed promptly to prevent them from escalating.

Leadership can also become a source of conflict when a manager abuses authority. Fairness, consultation and responsible leadership were identified as important preventive measures.

The ultimate goal of peacebuilding, the facilitators concluded, is to create conditions that promote cooperation, trust and peaceful relationships, thereby strengthening organisational effectiveness.

774 reasons to serve

For many participants, however, the most relatable and emotionally engaging session was on Local Government Administration.

With Nigeria having 774 local government areas, Plateau State 17 and Bayelsa State the lowest number, with eight, the facilitators presented each local government as an opportunity to make a meaningful contribution to public service.

Local government, they explained, is the third tier of government and the one closest to the people. It is established under the applicable constitutional and legal framework and has a defined territory, legal identity, powers to make bye-laws and authority to impose taxes in accordance with the law to support community development.

Its core purposes include promoting grassroots democracy and providing essential services such as primary education, primary healthcare, rural roads, markets and sanitation.

The United Nations definition of community development was also cited: "A process where the efforts of the people themselves are united with those of government to improve the economic, social and cultural conditions of communities."

The challenges facing local councils were openly discussed. They include financial mismanagement and corruption, inadequate financial autonomy amid controversies surrounding the State Joint Local Government Account, manpower shortages, persistent state interference, insecurity, poor internally generated revenue and inadequate funding.

Despite these challenges, the facilitators argued that local government administration could become more effective if accountability were upheld.

Corruption, they maintained, should not be used as an excuse for poor performance; accountability is the answer.

"It is true," one facilitator stated, "that local government is the training ground for democratic leaders. Where else do you learn to lead if not from the grassroots?"

As the induction drew to a close, the atmosphere was less that of a graduation ceremony than a deployment for service.

In the words of one of the resource persons, whose statement became a catchphrase of the induction, "The hope of Nigeria lies not only in Abuja, but in the councils, wards, and communities where service is delivered daily. When local government works, communities thrive."

Participants who spoke to our correspondent described the induction as eye-opening and transformational. They pledged to uphold the cardinal principles of public service, including integrity, honesty, firmness and tact. They also undertook to go beyond maintaining a neat appearance by embracing orderliness as a work ethic and to avoid spreading rumours by ensuring that information is verified before it is acted upon or shared.

The participants also learnt several practical administrative lessons. They were reminded that information can be presented in textual, tabular or pictorial forms, including graphs, charts, maps, cartograms and pie charts.

On the physical working environment, the facilitators emphasised the importance of warmth, good ventilation, adequate lighting and effective supervision in an office. They also discussed the appropriate positioning of toilets at the end of a building and their separation by sex to protect users' privacy and prevent embarrassment.

The induction ended with a strong charge to all inductees to return to their respective duty posts across Plateau State and demonstrate, through their conduct and performance, the difference that integrity, efficiency and commitment to service can make in public administration.

THE Nigeria Standard

TRUTH EXALTS A NATION FIRST PUBLISHED IN 1972

Editorial

Protecting pensioners

YEARS of employment should provide a regular income and offer financial security when a person ultimately leaves the workforce. Yet, many Nigerian retirees struggle to meet basic needs and family responsibilities after sacrificing their most productive years to the service of the Motherland. Such uncertainty partly explains why some civil servants resort to falsifying their ages to prolong their years in employment.

THEREFORE, the Federal Government's proposed pension interventions are welcome. But their value will ultimately depend on the tangible benefits they deliver. The National Pension Commission (PenCom) plans to introduce two initiatives during the maiden National Pension Week, scheduled for October 26 to 30, 2026. These are PenCare, a healthcare support programme for eligible low-income retirees, and the Minimum Pension Guarantee for qualifying members of the Contributory Pension Scheme. PenCare is expected to begin with 30,000 beneficiaries.

BOTH initiatives deserve support, provided their implementation matches the expectations they have raised. The proposals address two pressing concerns: access to healthcare and inadequate retirement income. As people grow older, medical expenses may increase even as their earnings decline. When pension payments cannot cover essential needs, retirees may depend on relatives or delay necessary treatment. A pension system must recognise these realities and provide meaningful protection against the financial vulnerabilities associated with old age.

NO doubt, PenCare will require adequate funding, transparent eligibility criteria and reliable arrangements for delivering medical services. The government should explain how beneficiaries will be selected, verified and enrolled, as well as the range of treatments covered. Participating healthcare facilities must also be equipped to provide the promised services. Complicated procedures, poor communication or limited access to medical facilities must not prevent eligible retirees from benefiting.

FURTHERMORE, the Minimum Pension Guarantee requires clear implementation guidelines. PenCom should disclose the minimum payment threshold, eligibility conditions and funding arrangements. Contributors and retirees deserve to understand how the guarantee will operate and what protection it offers. The government must also consider the effects of inflation, which can steadily diminish the purchasing power of pension payments and leave beneficiaries struggling despite receiving their entitlements.

BEYOND these initiatives, effective pension administration remains essential. Employers must remit contributions as required by law, administrators should resolve legitimate complaints promptly and regulators must enforce compliance. PenCom should strengthen oversight and publish accessible information on compliance, outstanding obligations and complaint resolution. Without accountability, even well-designed reforms may fail to inspire confidence in the pension system.

RETIREMENT protection must also extend to Nigerians outside formal or government employment. Traders, artisans, farmers and other self-employed workers often lack access to employer-supported pension arrangements. Flexible contribution plans, straightforward enrolment and sustained public education could encourage more of them to save for old age. Thus, expanding coverage is essential to ensure that retirement security does not remain largely inaccessible to those working in the informal economy.

THE maiden National Pension Week should go beyond public announcements to provide practical information for workers, pensioners and employers. PenCom should explain the new programmesand publish regular progress reports detailing funds committed and disbursed, beneficiaries reached and implementation challenges. Such transparency would enable the public to assess results and hold the relevant institutions accountable for their commitments.

WE urge the Federal Government and PenCom to support these initiatives with sustainable funding, clear guidelines and effective monitoring. The initial target of 30,000 PenCare beneficiaries should be accompanied by a realistic assessment of demand and plans for expanding coverage as resources permit. Ultimately, the success of these reforms must be measured by whether they provide eligible retirees with dependable income, accessible healthcare and greater financial security. Those who have spent their productive years contributing to national development deserve a retirement marked by dignity, not avoidable hardship.

Ag. Editor: HENRIETTA GONZUK



NIN corrections with tears

Dear Editor,

NIGERIA'S National Identification Number (NIN) was introduced to improve identity management, strengthen national planning and to make citizens' identification easier. However, the difficulties many Nigerians face when correcting errors in their NIN records are becoming a growing concern that deserves urgent attention.

For citizens affected by spelling mistakes in their names, incorrect dates of birth and other discrepancies in their personal information, correcting these errors can be both financially demanding and time consuming. What should ordinarily be a straightforward administrative process has become a challenge for people who cannot afford the required charges.

Imagine a qualified job seeker who has spent years acquiring an education and developing professional skills but encounters difficulties because of a spelling error or an incorrect date of birth on their NIN record. For someone already struggling financially, the cost of correcting the error may become another obstacle standing between them and a potential opportunity.

This is not merely an administrative concern; it is an issue that affects access to opportunities, social inclusion and the ease of doing business. A national identification system designed to make identification easier should not become a source of frustration for the very citizens it is intended to serve.

The Federal Government and the National Identity Management Commission (NIMC) need to reconsider the current challenges surrounding NIN corrections. There should be a clear distinction between genuine administrative errors attributable to the registration process and other changes that require additional verification.

Where errors result from mistakes made during registration, free correction should be considered. For other categories of correction, charges should be reasonable, transparent and affordable, with clear guidelines to prevent citizens from being exploited or misinformed.

Beyond the issue of cost, there is also a need to embrace technological advancement in the administration of the NIN system. Why should citizens face unnecessary difficulties accessing and correcting their personal information in an era when technology has made digital services easier and more accessible?

In my opinion, NIMC should develop a secure digital platform that allows individuals to access their NIN dashboards through smartphones and other smart devices. Through such a platform, citizens could view their personal information, identify errors, initiate correction requests, monitor application progress and receive updates without unnecessary visits to registration centres.

However, sensitive changes should still require appropriate identity verification and security measures to prevent fraud, identity theft and unauthorised access. Technology should make the process easier while protecting the integrity of citizens' personal information.

Such a system would reduce unnecessary delays, improve transparency, limit congestion at registration centres and make the correction process more convenient for people living in rural communities or facing financial difficulties.

As Nigeria aspires to become a modern and developed nation, attention must be given to the everyday challenges that prevent citizens from accessing opportunities. National development is not measured only by infrastructure projects, economic policies or technological achievements; it is also reflected in how efficiently public institutions respond to the needs of ordinary people.

A reliable national identification system is essential for planning, security and service delivery. However, its effectiveness depends not only on the number of citizens registered but also on the accuracy of their records and the accessibility of the services provided.

NIN should serve as a bridge between citizens and opportunities, not a barrier that delays their progress. A system created to improve identification must not unnecessarily complicate the lives of people seeking employment, education and other essential services.

Ultimately, the goal should be a national identification system that is accurate, secure, affordable and accessible to every Nigerian, regardless of economic status.

The time has come for the federal government to rethink NIN administration and put citizens' convenience at the centre of its reforms. A country cannot fully embrace digital transformation while ordinary citizens continue to struggle with avoidable administrative barriers. The purpose of technology and governance should be to make life easier, protect citizens' rights and expand opportunities for all.

Idris Rufai,
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THE NIGERIA
STANDARD CARTOON



The season that changed everything

By ALFRED NANMAN



IN Plateau State, farming is more than an occupation. It is a way of life that sustains families, supports livelihoods and shapes the identity of many communities.

From the lowlands of Southern Plateau to the fertile plains of Bassa, the rolling hills of Mangu and the rich soils of Riyom, Bokkos and BarkinLadi, agriculture is central to the state's economy. The maize-producing areas of Wase and other farming communities also contribute significantly to food production.

According to estimates cited in this report, agriculture supports the livelihoods of more than 70 per cent of Plateau State's population.

Against this background, the Plateau State Government's decision to sell fertiliser to farmers across the state's 17 local government areas at subsidised rates in 2026 raised hopes of a better farming season. Many farmers, however, approached the announcement cautiously, having experienced shortages and delays in previous years.

This time, more farmers reported receiving the agricultural input, and many attributed their improved harvests to its availability. From Langtang North to Kanam, and from BarkinLadi to Shendam, farmers interviewed for this report described a season marked by increased production of maize, guinea corn and beans.

Irish, Plateau potato farmers faced a setback because of a disease that affected the crop. But some still recorded harvests. For many other farmers, however, improved access to fertiliser, together with favourable rainfall, helped boost production.

Dincit Kargwak, a 55-year-old smallholder farmer from Langtang North, said the difference between this year's farming season and the previous one was considerable.

"At least most of us got the fertiliser, unlike last year. We are most grateful to the government. There was a bumper harvest this year on our farms. But our plea to the government is that they should please send the fertiliser on time next year because this year it came a bit late. We need it on time so our crops can grow with it," she said.

Her experience reflects both the benefits and the shortcomings of the government's intervention: improved access to fertiliser helped farmers increase production, but delays in distribution prevented some from using it at the most beneficial stage of crop development.

Under its Agricultural Transformation Agenda, the Plateau State Government approved the sale of more than 200 truckloads of NPK and urea fertilisers at subsidised prices in 2026.

A bag that sold for about ₦45,000 on the open market was available at government distribution centres for ₦21,000, representing a reduction of more than 50 per cent.

The government also introduced measures intended to ensure that the fertiliser reached genuine farmers. Distribution was coordinated through local government agricultural departments, with biometric registration, verification at ward level involving traditional rulers, and monitoring by teams from the Ministry of Agriculture.

Each eligible farmer was entitled to two bags, while extension workers helped verify beneficiaries. Women farmers, young farmers and persons with disabilities were prioritised in many local government areas. In Langtang North alone, more than 5,000 farmers were registered.

The Commissioner for Agriculture explained the reasoning behind the verification process.

"We wanted to ensure that the real farmers benefit, not political farmers. That is why we insisted on farm verification. If you don't have a farm, you don't get fertiliser," he said.

For farmers who had struggled to obtain fertiliser in 2025, the new arrangement represented a significant improvement.

Maren Bulus, a farmer from Daffo in Bokkos Local Government Area, recalled that many farmers either received no fertiliser last year or obtained it after their crops had passed critical stages of development.

"Last year, many farmers in Plateau State did not get fertiliser at all due to monopoly and other interferences. Those who did got it very late, when maize had already tasseled and Irish potato was already heading. Some got only one bag instead of two bags. In fact, others were told to pay additional transport money," she revealed.

Bulus said she cultivated three hectares of farmland in 2025 but received no government-subsidised fertiliser. She had to buy it from the open market at ₦48,000 per bag. Without the expected supply, she said, her crop yields fell by 60 per cent.

Ishaya Pam, a farmer from Barkin Ladi, also recalled that the fertiliser he received last year arrived about a month late.

"I applied it, but the rain had already gone. The fertiliser just stayed on the ground," he said.

An independent survey conducted by our correspondent across 10 local government areas found that 78 per cent of the farmers interviewed said they received subsidies fertiliser in 2026, compared with 31 per cent in 2025. In Langtang North, the reported figure was 84 per cent.

Kargwak was among those who benefited this year. She disclosd that she received two bags from the government, supplementing them with two more purchased from the open market.

"Last year, I didn't get any. I bought one bag in the market and managed. This year, I got two bags from the government, which helped me save costs. That is why my farm did well," she told our correspondent.

On her two-hectare farm, where she cultivated maize, guinea corn and beans, Kargwak applied four bags of fertiliser. She harvested 15 bags of maize, compared with eight bags in the previous season, and increased her guinea corn harvest from four bags to 10.

"I have never harvested like this since 2021," she declared, standing beside her barn, which was filled almost to the roof.

In Pankshin, the youth farming group, Green Revolution Youth, reported that its 10-hectare maize farm produced 210 bags this year, compared with 90 bags in 2025.

Extension workers estimate that Plateau State's overall grain production increased by between 35 and 45 per cent in the 2026 farming season compared with the previous year, attributing much of the improvement to better access to fertiliser. Markets in Shendam, Yelwa, Mangu and Bokkos have received fresh supplies of grain, while prices have reportedly begun to fall, offering some relief to consumers.

The benefits extend beyond the quantity of food available. Kargwak said she had sold 10 bags of maize to pay her children's school fees while retaining enough produce to feed her family for several months.

Kargwak's experience illustrates how access to agricultural inputs can affect both farm productivity and household welfare. A mother of five who has farmed for more than 22 years, she welcomed the government's intervention but stressed that the timing of distribution remains a major concern.

Recalling the process through which she received her allocation, she said farmers were contacted according to their wards and required to present their identification details before collecting their supplies.

"The government tried this year. I will not lie; last year we suffered. This year, they brought fertiliser to our local government headquarters, and we were called ward by ward. I went with my farmer's card and the message I received with my PIN to claim my fertiliser. Many widows also got it. At least most of us got fertiliser, unlike last year," she enthused.

She attributed the improvement in her harvest to a combination of rainfall and fertiliser, noting that maize, guinea corn and beans all performed well.

"Ah! God gave us rain, and the fertiliser helped. My maize is plenty, my guinea corn is plenty, and even my beans did well. We are most grateful to the government for remembering farmers," she stated, joyfully.

However, she said the fertiliser arrived in August, several months after she and many other farmers had planted their crops in early May. By then, some crops had already passed the stages at which fertiliser could have the greatest effect on their development.

"The fertiliser came a bit late, in August. We had already planted in early May. If it had come in May, it would have been better. Our crops need fertiliser early, when they are still small, so they can grow with it," she explained.

Therefore, Kargwak wants the government to begin distribution in late April or early May next year, when farmers are preparing their fields and planting their crops. She also called for an increase in the allocation from two bags to at least three bags per farmer, while maintaining the subsidised price.

"My plea is simple: please send the fertiliser on time next year and, if possible, let every farmer get at least three bags. Maintain the subsidised price, too," she said.

She emphasised that farmers were not asking the government to provide food for them, but to give them the means to produce more.

"We farmers are ready to work. We don't want free food; we want support to grow food for Plateau and Nigeria," she added.

Her appeal highlights an important distinction between making agricultural inputs available and ensuring that they are delivered when farmers need them. Although the 2026 distribution programme reached more farmers than the previous year's arrangement, timely delivery and adequate quantities remain essential to maximising its benefits.

Why timing is everything in farming

Fertiliser can improve crop yields. But its effectiveness depends partly on when it is applied. Maize, for instance, generally requires its first NPK application within two to three weeks of planting, followed by urea application at about five to six weeks, depending on the variety, soil conditions and recommended farming practices.

When fertiliser arrives after these critical stages, crops may not fully benefit from the nutrients. Late application can also reduce the value of the government's subsidy if farmers have already spent much of the growing season without the required inputs.

In 2026, government-subsidisedfertiliser reportedly arrived in most local government areas between 15 June and 10 July, while some farmers did not receive theirs until August.

Since planting in Plateau State typically begins between May and June, the supplies arrived several weeks after many farmers had started cultivating their fields.

Farmers and agricultural observers believe that earlier distribution could have produced even better results. Some estimates suggest that yields might have been up to 20 per cent higher if the fertiliser had arrived in early May.

However, such a projection would need to be supported by a clearly identified agricultural assessment, as actual yields also depend on rainfall, soil fertility, seed quality, pests, diseases and farming practices.

The Ministry of Agriculture has acknowledged the delays. A director who spoke on condition of anonymity attributed them to procurement and delivery challenges, while indicating that preparations for the next farming season would begin earlier.

"We know it came late due to procurement delays and delivery delays. Next year, we plan to start procurement in January so fertiliser arrives in April. We have heard the farmers," the director said.

Starting procurement in January and targeting delivery in April would give farmers more time to obtain the fertiliser before planting or during the early stages of crop development. The plan, however, would need effective procurement, transport and distribution arrangements to ensure that supplies reach all 17 local government areas on schedule.

Farmers have also called for the government to increase the allocation from two bags to at least three or four bags per beneficiary. Other requests include establishing ward-level collection points to reduce transport costs and involving agricultural extension workers in educating farmers on appropriate application rates and methods.

These proposals deserve consideration as the government reviews the 2026 programme. Improving the timing, quantity and accessibility of fertiliser would help farmers make better use of the subsidy and could strengthen the impact of public spending on agriculture.

Beyond fertilizer

While improved access to fertiliser has helped many farmers, it cannot by itself address all the challenges facing agriculture in Plateau State. Sustained growth will require complementary investments in improved seeds, mechanisation, affordable credit, storage facilities and agricultural extension services.

Farmers need access to tractors at subsidised rates for ploughing. The present administration has previously introduced tractors to support agricultural activities, and farmers want such interventions to be sustained and expanded. Improved seeds and affordable loans would also help farmers cultivate larger areas and increase productivity.

Post-harvest losses remain another concern. Many farmers in Wase and Kanam are reported to lose as much as 30 per cent of their harvests because of inadequate storage.

When produce spoils before it reaches the market, farmers lose income and consumers lose access to food that could otherwise have been available.

The state government should consider establishing grain aggregation centres in each senatorial district by 2027. Such centres could provide better storage, facilitate the collection of produce from different farming communities and improve farmers' access to larger markets. They could also help farmers negotiate better prices instead of selling immediately after harvest, when supplies are abundant.

Reviving the extension services of the Plateau Agricultural Development Programme (PADP) would further strengthen the sector. Through regular visits, practical demonstrations and farmer training, extension workers could help producers improve soil management, select suitable seeds, apply fertiliser correctly and respond more effectively to pests and crop diseases.

The experience of the 2026 farming season offers a useful starting point. The improved distribution of subsidisedfertiliser appears to have helped many farmers, but the next step is to ensure that the programme forms part of a consistent agricultural development strategy rather than a stand-alone intervention.

With timely access to fertiliser, improved seeds, mechanisation, affordable finance, adequate storage and effective extension services, Plateau State could increase production, reduce post-harvest losses and strengthen its contribution to food security in Nigeria.

Gratitude with hope

For Kargwak, the season has brought a better harvest and the means to meet some of her family's immediate needs. Selling part of her maize crop has helped her pay her children's school fees, while the produce remaining in her barn provides food for the months ahead.

Her experience reflects the promise of the government's fertiliser intervention, as well as the work still required to make agricultural support more effective. More farmers reportedly received subsidisedfertiliser in 2026 than in the previous year, but delays in distribution limited the programme's potential benefits.

The message from farmers is clear: sustain the subsidy, ensure that the supplies reach genuine beneficiaries, provide adequate quantities and deliver them early enough for crops to benefit.

Kargwak and other farmers are ready to continue working their land. What they need is reliable support that enables them to increase production, earn better incomes and contribute to feeding their communities and the wider country.

Plateau State's 2026 farming season has demonstrated the difference that improved access to fertiliser can make. Whether this year's gains can be sustained will depend on how effectively the government responds to farmers' concerns and complements fertiliser distribution with other agricultural services.

For now, the harvest has given many farmers reason for hope. Their expectation is that the lessons of this season will guide preparations for the next, so that fertiliser arrives on time and improved harvests become a more dependable feature of farming in Plateau State.

Girls' day out: How women are breaking social barriers, reclaiming their happiness

For generations, women were expected to seek permission, companionship or financial support before enjoying the simplest social pleasures, while men moved about freely. Today, however, a growing number of women are challenging these unwritten conventions, discovering the value of friendship and embracing the freedom to create their own happiness. YVONNE ISHOLA explores how the girls' day out is reshaping women's social lives, strengthening friendships, supporting mental well-being and provoking mixed reactions in society

ONCE upon a time, about 70 per cent of what was considered acceptable for men was regarded as taboo for women. The phrase, "It's unladylike to do this or that..." was commonplace.

"One cannot recall the number of times one heard that all through one's university days," said Laraba Danlami, a woman in her 50s who grew up in a village.

There was a time when it was considered unladylike for a woman to enter a restaurant alone and buy food. A man had to accompany her.

The common refrain was: "Don't they cook at home?" or "They are disgracing their parents because people will think their parents don't feed them."

Yet, it was perfectly acceptable for young men to do the same.

The worst reaction was reserved for young women seen in a bar or eatery, enjoying each other's company over drinks or snacks. Such outings were unheard of, and society frowned upon them.

The general belief was that "they are advertising themselves" or that "they are loose women."

"It used to be so annoying going out with my girlfriends to have some drinks and snacks in our uni days because men would keep coming over," lamented Mrs Kyauta.

"The attention directed at us used to make us cut the outing short," she said. "Men would send messages through the bartender. Some bold ones would even come and join us. And, frustrated, we would leave."

This reinforced the perception that when women took themselves out, they were trying to attract men's attention. Men, in turn, often felt entitled to interrupt their outings, supposedly to rescue them from their perceived loneliness.

The notion that women were not financially empowered also contributed to the belief that an all-women outing was merely a pretence to attract men's attention.

A new generation of women

Commenting on the changing situation, Amira Ibrahim, a young woman in her early twenties, declared: "We have proved them wrong."

She explained: "It is a normal thing for me and my girls. We are all into business, and we enjoy each other's company. No week passes without us taking ourselves out. We go to watch movies at the cinema, have Snack Day, Nature Day, Healthy Snack and Drink Day, Adventure Day, Meat Day, Ice Cream Day, Dance Day, Swimming Day, Getting to Know God Day, and we make each other's birthdays special."

This is a refreshing departure from the past. But how does society view it?

"I will not allow society to confine me to a cage. It is not a curse to be a lady. Going out doesn't mean you are immoral. Some of our relatives don't believe it is an 'all-girls' outing because we dress our best. But who cares? Let them allow us to enjoy ourselves," Ibrahim stated.

While society is still trying to come to terms with young women taking themselves out, married women have also joined the trend. Gone are the days when a wife's social life was expected to end the moment she got married.

There is renewed hope for that fun part of her life. The emergence of a new generation of women who make it a habit to enjoy girls' days out has brought fresh life into the lives of some women.

"I was having mental health issues that were becoming too serious until my birthday came up and my girlfriends took me out," said Mariam Zaka. "That changed everything for me. We ate and drank and even danced. Most importantly, we discussed issues and advised each other. It became my turning point. Ever since, we have made it a monthly outing, and I look forward to it."

An awakening: Self-worth, self-love

"This awakening is all over, even in religious circles," said Mrs Ringbyen Hezekiah, who belongs to a prayer group that meets fortnightly to pray for their husbands.

She explained that, although the group was formed for prayer, it had also become a support system. The members recognised the need for a girls' day out: a day set aside to eat out and unwind while discussing issues affecting them in a more relaxed atmosphere.

"The all-girls outing is therapeutic, and none of our members does not look forward to it," Mrs Hezekiah said.



Women enjoying girls' day out

Explaining why she believes the practice is becoming the norm, Hezekiah said: "Girls and women now have a sense of self-worth and have begun loving themselves without necessarily perching on boys or men who taunt, mock and make unnecessary demands.

"I don't think young ladies nowadays have any tolerance for 'I scratch your back, you scratch mine' for something as little as a few sticks of suya and a bottle of Coke. The key is financial independence, which is the gospel birthing a new crop of women."

On married women, Hezekiah said they had come to the realisation that their happiness was in their own hands.

"Most men nowadays are only busy entertaining themselves without remembering or having time for their wives. I can't remember when last my husband took me out. Every day it's the same story: 'There is no money or budget for that.'"



Young girls enjoying each other's company

She further observed that some men were naturally stingy and selfish when it came to social outings. They considered such activities a waste of time and resources. They hardly spent money on their wives but could while away time with their male and, sometimes, female friends.

"Instead of wallowing in self-pity while their husbands enjoy the bright lights and liveliness, they have now decided to give themselves treats by taking themselves out. Happiness and joy are free — that is the spirit now. Self-love is the new discovery for most selfless women, and it is building confident women," Hezekiah said.

"Gone are the days that my husband would just pick his key, kick-start the car and go and unwind with friends after every quarrel we have," said Mrs Fatty Okon.

"I used to sit around crying my eyes out, waiting for him to come back home, no matter how late, for us to settle the matter. The new me picks her keys too, and off I go to my friend's house to gist over a few sticks of suya and drinks. That realisation has stopped my husband from his bad habit. What is good for the goose is also good for the gander."

According to Jenny Attah, a middle-aged social worker who has worked as a counsellor in a church setting for about 20 years, "the shift towards women initiating their own social outings, often called girls' days out or friend dates, represents a profoundly positive evolution in modern social dynamics."

Rather than waiting for traditional courtship rituals or relying on a partner to initiate leisure activities, women taking charge of their relaxation and social lives demonstrate autonomy, self-care and strong peer bonding.

Mental health, independence, stronger families

"Life's pressures, whether from careers, family or personal goals, require reliable outlets for stress relief. Organising an outing with friends provides a safe, supportive space to decompress, laugh and recharge without waiting for external permission or scheduling," Attah said.

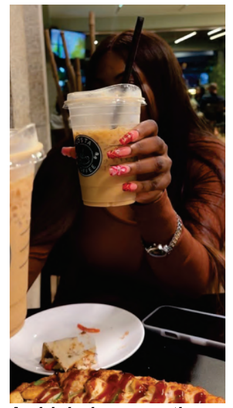
She also highlighted the importance of valuing platonic intimacy, explaining that romantic relationships, although important, should never be a person's sole source of emotional fulfilment.

Regular gatherings with women friends nurture deep platonic bonds, which psychological research consistently shows are vital for long-term emotional resilience and happiness.

On independence, Attah noted that women's social lives had historically been tied to domestic responsibilities or had required male accompaniment in certain public spaces. The modern girls' day out, she explained, reflected financial independence, freedom of movement and a cultural shift in which women increasingly viewed their happiness as worth investing in directly.

She also argued that "Far from detracting from family life, taking time for oneself often makes women better partners, mothers and professionals. Stepping away to enjoy adult conversation and fun leaves individuals feeling refreshed and more patient when they return to their daily responsibilities," she explained.

Expanding on the broader significance of the trend, Attah said "Ultimately, this trend is not about rejecting tradition out of hand; it is about expanding options.



A girl during an outing

Women are recognising that social fulfilment and joy do not have to be passive experiences they wait to receive — they are experiences they can actively create for themselves," she said.

Men's reactions: Between acceptance, suspicion

Surprisingly, some men are unhappy with women's newfound freedom to organise their social lives independently.

"This brings to mind the infamous 'Makosa Night' that used to be celebrated about 20 years ago," warned Sébastien Gwom. "It slowly introduced infidelity and broke most homes. Anytime a woman starts taking control of her social life, the home becomes chaotic."

On the other hand, some men, such as Mr Eric Pam, a senior lecturer at Plateau State Polytechnic, do not condemn the practice outright but regard it as a red flag.

"They want to prove a point — they can also do it. It gives a sense of independence, satisfaction and pride. They may also want to draw attention because wherever they are hanging out, people around there will be wondering why only ladies. They politely turn down men who indicate interest to join them. Sometimes, it may be an opportunity to gossip, especially about men," Pam pointed out.

Pam may not be entirely wrong about one aspect of the outings: conversations about relationships and men can feature prominently when women meet.

Whether married or unmarried, women often discuss their personal challenges, exchange experiences and seek advice from one another.

However, reducing these gatherings to gossip or attempts to attract attention overlooks their wider significance. Women also use the occasions to unwind, laugh, crack jokes, share experiences and advise one another. They give themselves treats away from home and their everyday responsibilities, enjoying the companionship of friends without necessarily having to justify their choices.

Ultimately, a girls' day out is an opportunity to relieve stress, strengthen friendships and remind oneself of one's worth. It is a chance for women to appreciate their individuality and recognise that being a good wife, mother, daughter or professional does not mean abandoning personal happiness.

As more women embrace the practice, society must reconsider the double standards that once made ordinary social activities acceptable for men but questionable for women. A woman's decision to spend time with her friends should not automatically invite suspicion or accusations of immorality.

The girls' day out is more than a social trend. For many women, it represents a growing awareness that happiness, self-worth and meaningful friendships are important parts of a fulfilling life.

CHANGE OF NAME

The Nigeria Standard

MOHAMMED
I, formerly known as **HAMZA TILDE SANI**, **HAMZA SANI MOHAMMED TILDE**, now wish to be known and addressed as **MOHAMMED SANI SIRAJO**. All former documents remain valid. All concerned authorities and the general public to please take note.

MALAU
I, formerly known as **MALAU LOVELYN DIGIRI**, now wish to be known and addressed as **MALAU LOVELYN ZUMGAK.** All former documents remain valid. All concerned authorities and the general public to please take note.

MLUMUN
I, formerly known as **MLUMUN LOIS FAWOLE,** now wish to be known and addressed as **MLUMUN LOIS IGYOR AYODEJI FAWOLE.** All former documents remain valid. All concerned authorities and the general public to please take note.

SARKINFADA
I, formerly known as **SARKIN FADA MICHAEL,** now wish to be known and addressed as **SARKINFADA MICHAEL.** Correct date of birth is 15/06/1968 not 04/01/1992. All former documents remain valid. All concerned authorities and the general public to please take note.

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SAMUEL
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CHUWAK
I, formerly known as **CHUWAK DAVOU**, now wish to be known and addressed as **CHUWAK DAVOU CHOJI.** All former documents remain valid. All concerned authorities and the general public to please take note.

CHANGKUR
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KEFAS
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SELBOL
I, formerly known as **JINAN SELBOL SAMUEL**, now wish to be known and addressed as **SELBOL WISDOM JINAN**. All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **SHEDUL JANET YANGRE**, now wish to be known and addressed as **SHEDUL JANET.** All former documents remain valid. All other concerned authorities and the general public to please take note.

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I, formerly known as **DANGTIM DUL CHAKVEN,** now wish to be known and addressed as **DUL CHAKVEN.** All former documents remain valid. All concerned authorities and the general public to please take note.

USMAN
I, formerly known as **ALIYU UBANDOMA USMAN,** now wish to be known and addressed as **USMAN ALIYU USMAN.** Correct date of birth is 24/05/2000 not 05/05/1999. All former documents remain valid. All concerned authorities and the general public to please take note.

BAWA
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GOTAU
I, formerly known as **GWATAU JULCIT CHRISTIANA,** now wish to be known and addressed as **GOTAU JULCIT CHRISTIANA.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **DAWANG ALHERI DAPAN**, now wish to be known and addressed as **DAWAM ALHERI DAPAN.** All former documents remain valid. All other concerned authorities and the general public to please take note.

THOMAS
I, formerly known as **THOMAS ESTHER,** now wish to be known and addressed as **THOMAS ESTHER TALATU.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **FOM VERA VOU**, now wish to be known and addressed as **MAGAJI VERA VOU.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **UMARU YAHAYA**, now wish to be known and addressed as **UMAR YAHAYA**. All former documents remain valid. All concerned authorities and the general public to please take note.

DARAMOLA
I, formerly known as **BODE FLORENCE TOYIN,** now wish to be known and addressed as **DARAMOLA TOYIN FLORENCE.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **NANCY SUZAN PETER,** now wish to be known and addressed as **BITRUS SUZANA PETER.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **MICHAEL BLESSING DALYOP**, now wish to be known and addressed as **SHA BLESSING EMMANUEL.** All former documents remain valid. All other concerned authorities and the general public to please take note.

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I, formerly known as **EMELDA YAKBYEN WADAK,** now wish to be known and addressed as **EMELDA YAKBYEN APOLLOS.** All former documents remain valid. All concerned authorities and the general public to please take note.

GILBERT
I, formerly known as **GILBERT GRACE OCHANYA**, now wish to be known and addressed as **GILBERT GRACE SUNDAY.** Correct date of birth is 15/02/2006 not 15/02/2005. All former documents remain valid. All concerned authorities and the general public to please take note.

SPACE FOR SALE

PUBLIC NOTICE

HEART REACH CHILD FOUNDATION

This is to inform the general public that the above named has Applied to the Corporate Affairs Commission for the Registration Under Part "F" of the Companies and Allied Matters ACT (CAMA) 2020.

THE TRUSTEES ARE:

1. Philip Tizhe	-	Chairman
2. Mbode Mutah	-	Secretary
3. Elizabeth Tizhe	-	Treasurer

AIMS & OBJECTIVES:

1. To promote the health, nutrition hygiene, and overall well-being of children
2. To promote access to quality education, scholarship, literacy, and skills development for children
3. To support vulnerable and orphans children through welfare services, legal adoption procedures, foster care, and family reunification in accordance with applicable laws.
4. To protect children from abuse, neglect, exploitation and all forms of violence
5. To empower childen through mentorship, leadership development, social inclusion, environmental protection and sustainable community development.

Any objection to this Registration should be forwarded to the Registrar-General, Corporate Affairs Commission, Plot 420 Tigris Crescent, Off Aguiyi Ironsi Street, Maitama, Abuja within 28 days of this publication.

Signed: Mbode Mutah
Secretary

BACK TO BACK PROGRESSIVE MINDS FOR GOOD GOVERNANCE

This is to inform the general public that the above named has Applied to the Corporate Affairs Commission for the Registration Under Part "F" of the Companies and Allied Matters ACT (CAMA) 2020.

BOARD OF TRUSTEES ARE

1. KANU KINGSLEY ANOSIKE	-	CHAIRMAN
2. DASHON MANJI DANIEL	-	SECRETARY
3. DAKAM MERCY WAKBUK		
4. YAKUBU ALI		
5. MAMMAN YAKUBU		

AIMS AND OBJECTIVES

1. To promote peace and unity in the society.
2. To advocate for good governance and good leadership in the society.
3. To engage in activities that promotes and encourages members with the sense of responsibility and dedication to the cause of the organization.

Any objection to this Registration should be forwarded to the Registrar-General, Corporate Affairs Commission, Plot 420 Tigris Crescent, Off Aguiyi Ironsi Street, Maitama, Abuja within 28 days of this publication.

SIGNED: CHAIRMAN

DYAKAN
I, formerly known as **TITUS MBANG MAPAK,** now wish to be known and addressed as **DYAKAN TITUS MAPAK.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **BINVEN ALFRED PIRDUN,** now wish to be known and addressed as **PIRDUN BINVEN ALFRED.** All former documents remain valid. All concerned authorities and the general public to please take note.

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NWACHUKWU
I, formerly known as **ABUGU IJEOMA LAURIETTA,** now wish to be known and addressed as **NWACHUKWU IJEOMA LAURIETTA.** All former documents remain valid. All concerned authorities and the general public to please take note.

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I, formerly known as **DELGA KONGYEL NAANTEM**, now wish to be known and addressed as **NAANTEM KONGYEL DELGA.** All former documents remain valid. All other concerned authorities and the general public to please take note.

SAMSON
I, formerly known as **DOMVEN MONDAY,** now wish to be known and addressed as **SAMSON EMMANUEL NANMAN.** All former documents remain valid. All concerned authorities and the general public to please take note.

BIN
I, formerly known as **BIN HADDAD ABUBAKAR and ABUBAKAR MUSA,** now wish to be known and addressed as **BIN HADDAD ABUBAKAR.** All former documents remain valid. All concerned authorities and the general public to please take note.

LADI
I, formerly known as **NANKAP LADI DAMINA,** now wish to be known and addressed as **LADI DAMINA.** All former documents remain valid. All concerned authorities and the general public to please take note.

NANBOL
I, formerly known as **NANBOL MARIA MAMSWA**, now wish to be known and addressed as **NANBOL MARIA.** All former documents remain valid. All other concerned authorities and the general public to please take note.

BALA
I, formerly known as **GWAKMAN BALA,** now wish to be known and addressed as **BALA GWAKMAN.** All former documents remain valid. All concerned authorities and the general public to please take note.

MANGAI
I, formerly known as **MARKUS ANTHONY MATON,** now wish to be known and addressed as **MANGAI ANTHONY MARKUS.** All former documents remain valid. All concerned authorities and the general public to please take note.

NDIBE
I, formerly known as **NDIBE DOMINIC EGBE,** now wish to be known and addressed as **NDIBE DOMINIC.** All former documents remain valid. All concerned authorities and the general public to please take note.

ADAMU
I, formerly known as **NUHU HAFSAT**, now wish to be known and addressed as **ADAMU HAFSATU ALIYU.** All former documents remain valid. All other concerned authorities and the general public to please take note.

JOHN
I, formerly known as **JOHN MONDAY,** now wish to be known and addressed as **JOHN BINFA MONDAY.** All former documents remain valid. All concerned authorities and the general public to please take note.

JOHN
I, formerly known as **JOHN BALA,** now wish to be known and addressed as **JOHN BALA DABO.** All former documents remain valid. All concerned authorities and the general public to please take note.

MARYAM
I, formerly known as **HARUNA MARYAM SHITTU,** now wish to be known and addressed as **MARYAM HARUNA ADAM.** All former documents remain valid. All concerned authorities and the general public to please take note.

USMAN
I, formerly known as **USMAN MISHACK**, now wish to be known and addressed as **USMAN SHEDRACK.** All former documents remain valid. All other concerned authorities and the general public to please take note.

WETKUT
I, formerly known as **DEBORAH ADAMU WALIDE,** now wish to be known and addressed as **WETKUT DEBORAH LUKA.** All former documents remain valid. All concerned authorities and the general public to please take note.

DAKWEN
I, formerly known as **DUMWAN IBRAHIM USMAN,** now wish to be known and addressed as **DAKWEN IBRAHIM USMAN.** Correct date of birth is 01/12/1986 not 01/12/1976. All former documents remain valid. All concerned authorities and the general public to please take note.

POFI
I, formerly known as **POFI PETER,** now wish to be known and addressed as **POFI PETER JOHN.** Correct date of birth is 14/03/2002 not 03/04/1993. All former documents remain valid. All concerned authorities and the general public to please take note.

MAWULI
I, formerly known as **AJESH MAWULI SAMSON**, now wish to be known and addressed as **MAWULI DORCAS AJESH.** All former documents remain valid. All other concerned authorities and the general public to please take note.

MADOCHI
I, formerly known as **BUBA MARY BITRUS,** now wish to be known and addressed as **MADOCHI MARY DAUDA.** All former documents remain valid. All concerned authorities and the general public to please take note.

EMILIANA
I, formerly known as **RALIYA ADAMU MAIKUDI,** now wish to be known and addressed as **EMILIANA SHALDAS.** All former documents remain valid. All concerned authorities and the general public to please take note.

SAMPSON
I, formerly known as **ALI EMMANUELLA EHI,** now wish to be known and addressed as **SAMPSON EMMANUELLA EHI.** All former documents remain valid. All concerned authorities and the general public to please take note.

YAYI
I, formerly known as **YAYI YAKNAN VONGJEN and YAYI YAHNAN**, now wish to be known and addressed as **YAYI YAKNAN.** All former documents remain valid. All other concerned authorities and the general public to please take note.

CORRECTION OF NAME
I, formerly known as **YUSUFU PHILEMON YUSUFU, YUSUFU PHILEMON,** now wish to be known and addressed as **YUSUF PHILEMON.** All former documents remain valid. All concerned authorities and the general public to please take note.

Beyond condemnation: God's call to repentance, restoration

By Rev. JOHN OKWII



ONE of the most beautiful revelations of God's character is found in Luke 15, where Jesus tells three connected parables: the lost sheep, the lost coin and the lost son. These stories reveal a God who does not delight in the destruction of sinners but rejoices when the lost are found, the broken are restored and estranged people return home.

Jesus told these parables in response to the complaints of the Pharisees and scribes, who criticised Him for welcoming sinners and eating with them. While religious leaders saw such people as unworthy of attention, Jesus revealed that they were precisely the people God was seeking to restore.

The chapter challenges both sinners who have wandered from God and religious people who have become so proud of their righteousness that they can no longer celebrate another person's restoration. It also speaks powerfully to our churches, families and society, where condemnation often replaces compassion, and public shame makes reconciliation difficult.

God's heart is revealed in His persistent search for the lost, His readiness to receive the repentant and His desire that His people should share His joy whenever restoration takes place.

God seeks the lost, rejoices over their return

In the parable of the lost sheep, a shepherd leaves the ninety-nine sheep in the open country and searches for the one that has wandered away. When he finds it, he carries it home joyfully and invites his friends and neighbours to celebrate with him. Jesus explains that there is joy in heaven over one sinner who repents.

The shepherd's response teaches us that no person is insignificant to God. The lost sheep may appear to be only one among many, but its absence matters to the shepherd. In the same way, God does not measure human worth by social status, wealth, influence or religious reputation. Every life matters to Him.

The parable of the lost coin reinforces this truth. A woman who loses one of her ten silver coins lights a lamp, sweeps her house and searches carefully until she finds it. Her joy is so great that she calls others to celebrate with her.

The sheep wanders away, while the coin is lost within the house. Together, the stories remind us that people become lost in different circumstances. Some deliberately turn away from God; others are neglected, wounded, confused or trapped by situations beyond their control. Whatever the circumstances, God's desire is to seek and restore them.

This message echoes Ezekiel 34:11–16, where God promises to search for His sheep, rescue them from scattered places, bind up the injured and strengthen the weak. It also reflects Hosea 11:1–9, where God reveals the tenderness of a Father whose love persists despite His people's rebellion.

Romans 5:8 declares that God demonstrates His love for us in that, while we were still sinners, Christ died for us. Divine love does not wait until people have made themselves worthy. God reaches towards them in their brokenness and calls them to repentance and new life.

The Church must, therefore, examine its attitude towards people who have fallen, wandered away or become entangled in destructive choices. Do we seek them, or merely discuss their failures? Do we offer a path to restoration, or make their past mistakes permanent labels?

In our communities, young people struggling with poverty, unemployment, addiction or hopelessness need more than condemnation. Displaced families, neglected children and people whose lives have been damaged by violence need compassion, practical assistance and opportunities to rebuild. Churches must become places where truth is spoken with love and where genuine repentance can lead to meaningful restoration.

However, seeking the lost does not mean pretending that wrongdoing does not matter. God's grace calls people away from sin and towards transformation. Compassion and accountability must work together, because genuine restoration seeks both the dignity of the person and the wellbeing of those who may have suffered harm.

The Father's welcome, the challenge of the elder brother

The parable of the lost son brings the message of divine mercy into sharper focus. A younger son demands his share of the inheritance, leaves home and wastes his possessions in reckless living. When a severe famine strikes, he finds himself hungry, humiliated and desperate. He eventually recognises his condition and decides to return to his father, confessing that he has sinned against heaven and against him.

The father's response is extraordinary. While the son is still a long way off, the father sees him, is moved with compassion, runs to him, embraces him and kisses him. Before the son can complete his planned appeal to be treated as a hired servant, the father orders that he be clothed, given a ring and fitted with sandals. He also commands that a feast be prepared because his son, who was lost, has been found.

The father does not deny the son's wrongdoing. The son himself acknowledges his sin. Yet the father refuses to let his failure become the final definition of his life. His return is celebrated because a broken relationship is being restored.

This is a picture of God's mercy towards repentant sinners. No matter how far a person has wandered, the way back remains open. Repentance involves recognising wrongdoing, turning away from it and returning to God. Grace receives the repentant, while transformation calls them to live differently.

The parable also offers a challenge to our families and communities. Sometimes we remember a person's worst mistake long after that person has sought forgiveness and changed. We may claim to believe in mercy but continue to punish people through humiliation, exclusion and endless reminders of their past.

The father's welcome does not mean that every consequence disappears or that trust must be restored instantly. Where wrong doing has caused harm, there may be a need for restitution, counselling, accountability and appropriate safeguards. Forgiveness does not require victims to remain in danger, and reconciliation must not be forced. Nevertheless, genuine repentance should be met with a willingness to make restoration possible.

The elder brother reveals another kind of lostness. He has remained at home and worked for his father, yet when he hears music and dancing, he refuses to join the celebration. Angered by the welcome given to his younger brother, he complains that his years of service have not been rewarded in the same way.

His outward obedience conceals resentment and a failure to understand his father's heart. He sees his brother's return as an injustice rather than a reason for joy. The father goes out to plead with him, explaining that everything he has belongs to him, but the return of the lost brother must be celebrated.

Jesus leaves the story without telling us whether the elder brother enters the house. The open ending invites every listener to make a decision. Will we share the Father's joy, or will pride and resentment keep us outside?

Churches face this same challenge when they welcome people seeking a fresh start but allow gossip, suspicion and self-righteousness to undermine their restoration. Those who have remained faithful must not become resentful when others receive mercy. Faithfulness is not diminished by another person's restoration.

The Church must reject both careless permissiveness and unforgiving legalism. It must uphold truth while extending grace, encourage repentance while resisting humiliation, and protect those who have been harmed while creating responsible paths towards reconciliation.

Becoming agents of restoration in the Church, society

Luke 15 calls us to examine our personal lives and the communities we build. Are we willing to acknowledge our own need for mercy? Do we rejoice when people repent and begin again, or do we secretly prefer to see them remain disgraced?

In Nigeria and across Africa, these questions are especially relevant in communities affected by violence, displacement, broken families, poverty and deep divisions. People who have lost loved ones, homes, livelihoods and a sense of belonging need more than words of sympathy. They need justice, security, compassion and practical opportunities to rebuild their lives.

Reconciliation cannot be achieved by asking victims to forget their suffering or by concealing wrongdoing. It requires truth, accountability, justice and a sincere commitment to peace. Those responsible for harm must be challenged to repent and accept appropriate consequences, while society must resist the temptation to treat entire families or communities as permanently guilty because of the actions of individuals.

Second Corinthians 5:18–20 describes the ministry of reconciliation entrusted to believers. Christians are called to represent the reconciling work of God by helping people turn from hostility towards peace and from broken relationships towards responsible restoration.

This ministry begins with the church's own conduct. Congregations must be places where people can confess sin, seek counsel, receive appropriate discipline and find support for lasting change. Leaders must model humility, fairness and compassion rather than using authority to shame or silence others.

Families, too, must learn to combine discipline with love. Parents should correct their children without destroying their dignity. Siblings should resist allowing old grievances to become lifelong divisions. Communities must make room for repentance while remaining committed to justice and safety.

The three parables reveal one consistent truth: God values the lost, seeks their restoration and celebrates when they return. The shepherd searches, the woman sweeps her house, and the father runs to embrace his son. Each picture calls us beyond passive concern to active compassion.

The question is not simply whether we know that God is merciful. It is whether His mercy is visible in our treatment of others. A church that understands Luke 15 will not make sin trivial, but neither will it make failure irreversible. It will tell the truth, call people to repentance, protect the vulnerable and celebrate genuine transformation.

Closing prayer

Heavenly Father, thank You for seeking us when we wander and welcoming us when we return. Forgive us for the times we have judged others harshly, ignored those in need or allowed pride and resentment to rule our hearts.

Give us the courage to repent of our own sins and the grace to support those seeking a new beginning. Teach us to combine mercy with truth, forgiveness with accountability, and reconciliation with justice and protection for the vulnerable.

Remember our families, churches and communities. Bring comfort to the bereaved, hope to the discouraged, restoration to the broken and peace to places torn apart by violence and division. Help us to reflect Your love in our words and actions.

May we never rejoice in another person's downfall, but celebrate whenever the lost are found and lives are transformed.

In Jesus Christ's name.

Amen.

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The danger of weaponising Scripture

By DANJUMA NAFUNJI

THERE is a dangerous contradiction in human affairs: a person can preach truth while practising deception, speak of righteousness while pursuing personal interests, and quote the Word of God while acting contrary to its teachings.

Scripture, which millions of Christians regard as the Word of God, was never intended to become a weapon for deceiving consciences, silencing criticism or justifying wrongdoing. Yet, on some religious platforms, Biblical passages are used to advance personal ambitions, exploit vulnerable believers and present human opinions as divine instructions.

This raises a fundamental question: are we allowing Scripture to transform our lives, or are we twisting its meaning to suit our desires?

One of the most subtle forms of scriptural deception occurs when genuine passages are quoted without regard for their context. A verse may be cited accurately yet interpreted misleadingly.

Matthew 7:1, where Jesus says, “Judge not, that ye be not judged”, is sometimes invoked to discourage every form of criticism.

Yet, the broader teaching challenges hypocritical judgement rather than granting anyone immunity from accountability. A journalist investigating corruption, a citizen questioning misconduct or a believer seeking financial transparency does not automatically oppose God.

Quoting Scripture is not enough. Understanding and applying it responsibly are equally essential.

The account of the serpent and Eve in Genesis 3 illustrates how deception can begin with the distortion of divine instruction. The serpent questioned God's command and presented disobedience in an alluring manner.

The lesson remains relevant today: deception does not always arrive as an obvious lie; it can emerge through selective truth, exaggerated promises and misleading interpretations.

A religious speaker, for instance, may quote passages about blessings while ignoring their context, thereby persuading people that a particular donation will guarantee wealth or success. Such claims deserve careful examination rather than unquestioning acceptance. Faith should not require believers to surrender their capacity for reason and discernment.

Another troubling dimension is the misuse of religious authority. Some leaders discourage questions by suggesting that challenging their decisions amounts to challenging God.

Such reasoning can create fear, causing congregants to surrender their judgement and accept questionable instructions. Yet Acts 17:11 commends the Bereans for examining the Scriptures to determine whether Paul's teaching was true.

Their example demonstrates that examination is not the enemy of faith.

Religious leaders are human and can misunderstand Scripture, make mistakes or pursue personal interests. Genuine leadership should therefore welcome reasonable questions, practise transparency and accept correction.

Authority becomes dangerous when it demands unquestioning obedience while resisting accountability.

Financial exploitation, false prophecy, religious hypocrisy

Financial exploitation presents another serious concern. Religious giving can support charitable work, community development and faith institutions. Problems arise, however, when leaders attach unsupported guarantees to donations or pressure people to give beyond their means.

Some believers are told that a particular contribution will secure employment, prevent misfortune or guarantee prosperity. Such claims can exploit people facing poverty, illness or unemployment.

Second Corinthians 9:7 teaches that giving should not be reluctant or compelled. Generosity should, therefore, arise from conviction, not fear or desperation.

Wealth is not automatic proof of divine favour, nor is poverty evidence of spiritual failure. The sacredness of giving should never be used as a licence for manipulation.

False prophecy also demands discernment.

Some individuals claim to know precisely whom God will bless, which political candidate He has chosen or what event will occur at a particular time. Such declarations can influence major personal and public decisions.

A person may abandon a career, end a relationship or invest savings because a religious figure predicts a particular outcome. But a claim does not become reliable merely because its speaker attributes it to God.

Responsible leaders should distinguish personal impressions from established facts and avoid presenting uncertainty as divine certainty. Believers, in turn, should cultivate the wisdom to examine extraordinary claims rather than surrendering their judgement to charismatic personalities.

Religious hypocrisy deepens the problem. A person may preach honesty while concealing wrongdoing, advocate compassion while exploiting the vulnerable, or condemn corruption while benefiting from dishonest practices.

In Matthew 23, Jesus strongly criticised religious hypocrisy and the neglect of justice, mercy and faithfulness.

Human imperfection must, however, be distinguished from deliberate deception. People make mistakes, but integrity requires acknowledgement, correction and accountability.

Appeals to forgiveness should never become excuses for concealing abuse or denying victims justice. Forgiveness and accountability are not mutually exclusive; both are essential to a moral community that takes wrongdoing seriously.

Scripture, politics, the responsibility to discern

The misuse of Scripture can also damage Nigerian politics and public life. Political actors may employ biblical language to discourage criticism or portray preferred candidates as unquestionable representatives of God's will. Yet religious endorsement does not exempt public officials from accountability.

Citizens should judge leaders by their conduct, competence, policies and respect for the law. Micah 6:8 calls for justice, mercy and humility before God. These principles should inspire responsible citizenship rather than blind political loyalty.

When religious authority is used to shield political leaders from scrutiny, faith risks becoming an instrument of partisan interests rather than a force for moral responsibility. The same principle applies within religious institutions: neither a leader's title nor the popularity of a ministry should place its decisions beyond legitimate examination.

Ultimately, Scripture should remain a pathway to truth, justice, compassion and moral responsibility, not a disguise for ambition or a weapon against those who ask legitimate questions. The answer to scriptural deception is not to abandon Scripture, but to approach it with greater understanding, sincerity and humility.

Leaders must practise what they preach, believers must examine what they hear and institutions must place integrity above reputation. The question before us is simple but profound: are we allowing the Word of God to change our character, or are we changing its meaning to suit our interests?

Jos Okada ban: Gov't must end selective enforcement

By SAMSON ILIYA

JOS, the once-serene capital of Plateau State, known for its cool weather and hospitality, is gradually losing order on its roads.

Despite a subsisting ban on commercial motorcycle operations, popularly known as Okada, within the Jos-Bukuru metropolis, the city is witnessing a brazen return of commercial motorcyclists operating openly in total disregard for the law.

From the early hours of the morning until late in the evening, thousands of commercial motorcyclists have taken over major roads and junctions that were previously free of their activities.

The ban, introduced by the Plateau State Government as part of measures to restore order, curb rising criminality and reduce road accidents in the city centre, now appears to exist only on paper and in government press releases.

This is the reality on the ground: despite the motorcycle ban, people in the Bukuru and Jos metropolitan areas continue to carry on their usual business of operating Okada services.

From Zawan Junction to the Old Airport Roundabout, and from Secretariat Junction to several other major intersections, commercial motorcyclists operate openly. Citizens have continued to raise security concerns about some of these riders, alleging that some are involved in attacks and other criminal activities within and beyond the state.

This writer has monitored traffic flow along the Zawan Junction axis, which serves as a gateway into Jos from the south-west. The area has become a major hub for Okada operations.

As early as 6.00 am, between 10 and 20 motorcycles were counted lined up, soliciting passengers travelling towards Bukuru, Anguldi and Kwata.

The same scene has been observed at Mararaban Jama'a, Bukuru Express, Sabon Layi, Farin Gada and Tudun Wada.

But among the most embarrassing examples of this lawlessness are Secretariat Junction and the Old Airport Roundabout, two of the most strategic traffic control points in the metropolis.

At Secretariat Junction, the heart of the state civil service, Okada riders operate with reckless abandon. They carry two, and sometimes three, passengers without crash helmets, number plates or any form of identification. They overtake vehicles dangerously and create confusion at the intersection.

Unfortunately, at the same time, officers of the Federal Road Safety Corps (FRSC) can be seen stationed right under the bridge with their towing truck, apparently doing nothing to stop the riders.

This is one of the most shocking observations. Directly under the bridge near the Old Secretariat, FRSC personnel are stationed with their official towing truck. While Okada riders openly violate traffic regulations a few metres away, carrying passengers and committing traffic offences, the officers appear not to notice. There are no arrests, impoundments or warnings.

The situation is even worse at the Old Airport Roundabout. At this busy intersection linking Jos North and Jos South, police officers are also stationed with their patrol van. Yet Okada riders continue their daily operations without any apparent enforcement of the ban.

Motorcycles load passengers directly in front of the police patrol van stationed at the roundabout. The officers sit inside their van, while others stand outside using their phones. Meanwhile, Okada riders negotiated fares, pick up passengers and speed away without helmets, in full violation of the ban. Not a single motorcycle is stopped or impounded during the one hour our correspondent spent at the location.

Speaking with **THE NIGERIA STANDARD**, the Speaker of the Youth Assembly of Nigeria, Jos South chapter, Dung Sylvester, lamented: "That is the Nigerian system. The law is for the poor man who wants to obey. If you want to break it, break it boldly and nothing will happen. How can FRSC be under the bridge with a towing van and police with a patrol van at Old Airport Roundabout, and Okada is loading in front of them? What are they there for? Are they for decoration?"

The implications go beyond traffic disorder. Security experts have repeatedly warned that unregulated motorcycle operations in a fragile city such as Jos can pose serious security risks.

In recent years, Plateau State has battled rising cases of phone snatching, one-chance operations, kidnappings and coordinated attacks in surrounding local government areas. In several incidents, investigations have pointed to the use of motorcycles as getaway vehicles and for surveillance.

Many of these riders are allegedly unknown to the relevant authorities. They may not be registered with any union that can be held accountable, and some may lack traceable addresses or biometric records.

A rider could commit a crime in Bukuru in the morning and disappear into the hinterland by afternoon. Motorcycles can also be used by informants to monitor communities, by criminals transporting small arms across the city, and by hoodlums snatching phones and bags.

A community leader in Jos South, who pleaded anonymity for security reasons, said: "We know them. The same boys who do Okada during the day are the ones used at night. Because there is no regulation, you cannot differentiate between the genuine hustler and the criminal. That is why the ban was a welcome idea. But if government will not enforce it, it is better to tell us."

The Plateau State Government, through the Ministry of Transport, had previously justified the ban on the grounds of restoring sanity to Jos, aligning the city with modern urban transport systems and curbing the use of motorcycles for criminal activities. The law provides for the impoundment of motorcycles and prosecution of offenders. However, implementation has been inconsistent.

What is evident is a pattern of selective enforcement. Sometimes, task force officials appear on the roads for two days, impound a few motorcycles and then disappear for months. Within days, the Okada riders return in even greater numbers.

Calls for decisive action

First, the government must clarify its position: is Okada banned in the Jos metropolis or not? If the ban remains in force, it must be enforced consistently, without fear or favour.

Every junction, from Zawan Junction to the Old Airport Roundabout, and from Secretariat Junction to Ahmadu Bello Way, must be covered by effective enforcement operations.

Second, enforcement agencies must be held accountable. The FRSC, Vehicle Inspection Office (VIO) and Nigeria Police Force must explain why their officers stationed under the bridge at Secretariat Junction and at the Old Airport Roundabout, with towing and patrol vehicles, appear to watch violations without taking action.

The presence of a towing truck that does not tow and a patrol van that does not patrol has become a symbol of an ineffective enforcement system.

Third, if the government intends to relax the ban, it should do so through a proper regulatory framework. This should include mandatory registration, the issuance of numbered reflective jackets, restrictions on operating areas and the profiling of all riders through the Plateau State Ministry of Transport.

Jos is a city trying to rebuild its reputation as a city of peace and tourism. It cannot achieve that ambition amid chaotic traffic and unregulated motorcycle operations that appear to place riders above the law.

Until the ban is consistently enforced, residents of the Jos metropolis will continue to contend with noise, accidents and security concerns, while those charged with enforcing the law sit in their vehicles and watch.

BIPC begins test-run of River Benue water treatment facility

From JOHNSON NONGU, Makurdi



Asamakahaa

THE Benue Investment and Property Company (BIPC) has commenced the test-run of its River Benue water filtration and sedimentation system to address water supply challenges affecting its industrial operations.

The Group Managing Director of BIPC, Dr Raymond Asamakahaa, announced the development Tuesday in Makurdi, describing the project as a major breakthrough for the company.

He disclosed that the facility was designed to guarantee a clean and uninterrupted water supply for the company's Strategic Business Units (SBUs).

"Today, we turn a major challenge into a major victory," Asamakahaa said.

The project comprises a water treatment reservoir and sedimentation system designed to draw water directly from River Benue for the Food Basket Brewery.

When fully operational, the facility is expected to provide treated water for the brewery and support other BIPC ventures.

These include BIPC Water, carbonated drinks production and bitters manufacturing.

Asamakahaa noted that the initiative would strengthen the company's production capacity and support its planned industrial expansion.

He explained that a reliable water supply remained essential to sustaining production and improving operational efficiency.

The GMD expressed optimism that the new system would help resolve the company's longstanding water supply difficulties.

He pointed out that the project would also create opportunities to extend the benefits of treated water to residents of Benue State.

"This is a direct solution from the River Benue to the bottle," Asamakahaa said.

He added that the development represented a practical approach to addressing the infrastructure challenges facing the company's industrial operations.

Asamakahaa attributed the progress to the support of Governor Hyacinth Alia.

He said the governor's administration had demonstrated its commitment to industrialisation and economic diversification in the state.

According to him, the project aligned with efforts to strengthen local production and improve the capacity of state-owned enterprises.

The facility is also expected to reduce the company's dependence on less reliable water supply arrangements.

Its successful operation could also improve production planning and enable the company's manufacturing units to operate more efficiently.

Fintiri appoints Ibrahim Danjuma as Adamawa poly rector

From HASSAN SHALLPELLA, Yola

ADAMAWA State Governor, Ahmadu Fintiri, has approved the appointment of Professor Ibrahim Danjuma as the new Rector of Adamawa State Polytechnic, Yola.

Danjuma's appointment follows the expiration of the tenure of the former Rector, Professor Mohammed Toungos, in March 2026.

In a statement signed by the Chief Press Secretary to the Governor, Humwashi Wonosikou, the appointment was made following a recommendation by the institution's Governing Council at its 35th Emergency Meeting.



Fintiri

Governor Fintiri, while congratulating the new Rector, charged him to uphold academic excellence, discipline and integrity in the discharge of his duties.

The governor also urged Danjuma to bring his wealth of experience to bear on the development of the institution, particularly in an era of rapid technological advancement and innovation.

He explained that the appointment aligned with his administration's commitment to revitalising the education sector in the state.

Fintiri wished the new Rector a successful and productive tenure.

Senior District?: Plateau must not recreate colonial inequalities

Continued from back page

State because of its population or economic strength, while Kano is not a Senior State because of its historical importance. Nor is Plateau a Junior State because its population is smaller than that of some other states.

The states possess equal constitutional standing as constituent states of the federation, notwithstanding differences in their resources, representation and political influence. The same principle applies, with appropriate qualifications, to local government areas. A local government area created decades ago does not become a Senior Local Government simply because another was subsequently carved out of it.

Jos North does not acquire a superior constitutional status over Jos South or Jos East because of the administrative history of the area. Neither does an older local government automatically exercise supervisory authority over a newer one. Why, then, should districts be treated differently?

Admittedly, districts are not constitutionally equivalent to states or local government areas. Their legal existence and functions depend largely on state laws and administrative arrangements. Nevertheless, the principle remains relevant: the age of an administrative unit does not, by itself, establish its superiority over another unit of the same category.

Even internationally, the word 'district' is widely used to describe territorial units for administration or electoral representation. In the United States, congressional districts differ in geographical size and historical origins, but they are not officially classified as Senior and Junior Congressional Districts. The same broad principle applies to electoral constituencies in many democratic systems. The purpose of such territorial divisions is representation or administration, not the perpetuation of inherited claims to communal superiority.

There is another distinction that must be clearly understood: the administrative status of a district is not necessarily identical to the traditional status of the person presiding over it. Traditional institutions have their own histories, hierarchies, customs and systems of recognition. A traditional ruler may possess a particular title, historical precedence or legally recognised grade within a state's traditional council, but such distinctions belong to the structure of traditional institutions.

They should not automatically be transferred to the territorial administrative units associated with those institutions. In other words, the existence of first-class, second-class or third-class traditional rulers, where recognised by law, does not necessarily justify classifying their districts into first-class, second-class or third-class territories.

A traditional ruler may enjoy ceremonial precedence without his district acquiring administrative superiority over another district. Similarly, an older traditional institution may retain its historical dignity without exercising jurisdiction over communities that have subsequently been granted separate administrative recognition.

Confusing these two concepts risks transforming questions of traditional protocol into disputes over territorial authority. This is precisely the kind of ambiguity that responsible public administration should seek to eliminate.

There is a broader historical lesson here: reforms often fail when they dismantle the visible structures of inequality while preserving the assumptions that sustained them. A community may receive its own district, its own administrative headquarters and its own recognised district head, only to discover that the former parent district still claims some undefined superior status.

What, then, has changed? If the new district remains psychologically or administratively subordinate to the old one, the reform may have corrected the map without correcting the relationship. And if the government allows ambiguous titles to persist, it may inadvertently encourage the very disputes that district creation was intended to resolve.

We must remember that questions of traditional authority, land, ancestry and communal identity are particularly sensitive in Plateau State. They have deep historical roots and considerable emotional significance. An apparently minor disagreement over nomenclature can easily acquire wider implications when communities interpret it as a challenge to their dignity or autonomy.

This is why strategic thinking matters. Good governance is not merely the ability to resolve disputes after they have erupted; it is also the capacity to identify and remove unnecessary sources of friction before they become serious problems. An administration committed to peaceful coexistence should be especially attentive to language that creates ambiguity about the relative standing of neighbouring communities.

Case for a clear government policy

The Plateau State Government has an opportunity to address this matter through a clear and consistent administrative policy. The first requirement is to establish whether any existing law, regulation or official instrument recognises the classification of districts into Senior and Junior categories. If such a classification exists, its historical origins and contemporary administrative relevance deserve careful review. If it does not exist, the government should consider discouraging the use of descriptions that suggest a hierarchy unsupported by law.

The second requirement is to distinguish clearly between the grading of traditional rulers and the status of administrative districts. Traditional institutions may retain their recognised titles and ceremonial precedence without extending such distinctions to the territories under their jurisdiction.

The third is to ensure that newly created districts possess clearly defined boundaries, responsibilities and relationships with neighbouring districts. Administrative independence should not be undermined by vague claims of continuing supervision from former district headquarters. Finally, the government should consider adopting a uniform nomenclature for districts throughout the state.

Such a policy would not erase history, nor would it deny the contributions of older traditional institutions. Rather, it would recognise that historical precedence and contemporary administrative equality are not mutually exclusive.

A community may be older without being superior; a traditional institution may be historically distinguished without possessing authority over its neighbours; and a district may have existed for a hundred years without acquiring the right to regard a newly created district as its subordinate.

The larger purpose of administrative reform should be to make government more responsive, institutions more legitimate and relations among communities more harmonious. It should not be to replace one hierarchy with another, nor should the creation of new districts become an endless struggle between communities seeking recognition and older administrative centres determined to preserve inherited privileges.

History deserves respect. But not every colonial administrative arrangement deserves perpetuation. Some of those arrangements were products of convenience, while others reflected the political calculations of colonial officers who neither fully understood nor adequately respected the institutions of the societies they governed. Where subsequent reforms have corrected such arrangements, we should be careful not to recreate their inequalities through new administrative terminology.

This is not an argument against traditional authority. It is an argument for clarity in defining its relationship with territorial administration. Neither is it a demand that all traditional institutions must possess identical histories, titles or ceremonial standing. It is simply a call to recognise the distinction between the historical dignity of traditional institutions and the administrative status of districts.

Plateau State has enough challenges arising from unresolved questions of identity, belonging, authority and communal relationships. We should not manufacture additional ones through avoidable ambiguities. The government should, therefore, examine the implications of the expression 'Senior District' and determine whether it has any legitimate place in the contemporary administrative structure of the state.

If the designation serves no necessary legal or administrative purpose, there is little reason to preserve it merely to satisfy inherited notions of precedence. After all, the purpose of creating a district is to recognise a distinct administrative unit, not to establish a new rung on an imaginary ladder of communal superiority.

Let traditional rulers retain their legitimate titles, histories and ceremonial distinctions. Let communities celebrate their heritage and historical achievements. But let administrative districts stand on their own recognised footing.

Let district be district!

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When schooling becomes a luxury: The burden on Nigerian families

By BLESSING HOSEA

EDUCATION remains one of the strongest foundations upon which a nation can build its future. It is through education that citizens acquire knowledge, develop skills and gain the capacity to contribute meaningfully to national development.

Indeed, knowledge is power, and an educated population is an empowered population. However, for many ordinary Nigerian families, access to quality education is gradually becoming a luxury rather than a basic social necessity.

The burden begins even before a child enters the classroom. The cost of school uniforms, shoes, bags, books and other learning materials has become increasingly difficult for many parents to bear. Tuition fees and other school charges add to the pressure, while the rising cost of food means that some families are forced to choose between feeding their children and keeping them in school.

A hungry child cannot be expected to concentrate effectively in the classroom, making the education crisis inseparable from the broader economic hardship confronting Nigerian families.

The situation is not limited to primary and secondary education. Students in tertiary institutions also face rising tuition-related expenses, accommodation costs and other essential needs. Even with interventions such as the Nigerian Education Loan Fund (NELFUND), many families continue to struggle with the wider financial burden of keeping their children in school.

For some students, the pressure of meeting educational expenses is compounded by the additional burden of rising house rents, further threatening their ability to pursue their studies successfully.

This is a serious national concern. If education is a social right and a major instrument for national development, the government must do more to make it genuinely accessible and affordable.

The ability of children to acquire an education should not depend entirely on the financial circumstances of their parents. When families are pushed to the point where they can no longer meet the basic costs of schooling, the consequences extend beyond individual households to the nation's social and economic development.

Government intervention should go beyond temporary relief programmes. There is a need for policies that address the rising cost of food, improve teachers' welfare, rehabilitate dilapidated schools and provide adequate learning materials. Qualified teachers must be properly employed, remunerated and motivated to deliver quality education.

At the same time, skill-acquisition centres and vocational institutions should be strengthened to provide young people with practical alternatives, relevant competencies and opportunities for sustainable livelihoods. These measures would help make education more responsive to the needs of learners while easing some of the financial pressures confronting families.

The decline in school attendance and the risk of increasing dropout rates should also concern policymakers. When parents can no longer sustain the cost of feeding their children and paying educational expenses, children are often the first victims. Some may be withdrawn from school, while others may struggle to attend classes regularly or lack the materials required to learn effectively.

The long-term consequences can include unemployment, persistent poverty, vulnerability to crime and the loss of valuable human capital. Allowing children to abandon their education because of financial hardship is not only a personal tragedy for the affected families but also a setback to national development.

There is nothing wrong with private schools providing alternatives for parents who can afford them. However, the quality of public education should not be allowed to deteriorate to the point where private education becomes the only perceived route to quality learning.

Government-owned schools must be adequately funded and equipped to provide sound education, while private institutions should remain subject to effective regulation to ensure that they maintain acceptable standards. A functional public education system is essential to reducing inequality and ensuring that children from disadvantaged backgrounds are not denied opportunities simply because their parents cannot afford expensive schools.

Nigeria has the human resources and natural wealth required to build a strong and globally competitive education system. What is needed is not another collection of beautiful policies on paper, but sustained implementation, accountability and political commitment.

Governments at all levels must recognise that investment in education requires consistent funding, effective monitoring and a willingness to address the practical difficulties that prevent children from learning. Equally important is the need to ensure that available resources produce measurable improvements in school infrastructure, teaching quality, access to learning materials and students' welfare.

A nation that cannot guarantee its children access to quality education, adequate food and security is putting its future at risk. Education must, therefore, be treated not merely as an expenditure, but as an investment in the survival and progress of Nigeria.

The benefits of an educated population extend beyond individual success to improved productivity, innovation, responsible citizenship and sustainable economic growth. Neglecting education today will only deepen the social and economic challenges that the country must confront tomorrow.

The common Nigerian family should not have to choose between feeding a child and educating that child. Every child deserves a fair opportunity to learn, develop their abilities and contribute meaningfully to society, regardless of their family's financial circumstances.

It is time for government to move beyond promises and take practical, sustained steps to make quality education affordable, accessible and sustainable for every Nigerian.

Nigeria's déjà vu: Breaking the cycle of recurring promises, unfulfilled dreams

By KUTYIL GASHION

NIGERIA is a country of dreams, visions and recurring experiences. For millions of citizens, the feeling that they have seen or lived through a particular situation before goes beyond the psychological phenomenon known as déjà vu. It also reflects the frustration of witnessing familiar national challenges return despite repeated promises of change.

Déjà vu, a French expression meaning "already seen", describes the sensation of experiencing something as familiar even when the situation is new. Scientifically, it is associated with the brain's memory and recognition systems. In Nigeria, however, the concept offers an interesting lens through which to examine our national experience, particularly the recurring challenges that continue to test the patience and resilience of citizens.

Consider the persistent conversations about the cost of living, unemployment, insecurity, inadequate electricity, poverty and the struggle for economic survival. Many Nigerians may feel they have heard similar promises, witnessed similar challenges and waited for similar solutions before.

The familiarity of these experiences raises a fundamental question: why do so many national problems appear to return despite successive efforts to address them?

The World Bank has continued to highlight Nigeria's challenges, including widespread poverty, insufficient job creation, food-price pressures and insecurity. Its October 2026 assessment, however, also reported economic growth and improved public finances, while stressing that the benefits of these improvements must reach ordinary citizens.

For a trader whose sales no longer adequately cover household expenses, a farmer struggling with insecurity or a graduate searching endlessly for employment, the promise of a better tomorrow can sometimes feel like a familiar story whose ending remains uncertain. Although political administrations may change and economic policies may be revised, the everyday struggles of many citizens appear stubbornly persistent.

This is where the Nigerian experience intersects with déjà vu: not because national hardship is literally a neurological event, but because recurring social and economic problems can create a powerful sense of repetition. When people repeatedly encounter similar difficulties and hear familiar assurances without experiencing corresponding improvements, disappointment can gradually give way to scepticism.

Yet, recognising a familiar pattern should not lead to hopelessness. Instead, it should encourage reflection on why certain problems persist, what has changed and what practical steps can prevent history from repeating itself. The value of recognising repetition lies not merely in identifying what has gone wrong, but also in learning how to do things differently.

Nigeria's economic reforms illustrate the tension between expectation and reality. Changes to fuel subsidies and foreign-exchange arrangements have been accompanied by efforts to stabilise public finances and attract investment. However, their effects on household budgets, transport fares, food prices and business costs have remained major concerns.

In August 2026, Reuters reported that many Nigerians continued to struggle with the cost of living despite improved investor sentiment and economic reform efforts. This contrast illustrates an important reality: positive national economic indicators do not automatically translate into immediate relief for every household.

Economic growth is important. But its true value must also be assessed by how it affects ordinary people. Improvements in government revenue, investor confidence or public finances may indicate progress at the national level, yet families still struggling to afford food, pay school fees, access healthcare or sustain small businesses may find such achievements difficult to appreciate.

This disconnect between macroeconomic progress and household realities can deepen the sense of déjà vu. Citizens may hear that the economy is improving while continuing to experience financial hardship. The challenge for policymakers is therefore not only to pursue economic stability, but also to ensure that the benefits of reform translate into tangible improvements in people's lives.

Against this backdrop, dreams and visions become especially important. Dreams often emerge during sleep and may reflect our emotions, fears, memories and aspirations. Visions, in everyday language, can represent a deliberate picture of the future we hope to create.

Although these concepts differ in meaning, both can influence how individuals and societies understand their circumstances and imagine what lies ahead.

For many Nigerians, the dream is simple: affordable food, decent housing, quality education, accessible healthcare, reliable electricity, meaningful employment and a secure environment in which families can thrive. These are not extravagant demands. They are basic expectations in a country with abundant human and material resources.

For young people, the dream may be to build successful careers without feeling compelled to leave the country in search of opportunities. For entrepreneurs, it may be to operate businesses without excessive energy costs, unstable policies or inadequate infrastructure. Their aspirations reflect a desire for an environment in which hard work, creativity and enterprise can lead to sustainable prosperity.

For farmers, the dream is a productive harvest, safe access to farmland and profitable markets. For communities affected by violence, the vision is peace, reconciliation and the freedom to pursue ordinary activities without fear. For parents, it is the assurance that their children can receive a good education and look forward to a future better than their own.

These dreams are neither unrealistic nor insignificant. They represent the foundations of human dignity and national development. A country that cannot provide its citizens with reasonable opportunities to meet their basic needs risks weakening the very hope that sustains national progress.

However, dreams alone cannot transform Nigeria. A dream of economic prosperity must become a vision supported by clear policies, accountable leadership, productive investment and measurable results. Aspirations must be translated into plans, and plans must be followed by deliberate action.

A government may envision a prosperous nation, but that vision must be reflected in effective public services, infrastructure, security and policies that create opportunities. Likewise, citizens must be empowered to contribute through enterprise, responsible civic participation, innovation and community development. National transformation requires a shared commitment to progress, with both leaders and citizens recognising their respective responsibilities.

There is also a spiritual dimension to this discussion. Many Nigerians believe that dreams and visions can carry divine messages, guidance or warnings. Such beliefs form an important part of their personal and religious experiences, influencing how they interpret events, make decisions and understand their purpose in life.

Nevertheless, spiritual conviction should be accompanied by discernment. A dream about success is not a guarantee of wealth, just as a perceived vision of the future does not eliminate the need for preparation, evidence and responsible decisions. Faith may inspire people to pursue their aspirations, but achieving those aspirations still requires effort, sound judgement and practical action.

The negative consequences emerge when people mistake imagination for certainty, rely exclusively on predictions or abandon practical action because they expect circumstances to change miraculously. Personal aspirations, religious convictions and hopes for national renewal are most productive when they encourage people to act responsibly rather than wait passively for change.

Similarly, interpreting every familiar experience as a supernatural sign may create unnecessary fear. Déjà vu is generally harmless, although recurrent episodes accompanied by confusion, loss of awareness or seizures should receive medical attention. Understanding the distinction between ordinary psychological experiences and situations that require professional assessment is important.

The positive lesson is that memory, dreams and visions can all encourage personal growth when approached thoughtfully. Memory teaches us to learn from experience; dreams inspire possibilities; and vision helps us organise those possibilities into purposeful action. Together, they can provide a useful framework for examining the past, responding to the present and preparing for the future.

Nigeria needs this balance today. We must remember our past without becoming prisoners of it, acknowledge present difficulties without surrendering to despair, and imagine a better future without confusing promises with achievements. Our national history should serve as a source of lessons rather than a cycle of mistakes that successive generations are condemned to repeat.

Ultimately, the question is not whether Nigeria has experienced déjà vu, but whether we are willing to learn from recurring mistakes. A nation cannot continually repeat the same patterns and expect fundamentally different outcomes without changing the decisions, institutions and practices that sustain them. Where policies have failed, they must be reviewed. Where institutions have underperformed, they must be strengthened. Where promises have remained unfulfilled, accountability must replace excuses.

Our dreams should give us hope, our visions should provide direction, and reality should compel us to measure progress honestly. National development cannot be assessed solely by the declarations of political leaders or the attractiveness of government policies. It must also be measured by the security of communities, the opportunities available to young people, the affordability of basic necessities and the dignity with which ordinary citizens are able to live.

Nigeria must move beyond the déjà vu of recurring promises to the reality of measurable progress. The future we desire will not emerge from dreams alone, but from the courage to learn, the wisdom to plan and the collective determination to turn our aspirations into lasting achievements.

Girl child: Nigerians speak on ending child marriage, protecting girls' rights

As the world marked the 2026 International Day of the Girl Child on October 11, with a call to end child marriage and invest in girls' rights, the challenges confronting girls in Nigeria remained a major concern. From barriers to quality education and healthcare to gender discrimination, harmful cultural practices and gender-based violence, the need to protect girls and empower them to fulfil their potential has become increasingly urgent. LOIS DADU'UT and HOSEA NYAMLONG spoke with some Nigerians on the challenges facing the girl child and the measures needed to safeguard her rights and future



Celina Ali, Multi-Purpose Women Centre, opposite Plateau Riders, Jos

THE challenges facing the girl child in Nigeria remain a serious concern, particularly in access to quality education, healthcare, equal opportunities and protection from gender-based violence and child marriage. Poverty, harmful cultural practices, early marriage, teenage pregnancy and discrimination continue to limit many girls' potential, especially in rural communities.

Addressing these challenges requires the government to enforce laws protecting girls' rights, provide quality education and affordable healthcare, and ensure that perpetrators of abuse and child marriage face justice. Parents must prioritise their daughters' education and moral upbringing, reject harmful traditions, and give boys and girls equal opportunities.

Schools, religious and traditional leaders, civil society organisations and the media must also promote gender equality and protect girls' rights. Finally, empowering girls through education, mentorship, vocational training and leadership opportunities is a collective responsibility essential to building a safer, fairer and more prosperous Nigeria.



Miss Arret Vwatshak, Department of Political Science, College of Education, Gindiri, Plateau State

THE girl child in Nigeria faces challenges such as limited access to quality education and healthcare, poverty, discrimination, gender-based violence, insecurity and child marriage. These challenges violate the principles of the Convention on the Rights of the Child (CRC), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the African Charter on the Rights and Welfare of the Child, Nigeria's Child Rights Act 2003 and the Violence Against Persons (Prohibition) Act 2015.

The government should enforce these laws, improve access to quality education and healthcare, strengthen protection against violence and child marriage, and provide opportunities for girls to develop their skills. Parents should support girls' education, protect them from abuse and early marriage, and provide equal opportunities, while schools, traditional and religious leaders, civil society organisations and the media should promote awareness and challenge harmful practices.



Felicia Olarewaju, Jos

AS a mother, I believe that the training of the girl child begins at home, where parents have the primary responsibility of instilling good morals, cultural values, discipline, self-respect and a sense of responsibility in their daughters. The challenges facing the girl child in Nigeria, including limited access to quality education and healthcare, gender discrimination, sexual and gender-based violence, and child marriage, require urgent attention from parents, the government and other stakeholders.

Parents must provide proper moral and cultural upbringing that supports their daughters' education and protects them from harmful cultural practices. The government should also ensure affordable quality education, accessible healthcare, enforce laws against child marriage and gender-based violence, and create equal opportunities for girls. Both mothers and fathers must treat their daughters equally with their sons, encourage them to pursue their dreams, and provide the guidance and support they need to succeed. With sound moral training at home, quality education and adequate protection, the girl child can become a responsible and productive member of her family, community and the nation.



Christy Wassak, Rantya, Gyel, Jos South LGA

EVERY girl deserves to live safely, access quality education and determine her future. However, many girls still face child marriage, discrimination, abuse, poverty and harmful cultural practices. The 2026 International Day of the Girl Child, themed, 'End Child Marriage and Invest in Girls' Rights', calls for greater commitment to protecting girls' rights and aspirations. Child marriage deprives girls of education, exposes them to early pregnancy and limits their personal growth and economic independence.

Providing quality education, emotional support and a safe environment empowers girls to build confidence and achieve their potential. Special attention should also be given to girls living with disabilities and those affected by poverty, conflict and family difficulties. Parents and caregivers must show love, provide moral guidance, listen to girls and respect their opinions, while governments and communities strengthen child protection systems, support vulnerable families and expand educational opportunities to ensure every girl has the chance to thrive.



Emeka Michael, Jos North

AS a father, I believe the girl child deserves equal opportunities in education, healthcare and personal development, just like the boy child. Major challenges facing girls in Nigeria include limited access to quality education, early marriage, gender-based violence, discrimination and harmful cultural practices.

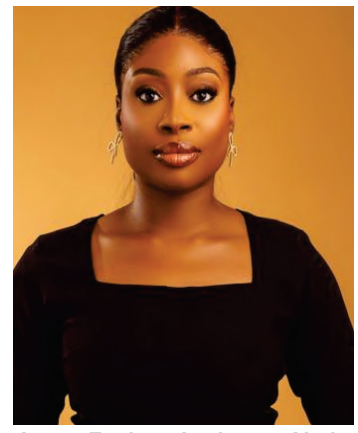
The government should also provide accessible and affordable education, strengthen laws against child marriage and gender-based violence, and ensure that offenders are brought to justice. Parents must stop prioritising boys over girls and recognise that educating a girl child benefits not only the family but society at large. Investing in a girl's education, character and future empowers her to become a responsible woman, a good mother and a future leader who can contribute meaningfully to national development.



Esther Nehemiah, Mararaba Rido, Kaduna State

I STRONGLY believe that the girl child in Nigeria continues to face challenges, including limited access to quality education and healthcare, gender discrimination, poverty, gender-based violence and child marriage, which limit her rights and opportunities. Harmful cultural practices also prevent some girls from completing their education and expose them to abuse. To address these challenges, the government must enforce laws protecting girls' rights, provide quality education and accessible healthcare, and ensure justice for survivors of abuse.

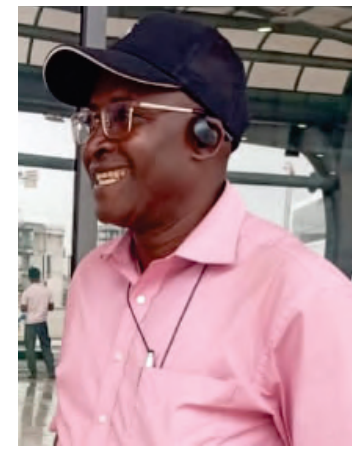
Parents should encourage their daughters' education, support their ambitions, protect them from early marriage, and treat boys and girls equally. Traditional rulers, religious leaders, schools, civil society organisations and the media must also promote gender equality and challenge harmful practices. Investing in the girl child means investing in Nigeria's future, as every girl deserves safety, education, equal opportunities and the chance to become a confident and productive member of society.



Anne Enebe, Asokoro, Abuja, Federal Capital Territory, FCT, Abuja

AS the CEO of Lasuerta Foundation, I believe every girl child in Nigeria deserves access to quality education, healthcare, equal opportunities and protection from gender-based violence and child marriage. Poverty, discrimination and harmful cultural practices continue to limit the potential of many girls. To address these challenges, the government must enforce laws that protect girls' rights, while parents and community leaders must promote girls' education.

At Lasuerta Foundation, we are committed to empowering girls through advocacy, mentorship, skills development and community awareness. Our vision is to create a society where every girl is safe, valued, educated and empowered to fulfil her potential because, when we empower a girl, we empower a generation.



Maren Kam, Library Department, College of Education, Gindiri, Plateau State

THE girl child in Nigeria continues to face challenges, including limited access to quality education and healthcare, gender discrimination, poverty, sexual abuse, gender-based violence and child marriage, which limit her rights and potential. Harmful cultural practices, early pregnancy, insecurity and economic hardship further contribute to school dropout and marginalisation.

Parents, religious and traditional leaders, schools, civil society organisations and the media must promote girls' education, challenge harmful cultural beliefs, and advocate equal opportunities for both genders. Investing in the girl child is essential to Nigeria's social and economic development, as every girl deserves the opportunity to learn, live safely, make informed decisions and pursue her dreams without fear or discrimination.

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The Nigeria Standard

GBV response: Stakeholders seek funding, accountability for gender policies in Plateau, Benue

Recently, stakeholders from the security sector, including heads of gender desks and representatives of the Nigeria Police Force (NPF), the Nigeria Security and Civil Defence Corps (NSCDC), the Nigerian Correctional Service, the Vigilante Group of Nigeria (VGN), government institutions and civil society organisations, gathered to address the numerous challenges affecting security and gender-responsive policy implementation in Nigeria.

THE two-day engagement, tagged, 'The Women, Peace and Security (WPS) State Policy Implementation Meeting', took place on October 12 and 13 at Novel Suites, Rayfield, Jos. Participants were drawn from Plateau and Benue States.

Part of the meeting's theme focused on the operationalisation of the National Gender Action Plan (NGAP), Protection from Sexual Exploitation and Abuse (PSEA) and gender-based violence response for gender-responsive peace and security.

According to the organisers, the meeting aimed to strengthen networking among gender desk officers and other stakeholders, while revitalising neglected gender policies relating to security and sexual and gender-based violence (SGBV).

Why women's voices matter in security

The WPS agenda, anchored in United Nations Security Council Resolution 1325 and expanded through nine additional resolutions, including Resolutions 1820, 1888, 1960 and 2242, provides a global framework for recognising women's vital roles in preventing and resolving conflicts.

In his opening remarks, the Senior Policy and Programme Adviser and Programme/Project Manager at the Friedrich-Ebert-Stiftung (FES) Nigeria office, Chidiebere Ugwu, urged participants to examine the security challenges facing the country and ensure that women had a voice in Nigeria's security architecture.

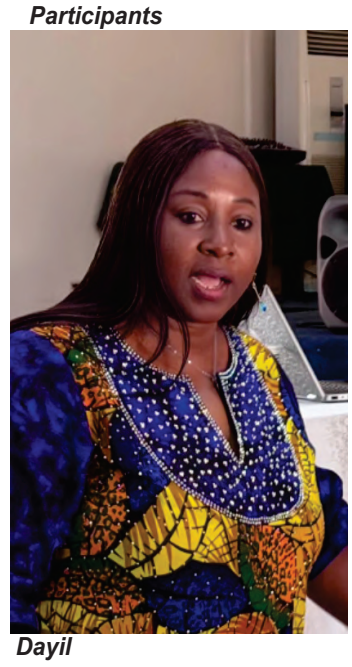
Ugwu observed that women were largely absent from high-level security deliberations, including meetings of the National Council of State and national security bodies. He said that the calibre of representatives and members at such meetings revealed a predominance of men.



Ugwu



Participants



Dayil

He explained that part of FES's advocacy was to ensure that women's voices were heard during security sector reform discussions because women were often among those worst affected by crises.

Poor implementation, inadequate funding undermine GBV response

Providing an overview of the NGAP, PSEA and GBV frameworks, the National Focal Person of the National Women Platform on Security Sector Reform and Governance (NWP-SSRG), Prof. Plangsat Dayil, maintained that although gender policies existed, there was a need to create the institutional space required to make them effective within security organisations.

Dayil, an expert in gender analysis, public policy and security sector governance in Nigeria, said poor policy implementation and inadequate awareness of existing policy documents were among the major setbacks to addressing GBV violations by security agencies and supporting survivors.

Speaking on the topic, 'Establishing Accountability Frameworks: Monitoring, Reporting and Evaluating Policy Uptake', Dayil also said that every organisation should have a safeguarding policy to protect staffers and others from SGBV.

While gender policies and frameworks for addressing SGBV exist in Nigerian security organisations, ensuring their effective implementation remains a major challenge.

One of the facilitators, Dr Helen Teghtegh, a Nigerian humanitarian, gender expert and community development practitioner, said Plateau and Benue States had borne the brunt of the persistent insecurity affecting the country.

Teghtegh, a specialist and researcher in the WPS framework, explained that the meeting was intended to examine existing policies and tools while strengthening cooperation among stakeholders.

"We are here to review what the frameworks are, take a peep into the existing tools and strengthen cooperation between all stakeholders to work in a coordinated way so that at the end of the day, the tools and policies can become practical," she said.

Teghtegh also addressed the need for standard operating procedures and counselling skills when dealing with SGBV survivors. She urged security personnel to communicate appropriately with victims and ensure they felt safe when reporting incidents.

As part of the engagement, she led participants in developing state-specific implementation roadmaps, identifying resource requirements, outlining stakeholder engagement strategies and establishing monitoring mechanisms to guide their work after the meeting.

Strengthening cooperation, accountability, community engagement

Another resource person, Ada Ochoba, a practitioner and stakeholder in the NWP-SSRG and WPS initiatives in Nigeria, urged participants to review policy implementation by identifying what was working, what was not working and how monitoring and evaluation could improve reporting systems.

She advised participants to develop monitoring frameworks within their respective organisations to track activities and assess the work being carried out by their gender desks.

"If you come out with a monitoring framework in your organisation, it will help track your activities and give you an idea of the work you have done," she advised.

The representative of the Benue State Commissioner of Police, Gender Desk Officer, DSP Helen Jande, urged participants to engage in fruitful deliberations that would enhance the protection of women, girls and other vulnerable groups across the region.

In a goodwill message, the Chairperson of the Plateau State Gender and Equal Opportunities Commission, Mrs Olivia Dazyam, represented by the Director of Media, Mrs Nene Dung, explained that the commission had been applying existing gender laws in the state to curb various forms of SGBV.

She identified human trafficking, surrogacy-related concerns and the sale of human eggs among the issues receiving attention.

Dazyam urged participants from the two states to network and work together to address concerns relating to surrogacy, child trafficking and other forms of exploitation. She emphasised the need for inter-state collaboration and called for women's inclusion in decision-making processes concerning security.

Outcomes, recommendations

Panel discussions led by Ochoba examined knowledge and experience-sharing, progress, gaps, lessons learnt at the state level, and the successes and challenges associated with policy implementation.

Representatives of security agencies used the discussions to assess existing practices and identify areas requiring improvement.

Among the challenges highlighted were cases in which parents had allegedly abdicated their responsibilities, leaving children to engage in mining, become victims of trafficking or assume the role of family breadwinners.

Participants also stressed the need to include women in traditional councils and security meetings, as well as establish more Women, Peace and Security structures in communities.

The discussions further highlighted the importance of creating safe spaces for GBV survivors. In their recommendations, participants called on the Plateau State Government, security agencies and other stakeholders to work collaboratively, strengthen coordination and support families in addressing GBV and security-related challenges.

Stakeholders also called for standard mechanisms for information-sharing and tracking GBV cases, urging relevant institutions to build networks and coordinate their activities more effectively.

They advocated dedicated budgets for gender units to enable them to coordinate GBV cases and respond more effectively to security challenges affecting women and vulnerable groups.

The organisers also provided an opportunity for stakeholders to consider future strategic plans, advocacy initiatives and sensitisation engagements aimed at improving the implementation of gender-responsive security policies.

The meeting underscored the importance of moving beyond the existence of policy documents to practical implementation, backed by adequate funding, accountability, inter-agency cooperation and sustained engagement with communities.

Da Chong Fashion World: Where every stitch tells a story

By SAMSON ILIYA

AT a time when conversations about nation-building are often limited to politics, policy papers and the chambers of the National Assembly, one fashion brand in Plateau State is proving that the needle and thread can also help stitch a country together.

It is not just a runway show. It is a movement.

With the tagline, 'Promoting Unity Through Fashion', and the creed, 'Fashion Builds People, People Build Nations', this year's edition was designed to do more than display clothes.

It reframed fashion as a tool for youth empowerment, cultural preservation and economic growth.

According to the organisers, led by Abbas Amit, the fifth edition continued a five-year journey of empowering young talents, celebrating indigenous culture and supporting local production at a time when Nigeria is seeking home-grown solutions to unemployment and disunity.

"Fashion is one of the few languages every Nigerian understands," a representative of the brand pointed out.

The representative said whether you are Berom, Yoruba, Igbo or Hausa-Fulani, you express your identity through what you wear. “If we get fashion right, we promote unity, we create jobs, and we preserve our culture."

More than fabric

The theme, 'Building the Nation Through Fashion', is timely for Plateau State and Nigeria at large.

Jos has long been regarded as the creative capital of Northern Nigeria, home to musicians, filmmakers, comedians and designers.

Yet, despite this abundance of talent, many young designers lack platforms, training and access to markets. Most are forced to learn in isolation, sell their products from their bedrooms and compete with an influx of foreign-made fast fashion.

Da Chong Fashion World has positioned itself to fill that gap. Over the last four editions, the platform has become known for spotlighting emerging designers from Bukuru and Jos South, promoting Adire, Ankara, Berom attire and other locally made fabrics and teaching young people how to turn creativity into enterprise.



Guests at the event

This year's five focus areas says it al, fashion education, youth empowerment, cultural preservation, local production and nation-building.

In essence, the message is simple, teach a young person to design, and you have created an employer, a cultural ambassador and a nation-builder.

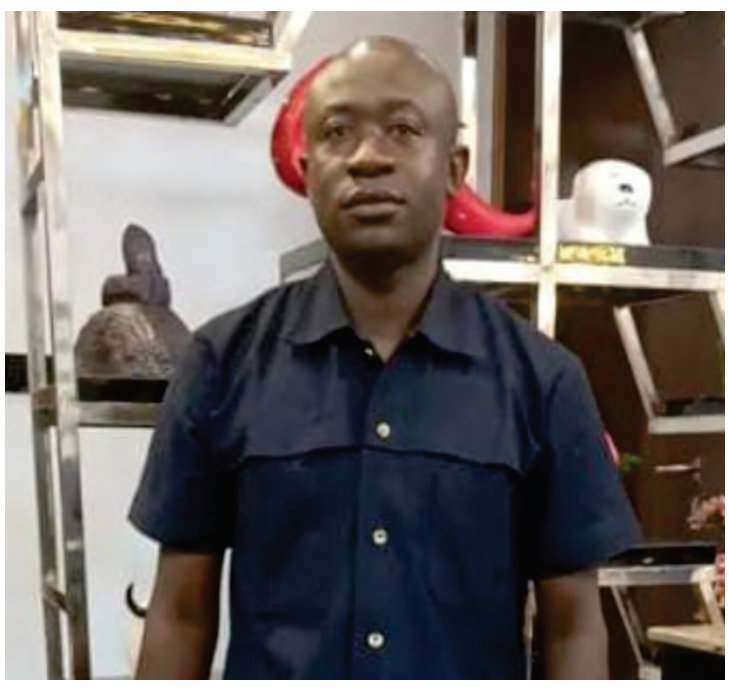
Fashion, after all, is one of Nigeria's largest informal employment sectors, from the market woman who sells Ankara in Terminus to the tailor in Bukuru and the fashion influencer on Instagram, the value chain touches millions of people.

In a country where more than 70 per cent of the population is under 30 and unemployment remains high, fashion offers what many government programmes have not, immediate, dignified and creative work.

The voice behind the vision

Speaking with **THE NIGERIA STANDARD** ahead of the fifth edition, the Chief Executive Officer of Da Chong Fashion World, Mr Chong Amit, offered a deeper insight into the philosophy behind the movement.

"Fashion has a way of uniting people, just like sports, football to be precise," Chong said.



Chong



Hon. Zakariah Piwuna, (Middle) former director ITF, received an award of honor.



Hon. Mafeng Gyang, member, Plateau State House of Assembly Commission at the red carpet

"Through that unity, it brings people from different cultures and backgrounds together. You can see it today when a Yoruba man wears Isi-Agu or a Berom girl rocks Ankara beautifully, there is no tribe in that moment; there is just pride. That is nation-building."

For Chong, who also leads Amit and Son's Fashion Empire, the journey has been about quality and authenticity.

In an industry often saturated with imported, mass-produced clothing, his brand has insisted on promoting made-in-Plateau for made-in-Nigeria.

"We bring quality and authenticity that makes people accept our made-in-Plateau State, to be precise. We represent Nigeria from Jos," he said.

"Our goal is to make people understand that what is made here can stand anywhere in the world. We don't need to go outside before we look good. Jos has the talent, Jos has the culture, Jos has the hands."

Chong is emphatic about the economic reality fashion has come to stay.

"People will no longer walk naked, and almost everything revolves around fashion now," he noted.

"Your wedding, your work, your church, your traditional marriage fashion is at the centre. Fashion has served as a major source of livelihood to a lot of hardworking Nigerians, and we at Amit and Son's Fashion Empire are proud to be an employer of labour. We have also been a source of cultural preservation through our fashion craftsmanship."

According to him, the fifth edition is deliberately structured to address one of the biggest problems young designers face access.

"Every young and teeming fashion designer should get easy access to raw materials and a better platform to showcase his or her fashion craftsmanship, so Nigerians deviate from foreign-made wears to made-in-Nigeria," Chong added.

It is a call that resonates beyond the runway. Nigeria spends billions of naira annually importing second-hand clothes and foreign fashion, while local tailors struggle.

If more of that money were redirected into local production, the ripple effect could create thousands of jobs in Plateau State alone, benefiting cotton farmers, weavers, dyers, tailors, photographers and models.

From Bukuru to the nation: Fashion as a tool for unity

What makes Da Chong Fashion World different is its rootedness. It is not trying to be Lagos Fashion Week.

It is proudly a Bukuru story. The choice of venue—Zang Commercial Secondary School, adjacent an NNPC filling station in Bukuru is intentional. It brings high fashion closer to the community where tailors live and work.

For four editions, the show has given first-time designers the opportunity to see their clothes on a runway, models a chance to walk professionally, and young people a reason to believe that fashion is not just for the big cities.

This year, the organisers gave richer experience, featuring runway presentations that blend contemporary cuts with traditional motifs, exhibitions of locally produced fabrics and accessories, empowerment talks on turning fashion into a business, and cultural displays celebrating Plateau State's diversity.

In a state that has experienced its share of division, the idea of 'Promoting Unity through Fashion' is not just a slogan. It is a deliberate attempt to use creativity as a bridge between communities and cultures.

As Nigeria continues its search for unity and sustainable development, Da Chong Fashion World is making a bold statement from Bukuru: the nation will not only be built in the National Assembly, but also on the runway.

Every stitch tells a story. Every Adire pattern preserves a history. Every young designer empowered represents one less young person on the unemployment queue. That is the quiet revolution, Da Chong is leading, one outfit at a time.

“For four editions, the show has given first-time designers the opportunity to see their clothes on a runway, models a chance to walk professionally, and young people a reason to believe that fashion is not just for the big cities.This year, the organisers gave richer experience, featuring runway presentations that blend contemporary cuts with traditional motifs, exhibitions of locally produced fabrics and accessories, empowerment talks on turning fashion into a business, and cultural displays celebrating Plateau State's diversity.”





(Middle) wife of Plateau State House of Assembly Speaker and other guests inspecting the clothes

Beyond "Bola": The name game and the politics of disrespect (II)



It must be stated, however, that a politician does not automatically become egalitarian merely by calling another politician by his first name. One can reject the theatre of presidential grandeur while remaining thoroughly enamoured of the throne itself. The test is not whether Atiku says “Bola”, but whether he believes that power should be less arrogant, more accountable and genuinely answerable to Nigerians.

The psychology, risks of the name game

Moreover, there is a psychological calculation in the politics of naming. Titles create distance; first names can collapse it. A presidential title reminds an audience of the office, its authority and its institutional weight. A bare first name redirects attention to the individual, making him seem more familiar, ordinary and potentially less formidable.

That is the possible political trick: reduce the aura, diminish the mystique and shrink the man in the public imagination before attempting to dislodge him from office.

It is an old political game dressed in fresh Nigerian packaging. Such tactics, however, are double-edged and can cut both ways. A politician who appears too eager to diminish his rival may come across as petty rather than formidable, seeming fixated on his opponent instead of concentrating on the issues that matter.

Nigerians are sophisticated consumers of political drama. They understand the difference between a person who commands attention through substance and one who desperately fishes for it through verbal stunts, taunts and veiled contempt. They know the difference between a sharp tongue and a sharp mind. The danger for Atiku is that his little jab could boomerang.

He may be trying to puncture Tinubu's presidential balloon, but he must be careful not to appear like a man who brings a pin to a policy debate.

The real tragedy would be for this little name game to become a substitute for the larger argument Nigeria desperately needs. The country is not groaning under the weight of honorifics. Families are groaning under the weight of food prices, transport costs, school fees, rents and a general economic squeeze that turns every trip to the market into a small financial crisis. Insecurity remains a haunting concern, while unemployment and public distrust continue to test the country's social fabric.

These are the issues that should be confronting the candidates, not merely the etiquette of presidential address. If Atiku wants Nigerians to believe that he represents a credible alternative, let him explain what he would change, how he would change it and how his plans would improve ordinary lives.

A clever nickname is not an economic blueprint, and a mocking tone is not a manifesto. A candidate cannot feed a hungry household with the crumbs of a rhetorical victory. The electorate needs policies with teeth, not political theatre with a wink.

Let Tinubu defend his record with evidence rather than entitlement. The electorate deserves a contest of ideas, not a pantomime in which one man plays the incumbent and the other plays the cheeky fellow at the back of the room shouting his first name.

Yet the name game matters because elections are contests not only of policy but also of symbolism, temperament and perceived fitness to lead. Every candidate is selling a story about himself and his opponent. Atiku may be projecting himself as the fearless challenger who refuses to genuflect before presidential authority.

Tinubu's supporters may interpret the same gesture as disrespectful grandstanding. Both readings can coexist, and the political value of the tactic will ultimately depend on how voters receive it. Political snark may spice up a campaign, but it cannot cook the national meal.

There is an irony in watching Nigeria's political class tussle over respect. Our politicians often demand elaborate courtesies when in office and celebrate irreverence when seeking to wrest office from someone else. Yesterday's rebel becomes tomorrow's distinguished statesman, complete with an entourage, a convoy and a fresh appetite for being addressed correctly.



“The real tragedy would be for this little name game to become a substitute for the larger argument Nigeria desperately needs. The country is not groaning under the weight of honorifics. Families are groaning under the weight of food prices, transport costs, school fees, rents and a general economic squeeze that turns every trip to the market into a small financial crisis. Insecurity remains a haunting concern, while unemployment and public distrust continue to test the country's social fabric.

The same politician who once mocked presidential pomposity may later develop a huge intolerance for informality. It is the Nigerian political circle of life: enter office as a champion of the people and emerge as an institution that must not be questioned.

This is why voters should look beyond the name-calling and examine the character beneath the performance. Does a candidate respect the people when they disagree with him? Can he tolerate scrutiny without throwing a tantrum? Does he understand that public office is a temporary mandate rather than a permanent elevation in human worth? Those questions reveal far more about a potential President than whether he calls his opponent Bola, Tinubu or His Excellency.

Beyond the theatrics: Nigerians need substance

So, let Atiku call him Bola if that is the political language he chooses. Let Tinubu's supporters decide whether they consider it cheeky, insulting or inconsequential. Nigerians, however, should refuse to be distracted by the verbal confetti. The Presidency is neither Tinubu's personal property nor a sacred institution beyond criticism. It is a public trust whose occupant must earn legitimacy through performance, accountability and respect for the people.

Equally, opposition politics must be more than a competition in clever insults. A man can call the President by his first name and still have nothing intelligent to say about the country. He can observe every rule of etiquette and still govern disastrously.

Ultimately, it is not the honorific that makes the leader, nor the absence of one that makes the challenger. Atiku may call him Bola, and Tinubu may insist on the dignity of his office. Come election day, Nigerians should ask the only question that truly matters: which of them, or any of the other contenders for Aso Villa, has a credible plan to make Nigeria worthy of its people?

Nigeria needs leaders who can challenge power without trivialising public discourse, expose arrogance without practising their own and distinguish fearless criticism from cheap ridicule and political mischief. The Presidency belongs neither to Tinubu personally nor to any political dynasty. It is an institution held in trust for the Nigerian people. That institution must never become sacred, but neither should our politics become so tacky and sly that a first name is mistaken for an argument.

In the final analysis, Atiku may call the President “Bola”, but the question is whether, come election day, Nigerians will hear a confident challenger presenting a compelling case for change or merely a politician trying to score a point with a name.

The central argument of HEARTLAND DIALOGUE is that a politician's choice of words can be a calculated instrument of power. But a title, or its absence, does not determine a leader's worth. Spare us the theatrics.

Nigerians want substance, strategy and an intentional, implementable roadmap for sustainable development.

Concluded from last edition

Christiane Amanpour says she is leaving CNN after 43 years

THE decorated correspondent Christiane Amanpour said on Monday that she would depart CNN next year, exiting the network she has called home since 1983.

Ms. Amanpour, 68, has most recently served as CNN's chief international anchor, based in London.

She rose to prominence for her on-the-ground reports beginning in 1990 from the Persian Gulf war, and she later broadcast from conflict zones around the world, including Bosnia, Rwanda and Afghanistan.

In a statement, she said she had made her decision "after many months of thought and a few sleepless nights."



Amanpour

Her show on CNN International, "Amanpour," will be scaled back to once a week in January before concluding in June. Her PBS program, "Amanpour& Co.," will also end.

Ms. Amanpour added that she would pursue "interesting new projects down the line."

Mark Thompson, the chief executive of CNN, wrote in a note to the newsroom that he and Ms. Amanpour had been in discussions over her future "for some months."

"I'm very sorry to see her go, but I've come to accept that this is the right time for her, both personally and professionally," he wrote.

Ms. Amanpour, among the most famous faces in television news, had reduced her on-air obligations in recent years.

She also started a podcast, "The Ex Files," with her ex-husband, Jamie Rubin, a former diplomat and journalist, which she said she planned to continue.

CNN's parent company was acquired this month by Skydance, the budding media conglomerate overseen by the tech scion David Ellison.

In May, during an appearance in London, Ms. Amanpour said she was "concerned" about the coming acquisition, citing what she perceived as editorial changes at CBS News since Mr. Ellison took over that news division in 2025.

"I mean, do I have to list what's happening there?" she said at the time, describing an "ideological realignment of CBS and the destruction, potentially, of '60 Minutes,'" a program to which she once contributed. (CBS has rejected accusations of bias in its coverage.)

Neither Ms. Amanpour nor Mr. Thompson referred to the Skydance acquisition in their statements on Monday.

Ms. Amanpour was born in London to an Iranian father and British mother, and spent time in Tehran as a child.

She moved to Rhode Island in the 1970s and got her start in journalism at local news affiliates; she later joined CNN as an assistant at the network's headquarters in Atlanta.

"One of her bosses told her back then that she didn't have what it took to become a foreign correspondent," Mr. Thompson wrote. "Or to hold any on-air role at all. Boy, did she prove him wrong!"

In her statement on Monday, Ms. Amanpour said she "will always be rooting for CNN" and "its history of independent journalism."

She added, "Remember: Always be truthful, not neutral."

The New York Times

The illusion of truth: Why the press is wrong about settlers - opinion

By URI GELLER

WE live in a media-driven world, and we know not everything we're told is true.

Yet, when something is repeated often enough, it can be very persuasive. This is why people fall for daily smears against Israel, and one of the strongest examples of this is the intensifying demonization of the settlers.

Take the recent violent confrontations involving settlers and Palestinians in the West Bank. European diplomats were caught up in one incident, foreign journalists in the other. In both cases, the cameras were already there before the trouble began. What unfolded was trial by media, and as usual Israel never stood a chance.

For the international press, these were stories made for television: violence, vivid pictures, and villains.

Now, I don't know much about the intricacies of olive harvesting, but it was a surprise to me that the peaceful Palestinians of Abu Falah had reportedly come armed with fireworks. What could they have been there for, to blow olives off the trees? Or attack Jews? Media hasn't really reported that, nor that foreign activists who record themselves provoking settlers were with them, because it would spoil the narrative.

Then there were the European diplomats visiting Taybeh in a show of solidarity with Palestinians. We know they did not co-ordinate their trip with the IDF. Had they arranged appropriate security the outcome would almost certainly have been different.

But they preferred to waltz in of their own accord and complain when something happened (although they could not have wished for better headlines). Perhaps an Israeli delegation should wander into the streets of



Paris during violent riots, without co-ordinating with the French authorities, and then express outrage if things turn ugly?

Now consider the numbers.

There are approximately 500,000 settlers and, if you're the UN, there are an additional 250,000 in east Jerusalem. That's a total of 750,000. According to the Shin Bet, only a few hundred are involved in violence. A few hundred out of three quarters of a million! European cities have their own hoodlums, but nobody seriously suggests that they define the rest of the population.

In the real world, practically every settler is peaceful and has nothing to do with the kinds of scenes we see on the news. I myself have property in Gush Etzion, and family who live there. Does that suddenly make me a violent settler? Of course not. Same goes for all the others.

These incidents are vastly blown out of proportion. The UN says that in the past 12 months there were just over 2,000 settler attacks (its definition includes non-violent acts); the Shin Bet says there was twice that amount of Palestinian violence - stone-throwing, petrol bombs, shootings, stabbings, and more.

Why do we never hear about those on the BBC and CNN, or in the Washington Post or New York Times?

Netanyahu was right when he told the UN last month that there was an eighth front to the wars Israel is fighting. He called it "the war for truth".

This is true of the treatment of the settler movement, reinforced almost daily by an anti-Israel media, by the UN, by Israel's enemies and even by many of its allies with much worse problems of their own.

And there is a psychological explanation for why this kind of reinforcement can be so powerful. In 1977, three American university professors demonstrated what became known as the Illusion of Truth Effect. It means that people become more likely to believe something is true simply because they have heard it repeatedly, even when it is false.

Repeat a falsehood often enough and, before long, people accept it as fact.

The same principle applies to the vilification of the settlers. A distorted image, cemented by relentless repetition, becomes the illusion of truth.

Just don't be fooled.

Geller is one of the world's most investigated proclaimed psychics and has been the source of fierce controversy for decades. He was one of Israel's first international celebrities and is now the owner of the Uri Geller Museum in Old Jaffa. **Learn more at www.urigellermuseum.com. Follow him on X at @theurigeller. His opinions are his own.**

Priest was giving sermon on spontaneity of death before falling crucifix killed him

THE Catholic priest who was killed by a falling crucifix over the weekend in Ecuador had been giving a sermon about the fleeting nature of life just before the freak accident was caught live on camera.

Father Patricio Sánchez Molinari, of the Our Lady of Perpetual Help Church in southern Guayaquil, was reflecting on the words of Jesus when he told his congregation they should not waste their lives scrolling on their phones and instead dedicate them to God and their loved ones.

"One day, all of us here will also die, and sometimes the time we've spent on things doesn't have as much meaning as the time we spend with God," he said.

"The quality time we give to God, to our brothers and sisters, to our husbands, wives, children, and family— that time is the best spent," Molinari added.

The priest went on to ask God to bless his congregation as he began another prayer — when the giant crucifix behind him suddenly fell off the wall and landed on him.

The shocking incident was caught on a livestream of the sermon, in which panicked members of the congregation could be heard screaming as they rushed to help the priest and call an ambulance.

First responders reported to the scene, but Molinari was declared dead that same day, officials said.

Father Sánchez belonged to the Congregation of the Most Holy Redeemer, a Roman Catholic religious order founded in 1732 with a presence in 80 countries.

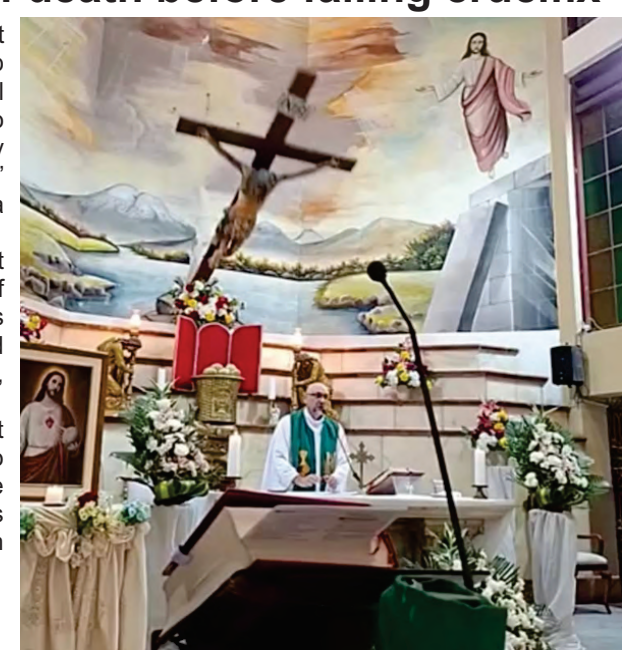
He served under the Archdiocese of Guayaquil, and Cardinal Archbishop Monsignor Luis Gerardo Cabrera Herrera confirmed his death.

"We announce that our beloved Father Patricio Alfredo Sánchez Molinari, who served as parish priest of the Perpetual Help church in the Central Vicariate, has departed to the Father's House to enjoy His presence and His glory," the church said in a statement.

He was also mourned at the San Lorenzo Parish of Vinces, in the Los Rios province, where he had served for several years, according to parish leaders.

It remains unclear what caused the heavy crucifix to detach and fall from the wall, and church officials haven't publicly provided an explanation for the incident.

New York Post



SPORTING LAGOS STUN PLATEAU UNITED

Sporting Lagos secured a 3–2 away victory over Plateau United at the New Jos/Zaria Road Stadium last Sunday





From right: Plateau State Commissioner for Youth and Sports Development, Prince Miaphen, and some government officials

Plateau United captain, Victor Dawa, celebrates after scoring a brace

PHOTO: SHINPENAN DAKWAM

Governor's Cup: PFA suspends three, fines Kanke ₦100,000

By DUNG CHUNG

THE Plateau State Football Association (PFA) Disciplinary Committee has suspended three persons for one football season over misconduct during the ongoing 2026 Governor's Cup football tournament.

The sanctions, which cover the 2026/2027 season, were approved by the PFA Board following a committee sitting on October 19, 2026.

The association also fined the Kanke Local Government Area (LGA) football team ₦100,000 for gross misconduct and failure to adequately control its officials and supporters during a match against Jos East LGA at the New International Stadium, Jos, on October 13.

In a statement issued by the PFA Secretary, Isa Tongtep, and made available to **THE NIGERIA STANDARD**, the association explained that the committee's decisions followed a review of match officials' reports, referees' reports and available video evidence relating to reported breaches of the tournament's disciplinary regulations.

According to the statement, the committee suspended Namanmwa Daniel Gonap, a member of the Kanke Amateur Football Association, from all football-related activities for one season after finding that he entered the pitch and attacked the second assistant referee during the match against Jos East.

The incident was also associated with disorder involving supporters.

In a separate case, Rabiu Mohammed, captain of the Wase LGA team, was also suspended from all football-related activities for one season over an alleged assault on a referee during a match against Langtang South LGA at the Rantya centre on October 9, 2026.

The committee also sanctioned Haliru Mohammed, popularly known as Abiola, a coach and photographer associated with the Jos North Amateur Football Association, for unauthorised entry onto the pitch and conduct reportedly linked to disorder during the match between Jos North LGA and Shendam LGA on October 13.

Under the ruling, Haliru was suspended from football-related activities and barred from entering stadium premises for the 2026/2027 football season.

The committee said his conduct contravened tournament regulations prohibiting unruly behaviour during matches.

Meanwhile, the PFA Disciplinary Committee has referred the names of three referees to the Disciplinary Committee of the Plateau State Referees Council for further investigation and appropriate action.

The association did not disclose the identities of the referees or the specific allegations against them in the statement.

The PFA pointed out that the decisions were subject to the applicable right of appeal, adding that any appeal must be lodged within 48 hours of receipt of the relevant decision and accompanied by the prescribed fee.

It also warned that failure to comply with the sanctions or pay the imposed fine could attract further disciplinary action under the applicable regulations.

The association reaffirmed its commitment to discipline, fair play and the safety of players, officials and supporters, warning that violence, intimidation and unruly conduct would not be tolerated.

It urged participating teams, officials and supporters to respect match officials, observe competition rules and promote a peaceful environment throughout the tournament.

Flamingos beat Puerto Rico 2-0 to revive W'Cup campaign

By DUNG CHUNG

NIGERIA'S Flamingos revived their campaign at the 2026 FIFA U-17 Women's World Cup with a 2-0 victory over Puerto Rico in their second Group B match on Tuesday.

Goals from Oluwakemi Adegbuyi and substitute Precious Oscar secured Nigeria's first win of the tournament and kept their hopes of reaching the knockout stage alive following their opening 2-1 defeat to Poland.

The match, played at the Mohammed VI Football Complex, saw Nigeria start on the front foot as they sought to recover from their opening loss. Captain Harmony Chidi came close to scoring in the 16th minute when her effort struck the crossbar.



Flamingos

The Flamingos took the lead in the 25th minute through Adegbuyi, who finished a move initiated by Queen Joseph to put Nigeria ahead.

Nigeria maintained their advantage into the second half, with goalkeeper Jane Ijirigho making important interventions to keep Puerto Rico at bay. Puerto Rico recorded 14 shots but failed to find the net.

Substitute Precious Oscar scored Nigeria's second goal to secure the victory and give the Flamingos three crucial points in Group B.

The result followed Nigeria's 2-1 loss to Poland in their opening fixture on October 17. Puerto Rico had also lost its first match, going down 6-0 to Korea DPR.

LALIGA TABLE

	Team	MP	W	D	L	GF	GA	GD	PTS	Last 5
1	Barcelona	9	9	0	0	39	9	30	27	W W W W W
2	Atletico	9	7	1	1	19	8	11	22	W W W W W
3	Real Madrid	9	7	0	2	23	9	14	21	W W L W W
4	Real Betis	9	6	1	2	16	14	2	19	W W D W L
5	Real Sociedad	9	5	1	3	17	17	0	16	W L W W W
6	Sevilla	9	4	2	3	14	16	-2	14	W W L D L
7	Alaves	9	3	2	4	13	10	3	11	L L D L L
8	Celta Vigo	9	2	5	2	10	7	3	11	D D W D W
9	Deportivo	9	2	5	2	13	12	1	11	D L D L D
10	Osasuna	9	3	2	4	10	18	-8	11	L L D L W
11	Bilbao	7	2	3	2	7	6	1	9	W W D D D
12	Villarreal	9	2	3	4	13	13	0	9	L W W L D
13	Vallecano	8	2	3	3	12	17	-5	9	W L W D D
14	Getafe	9	2	3	4	5	11	-6	9	D L W L D
15	Espanyol	9	2	2	5	11	12	-1	8	W L L D L
16	Santander	9	2	2	5	13	25	-12	8	W L L D L
17	Levante	8	1	4	3	12	16	-4	7	D L L D D
18	Elche	9	1	4	4	11	17	-6	7	D L W D D
19	Valencia	9	1	3	5	6	15	-9	6	L W L D D
20	Malaga	9	0	4	5	6	18	-12	4	D L L D L

NNL to train 34 clubs on bonus requirements

By ANDRE BISYIT

THE Nigeria National League (NNL) will train participating clubs on the onboarding process for the BetPawa Locker Room Bonus ahead of the 2026/2027 season.

The NNL said its partnership with gaming company BetPawa had been renewed and that the training would guide the 34 participating clubs on the procedures, requirements and documentation needed to access the bonus.

The training will be conducted via Zoom. Each club is required to submit the details of its media manager, media officer or designated staff member responsible for the onboarding process to the NNL Secretariat or the chairman of the NNL Clubs Media Officers Association.

NNL Chief Operating Officer Danlami Alanana said the training was intended to ensure that all clubs understood the procedures for accessing the bonus and complied with the established guidelines.

He said the initiative was part of efforts to ensure transparency and smooth implementation of the BetPawa sponsorship package for the new season.

Alanana urged participating clubs to take the workshop seriously, noting that completing the onboarding process was mandatory for eligibility for the Locker Room Bonus.

The NNL said details of the training date and venue would be communicated to the clubs in due course.

CAF Confederation Cup: Mejuobi's late goal earns El-Kanemi draw against Raja

By DUNG CHUNG

NIGERIAN-BORN forward Mathias Oyewusi was on target as Moroccan giants Raja Casablanca played out a 2-2 draw against Nigeria's El-Kanemi Warriors in an entertaining CAF Confederation Cup encounter, leaving the tie finely balanced ahead of the decisive second leg in Casablanca.

The encounter saw El-Kanemi Warriors take the lead before Raja Casablanca fought back to turn the game around, with Shararah and Oyewusi finding the net for the Moroccan side.

However, the Nigerian representatives refused to surrender, earning a late equaliser to keep their qualification hopes alive.

THE NIGERIA STANDARD reports that El-Kanemi made an encouraging start to the contest, taking the lead and putting pressure on their more illustrious opponents. The Nigerian side showed determination and attacking intent as they sought to secure an advantage before the return fixture.

Raja Casablanca responded with renewed urgency, gradually working their way back into the game. Shararah restored parity for the Moroccan side, giving them the momentum to push for a second goal as the contest became increasingly competitive.



Mejuobi

Oyewusi subsequently found the net to put Raja ahead, underlining his importance to the Moroccan club's attacking effort.

The Nigerian-born forward's goal appeared to have placed the visitors in a strong position to secure victory.

However, El-Kanemi Warriors continued to press for a way back into the contest, refusing to allow Raja to dictate the closing stages.

Their persistence eventually paid off when NnamdiMejuobi scored in the 83rd minute to draw the Nigerian side level at 2-2.

Mejuobi's late intervention proved crucial for El-Kanemi, denying Raja Casablanca victory and ensuring that the Nigerian side retained a realistic chance of progressing in the continental competition. The equaliser also set up an intriguing return leg between the two sides.

For Raja Casablanca, the result represents a missed opportunity to establish a clear advantage before the decisive encounter on home soil. Nevertheless, Oyewusi's contribution provides the Moroccan giants with an attacking boost as they prepare for the next stage of the tie.

El-Kanemi Warriors, meanwhile, will take confidence from their ability to recover from a deficit against a prominent North African opponent.

The Nigerian side will need to maintain their resilience and improve their overall performance if they are to overcome Raja in the return fixture.

Attention will now shift to Casablanca, where the two teams will battle for a place in the next stage of the CAF Confederation Cup.

With the first encounter ending in a 2-2 draw, the tie remains open, leaving El-Kanemi Warriors with an opportunity to spring a surprise, while Raja Casablanca will be determined to capitalise on home advantage.

NPFL TABLE

	Team	MP	W	D	L	GF	GA	GD	PTS	Last 5
1	Rivers United	9	4	5	0	13	2	11	17	– – ✓ – –
2	Enugu Rangers	8	5	2	1	14	9	5	17	✓ ✗ ✓ ✓ –
3	Sporting Lagos FC	10	4	4	2	14	12	2	16	– – – ✓ ✓
4	Kano Pillars	10	3	6	1	13	12	1	15	– – – ✗ ✓
5	Plateau Utd	9	4	2	3	15	11	4	14	– ✓ ✗ ✓ ✗
6	Barau FC	9	3	5	1	12	9	3	14	✓ – ✗ – –
7	Nasarawa	9	4	2	3	10	8	2	14	✗ ✓ – ✓ ✓
8	Doma United FC	9	4	2	3	11	11	0	14	– ✗ ✓ ✗ –
9	Ikorodu City	9	3	3	3	11	9	2	12	✓ – ✗ ✓ ✗
10	Bendel Insurance FC	8	4	0	4	14	13	1	12	✗ ✓ ✗ ✓ ✗
11	Niger Tornadoes	9	3	3	3	8	8	0	12	– ✗ ✓ – ✓
12	Katsina United FC	9	3	3	3	10	12	-2	12	✓ – – ✓ ✗
13	Kwara Utd	9	3	2	4	10	10	0	11	✓ ✗ ✓ ✗ –
14	Warri Wolves	9	3	2	4	6	7	-1	11	✓ ✗ ✗ ✓ –
15	Shooting Stars	9	3	2	4	10	12	-2	11	✗ – – ✗ ✓
16	Abia Warriors	9	2	4	3	9	12	-3	10	✗ ✓ ✗ – –
17	Kun Khalifat FC	9	2	3	4	8	15	-7	9	✗ ✓ ✗ ✓ –
18	Enyimba	9	2	2	5	11	14	-3	8	– ✓ ✓ ✗ –
19	Ranchers Bees	9	2	2	5	10	13	-3	8	✗ – ✗ – ✗
20	Inter Lagos FC	9	1	2	6	5	15	-10	5	– ✗ – ✗ ✗

EPL TABLE

	Team	MP	W	D	L	GF	GA	GD	PTS	Last 5
1	Manchester City	7	7	0	0	19	7	12	21	✓ ✓ ✓ ✓ ✓
2	Arsenal	7	6	0	1	11	5	6	18	✓ ✓ ✗ ✓ ✓
3	Brighton	7	5	1	1	23	5	18	16	– ✓ ✓ ✓ ✓
4	Chelsea	7	4	1	2	17	13	4	13	✗ – ✗ ✓ ✓
5	Liverpool	7	3	3	1	9	8	1	12	✓ – ✓ ✗ ✓
6	Brentford	7	2	4	1	13	8	5	10	– – ✓ – ✗
7	Leeds United	7	2	4	1	9	6	3	10	– ✓ – ✗ –
8	Everton	7	2	4	1	8	7	1	10	– – ✓ – ✗
9	Hull	7	2	3	2	8	7	1	9	– – ✗ – ✗
10	Ipswich	7	3	0	4	11	15	-4	9	✗ ✓ ✗ ✓ ✗
11	Newcastle	7	2	2	3	10	14	-4	8	– ✗ ✓ ✗ ✗
12	Aston Villa	7	2	2	3	7	11	-4	8	– ✗ ✓ – ✓
13	Manchester United	7	1	4	2	10	10	0	7	– ✗ – – –
14	Crystal Palace	7	2	1	4	9	17	-8	7	✓ ✗ – ✓ ✗
15	Bournemouth	7	1	3	3	9	13	-4	6	– – ✗ ✗ ✓
16	Tottenham	7	1	3	3	6	10	-4	6	– – ✗ – ✓
17	Coventry	7	2	0	5	6	14	-8	6	✗ ✗ ✓ ✓ ✗
18	Fulham	7	1	2	4	7	10	-3	5	✗ – – ✗ ✓
19	Nottingham	7	1	2	4	5	9	-4	5	– ✓ ✗ ✗ ✗
20	Sunderland	7	1	1	5	6	14	-8	4	– ✗ ✗ ✗ ✗

Kano Pillars chairman pays tribute to Atana

By DUNG CHUNG

THE Chairman of Kano Pillars Football Club, Ahmad Musbahu Garo, has mourned the death of Hassan Atana, a football figure who contributed to grassroots development.

Atana, who served as an adviser to Bichi First FC, was a member of All Stars Kano State Football and the founder of Ruma Morning Stars.

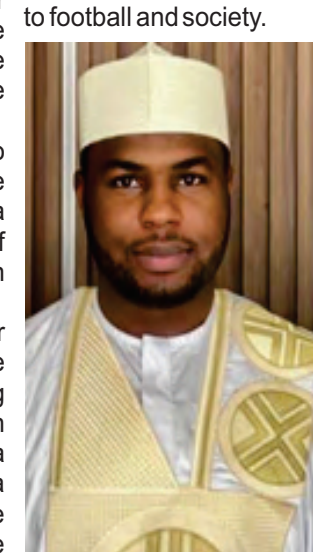
He also served as Group Managing Director of First Bank Nigeria Plc.

In a condolence message issued on behalf of Kano Pillars FC, Garo said Atana's death had left a void in his family and the football community.

He said the deceased was passionate about grassroots football development and had worked to promote the game among aspiring players.

"On behalf of the management, technical crew, players, and supporters of Kano Pillars FC, we extend our heartfelt condolences to the bereaved family, All Stars Kano State Football, Bichi First FC, Ruma Morning Stars, and all those affected by the sad development," he said.

Garo urged the bereaved family and other mourners to draw comfort from Atana's contributions to football and society.



Garo

THE Nigeria Standard
TRUTH EXALTS A NATION
FIRST PUBLISHED IN 1972
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GUEST WRITER

JONATHAN ISHAKU

> *Therefore, clarify whether 'Senior District' is an officially recognised administrative category, a designation inherited from earlier arrangements or simply a description adopted by particular traditional institutions. If it is an official category, the public deserves to know its legal basis, purpose and implications.*

Senior District?: Plateau must not recreate colonial inequalities

THERE is something profoundly ironic about the Nigerian experience with administrative reforms. We introduce reforms to correct historical injustices, only to discover that the very inequalities we intended to abolish have found new ways of perpetuating themselves. Sometimes, the old order does not even bother to disguise its resistance; it merely changes its vocabulary, adopts a new title and continues business as usual.

Something of this nature appears to be happening in Plateau State over the status of administrative districts. Following successive exercises in the creation and reorganisation of districts, a curious designation has increasingly entered our administrative and traditional vocabulary: 'Senior District.'

The expression immediately raises several questions. When did the Plateau State Government introduce a grading system for districts? Under what law or administrative instrument was such a classification established? What criteria distinguish a Senior District from an ordinary district? And, perhaps more importantly, what constitutional, administrative or historical purpose does this distinction serve?

These are not merely semantic questions. They touch on the historical foundations of local administration, the meaning of equality among communities and the potential for seemingly harmless administrative descriptions to become sources of future political and communal conflict. To appreciate the implications, we must return briefly to the origins of the district system itself.

The colonial inheritance

Districts have existed as important units of territorial administration in Nigeria since the colonial period. Although the precise structure varied across regions, they became particularly significant in Northern Nigeria under the system of indirect rule. The British colonial administration organised territories into provinces, divisions and districts, working through recognised traditional authorities and their subordinate officials. In many areas, districts became the administrative link between the colonial state and local communities.

But there is an important historical qualification: the administrative geography inherited from colonialism was not necessarily a faithful representation of the political geography that existed before colonial conquest.

Indeed, in many parts of what is now the Middle Belt, colonial officials encountered communities whose political institutions differed fundamentally from the emirate structures with which they were already familiar.

Some communities possessed centralised traditional authorities, while others were organised around clans, village councils, lineage heads, priestly institutions and various forms of collective leadership. Political authority was frequently dispersed rather than concentrated in a single paramount ruler. These societies were not necessarily subordinate to one another, nor did their political relationships always reflect conquest, vassalage or a recognised hierarchy of sovereignty.

Yet colonial administration required convenient territorial units, identifiable headquarters and individuals through whom government instructions could be transmitted and enforced. Consequently, administrative arrangements were sometimes imposed upon communities whose historical relationships did not justify the hierarchies subsequently created.

A settlement could become a district headquarters because of its accessibility, strategic location, population, the convenience of colonial officers or the willingness of a particular local notable to cooperate with the administration. Similarly, a particular ruling family or traditional institution could acquire administrative authority over neighbouring communities without possessing any corresponding historical right to political supremacy over them.

What emerged was, therefore, not always a system founded on historical legitimacy; frequently, it was a structure of administrative convenience. And therein lay the seeds of many subsequent grievances.

One of the enduring consequences of colonial rule was the transformation of temporary administrative arrangements into supposedly permanent political rights. Communities that became district headquarters began to regard their positions as evidence of historical superiority, while traditional authorities recognised or empowered by colonial administrators sometimes came to regard their jurisdiction over neighbouring communities as an inherited entitlement. Over time, administrative precedence could acquire the appearance of traditional legitimacy.

But we must distinguish between two fundamentally different propositions: that a particular community served as the headquarters of a colonial district, and that the community possessed an inherent historical right to exercise political authority over all other communities within that district. The first proposition may be established by colonial records, but the second requires independent historical evidence. One does not necessarily establish the other.

Indeed, it would be historically misleading to assume that every colonial district represented a pre-existing political kingdom, or that every district head exercised authority derived from conquest, voluntary submission, ancestral seniority or a recognised traditional compact. In several communities, the opposite was the case: people who had maintained their distinct political institutions for generations suddenly found themselves subordinated to administrative authorities selected by outsiders.

It was an arrangement that may have served colonial efficiency but did not necessarily satisfy the requirements of historical justice. This is one reason the periodic review of district structures deserves serious public attention.

Over the years, successive governments have undertaken exercises to review, reorganise and create administrative districts. Such exercises may be justified by population growth, expanding settlements, geographical considerations, administrative efficiency and the need to bring government closer to communities.

But in places where colonial administrative arrangements produced enduring inequalities, district creation has another important dimension: it offers an opportunity to revisit inherited relationships that may never have rested on sound historical foundations.

For a community that had been administratively subordinated to another without any demonstrable historical basis, the creation of a separate district can represent more than a bureaucratic adjustment. It can signify recognition of its distinct identity, institutions and capacity for self-administration, while also helping to remove a longstanding source of resentment between neighbouring communities.

Naturally, not every demand for a new district is historically justified, nor should every village automatically become a district simply because its inhabitants desire administrative autonomy. There must be reasonable criteria relating to population, geography, administrative viability, historical identity, community relationships and the wider public interest. Nevertheless, where such criteria are satisfied, district creation can serve both administrative efficiency and historical equity.

It is, therefore, understandable that many communities welcome these exercises as opportunities to correct inherited imbalances. Unfortunately, the story does not always end with the creation of new districts. Sometimes, the old hierarchy attempts to reassert itself.

The curious invention of the 'Senior District'

It is against this background that the designation 'Senior District' deserves scrutiny. Apparently, some older districts, following the creation of new ones from their former territories, have adopted or retained descriptions suggesting that they occupy a superior administrative position. The implication is difficult to ignore: if one district is designated a Senior District, what becomes of the others? Are they Junior Districts, subordinate districts or dependent districts?

More importantly, what exactly is the nature of this supposed seniority? Does it confer authority over neighbouring districts or establish precedence in government dealings? Does it imply that the traditional ruler of a Senior District possesses supervisory powers over the heads of other districts, or is it merely an honorific expression intended to preserve the prestige of an older administrative headquarters?

These questions require clarification because administrative terminology is seldom politically innocent. Titles create expectations, expectations can generate claims, and claims can eventually become disputes over jurisdiction, recognition, representation, protocol and public resources. What begins as a seemingly harmless description may eventually become the foundation of a new controversy.

The Plateau State Government should, therefore, clarify whether 'Senior District' is an officially recognised administrative category, a designation inherited from earlier arrangements or simply a description adopted by particular traditional institutions.

If it is an official category, the public deserves to know its legal basis, purpose and implications. If it is not, the government should consider whether its continued use in official communication serves any legitimate administrative purpose.

The fundamental issue is straightforward: a district is a territorial administrative unit, and its existence should not automatically imply superiority or inferiority in relation to another district.

Consider the structure of the Nigerian federation. We have 36 states and the Federal Capital Territory, and the states differ enormously in population, landmass, economic resources, historical importance and political influence. Lagos is not constitutionally a Senior

Continued on page 19

Sports Bit

Ladan organises basketball training for teenagers

By DUNG CHUNG

FORMER student of Baptist Secondary School, Jos, Manji Jibba Ladan, has organised basketball training for teenagers at his alma mater as part of efforts to promote youth development through sports.

Ladan, who graduated from the school in 2010, said the initiative was a way of giving back to the institution that helped shape his character and prepare him for life beyond school.

He said basketball had provided opportunities for international travel and personal growth, adding that he wanted students to benefit from the discipline and experience the sport offers.

Ladan said he hoped to see students develop their sporting abilities while maintaining good academic performance and acquiring skills that would prepare them for life after school.

He stressed the importance of engaging teenagers in productive activities during and after school hours, noting that sports could help improve mental alertness and build confidence.

THE NIGERIA STANDARD observed that teenagers participating in the training responded enthusiastically to instructions and practical sessions conducted by three basketball coaches.

The training was supervised by Joshua Ehireme Okoi of Baptist High School; Ladan Longnaan Levi of Canaan High School, Gold and Base; and Apollos Joshua Matonof TCNN Staff Secondary School.

The coaches pledged to support Ladan's initiative and contribute their expertise to the development of basketball and academic performance at the school.

The programme is expected to provide students with practical basketball skills and mentorship while encouraging them to remain focused on their education.



Ladan with the teenagers

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'Yancin Dan Adam

GASKIYA NA DAUKAKA KASA

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Hana Okada a Jos: Dole Gwamnati ta kawo karshen aiwatar da doka bisa son rai

Daga SAMSON ILIYA

Jos babban birnin Jihar Filato, wanda a da aka san shi da sanyin yanayi da karimcin al'ummarsa, a hankali yana rasa tsari a kan hanyoyinsa.

Duk da dokar da har yanzu take aiki ta hana zirga-zirgar babura masu safarar fasinjoji, wadanda aka fi sani da Okada, a cikin babban birnin Jos-Bukuru, ana ganin masu tukin wadannan babura sun dawo kan tituna a fili, ba tare da la'akari da doka ba.

Tun daga safiya har zuwa yamma, dubban masu tukin Okada sun mamaye manyan tituna da mahadar hanyoyi wadanda a baya ba a cika ganin irin wadannan ayyuka a cikinsu ba.

Gwamnatin Jihar Filato ta bullo da dokar hana Okada a matsayin daya daga cikin matakan dawo da doka da oda, dakile karuwar aikata laifuffuka da rage hadurran ababen hawa a tsakiyar birnin.

Sai dai a yanzu, dokar tana kama da wadda take nan a takarda kawai da kuma sanarwar da gwamnati ke fitarwa ga manema labarai.

Abin da ke faruwa a zahiri shi ne, duk da dokar hana babura masu safarar fasinjoji, jama'a a yankunan biranen Bukuru da Jos na ci gaba da gudanar da sana'ar safarar mutane da Okada kamar yadda suka saba.

Daga Mahadar Zawan zuwa Zagayen Tsohon Filin Jirgin Sama, daga Mahadar Sakatariya zuwa wasu manyan mahadun hanyoyi da dama, masu tukin Okada na gudanar da ayyukansu a fili.

Jama'a sun ci gaba da nuna damuwa kan tsaron da ya shafi wasu daga cikin masu tukin, inda suke zargin cewa wasu na da hannu a hare-hare da sauran ayyukan laifi a cikin jihar da wajen ta.

Wannan marubuci ya shafe lokaci yana sa ido kan zirga-zirgar ababen hawa a

Juya shafi na 3

RA'AYIN 'Yancin Dan Adam

Kare hakkin masu ritaya

- Juya shafi na 3



INEC ta sanya 24 ga Oktoba a matsayin wa'adin korafe-korafe kan cire Pantami da Adebutu daga 'yan takara

- Shafi na 2

Hukumar Haraji Ta Plateau ta shirya tara sama da naira biliyan 45 a 2026

Daga JIDAUNA DARING



Wayas

HUKUMAR Tara Haraji ta Jihar Plateau (PSIRS) ta sake jaddada aniyarta ta tara kudaden shiga da suka haura naira biliyan 45 da gwamnatin jihar ta sanya mata a matsayin burin tara kudaden shiga a shekarar 2026, tana mai bayyana kwarin gwiwar cimma wannan buri.

Shugaban hukumar, Jim Wayas, wanda Daraktan Gudanar da Ayyukan Tara Haraji, Emily Daboer, ta wakilta, ne ya bayyana hakan a wani taron horaswa kan yadda za a aiwatar da hanyoyin warware korafe-korafen masu biyan haraji (TGRM), wanda aka gudanar kwanan nan a Otal din Crispan da ke Jos.

Ya ce, "Burin tara haraji na shekarar 2026 abu ne da za a iya cimmawa, domin mun kai kashi 80 cikin 100 na burin tara kudaden shiga da aka sanya wa hukumar, wanda ya hada da ma'aikatu, hukumomi da sassa daban-daban na gwamnati (MDAs). Muna da kwarin gwiwar cimma burin."

Wayas ya yaba wa Kungiyar International Budget Partnership (IBP) bisa shirya taron horaswar tare da hadin gwiwar PSIRS, yana mai cewa taron ya zo a lokacin da ya dace kuma yana da muhimmanci ga ayyukan hukumar.

Ya jaddada cewa gyaran tsarin haraji ya zama wani abu da ba makawa, yana mai cewa PSIRS na da alhakin wayar da kan 'yan kasa game da sabbin dokokin gyaran

Juya shafi na 2

NOA a Filato ta gargadi jama'a kan bayanan karya bayan bullar cutar Ebola a Abuja

Hukumar Wayar da Kan Jama'a ta Kasa (NOA), reshen Jihar Filato, ta bukaci mazauna jihar da su kwantar da hankalinsu, su kasance masu lura da abubuwan da ke faruwa, tare da neman sahihan bayanai, bayan da Gwamnatin Tarayya ta tabbatar da bullar cutar Ebola a Babban Birnin Tarayya, Abuja, a ranar 20 ga Oktoba, 2026.

Daga HOSEA NYAMLONG

A cewar Ma'aikatar Lafiya da Jin Dadin Jama'a ta Tarayya, matar da aka tabbatar tana dauke da cutar ta shigo Najeriya ne kwanan nan ta jirgin sama na kasa da kasa daga kasar Uganda.

Rahotanni sun bayyana cewa an killace matar, kuma tana samun kulawar likitoci, yayin da hukumomin lafiya da abin ya shafa suka fara bin diddigin wadanda suka yi mu'amala da ita, tare da kara tsaurara sa ido domin hana yaduwar cutar.

An bayyana wannan gargadi ne a cikin wata sanarwar manema labarai da Daraktar NOA ta Jihar Filato, Misis Kaneng Pam-Hworo, ta sanya wa hannu, wadda aka aikawa jaridar 'YANCIN DAN ADAM a ranar Laraba, 21 ga Oktoba, 2026, a Jos.

Sanarwar ta bukaci mazauna jihar da su dauki wannan lamari da muhimmanci, amma kada su bari tsoro, jita-jita ko bayanan karya su tayar musu da hankali.

Ta jaddada cewa wayar da kan jama'a, kai rahoton wadanda ake zargin sun kamu da cutar cikin gaggawa da kuma bin ka'idojin lafiya yadda ya kamata, na da matukar muhimmanci wajen kare mutane, iyalai da al'ummomi.

Hukumar NOA ta bayyana cewa: "Ebola cuta ce mai tsanani da kwayar cuta ke haddasawa, kuma tana yaduwa ta hanyar taba jinin wanda ya kamu da ita ko wasu ruwan jikinsa kai tsaye, musamman idan ya fara nuna alamomin cutar. Haka kuma, tana iya yaduwa ta hanyar taba gawar mutumin da ya mutu sakamakon cutar ko wasu kayayyakin da suka gurbata."

Sanarwar ta kara da cewa cutar Ebola ba ta yaduwa daga mutum mai dauke da ita kafin ya fara nuna alamominta.

Domin rage hadarin kamuwa da cutar, hukumar ta shawarci mazauna jihar da su "kiyaye tsaftar jikinsu ta hanyar wanke hannuwansu akai-akai da sabulu da ruwa mai tsafta da ke gudana, ko kuma amfani da sinadarin tsab-

Juya shafi na 3



Pam-Hworo

Plateau za ta yi wa mutane 6,000 magani kyauta

Daga USHUKON DANIEL

GWAMNATIN Jihar Plateau ta fara shirin bayar da magani kyauta na tsawon makonni biyu, wanda ya hada da duba marasa lafiya, shawarwarin kwararrun likitoci da yi wa masu bukata tiyata a dukkan yankunan sanatoci uku na jihar, domin inganta damar samun ingantaccen kiwon lafiya.

Kwamishinan Lafiya na jihar, Dakta Nicholas Baamlong, ne ya bayyana hakan a wani taron manema labarai da aka gudanar kwanan nan.

Ya ce ana gudanar da shirin ne tare da hadin gwiwar kwararrun likitoci na ICZ Germany Medical Specialists, domin bai wa mazauna jihar damar samun ingantattun ayyukan kiwon lafiya ba tare da biyan kudi ba.



Shugaban Kasa Bola Ahmed Tinubu tareda Bishop-bishop na Katolika na Najeriya (CBCN) karkashin shugabancin, Archbishop Matthew Ndagoso, da sakatarenta, Bishop Peter Odetoyinbo, bayan taron da suka gudanar ranar Litinin a birnin Abuja, inda suka sanar da shirin yin addu'a da azumi a fadin kasar nan domin tallafawa gudanar da zaben gama-gari na shekarar 2027 cikin 'yanci, adalci, amincewa, da zaman lafiya Photo: NAN

Christiane Amanpour za ta bar CNN bayan shekara 43

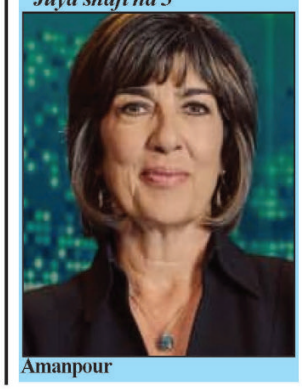
Fitacciyar 'yar jarida mai ba da rahotannin kasashen waje, Christiane Amanpour, ta sanar a ranar Litinin cewa za ta bar gidan talabijin na CNN a shekara mai zuwa, bayan ta shafe shekaru 43 tana aiki da kafar watsa labaran da ta ce ta dauka a matsayin gidanta tun shekarar 1983.

Amanpour, mai shekara 68, ta kasance babbar mai gabatar da rahotannin kasashen duniya ta CNN, inda take aiki daga birnin London na Birtaniya.

Ta yi fice ne sakamakon rahotannin da ta rika aikowa daga wurare da ake yaki, musamman tun daga shekarar 1990 lokacin Yakin Tekun Fasha. Daga baya ta rika bayar da rahotanni daga yankunan da ake rikici a sassa daban-daban na duniya, ciki har da Bosnia, Rwanda da Afghanistan.

A cikin wata sanarwa, Amanpour ta ce ta yanke shawarar barin aikin ne "bayan watanni masu yawa na

Juya shafi na 3



Amanpour

Yadda karatu ya zama alfarma: Nauyin da ke kan iyalan Najeriya

- Shafi na 3

Filato 2027: Shin sabuwar ƙawancen siyasa ta Tinubu za ta iya samar masa da ƙuri'a miliyan ɗaya?

Daga shafin karshe

Joshua Dariye ma wani mutum ne da ya kamata a sa ido a kansa. Tsohon gwamnan na ci gaba da kasancewa mai tasiri a wasu sassan Filato, musamman a Bokkos da kuma tsakanin wasu ɓangarorin al'ummar Mupun a yankin siyasar Pankshin.

Shigar da shi cikin kwamitin yaƙin neman zaɓen shugaban ƙasa na APC na shekarar 2027 ya ba shi matsayi na hukuma a cikin tsarin kamfen din Tinubu. Sai dai ainihin ƙarfin da yake da shi na sauya wannan matsayi zuwa ƙuri'u zai dogara ne da yadda tsofaffin hanyoyin sadarwarsa ta siyasa suka ci gaba da kasancewa da ƙarfi.

Rufus Bature, shugaban APC na jihar, shi ma wani muhimmin ɓangare ne na wannan lissafi. Watakila ba shi ne dân siyasar da ya fi kowa hayaniya a jihar ba, amma matsayinsa yana ba shi damar shiga tsarin jam'iyyar a ƙananan hukumomi 17. A ƙarshe, za a auna ƙarfinsa ne ta hanyar sakamakon da tsarin APC zai samar a matakin gundumomi da rumfunan zaɓe.

Haka lamarin yake ga Yusuf Gagdi, wanda tasirinsa na siyasa a Pankshin, Kanke da Kanam ke ƙara zama abin da ba za a iya yin watsi da shi ba. An kuma nadâ Gagdi a matsayin Mataimakin Daraktan Tsaro da Leken Asiri a kwamitin yaƙin neman zaɓen shugaban ƙasa na APC na shekarar 2027.

Abin da sakamakon zaɓen 2023 ke nunawa game da 2027

Alkaluman shekarar 2023 sun samar da wani taswirar siyasa mai ban sha'awa wanda za a iya amfani da shi wajen gwada sabon yanayin siyasar da ke kunno kai.

Obi ya lashe Jos South da ƙuri'u 112,874, Jos North da 70,345, Mangu da 39,387, Bokkos da 32,581 da kuma Barkin Ladi da 32,489. Ya kuma lashe Bassa, Riyom, Jos East, Pankshin, Shendam da Langtang North.

Tinubu ya fi samun ƙuri'u a Kanam, inda ya samu 41,186; Wase, 28,675; sai Kanke, 13,438.

Atiku kuwa ya fi samun ƙuri'u a Qua'an Pan, da 20,964; Langtang South, da 12,467; da kuma Mikang, 7,212.

Saboda haka, nazarin sabon taswirar siyasar shekarar 2027 bisa ƙananan hukumomi ya nuna cewa APC na iya ci gaba da rike Kanam, Wase da Kanke, sannan tana da babbar damar ƙara ƙuri'u a Bassa, Jos North, Jos East, Jos South, Barkin Ladi, Riyom, Bokkos, Mangu, Pankshin, Shendam da wasu sassan yankin Langtang.

Qua'an Pan, Mikang da Langtang South na ci gaba da kasancewa yankunan da 'yan adawa za su iya nuna gagarumin ƙalubale.

Saboda haka, mutum zai iya sanya burin APC mai yiwuwa a tsakanin ƙananan hukumomi 14 zuwa 15. Amma ya fi dacewa a bayyana wannan a matsayin hasashe, ba sakamakon da aka riga aka rubuta a takardar zaɓe ba.

Haka kuma, lissafin alkaluma na buƙatar taka-tsantsan. Filato ta samu sahihan ƙuri'u 1,088,170 a shekarar 2023. Domin Tinubu ya samu ƙuri'u miliyan ɗaya a shekarar 2027, kamar yadda Nentawe ya yi hasashe, APC za ta buƙaci ba kawai ta ƙwace ƙuri'u daga hannun Obi da Atiku ba, har ma ta ƙara yawan masu kadâ ƙuri'a da kuma wayar da kan jama'a sosai.

Ƙuri'u miliyan ɗaya za su wakilci kusan kashi 91.9 cikin dâri na duk sahihan ƙuri'un da aka kadâ a shekarar 2023. Idan Filato ta samu sahihan ƙuri'u miliyan 1.25 a shekarar 2027, ƙuri'u miliyan ɗaya za su wakilci kashi 80 cikin dâri. Idan kuma sahihan ƙuri'un suka kai miliyan 1.43, ƙuri'u miliyan ɗaya za su zama kusan kashi 70 cikin dâri.

Saboda haka, burin yana yiwuwa ta fuskar lissafi, amma babban buri ne matuƙa ta fuskar siyasa.

Lissafin ƙarshe: Ƙawancen siyasa da ƙuri'un masu zaɓe

Bayan nazarin alkaluman shekarar 2023, sauyin kawancen siyasa na yanzu da kuma 'yan siyasar da suka koma ɓangaren APC, ra'ayina shi ne cewa Bola Tinubu zai shiga fafatawar neman shugabancin ƙasa a Filato ta shekarar 2027 a cikin wani sabon yanayin siyasa da ya bambanta sosai da na baya, inda jam'iyyarsa ta fadâda ƙawancen siyasa da kuma ƙarfin tsarinta.

Ƙawancen siyasar da ya taimaka wa Peter Obi a shekarar 2023 ya yi rauni sakamakon ficewar manyan jiga-jigan Labour Party da kuma sauyin jam'iyyar da yake takara a cikinta. Atiku kuma na fuskantar ƙalubalen sake gina tsarin siyasar da ya gada daga PDP a ƙarkashin tutar ADC, a daidai lokacin da 'yan adawa ke fuskantar rarrabuwar kai.

A gefe guda kuma, Tinubu yanzu yana da fa'idar kasancewarsa shugaban ƙasa mai ci, tsarin APC, shugaban jam'iyyar na ƙasa daga Filato, gwamna mai ci wanda ya koma jam'iyyar da kuma tarin 'yan siyasa da suka kasance a dâyan ɓangaren a shekarar 2023.

To, wa zai lashe Filato a shekarar 2027?

Masu lura da siyasa da dama sun yi imanin cewa Tinubu na iya samun nasara. Suna ganin cewa APC na da damar lashe ƙarin ƙananan hukumomi fiye da wadânda ta lashe a shekarar 2023, kuma tana iya sauya taswirar yadda aka kadâ ƙuri'un shugaban ƙasa a jihar.

Sai dai ainihin tambayar yanzu ba ita ce ko APC ta samu ƙarin tasiri a siyasa ba. A bayyane yake cewa ta samu. Tambayar ita ce, shin manyan jiga-jigan siyasar da suka koma APC za su iya jawo mabiyansu su bi su?

Idan sun yi hakan, hasashen samun ƙuri'u miliyan ɗaya ba zai ƙara zama kalaman siyasa kawai ba. Idan kuma ba su yi hakan ba, tsohuwar taswirar zaɓen Filato na iya sake ba mu mamaki.

Har sai lokacin, wannan shi ne abin da za mu ci gaba da sa ido a kai daga yanzu zuwa ranar zaɓe: ba yawan sauya shekar da ake sanarwa a tarukan siyasa ba, sai dai abin da zai faru idan wadannan sabbin ƙawancen suka isa matakin gunduma, rumfar zaɓe, sannan daga ƙarshe zuwa akwatin zaɓe.

Ayuba dân jarida ne, Jakadan Zaman Lafiya kuma mai sharhi kan al'amuran jama'a. Yana rubutu ne daga Jos

Hukumar Haraji ta Plateau ta shirya tara sama da naira biliyan 45

Daga shafin farko

haraji da ake aiwatarwa a Najeriya.

A cewarsa, manufar gyare-gyaren da ake yi ita ce, a cikin sauran abubuwa, a magance gibin da ke tsakanin hukumar tara haraji da masu biyan haraji a Jihar Plateau.

Ya ce, "Ina so mu ci gaba da ƙokarin samar da abubuwan da za su inganta ayyukan PSIRS, musamman a wannan lokaci da ake samun sauye-sauye. Mu kuma bi tsarin da ake amfani da shi a sauran ƙasashen duniya."

Shugaban hukumar ya kuma buƙaci ma'aikatan da su yi amfani da ilimin da suka samu a taron wajen gudanar da ayyukansu, musamman a huldârsu da masu biyan haraji.

Ya shawarci ma'aikatan da cewa, "A matsayinmu na ma'aikatan PSIRS, ya kamata mu kasance masu kyakkyawar mu'amala da masu biyan haraji, ta hanyar sauraron bayanansu da kuma tattaunawa da su kan duk wata ƙorafi da suka gabatar. Yin hakan zai taimaka wajen warware matsalolin da suke neman a yi musu adalci a kansu."

Tun da farko, Babbar Mai Gudanar da Shirye-shirye ta IBP, Chika Okoh, ta bayyana cewa an shirya taron ne domin fadâdâ ilimin mahalarta game da harkokin haraji, musamman ingantattun hanyoyin gudanar da su da ake amfani da su a duniya.

Ta ce, "Ana gudanar da wannan taro ne a ƙarkashin Tsarin Samar da Kudâdên Ci Gaban Kasa na Najeriya (INFF), wanda gwamnatin tarayya ta ƙaddamar, tare da tallafin Shirin Raya Ƙasashe na Majalisar Dinkin Duniya (UNDP), da kuma hadin kudâdên tallafi daga tawagar Tarayyar Turai (EU)."

Okoh ta bayyana cewa taron zai taimaka wajen ƙarfafa dangantaka tsakanin PSIRS da masu biyan haraji, musamman ta hanyar inganta wayar da kan jama'a game da sabbin gyare-gyaren haraji.

Ta ce, "Dole ne mu gina amincewar jama'a idan muna son gyaran harajin ya yi aiki."

Hana Okada a Jos: Dole Gwamnati ta kawo karshen aiwatar da doka bisa son rai

Daga shafi na 1

yankin Mahadar Zawan, wanda yake zama kofar shiga Jos daga kudu maso yamma. Yankin ya zama wata babbar cibiyar ayyukan Okada.

Da misalin karfe 6:00 na safe, an kirga babura tsakanin 10 zuwa 20 a jere, inda masu tukinsu ke neman fasinjojin da za su tafi Bukuru, Anguldi da Kwata.

An kuma ga irin wannan yanayi a Mararaban Jama'a, Bukuru Express, Sabon Layi, Farin Gada da Tudun Wada.

Sai ai daga cikin misalan da suka fi nuna rashin bin doka da oda akwai Mahadar Sakatariya da Zagayen Tsohon Filin Jirgin Sama, wadanda suke daga cikin muhimman wuraren kula da zirga-zirgar ababen hawa a cikin babban birnin.

A Mahadar Sakatariya, wadda take tsakiyar harkokin ma'aikatan gwamnati na jihar, masu tukin Okada na gudanar da ayyukansu ba tare da kula da ka'ida ba.

Suna daukar fasinjoji biyu, wani lokaci ma har uku, ba tare da hular kariya ta hadari, lambar rajistar babur ko wata alamar tantancewa ba. Suna wucewa ta gefen motoci cikin hadari, tare da haifar da rudani a mahadar.

Abin takaici, a daidai wannan lokaci, ana iya ganin jami'an Hukumar Kiyaye Hadurra ta Kasa (FRSC) a tsaye a karkashin gadar, tare da motarsu ta ja ababen hawa, amma da alama ba sa daukar wani mataki na dakatar da masu tukin Okada.

Wannan na daga cikin abubuwan da suka fi ba da mamaki. A karkashin gadar da ke kusa da tsohuwar Sakatariya, jami'an FRSC suna nan tare da motarsu ta ja ababen hawa.

Yayin da masu tukin Okada ke karya dokokin zirga-zirga a fili, a 'yan mitoci kadan daga wurin, suna daukar fasinjoji da aikata laifuffukan hanya, jami'an suna nuna kamar ba su lura da abin da ke faruwa ba. Ba a kama kowa, ba a kwace babura, kuma ba a yi wa masu tukin gargadi.

Yanayin ya fi muni a Zagayen Tsohon Filin Jirgin Sama. A wannan mahadar mai cunkoson ababen hawa, wadda ta hada Jos ta Arewa da Jos ta Kudu, jami'an 'yan sanda ma suna nan tare da motar sintirinsu. Duk da haka, masu tukin Okada na ci gaba da gudanar da ayyukansu na yau da kullum ba tare da an ga wani mataki na aiwatar da dokar hana su ba.

Masu babura suna daukar fasinjoji kai tsaye a gaban motar sintirin 'yan sanda da aka ajiye a zagayen. Jami'an suna zaune a cikin motar, yayin da wasu ke tsaye a waje suna amfani da wayoyinsu.

A halin da ake ciki, masu tukin Okada suna cinikin kudin mota, daukar fasinjoji da gudu da babur ba tare da hular kariya ba, lamarin da ya saba wa dokar hana su. Ba a tsayar da ko babur guda daya ko kwace shi ba a cikin sa'a guda da wakilinmu ya shafe a wurin.

Da yake magana da jaridar 'YANCIN DAN ADAM, Shugaban Majalisar Matasa ta Najeriya reshen Jos ta Kudu, Dung Sylvester, ya koka da cewa: "Haka tsarin Najeriya yake. Doka tana aiki ne ga talaka mai son bin ta. Idan kana son karya ta, ka karya ta a fili, babu abin da zai faru.

Ta yaya jami'an FRSC za su kasance a karkashin gada da motar ja ababen hawa, 'yan sanda kuma su kasance a Zagayen Tsohon Filin Jirgin Sama da motar sintiri, alhali Okada na daukar fasinjoji a gabansu? Me suka je yi a wurin? Don ado ne?"

Illolin lamarin sun wuce rashin tsari a zirga-zirgar ababen hawa. Masana harkokin tsaro sun sha gargadin cewa ayyukan babura marasa cikakken tsari a birni mai rauni ta fuskar tsaro kamar Jos na iya haifar da manyan barazanar tsaro.

A 'yan shekarun nan, Jihar Filato ta fuskanci karuwar satar wayoyi, ayyukan masu satar mutane da kwashe su cikin motoci da aka fi sani da "one chance", garkuwa da mutane da hare-haren da aka shirya a kananan hukumomin da ke kewaye.

A wasu daga cikin wadannan lamura, bincike ya nuna cewa an yi amfani da babura wajen tserewa daga wuraren aikata laifi da kuma sa ido kan mutane.

Ana zargin cewa hukumomin da abin ya shafa ba su san da yawancin wadannan masu tukin ba. Wata kila ba su yi rajista da wata kungiyar da za a iya daukar mataki a kanta ba, sannan wasu ba su da adireshin da za a iya bi diddigi ko bayanan tantance su ta hanyar na'urorin zamani.

Mai tukin babur zai iya aikata laifi a Bukuru da safe, sannan ya bace cikin karkara da rana. Haka kuma, ana iya amfani da babura wajen sa ido kan al'umma ta hannun masu yi wa masu laifi leken asiri, safarar kananan makamai a cikin birni da kuma satar wayoyi da jakunkuna da 'yan daba ke yi.

Wani shugaban al'umma a Jos ta Kudu, wanda ya bukaci a sakaya sunansa saboda dalilan tsaro, ya ce: "Mun san su. Samarin da suke tukin Okada da rana su ne ake amfani da su da dare.

Saboda babu ka'idojin da ake aiwatarwa, ba za ka iya bambance mai neman halas da mai laifi ba. Wannan shi ya sa aka yi maraba da dokar hana Okada. Amma idan gwamnati ba za ta aiwatar da ita ba, gara ta fada mana."

Gwamnatin Jihar Filato, ta hannun Ma'aikatar Sufuri, ta taba kare dokar hana Okada da cewa an samar da ita ne domin dawo da tsari a Jos, daidaita birnin da tsarin sufuri na birane na zamani da kuma dakile amfani da babura wajen aikata laifuffuka.

Dokar ta tanadi kwace babura da gurfanar da masu karya ta a gaban kotu. Sai dai ba a aiwatar da ita yadda ya kamata a kowane lokaci ba.

Abin da yake bayyane shi ne, ana aiwatar da dokar bisa son rai. A wasu lokuta, jami'an rundunar hadin gwiwa kan aiwatar da doka kan bayyana a kan tituna na tsawon kwanaki biyu, su kwace wasu 'yan babura, sannan su bace na tsawon watanni. Cikin 'yan kwanaki, masu tukin Okada sukan dawo da yawa fiye da da.

Kira ga daukar kwakkwaran mataki

Da farko, dole ne gwamnati ta bayyana matsayarta: An hana Okada a cikin babban birnin Jos ko ba a hana shi ba? Idan har dokar tana nan daram, to dole ne a aiwatar da ita akai-akai ba tare da tsoro ko nuna bambanci ba.

Dole ne a tabbatar da ingantaccen aikin jami'an aiwatar da doka a kowace mahadar hanya, daga Mahadar Zawan zuwa Zagayen Tsohon Filin Jirgin Sama, da kuma daga Mahadar Sakatariya zuwa Ahmadu Bello Way.

Na biyu, dole ne a rika daukar jami'an hukumomin aiwatar da doka da alhaki kan ayyukansu. Hukumar FRSC, Ofishin Duba Ababen Hawa (VIO) da Rundunar 'Yan Sandan Najeriya dole ne su yi bayani kan dalilin da ya sa jami'ansu da aka jibge a karkashin gadar Mahadar Sakatariya da kuma Zagayen Tsohon Filin Jirgin Sama, tare da motocin ja ababen hawa da na sintiri, suke kallon karya doka ba tare da daukar mataki ba.

Kasancewar motar ja ababen hawa wadda ba ta ja komai, da motar sintiri wadda ba ta yin sintiri, ya zama wata alama ta gazawar tsarin aiwatar da doka.

Na uku, idan gwamnati na da niyyar sassauta dokar hana Okada, to ya kamata ta yi hakan ta hanyar kafa ingantaccen tsarin kula da ayyukan masu tukin.

Wannan ya kamata ya kunshi tilasta yin rajista, bayar da rigunan kariya masu lambobin tantancewa da ke haskakawa, kayyade wuraren da za a ba su damar aiki da kuma tantance dukkan masu tukin ta hannun Ma'aikatar Sufuri ta Jihar Filato.

Jos birni ne da ke kokarin farfado da martabarsa a matsayin birnin zaman lafiya da yawon bude ido. Ba zai iya cimma wannan buri ba idan har ana ci gaba da samun cunkoson ababen hawa marasa tsari da ayyukan babura marasa kulawa, wadanda ake ganin suna sanya masu tukin su zama kamar wadanda doka ba ta shafa ba.

Har sai an fara aiwatar da dokar hana Okada yadda ya kamata kuma akai-akai, mazauna babban birnin Jos za su ci gaba da fuskantar hayaniya, hadurra da matsalolin tsaro, yayin da wadanda aka dora wa alhakin aiwatar da doka suke zaune a cikin motocinsu suna kallon abin da ke faruwa.

SIYASA

INEC ta sanya 24 ga Oktoba a matsayin wa'adin korafe-korafe

Hukumar Zabe Mai Zaman Kanta ta Kasa (INEC) ta bai wa jam'iyyun siyasa wa'adin zuwa ranar 24 ga Oktoba, 2026, domin sanar da ita duk wani korafi kan zargin cire sunayen 'yan takararsu bisa kuskure daga jerin karshe na 'yan takarar zaben gwamnonin jihohi na shekarar 2027.

INEC ta sanar da wa'adin ne a cikin wata sanarwa da Kwamishinan hukumar na kasa kuma Shugaban Kwamitin Yada Labarai da Wayar da Kan Masu Zabe, Mohammed Haruna, ya fitar a ranar Talata.

Hukumar ta ce an ware wa'adin kwanaki 14 ne bisa tanadin Sashe na 32(2) na Dokar Zabe ta 2026, wanda ya bai wa jam'iyyun siyasa damar sanar da ita idan suna ganin an cire sunayen 'yan takararsu daga jerin da aka wallafa bisa kuskure.

Wannan wa'adi ya biyo bayan ce-ce-ku-ce da ya barke kan cire sunayen wasu 'yan takara daga jerin da hukumar ta wallafa, inda jam'iyyun da abin ya shafa suka bukaci karin bayani tare da barazanar daukar matakin shari'a domin tabbatar da shigar da 'yan takararsu cikin jerin.

Daga cikin 'yan takarar da abin ya shafa akwai dan takarar gwamnan Jihar Ogun na Jam'iyyar PDP, Oladipupo Adebutu, da tsohon Ministan Sadarwa da Tattalin Arzikin Zamani, Farfesa Isa Pantami, a Jihar Gombe.

Haka kuma, ba a ga sunan dan takarar gwamnan Jihar Kano na Jam'iyyar Nigeria Democratic Congress, Aminu Gwarzo, a cikin jerin ba.

A Jihar Jigawa kuwa, Jam'iyyar African Democratic Congress ta nuna rashin jin dadinta kan cire sunan mataimakin dan takararta na gwamna, Aminu Ringim, da kuma wasu 'yan takara da dama.

Da yake karin bayani kan cire sunayen, Haruna ya ce matakin hukumar ya biyo bayan hukuncin Kotun Koli na ranar 24 ga Satumba, 2026, a karar INEC v. Zenith Labour Party, mai lamba SC/CV/495/2026.

Ya ce hukuncin ya tabbatar da cewa Sashe na 77(5), 77(6) da 77(7) na Dokar Zabe ta 2026 sun dace da Kundin Tsarin Mulkin Najeriya. Wadannan sassan sun wajabta wa jam'iyyun siyasa mika rajistar mambobinsu ga hukumar cikin wa'adin da aka kayyade, tare da amfani da rajistar wajen gudanar da zabukan fitar da gwani, tarukan jam'iyya da manyan tarukanta.

A cewar Haruna, Kotun Koli ta kuma tabbatar da ingancin Kashi na Biyu na jadawalin INEC na ayyukan zabe, wanda ya bukaci jam'iyyun siyasa su mika rajistar mambobinsu tsakanin ranakun 21 ga Afrilu da 10 ga Mayu, 2026.

Kwamishinan na INEC ya ce kotun ta yanke hukuncin cewa bin wadannan tanade-tanade wajibi ne, kuma jam'iyyun da suka gaza cika sharuddan ba su cancanci tsayar da 'yan takara a zaben ba.

Haruna ya bayyana cewa hukumar ta yi amfani da wannan hukunci wajen shirya jerin karshe na 'yan takarar gwamna, inda ta cire jam'iyyun da ba su bi sharuddan mika rajistar mambobinsu ba.

Ya lura cewa matakin ya yi daidai da Sashe na 287(1) na Kundin Tsarin Mulkin Najeriya na 1999, kamar yadda aka yi wa kwaskwarima, wanda ya wajabta wa hukumomi aiwatar da hukuncin kotuna.

Ya bukaci jam'iyyun siyasa da abin ya shafa da su sanar da hukumar duk wani korafi kan zargin cire sunayen 'yan takararsu bisa kuskure kafin cikar wa'adin da aka kayyade.

Sai dai Haruna ya bayyana cewa an wallafa jerin karshe na 'yan takarar shugaban kasa da na Majalisar Dokoki ta Kasa a ranar 12 ga Satumba, 2026, wato kwanaki 13 kafin Kotun Koli ta yanke hukuncin.

Ya ce wa'adin ranar 24 ga Oktoba ya shafi jam'iyyun da ke neman gyara a jerin sunayen 'yan takarar gwamna.

Wannan ce-ce-ku-ce ya kara jawo damuwa kan tasirin hukuncin Kotun Koli ga jam'iyyun siyasa da 'yan takararsu gabanin zaben gwamnonin jihohi da za a gudanar a ranar 6 ga Fabrairu, 2027.

Cibiyar Binciken Ayyukan Jarida ta Duniya (ICIR) ta ruwaito cewa INEC ta sanya sunan tsohon Ministan Kirkire-kirkire, Kimiyya da Fasaha, Geoffrey Uchechukwu Nnaji, a matsayin dan takarar gwamnan Jihar Enugu na PDP, duk da takaddamar zargin yin jabun takardar shaidar karatu da ta gabaci murabus din sa daga majalisar ministocin Shugaba Bola Tinubu.

A cewar rahoton, jerin sunayen sun kunshi 'yan takarar gwamna 13 a Jihar Ogun da kuma 16 a Jihar Gombe, amma babu wani dan takarar PDP a kowace jiha da aka jera bisa cancantar da 'yan takarar suka gabatar.

Wannan cire sunaye ya sa PDP ba ta da dan takarar gwamna da aka jera a wadannan jihohi biyu.

RA'AYIN
Yancin Dan Adam

Kare hakkin masu ritaya

SHEKARUN da mutum ya kwashe yana aiki ya kamata su samar masa da kudin shiga na yau da kullum, tare da tabbatar masa da tsaro na kudi idan ya bar aiki a karshe. Sai dai, da yawa daga cikin 'yan Najeriya da suka yi ritaya na fuskantar wahalar biyan bukatun yau da kullum da daukar nauyin iyalansu, duk da sadaukar da mafi kyawun shekarun rayuwarsu wajen yi wa kasa hidima. Wannan rashin tabbas na daga cikin dalilan da ke sa wasu ma'aikatan gwamnati yin karya game da shekarunsu domin su ci gaba da zama a bakin aiki fiye da lokacin da ya kamata.

SABODA haka, matakan da Gwamnatin Tarayya ke shirin dauka domin inganta walwalar masu ritaya abin maraba ne. Sai dai, amfaninsu zai ta'allaka ne kan ainihin sauyin da za su kawo a rayuwar wadanda za su ci moriyarsu. Hukumar Kula da Fansho ta Kasa (PenCom) ta shirya kaddamar da shirye-shirye biyu a lokacin makon farko na masu ritaya na kasa, wanda za a gudanar daga ranar 26 zuwa 30 ga Oktoba, 2026. Shirye-shiryen su ne PenCare, wanda zai tallafa wa masu karamin fansho wajen samun kiwon lafiya, da kuma Tsarin Tabbatar da Karamin Fansho ga wadanda suka cancanta a karkashin tsarin fansho na bayar da gudummawa. Ana sa ran shirin PenCare zai fara da mutane 30,000.

YA dace a goyi bayan wadannan shirye-shirye, matukar aiwatar da su ya dace da kyakkyawan fata da aka gina a kansu. Sun shafi manyan matsaloli biyu da masu ritaya ke fuskanta, wato samun kiwon lafiya da karancin kudin fansho. Yayin da mutane ke tsufa, bukatunsu na magani na iya karuwa a daidai lokacin da kudin shigarsu ke raguwa. Idan fansho bai wadatar wajen biyan bukatun yau da kullum ba, masu ritaya kan dogara da 'yan uwa ko kuma su jinkirta neman maganin da suke bukata. Don haka, tsarin fansho ya kamata ya yi la'akari da wadannan matsaloli tare da samar da kariya ta gaske daga matsin tattalin arzikin da tsufa kan haifar.

BA shakka, shirin PenCare na bukatar isassun kudade, ka'idojin tantance wadanda suka cancanta a bayyane, da ingantaccen tsarin samar da ayyukan kiwon lafiya. Ya kamata gwamnati ta bayyana yadda za a zabi wadanda za su ci gajiyar shirin, yadda za a tantance su da kuma yadda za su yi rajista, tare da fayyace nau'ikan magunguna da ayyukan kiwon lafiyar da shirin zai dauka. Haka kuma, cibiyoyin kiwon lafiyar da za su shiga shirin dole ne su kasance da kayan aiki da kwararrun ma'aikata da za su iya bayar da ayyukan da aka yi alkawari. Ba za a bari tsauraran matakan gudanarwa, rashin cikakken bayani ko karancin cibiyoyin lafiya su hana masu ritaya da suka cancanta cin gajiyar shirin ba.

HAKA kuma, Tsarin Tabbatar da Karamin Fansho yana bukatar cikakkun ka'idojin aiwatarwa. Ya kamata PenCom ta bayyana mafi karancin adadin fanshon da za a tabbatar wa masu ritaya, sharuddan cancanta da kuma inda kudaden aiwatar da shirin za su fito. Masu bayar da gudummawar fansho da wadanda suka riga suka yi ritaya suna da hakkin sanin yadda tsarin zai gudana da irin kariyar da zai samar musu. Gwamnati kuma dole ne ta yi la'akari da hauhawar farashi, wadda ke rage karfin kudin fansho wajen sayen kayayyaki da biyan ayyukan da ake bukata, har masu ritaya su ci gaba da fuskantar matsin rayuwa duk da karbar fanshonsu.

BAYA ga wadannan sabbin shirye-shirye, ingantaccen tsarin gudanar da fansho yana da matukar muhimmanci. Masu daukar ma'aikata dole ne su rika tura gudummawar fansho kamar yadda doka ta tanada, masu gudanar da tsarin su warware korafe-korafen da suka dace ba tare da jinkiri ba, sannan hukumomin sa ido su tabbatar da bin ka'idoji. Ya kamata PenCom ta karfafa sa ido tare da wallafa bayanai masu saukin fahimta game da bin dokokin fansho, basussukan da ake bi da kuma yadda ake warware korafe-korafe. Idan babu rikon amana da daukar alhaki, ko da kyakkyawan tsarin gyara zai iya kasa samar da amincewar jama'a ga tsarin fansho.

KARIYAR masu ritaya ya kamata ta shafi 'yan Najeriya wadanda ba sa aiki a hukumomin gwamnati ko kuma a tsarin aikin da aka saba. 'Yan kasuwa, masu sana'o'i, manoma da sauran masu dogaro da kai galibi ba sa samun damar shiga tsarin fansho da masu daukar ma'aikata ke samarwa. Samar da tsarin bayar da gudummawa cikin sassauci, saukaka rajista da kuma wayar da kan jama'a a kai a kai na iya karfafa wadannan mutane su fara tanadin kudin rayuwarsu a lokacin tsufa. Saboda haka, fadada tsarin fansho ya zama wajibi domin tabbatar da cewa masu aiki a bangaren tattalin arzikin da ba na hukuma ba su ma sun samu damar tanadin rayuwarsu ta bayan ritaya.

YA kamata makon farko na masu ritaya na kasa ya wuce tarukan sanarwa da jawabai, ya zama damar ba ma'aikata, masu ritaya da masu daukar ma'aikata bayanai masu amfani. PenCom ta kamata ta yi cikakken bayani kan sabbin shirye-shiryen tare da rika wallafa rahotannin ci gabansu. Rahotannin su bayyana kudaden da aka ware da wadanda aka kashe, yawan mutanen da suka amfana da kuma matsalolin da aka fuskanta wajen aiwatar da shirye-shiryen. Irin wannan gaskiya da bayyana bayanai za su ba jama'a damar tantance sakamakon da aka samu tare da bukatar hukumomin da abin ya shafa su cika alkawuransu.

MUNA kira ga Gwamnatin Tarayya da PenCom da su samar da dorewar kudade, cikakkun ka'idoji da ingantaccen sa ido domin tabbatar da nasarar wadannan shirye-shirye. Ya kamata a hada burin fara taimaka wa masu ritaya 30,000 ta hanyar PenCare da tantance ainihin bukatu, tare da tsara yadda za a fadada shirin gwargwadon wadatar kudade. A karshe, nasarar wadannan gyare-gyare za ta ta'allaka ne kan ko sun samar wa masu ritaya da suka cancanta da isasshen kudin shiga, damar samun kiwon lafiya da karin tsaro na tattalin arziki. Wadanda suka sadaukar da shekarun karfinsu wajen ci gaban kasa sun cancanci rayuwar ritaya mai mutunci, ba wahalhalun da za a iya kauce wa ba.

RA'AYI

Yadda karatu ya zama alfarma: Nauyin da ke kan iyalan Najeriya

Daga BLESSING HOSEA

Ilimi na daga cikin ginshikan da kasa za ta iya dogaro da su wajen gina kyakkyawar makomarta. Ta hanyar ilimi ne 'yan kasa ke samun sani, bunkasa kwarewarsu da kuma samun damar bayar da gudummawa mai ma'ana ga ci gaban kasa.

Hakika, ilimi iko ne, kuma al'ummar da ta yi karatu al'umma ce mai karfin tafiyar da al'amuranta. Sai dai ga iyalai da dama masu karamin karfi a Najeriya, samun ingantaccen ilimi yana kara zama alfarma maimakon kasancewa wani muhimmin hakki na zamantakewa da ya kamata kowa ya samu.

Nauyin fara karatun yaro yana farawa ne tun kafin ya shiga aji. Kudin sayen kayan makaranta, takalma, jakunkuna, littattafai da sauran kayayyakin karatu sun kara zama abin da iyaye da dama ke shan wahala wajen biya. Kudaden makaranta da sauran kudaden da ake karba suna kara tsananta wannan matsala, yayin da tashin farashin kayan abinci ya sa wasu iyalai suka tsinci kansu a halin zabar ko za su ciyar da 'ya'yansu ko kuma su ci gaba da kai su makaranta.

Ba za a yi tsammanin yaron da yake jin yunwa zai iya mai da hankali sosai a cikin aji ba. Wannan ya nuna cewa matsalar ilimi ba za a iya raba ta da matsin tattalin arziki da ke addabar iyalan Najeriya ba.

Matsalar ba ta tsaya ga makarantun firamare da sakandare kadai ba. Daliban manyan makarantu ma suna fuskantar karin kudaden karatu, na masauki da sauran bukatu na yau da kullum. Duk da wasu matakan tallafi, kamar Asusun Ba da Lamunin Karatu na Najeriya (NELFUND), iyalai da dama na ci gaba da kokawa da sauran nauyin kudaden da ake bukata wajen ci gaba da karatun 'ya'yansu.

Ga wasu dalibai, wahalar biyan kudaden karatu na kara tsananta sakamakon hauhawar kudin haya, lamarin da ke kara jefa damar kammala karatunsu cikin hadari.

Wannan lamari ne da ya kamata ya zama babban abin damuwa ga kasa. Idan ilimi hakki ne na zamantakewa kuma babbar hanya ce ta samun ci gaban kasa, to wajibi ne gwamnati ta kara kokari wajen tabbatar da cewa ilimi ya kasance mai saukin samu da kuma araha ga kowa.

Damar da yaro zai samu ta yin karatu bai kamata ta dogara kacokan da halin arzikin iyayensa ba. Idan aka matsa wa iyalai har suka kasa biyan muhimman kudaden makaranta, illar hakan ba za ta tsaya ga iyalan da abin ya shafa kadai ba, za ta shafi ci gaban zamantakewa da tattalin arzikin kasa baki daya.

Matakan da gwamnati za ta dauka bai kamata su tsaya ga shirye-shiryen bayar da tallafin wucin gadi ba. Akwai bukatar samar da manufofin da za su magance tashin farashin kayan abinci, inganta jin dadin malamai, gyara makarantun da suka lalace da kuma samar da isassun kayayyakin karatu. Dole ne a dauki kwararrun malamai aiki, a biya su albashi mai kyau tare da samar musu da abubuwan da za su karfafa musu gwiwa wajen koyar da ilimi mai inganci.

Haka kuma, ya kamata a karfafa cibiyoyin koyon sana'o'i da makarantun horas da matasa sana'o'in hannu domin samar musu da wasu zabuka masu amfani, kwarewar da ta dace da bukatun zamani da kuma damar dogaro da kai ta hanyar sana'o'i masu dorewa. Wadannan matakai za su taimaka wajen tabbatar da cewa ilimi ya dace da bukatun dalibai, tare da rage wani bangare na matsin kudade da ke kan iyalai.

Raguwar yawan halartar makaranta da kuma yiwuwar karuwar daliban da ke barin karatu kafin kammala shi, su ma ya kamata su zama abin damuwa ga masu tsara manufofi. Idan iyaye suka kasa ci gaba da biyan kudin abincin 'ya'yansu da na makaranta, yara su ne kan fara fuskantar illar hakan. Wasu iyayen na iya cire 'ya'yansu daga makaranta, yayin da wasu yaran za su rika zuwa makaranta ba bisa ka'ida ba ko kuma su rasa kayayyakin da ake bukata domin samun ingantaccen ilimi.

Illolin da hakan zai haifar nan gaba sun hada da rashin aikin yi, dorewar talauci, fadawa cikin hadarin aikata laifuka da kuma asarar kwararrun mutane da za su iya taimakawa wajen ci gaban kasa. Barin yara su daina karatu saboda matsin tattalin arziki ba masifa ce ga iyalan da abin ya shafa kadai ba, koma-baya ce ga ci gaban kasa baki daya.

Babu laifi ga makarantu masu zaman kansu su samar da wata dama ga iyayen da za su iya biyan kudinsu. Sai dai bai kamata a bar ingancin ilimin makarantun gwamnati ya tabarbare har ta kai ga mutane su dauki makarantu masu zaman kansu a matsayin hanya daya tilo ta samun ingantaccen ilimi ba.

Dole ne a samar wa makarantun gwamnati isassun kudade da kayan aiki domin su ba da ingantaccen ilimi. A daya bangaren kuma, ya kamata a sanya ido yadda ya kamata kan makarantun masu zaman kansu domin tabbatar da cewa suna bin ka'idojin da aka gindaya musu. Tsarin ilimin gwamnati mai inganci yana da matukar muhimmanci wajen rage rashin daidaito da kuma tabbatar da cewa ba a hana yaran da suka fito daga iyalai marasa galihu damar samun ilimi saboda iyayensu ba za su iya biyan kudin makarantu masu tsada ba.

Najeriya tana da ma'aikata masu kwarewa da kuma albarkatun kasa da za su taimaka wajen gina tsarin ilimi mai karfi wanda zai iya yin gogayya da na sauran kasashen duniya. Abin da ake bukata ba wai sake bullo da kyawawan manufofi a takarda ba ne, sai dai aiwatar da su yadda ya kamata a kai a kai, tabbatar da bin diddigi da kuma jajircewar shugabanni wajen ganin an cimma manufofin.

Dole ne gwamnatoci a dukkan matakai su fahimci cewa zuba jari a fannin ilimi yana bukatar samar da kudade akai-akai, sa ido mai inganci da kuma niyyar magance matsalolin zahiri da ke hana yara samun ilimi. Haka kuma, yana da muhimmanci a tabbatar da cewa ana amfani da albarkatun da ake da su wajen samar da sauye-sauyen da za a iya aunawa a fannonin gine-ginen makarantu, ingancin koyarwa, samun kayayyakin karatu da kuma walwalar dalibai.

Kasar da ba za ta iya tabbatar wa 'ya'yanta samun ingantaccen ilimi, isasshen abinci da tsaro ba, tana jefa makomarta cikin hadari. Saboda haka, bai kamata a dauki ilimi a matsayin kashe kudi kawai ba, ya kamata a dauke shi a matsayin zuba jari domin wanzuwar Najeriya da ci gabanta.

Amfanin samun al'umma mai ilimi ya wuce nasarar mutum daya. Ya hada da karuwar ingancin aiki, kirkire-kirkire, zama 'yan kasa nagari da kuma samun ci gaban tattalin arziki mai dorewa. Sakaci da ilimi a yau zai kara tsananta matsalolin zamantakewa da tattalin arzikin da kasar za ta fuskanta gobe.

Bai kamata iyalan talakawan Najeriya su rika fuskantar zabi tsakanin ciyar da yaronsu da kuma kai shi makaranta ba. Kowane yaro yana da hakkin samun dama ta gaskiya wajen yin karatu, bunkasa basirarsa da kuma bayar da gudummawa mai ma'ana ga al'umma, ba tare da la'akari da halin arzikin iyalinsa ba.

Lokaci ya yi da gwamnati za ta wuce matakin yin alkawura kawai, ta dauki matakai na zahiri masu dorewa domin tabbatar da cewa ingantaccen ilimi ya kasance mai saukin biya, mai saukin samu kuma mai dorewa ga kowane dan Najeriya.

NOA a Filato ta gargadi jama'a kan bayanan karya bayan bullar cutar

Daga shafi na 1

tace hannu mai dauke da barasa wanda ya dace".

Sanarwar ta kuma yi gargadi kan "taba jini ko wasu ruwan jikin duk wanda ake zargin yana dauke da cutar Ebola, da kuma taba ko sarrafa kayayyakin da ake zargin sun gurbata".

An kuma shawarci mazauna jihar da su rika lura da alamomin cutar da ka iya bayyana, "ciki har da zazzabi, matsananciyar kasala, ciwon kai, amai da gudawa, musamman idan akwai tarihin yiwuwar mu'amala da mutumin da ya kamu da cutar".

Hukumar NOA ta bukaci duk wanda yake zargin ya yi mu'amala da kwayar cutar ko kuma ya fara nuna alamominta da ya tuntubi hukumomin lafiya nan take domin samun shawarwari.

Sanarwar ta shawarci mutanen da suka fara nuna alamomin cutar da su "guji kusantar wasu mutane, kuma su nemi shawarar likita kafin zuwa cibiyar kiwon lafiya".

Hukumar ta kuma yi kira ga mazauna jihar da su ba jami'an lafiya hadin kai ta hanyar bayar da sahihan bayanai da kuma bin umarnin hukuma kan sa ido da sauran matakan kariya.

NOA ta yi gargadi kan yada bayanan da ba a tantance sahihancinsu ba, ko nuna kyama ga mutanen da ake zargin sun kamu da cutar ko wadanda aka tabbatar suna dauke da ita.

Ta bukaci jama'a da su "dogara da sahihan bayanai daga Ma'aikatar Lafiya da Jin Dadin Jama'a ta Tarayya, Cibiyar Kula da Cututtuka ta Najeriya (NCDC) da sauran hukumomin lafiya da aka ba izinin bayar da bayanai".

Sanarwar ta kuma yi kira ga cibiyoyin kiwon lafiya na gwamnati da masu zaman kansu a Jihar Filato da su "kasance cikin shirin ko-ta-kwana, su karfafa matakan hana kamuwa da cututtuka da dakile yaduwarsu, su killace wadanda ake zargin sun kamu da cutar cikin gaggawa, sannan su kai rahotonsu ga hukumomin lafiya da abin ya shafa".

Amanpour za ta bar CNN

Daga shafi na 1

tunani da kuma wasu darare da na kasa barci."

Za a rage yawan shirinta na Amanpour da ake nunawa a CNN International zuwa sau daya a mako daga watan Janairu, kafin a kawo karshensa a watan Yuni. Shirin da take gabatarwa a gidan talabijin na PBS mai suna Amanpour & Co. shi ma zai kare.

Amanpour ta kara da cewa za ta mayar da hankali wajen gudanar da "sabbin ayyuka masu ban sha'awa" nan gaba.

Shugaban gudanarwar CNN, Mark Thompson, ya rubuta wa ma'aikatan sashen labarai cewa shi da Amanpour sun shafe wasu watanni suna tattaunawa kan makomarta a kamfanin.

Za a iya tunawa cewa kamfanin Skydance, wani katafaren kamfanin nishadi da ya fara fadada ayyukansa a fannin kafafen yada labarai, wanda David Ellison, dan wani hamshakin attajirin fasaha, ke jagoranta, ya sayi kamfanin da ya mallaki CNN.

A wani taro a London, Amanpour ta bayyana damuwarta kan wannan saye, inda ta yi nuni da sauye-sauyen a sashen labarai na CBS tun bayan da Ellison ya karbi ragamar sashen a shekarar 2025.

- The New York Times

'Yancin Dan Adam

Kundi na 002, Bugu na 44 * Alhamis, Oktoba 22, 2026

SIYASA

"Akwai kuma tasirin Oluremi Tinubu, wanda mutane da dama ba za su yi watsi da shi a matsayin wani abu na bikin girmamawa kawai ba....

Filato 2027: Shin sabuwar ƙawancen siyasa ta Tinubu za ta iya samar masa da ƙuri'a miliyan ɗaya?

Yayin da ƙawancen siyasa ke sauyawa, tsofaffin abokan hamayya kuma suke samun kansu a ɓangare guda, zaɓen shugaban ƙasa na shekarar 2027 a Jihar Filato na shirin zama fafatawa da za a gwada tsofaffin tsarin zaɓe da sabon yanayin siyasar da ya kunno kai. PAM AYUBA ya yi nazari kan sakamakon zaɓen 2023, komawar manyan jiga-jigan siyasa zuwa jam'iyyar All Progressives Congress (APC) da ƙalubalen da ke fuskantar 'yan adawa, tare da tambayar ko sabbin ƙawancen siyasar za su iya rikidewa zuwa ƙuri'u a rumfunan zaɓe

Tambayar a bayyane take: wa zai lashe Jihar Filato idan aka ƙirga ƙuri'un zaɓen shugaban ƙasa a shekarar 2027? Ba za a iya amsa wannan tambaya ta hanyar duba launukan jam'iyyu ko manyan kalaman da ake yi a tarukan siyasa kawai ba.

Bisa bibiyar siyasar Filato a hankali da kuma lura da yadda 'yan siyasa ke sauya sheƙa a faɗin jihar, ana ganin amsar tana tsakanin tsarin zaɓen shekarar 2023 da kuma gagarumin sauyin kawancen siyasa da ya faru tun daga lokacin.

Lissafin siyasar Filato gabanin zaɓen 2027 ya ta'allaka ne musamman kan sanannun mutane uku: Shugaba Bola Tinubu na jam'iyyar All Progressives Congress (APC), tsohon Mataimakin Shugaban Ƙasa Atiku Abubakar na jam'iyyar African Democratic Congress (ADC), da tsohon Gwamnan Jihar Anambra Peter Obi na jam'iyyar Nigeria Democratic Congress (NDC).

Sai dai idan ba a samu sauye-sauye a tsarin zaɓe ko jerin sunayen 'yan takara na ƙarshe ba, wadannan su ne mutane uku da a halin yanzu fafatawar neman shugabancin ƙasa a Filato ta fi karkata a kansu.

Dole ne a fara da shekarar 2023. Peter Obi, wanda a lokacin yake takara ƙarkashin jam'iyyar Labour Party, ya lashe zaɓen Filato da gagarumin rinjaye, inda ya samu ƙuri'u 466,272, kwatankwacin kashi 42.85 cikin ɗari na sahihan ƙuri'u 1,088,170 da aka kaɗa.

Ya lashe ƙananan hukumomi 11 cikin 17 na jihar. Tinubu ya zo na biyu da ƙuri'u 307,195, wato kashi 28.23 cikin ɗari, inda ya lashe ƙananan hukumomi uku. Atiku kuma ya samu ƙuri'u 243,808, kwatankwacin kashi 22.41 cikin ɗari, shi ma ya lashe ƙananan hukumomi uku. Bambancin ƙuri'un Obi da na Tinubu ya kai 159,077.

Sai dai alkaluman shekarar 2023 wani ɓangare ne kawai na labarin. Ƙuri'un da Obi ya samu a Filato ba na farin jininsa kaɗai ba ne. Sun samu ƙarfi ne daga wani yanayi na siyasa na musamman. Akwai ɓacin rai mai yawa a tsakanin wasu ɓangarorin masu zaɓe, musamman Kiristoci, game da tikitin shugaban ƙasa na APC mai Musulmi da Musulmi. Obi ya zama ɗan takarar da ya fi jan hankalin masu zaɓe da dama waɗanda suke son nuna rashin amincewarsu da wannan tsari.

Tambayar yanzu ita ce, shin wannan yanayin siyasa zai ci gaba da kasancewa da irin wannan tasiri a shekarar 2027? Shekaru hudu a siyasa na iya zama dogon lokaci sosai.

Gadon zaɓen 2023 da sauyin yanayin siyasa

Obi ya bar jam'iyyar Labour Party kuma ya zama ɗan takarar shugaban ƙasa na jam'iyyar NDC. Tun daga lokacin, jam'iyyar ta ware yankin Kudu a matsayin yankin da zai samar da ɗan takarar shugaban ƙasa na shekarar 2027 na wa'adin shekaru hudu guda, tare da tsammanin cewa tikitin zai koma Arewa a shekarar 2031. Abin da ya fi muhimmanci ga Filato shi ne, tsarin siyasa da ya taimaka wajen samar da gagarumin nasarar Obi a shekarar 2023 ya yi rauni matuka sakamakon ficewar wasu jiga-jigai.

Tsohon ɗan takarar gwamnan Labour Party a jihar, Farfesa Patrick Dakum, yanzu yana cikin tawagar APC. Dakum da wasu tsofaffin jiga-jigan Labour sun fito fili suna shiga ayyukan wayar da kan jama'a da APC mai mulki ke gudanarwa domin zaɓen 2027.

Wannan ba yana nufin cewa duk masu zaɓen Obi a baya sun sauya sheƙa ba, amma yana nuna cewa ba za a iya ɗaukar tsarin siyasar Labour Party na shekarar 2023 a kai tsaye zuwa zaɓen 2027 ba.

Atiku kuma yana fuskantar wata matsala daban. Ya lashe ƙananan hukumomi uku a ƙarkashin jam'iyyar Peoples Democratic Party (PDP) a shekarar 2023, wato Langtang South, Mikang da Qua'an Pan, inda ya samu jimillar ƙuri'u 243,808. Yanzu yana neman shugabancin ƙasa ne a ƙarkashin tutar ADC.

A halin yanzu, PDP a Filato ta yi rauni sakamakon ficewar wasu fitattun 'yan siyasa da kuma rikice-rikicen cikin gida da take ci gaba da fuskanta. Hatta jam'iyyar ADC ba ta kuɓuta daga takaddama ba, domin wani ɓangare na jam'iyyar ya fito fili yana ƙalubalantar takarar Atiku ta shugaban ƙasa.

A ganina, Atiku zai buƙaci sake gina tsarin siyasarsa kusan daga tushe idan yana son maimaita irin nasarar da ya samu a shekarar 2023. A halin yanzu, ina ganin zai sha wahala wajen cimma hakan.

Lamarin Tinubu ya bambanta. Ya shiga zaɓen 2023 ne a matsayin ɗan takara wanda goyon bayansa a Filato ya fi ƙarfi a ƙananan hukumomi uku, wato Kanam, Kanke da Wase, amma duk da haka ya zo na biyu a jihar da ƙuri'u 307,195. A waɗannan ƙananan hukumomi uku, APC ta samu ƙuri'u 41,186 a Kanam, 13,438 a Kanke da 28,675 a Wase.

Wase na ci gaba da kasancewa muhimmiyar mazaɓar APC, yayin da Kanam ke da masu zaɓe Musulmi da Kiristoci da dama, tare da tasirin siyasar cikin gida mai ƙarfi na Hon. Yusuf Adamu Gagdi. Muhimmin abin lura shi ne, APC ba ta fara kamfen ɗinta na 2027 daga sifili ba. Tana da tushen ƙuri'un shugaban ƙasa tun da farko wanda za ta iya faɗaɗawa.

Daga nan ne aka samu sauyin kawancen siyasa. Baya ga tushen goyon bayan da ta samu a shekarar 2023, APC yanzu tana da gwamna mai ci wanda ya lashe zaɓe a ƙarkashin PDP amma ya koma jam'iyyar, shugaban jam'iyya na ƙasa daga Filato da kuma jerin tsofaffin 'yan siyasa daga PDP, Labour Party da wasu jam'iyyu da suka shiga cikinta.

Gwamna Caleb Mutfwang ya koma APC a hukumance daga PDP a watan Janairun 2026, yayin da Nentawe Yilwatda, wanda ya fafata da Mutfwang a zaɓen gwamna na shekarar 2023, yanzu shi ne shugaban APC na ƙasa. Haɗin gwiwarsu a siyasa ya zama ɗaya daga cikin manyan sauye-sauyen da suka fi tasiri a siyasar jihar.

Nentawe bai tsaya ga yin hasashen siyasa kawai ba. Ya fito fili ya sanya wa APC burin samun ƙuri'u sama da miliyan ɗaya ga Tinubu a Filato. Ya bayar da hujjar cewa rundunonin siyasar da suka yi wa jam'iyyar hamayya a shekarar 2023 sun sauya matuƙa, inda ya ambaci Mutfwang, kwamishinoni, shugabannin ƙananan hukumomi da waɗanda aka naɗa a mukaman siyasa waɗanda suka koma APC.

Wannan babban buri ne na siyasa. Amma a matsayina na ɗan jarida, zan ƙara wani sharadi: 'yan siyasa na iya sauya sheƙa cikin dare ɗaya, amma masu zaɓe ba koyaushe suke sauya ra'ayinsu cikin irin wannan saurin ba.

A nan ne ainihin binciken zai fara. Idan shugabannin siyasa suka sauya kawance, shin mabiyansu ma za su sauya ƙuri'unsu tare da su? Wannan ita ce tambayar da masu sharhi da dama ke ganin za ta fi tantance sakamakon zaɓen shugaban ƙasa a Filato, fiye da yawan sauya sheƙar da ake sanarwa a tarukan siyasa.

Za a samu amsar wannan tambaya ne a mazabu da rumfunan zaɓe, ba kawai a hotunan 'yan siyasa da suka sauya jam'iyya ba.

Tasirin manyan jiga-jigan siyasa da fafatawar neman masu zaɓe

Sai dai akwai alamu masu ƙarfi da ke nuna cewa APC ta faɗaɗa tasirinta sosai. Shigar Farfesa Patrick Dakum da sauran jiga-jigan Labour Party cikin APC na da muhimmanci, saboda Labour Party ce ta bai wa Obi damar samun gagarumar nasara a shekarar 2023.

Sauya sheƙar 'yan majalisu masu ci da tsofaffin 'yan majalisa daga Labour Party da PDP zuwa APC ya kuma sauya yanayin siyasa a Jos North, Bassa, Barkin Ladi, Riyom, Jos South da Jos East. Waɗannan ba ƙananan yankuna ba ne. Sun kasance cikin muhimman wuraren da suka samar da nasarar Obi a shekarar 2023.

Akwai kuma tasirin Oluremi Tinubu, wanda mutane da dama ba za su yi watsi da shi a matsayin wani abu na bikin girmamawa kawai ba. Uwargidan Shugaban Ƙasa ta gudanar da ayyukan agaji sau da dama a Filato. A watan Yulin 2025, ta sanar da tallafin naira biliyan ɗaya ga waɗanda hare-haren tashin hankali suka shafa a jihar.

A watan Satumbar 2026, wannan tallafi ya kasance cikin naira biliyan 1.5 da aka raba wa iyalai 1,571 da aka tantance, a Bassa, Riyom, Barkin Ladi, Bokkos da Mangu, inda Gwamnatin Filato ta bayar da naira miliyan 500.

Wannan yana da muhimmancin siyasa saboda batun addini na ɗaya daga cikin muhimman abubuwan da suka shafi zaɓen shugaban ƙasa a Filato a shekarar 2023.

Shiga tsakani da Uwargidan Shugaban Ƙasa ta yi da al'ummomin da tashin hankali ya shafa, hadè da bayyana kanta a matsayin Kirista, ya samar wa APC da wani sabon salo na gabatar da kanta gabanin zaɓen 2027.

Zai zama abin gaggawa a ce taimakon jinƙai kai tsaye yana rikidewa zuwa ƙuri'u. Ba haka lamarin yake ba. Amma zai zama kuskure idan duk wanda ke nazarin siyasar Filato ya yi kamar waɗannan ayyuka ba su da wani tasirin siyasa a jihar da Coci, asalin addini da kuma tunanin hare-haren tashin hankali suka yi tasiri sosai kan yadda jama'a ke kaɗa ƙuri'unsu.

Sai kuma Jonah Jang. Ko da kuwa ra'ayin mutum game da siyasar tsohon gwamnan ya bambanta, yana da wuya a tattauna siyasar Filato ba tare da la'akari da tasirinsa ba. Jang na ci gaba da kasancewa ɗaya daga cikin fitattun 'yan siyasar jihar, musamman a tsakanin al'ummar siyasar Berom.

Mutane da dama da suka san siyasar Filato sosai har yanzu suna danganta tsarin siyasar Jang da Jos North, Jos South, Barkin Ladi da Riyom, yayin da alaƙar siyasarsa ta wuce waɗannan yankuna. An kuma yi ta tattauna tasirinsa dangane da rundunonin siyasa da suka samar da nasarar Mutfwang a zaɓen gwamna na shekarar 2023.

Saboda haka, alamun da suka shafi Jang sun ja hankalin jama'a. Har yanzu yana da alaƙa da PDP, amma yanayin siyasar da ke kewaye da shi ya sauya sosai.

A bikin cikarsa shekaru 80 da haihuwa da aka gudanar a Jos a watan Agusta, Mataimakin Shugaban Ƙasa Kashim Shettima ya wakilci Shugaba Tinubu, sannan ya sanar da naɗin ɗan Jang, Yakubu, a matsayin Babban Mataimaki na Musamman ga Shugaban Ƙasa. Taron ya haɗa Mutfwang, Nentawe, tsohon Shugaban Ƙasa Goodluck Jonathan da kuma manyan 'yan siyasa da dama daga Filato.

Ba za a ɗauki wannan naɗi a matsayin hujjar cewa Jang ya mayar da goyon bayansa na siyasa ga Tinubu ba. Yin hakan zai wuce abin da hujjojin da ake da su suka nuna. Sai dai a fagen siyasa, wannan wata alama ce mai muhimmanci wadda za a ci gaba da sa ido a kanta yayin da zaɓe ke ƙaratowa.

Juya shafi na 2

WASANNI

Shugaban Kano Pillars ya yi alhinin rasuwar Atana

Daga DUNG CHUNG

Shugaban ƙungiyar ƙwallon ƙafa ta Kano Pillars, Ahmad Musbahu Garo, ya yi alhinin rasuwar Hassan Atana, wani jigo a harkar ƙwallon ƙafa da ya bayar da gudunmawa wajen bunƙasa wasanni a matakin tushe.

Atana, wanda ya riƙe muƙamin mai ba ƙungiyar Bichi First FC shawara, ya kasance mamba a ƙungiyar All Stars Kano State Football, sannan shi ne ya kafa ƙungiyar Ruma Morning Stars.

Haka kuma, ya taɓa riƙe muƙamin Manajan Darakta na Rukunin Kamfanonin First Bank Nigeria Plc.

A cikin saƙon ta'aziyyar da ya fitar a madadin ƙungiyar Kano Pillars FC, Garo ya ce rasuwar Atana ta bar babban gibi a cikin iyalansa da kuma al'ummar masu sha'awar ƙwallon ƙafa.

Ya bayyana cewa marigayin yana da matuƙar sha'awar bunƙasa ƙwallon ƙafa tun daga matakin tushe, kuma ya yi ƙoƙarin tallata wasan ga matasa masu burin zama ƙwararrun 'yan wasa.

Garo ya ce, "A madadin shugabancin ƙungiyar, ma'aikatan fasaha, 'yan wasa da magoya bayan Kano Pillars FC, muna miƙa saƙon ta'aziyyarmu ga iyalan marigayin, ƙungiyar All Stars Kano State Football, Bichi First FC, Ruma Morning Stars da duk waɗanda wannan mummunan al'amari ya shafa."

Ya buƙaci iyalan marigayin da sauran masu alhinin rasuwarsa da su sami ta'aziyya daga irin gudunmawar da Atana ya bayar wajen bunƙasa ƙwallon ƙafa da ci gaban al'umma.

Ladan ya shirya horas da matasa ƙwallon kwando

Daga DUNG CHUNG

Wani tsohon ɗalibin Makarantar Sakandaren Baptist da ke Jos, Manji Ladan, ya shirya shirin horas da matasa ƙwallon kwando a tsohuwar makarantarsa, a wani yunƙuri na bunƙasa matasa ta hanyar wasanni.

Ladan, wanda ya kammala karatunsa a makarantar a shekarar 2010, ya ce shirin wata hanya ce ta mayar da alherin makarantar da ta taimaka wajen gina ɗabi'unsa da kuma shirya shi domin fuskantar rayuwa bayan kammala karatu.

Ya bayyana cewa wasan ƙwallon kwando ya ba shi damar yin tafiye-tafiye zuwa ƙasashen waje da kuma samun ci gaban kansa, yana mai cewa yana son ɗalibai su amfana da ladabi, ƙwarewa da gogewar da wasan ke samarwa.

Ladan ya ce yana fatan ganin ɗaliban sun bunƙasa ƙwarewarsu a wasanni, tare da kiyaye kyakkyawan sakamako a karatu da kuma koyon dabarun da za su taimaka musu wajen fuskantar rayuwa bayan kammala makaranta.

Jaridar 'YANCIN DAN ADAM ta lura cewa matasan da suka halarci horon sun nuna matuƙar sha'awa da ƙwazo wajen bin umarnin masu horaswa da kuma gudanar da atisayen aikace-aikacen da masu horar da 'yan wasa uku suka jagoranta.

Joshua Ehireme Okoi na Baptist High School, Ladan Longnaan Levi na Canaan High School, Gold and Base, da Apollos Joshua Maton na TCNN Staff Secondary School ne suka jagoranci horon.

Masu horas da 'yan wasan sun yi alƙawarin tallafa wa shirin Ladan tare da bayar da gudunmawarsu ta ƙwarewa domin bunƙasa wasan ƙwallon kwando da inganta ƙwazon ɗalibai a karatu a makarantar.

Ana sa ran shirin zai samar wa ɗaliban ƙwarewar gudanar da wasan ƙwallon kwando a aikace, da kuma ba su shawarwarin da za su taimaka musu, tare da ƙarfafa musu gwiwar mayar da hankali kan karatunsu.

Flamingos ta doke Puerto Rico 2-0, ta farfaɗo a gasar Kofin Duniya

Daga DUNG CHUNG

Ƙungiyar mata ta ƙasa da shekara 17 ta Najeriya, Flamingos, ta farfaɗo a gasar cin kofin duniya ta mata ta FIFA ta shekarar 2026, bayan ta doke Puerto Rico da ci 2-0 a wasansu na biyu na rukunin B ranar Talata.

Kwallayen da Oluwakemi Adegbuyi da Precious Oscar, wadda ta shigo daga benci, suka zura ne suka tabbatar wa Najeriya nasarar farko a gasar, tare da ci gaba da ba ta damar fatan tsallakawa zuwa matakin 'yan wasan da za su fafata a wasannin cire gashi, bayan da ta sha kashi da ci 2-1 a hannun Poland a wasanta na farko.

An buga wasan ne a filin Mohammed VI Football Complex, inda Najeriya ta fara fafatawar da ƙwazo, tana neman farfaɗowa daga rashin nasarar da ta samu a wasanta na farko. Kyaftin din ƙungiyar, Harmony Chidi, ta kusa zura ƙwallo a ragar abokan hamayyarsu a minti na 16, amma ƙwallon da ta buga ta bugi sandar saman raga.

Flamingos ta fara cin ƙwallo a minti na 25 ta hannun Adegbuyi, wadda ta kammala wani kyakkyawan harin da Queen Joseph ta ƙirƙira, domin bai wa Najeriya damar shiga gaba.

Najeriya ta ci gaba da riƙe wannan ƙwallo a farkon rabi na biyu na wasan, inda mai tsaron raga, Jane Ijirigho, ta yi wasu muhimman ƙoƙarce-ƙoƙarce wajen hana Puerto Rico zura ƙwallo a raga.

Yancin Dan Adam **jaridace a harshen Hausa daga jerin jaridun The NIGERIA STANDARD wadanda madaba'ar Gwamnatin Jihar Plateau take bugawa. Babban Edita kuma Shugaban Madaba'a, CHRIS GYANG; Mukaddashin Edita kuma Editan Samarda Rukunin Jaridu, IDRIS DANAZUMI. Ofis Lamba 5, Titin Joseph Gomwalk, Jos.**