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African Philanthropy and Disaster Management in Central Nigeria: Contributions, Innovations and Challenges in Humanitarian Crisis Management

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Abstract

In recent times, central Nigeria has witnessed some of the most catastrophic natural and man-made disasters occasioned by climate change-induced flooding and farmer-herder conflict. These disasters have led to the displacement of over 4 million people mostly children, women and elderly across central Nigeria villages. Despite the staggering proportion of internal displacements, government responses to disaster management have remained weak, chaotic, disordered and slow in reaching those in dire need of help. As a result, philanthropy has become a major actor in disaster management through the timely mobilization and delivery of relief materials (food, shelter, money, time etc) to those in Internally Displaced Persons (IDP) camps in Benue and Kogi States of central Nigeria. Yet, the government has not adequately mainstreamed philanthropy into its national disaster management strategy as state-philanthropy relations is still largely adversarial and inchoate. Legislative and institutional frameworks needed to encourage more people to give especially during emergencies are lacking while the teaching and researching of philanthropy in the Nigeria is still at infancy compared to what is currently obtainable in South Africa, Europe and United States. Therefore, study examines the changing contours of African philanthropy particularly in the area of disaster management and argues that the transformation in digital technologies including social media and block chain technologies have intensified giving in humanitarian emergencies. Focusing on Benue and Kogi States, we analyse the vertical and horizontal giving patterns and show how innovations in social media and digital landscape especially Facebook, twitter, Instagram, YouTube, Whatsapp and mobile banking system are reconfiguring philanthropy ecosystem in contemporary central Nigeria.

Keywords: philanthropy, displacement, humanitarian crisis, disaster, giving, Nigeria

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Introduction

In recent years, there have been calls from scholars and policy makers from within and outside Africa to devise new strategies to mobilize the opportunities that abound in African philanthropy to promote sustainable development. But as an emerging field in Africa, 'philanthropy is a field that still needs further probing and more studies are needed to track philanthropic flows, as well as their impact on development and societal transformation including the alignment of philanthropic donations with national priorities'.[3]In Nigeria, little is known about the tangential contributions of indigenous giving to national development especially in the area of humanitarian crisis management. Therefore, this study unpacks the multi-layered innovations and contributions of African philanthropy in the raging humanitarian emergencies in contemporary central Nigeria. With the upsurge in humanitarian crises in Nigeria, there have intense calls from government and international development partners on the urgent need to intensify efforts towards domestic resource mobilization to effectively tackle Nigeria's humanitarian conundrum.

African philanthropy has been identified as a major untapped actor in the contemporary Nigerian development landscape.[4] The failure of the post-colonial state to deliver on its basic social provisioning: provision of human, economic and political development has created a vacuum that local philanthropy continues to fill. Since the return to civilian rule in Nigeria on 29th May, 1999 after close to three decades of military interregnum, there have been an increase in population displacement occasioned by conflict and flood disasters. Conflict in Nigeria have been spurred by contestations over natural resources (Land, oil, timber, water, gold, etc), elections, cultural and socio-economic inequality. In the same vein, natural disaster particularly flood has ravaged many communities, destroying lives and property.[5-6]

The central Nigeria region is one of the most devastated regions in Nigeria. Herder-farmer ecological violence, flooding, electoral violence, inter-ethnic, ethno-religious and cultural conflicts have led to humanitarian crisis in different parts of central Nigeria.[7] In fact, it is a region of disaster. Government at different levels (Federal, State and local) including non-governmental organizations (NGOs)have continued to intervene in the management of the

[3]Moyo, B., Transformative Innovations in African Philanthropy, Institute of Development Studies (IDS) Resource Alliance Rokefeller Foundation. Senegal. 2011Retrieved from https://coilink.org/20.500.12592/0skhsc on 28 August, 2024.
[4]Abah, D. (2018) *Mapping the African Philanthropic Space: Opportunities and Challenges for Development in Nigeria*. Accra, Ghana.
[5]Ochogwu S., Apostle Johnson Suleman Again Donates N20m to Benue IDP, *Daily Post Newspaper,* February 08, 2022.
[6]Okolie A.C. &Atelhe G.A,Nomads against Natives: A Political Ecology of Herder/Farmer Conflicts in Nasarawa State, Nigeria.*American Journal of Contemporary Research,* 2014, 4(2) 62-82
[7]Okpeh O.O. Jr., Inter-group Migrations, Conflicts and Displacement in Nigeria: A Historical Appraisal of the Central Nigerian Experience, Paper presented at the Africa international conference on the theme " *Movements, Migrations and Displacement in Africa"*organized by the Department of History, University of Texas at Austin, USA, March 24th -26th2006.

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humanitarian crisis in central Nigeria.[8-9]In this case, Benue and Kogi states, have been the worst hit states in terms of internal displacement. In Benue State for instance, the population of Internally Displaced Persons (IDP) surged from 80,000 to 500,000 in 2020. It further worsened and degenerated to 600,000 in 2021 and reached its apogee in 1.5 million in 2022.[10] There are 27 Internally Displaced Persons (IDP) camps in Benue State with 7 designated as official camps and 20 non-official camps. The displacement in Benue State is principally as a result of farmer-herder conflict.[11]InKogi State, flood has remained the sole causative factor in population displacement and its attendanthumanitarian crisis. For instance, in 2012, about 303000 people were displaced and in 2018, the figure rose to 33,922 and reached its climax in 2020 with a total of 81,000 IDPs.[12]

The gargantuan nature of displacement and the humanitarian crisis it has created, has made it practically impossible for government alone to tackle them (Anita 2022).[13]In both Benue and Kogi States, philanthropy has remained a major actor in the humanitarian crisis management. Yet, little or no effort has been made to document and interrogate the patterns of giving and their impact. This study contributes to this debate by demonstrating how prosocial giving have been mobilized towards addressing humanitarian crisis in Nigeria. This paper is divided into four parts: part two examines some conceptual issues and theoretical framework, part three focuses on the role of African philanthropy in Humanitarian crisis management in central Nigeria while part four examines the innovations and challenges facing philanthropy in Nigeria and recommendations on how to build a transformational and sustainable philanthropic ecosystem.

Conceptual Clarifications and theoretical framework: In order to properly situate the context of this research, some key terms such as African philanthropy, humanitarian crisis, and disaster management are clearly defined.

Philanthropy is like many other social science concepts are not amenable to a straight-jacket definition. Thus, it is cultural driven and varies frontiers. Moyo observes that philanthropy connotes the "love for humanity and entails the art and process of giving to help and helping to give" [14] in order to address an individual or societal challenge. In other word, philanthropy mean charity. [15-16]

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[8]Okpeh O.O. Jr., 'Inter-group Migrations, Conflicts and Displacement in Nigeria…'
[9]Okolie A.C. &Atelhe G.A, (Nomads against Natives: A Political Ecology of Herder/Farmer Conflicts in Nasarawa State….
[10]Vanguard News, (27 July 2022), Archbishop Sam Zuga visits 2 Benue IDP Camps, donates relief materials. News: *Vanguard Newspaper,*
[11]Kogi Flood Victims get N70 million donation. *The Guardian Newspaper* 08 October, 2022
[12]Catholic Church donates N3 million to Kogi for flood victims. People Gazette, 7 October, 22
[13]Anita Eboigbe 2022. Period Poverty: Benue IDPs get sanitary pad donation following HumAngle Report. *HumAngle,* February 9, 2022.
[14]Moyo, B. (2011) *Transformative Innovations in African Philanthropy.* Brighton: IDS for The Bellagio Initiative. 2011 Accessed 20/04/2017. http://www.bellagioinitiative.org
[15]Mati, J.M. Philanthropy in Africa: A Review, *Voluntaristics Review*. 2016, 1(6)
[16]Abah, D.*Giving from Many to one: Exploring a hybrid model of African Philanthropic Practices in Anyigba, Nigeria through the we can clean up our town*

It is that collective or individual efforts towards a social or public good.The debates on the concept and nature of African Philanthropy have been settled by African scholars in recent extant literature and therefore need not detain us here. However, it is imperative to passively remark that African philanthropy is different from western philanthropy only in forms or nature. African philanthropy involves all the socio-culturally driven art of *giving* or *helping* aimed to promote individual or public good (Abah 2018, Abah 2021).[17] Unlike in developed countries of the Global North where philanthropy is well developed and standardized, in Africa, everybody is both a philanthropist and a receiver of philanthropy.[18-19]Moyo rightly observes that in Africa, the art of philanthropy starts from birth to death. African philanthropy is therefore mainly informal. However, new formal or institutionalized philanthropies have emerged and rapidly spreading across African societies and making immense contribution to development. Philanthropy in Africa is beyond money. In Africa, giving culture exist in the forms of donation of time, services and resources to advance public good.

African Philanthropy is intrinsically embedded in the life-cycle of birth, life and death of many Africans.[20] At every given time, one is either a philanthropist or a recipient of one kind of benevolence or the other. In fact, African Philanthropy captures the culture of solidarity and reciprocity of relational building. In Africa, the following terms are used to capture philanthropy; charity, helping, *ubuntu*, giving, altruism and benevolence. Giving in African can be from both the poor and the rich, from one individual to another from another or from one-to-many individuals or from many individuals to one individual. In other contexts, it could be from an individual to community or group of individuals to community. It is instructive to note that African philanthropy is necessarily about the giving if money or the establishment of formalized giving infrastructure or channels like trusts and foundations. Most often, philanthropic could take spontaneous forms involving the giving of knowledge, time and other non-monetary resource.[21-22]

Aina[23]conceptualized African philanthropy as the cumulus of social relations at the care expressed in a diversity of forms and acts of giving through which individuals or groups transcend their self-interest to meet the expressed or recognized needs of others. African philanthropy encapsulates the core elements of cultural or prosocial capital manifest in the forms of compassion, solidarity, reciprocity and care in giving to and assisting others in need. The

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*foundation,*2021Commissioned Research report submitted to the West Africa Civil Society Institute, Accra, Ghana available online at: https://wacsi.org/case-stories/
[17]Abah, D.*Giving from Many to one: Exploring a hybrid model of African Philanthropic Practices in Anyigba, Nigeria through the we can clean up our town foundation, 2021.*
[18]Abah, D (2018).*Mapping the African Philanthropic Space: Opportunities and Challenges for Development in Nigeria*. Accra: West African Institute Research Fellowship Report. 2018.
[19]Mati, J.M. Philanthropy in Africa: A Review, *Voluntaristics Review*. 2016, 1(6)
[20]Abah, D. (2018) *Mapping the African Philanthropic Space: Opportunities….*
[21]Abah, D.*Mapping the African Philanthropic Space: Opportunities….*
[22]Abah, D.*Giving from Many to one: Exploring a hybrid model of African Philanthropic…*
[23]Aina, T. A. (2013) *The state, politics, and philanthropy in Africa.* In T. A. Aina& B. Moyo (Eds.), Giving to help, helping to…

goal of African philanthropy is to address urgent needs through provision of immediate palliative measures to cushion the effects of hardship or to provide transformational change, dismantle power asymmetries and inequalities in the society

Humanitarian crisis: Thomas[24] defined humanitarian crisis as a situation in which there is a widespread threat to human life, dignity, and well-being. Thomas also argues that humanitarian crises are often caused by a combination of factors, including natural disasters, conflict, and political instability. She also argues that humanitarian crises can have a devastating impact on individuals, families, and communities. Macrae[25], a former head of the United Nations Office for the Coordination of Humanitarian Affairs, defines a humanitarian crisis as "a situation in which people are unable to meet their basic needs for food, water, shelter, healthcare, or protection. Macrae also argues that humanitarian crises are often caused by a combination of factors, including natural disasters, conflict, and political instability. He also argues that humanitarian crises can have a devastating impact on individuals, families, and communities.

The United Nations Office for the Coordination of Humanitarian Affairs[26], a UN agency that coordinates the international response to humanitarian crises. It defines humanitarian crisis as: A humanitarian crisis is a situation in which the basic needs of a significant part of the population are not met, or are at risk of not being met, as a result of a natural disaster, conflict, or other emergency. These definitions highlight the common elements of humanitarian crises, including: a large-scale loss of life or human suffering; the breakdown of essential services; a threat to human life, dignity, and well-being. A humanitarian crisis is a situation in which a large group of people need urgent assistance due to a natural disaster, conflict, or other emergency. Humanitarian crises can have devastating consequences, including widespread death, displacement, and disease.

Central Nigeria: A Belt of Humanitarian Disaster and Region Under Pressure

Central Nigeria is situated in the centre of Nigeria. The region is located between latitude 7^{0} 30' North and 11^{0}15' North and Longitude 4 ^{0} and 12 ^{0} East of Meridian. Central Nigeria covers an area of approximately 342,390 km^{2} or 37 per cent of the total landmass of Nigeria.[27] It is bounded in the East and West by the Republics of Cameroon and Benin respectively and in the North and South

[24]Thomas, C. *Global Governance, Development and Human Security.* 2nd ed. London: Routledge, 2014.
[25]Macrae, J. (2002). *Unacceptable Suffering: Why the World Needs a New Approach to Humanitarian Aid.* London: Zed Books.
[26]United Nations Office for the Coordination of Humanitarian Affairs (OCHA) (2024) *Humanitarian Needs Overview Nigeria*.
[27]Okpeh O.O. Jr.,(2006) Inter-group Migrations, Conflicts and Displacement in Nigeria: A Historical Appraisal of the Central Nigerian Experience, Paper presented at the Africa international conference on the theme " *Movements, Migrations and Displacement in Africa"*organized by the Department of History, University of Texas at Austin, USA, March 24th -26th

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by Northern and Southern states of Nigeria. It is also referred to Middle belt. It is made of up of the following states; Benue, Kogi, Kwara, Nasarawa, Niger and Taraba. It has a population of about 30 million people.[28] The major occupations of the people are agriculture, local crafts and trade. For this study, Kogi and Benue states constitute the focus of the research. This is because of the staggering proportion of impact of conflict and flood which pushed the states into humanitarian crisis condition. Benue and Kogi States are predominantly the agricultural hubs of Nigeria. In fact, Benue is referred to as the food basket of the nation while Kogi State is known as the confluence state because of the meeting of rivers Benue and Niger. Farming and commerce constitute the primary occupation of the people.[29]The farming is primarily subsistence in nature.

The past decade has witnessed a surge in the population displacement in central Nigeria mainly as a result of man-made and natural disasters which have caused and sustained humanitarian emergencies across the length and breadth of both states and region (Okolie and Atehel 2016). The man-made disaster here includes; conflict arising from contestations over grazing land, water, oil, culture, politics among others. On the other hand, the natural disaster has been mainly that of flooding arising from climate change induced rising seas levels.

For instance, Benue State humanitarian crisis, since the 2012 has been caused by Fulani herder-farmer conflict.[30]At the root of farmer-herder conflict in Benue is the contestation between rural farmers and nomadic herdsmen over access to grassing lands. While the farmers claim, correctly too that the herders usually destroy their crops and farmland, the herders claim that the locals continue to rustle their cattle and attack the herders (Okolie and Atehel 2014)[31]. In Benue and other parts of Nigeria, open grazing has remained the norm despite the shrinking landscape. Open grazing involves the process whereby the herder freely moved with their cattle for grazing from one part of community to another in search of pasture. This practice in Nigeria is ancient and account for the seasonal migration of herders from Northern Nigerian states of Sokoto, Kebbi, Kano to the Benue and other central Nigeria states. Okoli[32] summarised

[28]Okpeh O.O. Jr. Inter-group Migrations, Conflicts and Displacement in Nigeria: A Historical Appraisal of the Central Nigerian Experience, Paper presented at the Africa international conference on the theme " *Movements, Migrations and Displacement in Africa"*organized by the Department of History, University of Texas at Austin, USA, March 24th -26th2006.

[29]Okpeh O.O. Jr. Inter-group Migrations, Conflicts and Displacement in Nigeria: A Historical Appraisal of the Central Nigerian Experience, Paper presented at the Africa international conference on the theme " *Movements, Migrations and Displacement in Africa"*organized by the Department of History, University of Texas at Austin, USA, March 24th -26th 2006.

[30]UjaEmmanuelson,(2016) Agatu Killings: Food Crisis Imminent, *Nations Newspaper*, March 14.

[31]Okolie A.C. &Atelhe G.A, (2014) Nomads against Natives: A Political Ecology of Herder/Farmer Conflicts in Nasarawa State, Nigeria.*American Journal of Contemporary Research,*2014.4(2) 62-82.

[32]Okolie A.C. &Atelhe G.A, (2014) Nomads against Natives: A Political Ecology of Herder/Farmer Conflicts in Nasarawa State, Nigeria.

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the dynamics of conflict in Benue state and linked it squarely to the impact of climate change in Benue and Nigeria. Okoli (2014) avers that the humanitarian crisis in Benue derives impetus from the dynamics of climate change which have accentuated ecological scarcities and struggles across the world. According to Okoli:

> The conflicts between the herders and crop growers on the transhumance corridors and routes of North-Central Nigeria typify ecological resource-conflict aggravated by the impacts of global climate change. What is at issue in the conflicts is livelihood struggles in a context of stiff ecological scarcity and competition. The desperation exhibited by the principal actors in the conflicts can only be properly conjectured by understanding the conflict situation as a struggle for collective subsistence in an ecological domain fraught with resource- scarcity and do-or-die contestation. In this context, it becomes expedient for the parties to apply counter-group tactics in an attempt to live through the ecological struggle. This apparently explains the level of violence that has characterized such conflicts situation in contemporary times. [33]

But with population growth, most of the lands that the herders had access to 50 years ago are no long available while government has failed to provide ranching or grazing reserves as common in developed countries. These unfortunate scenarios account for the perpetual herder-farmer conflict in Benue. Several Benue communities have come under heavy attacks by Fulani herdsmen in recent times. For instance, Benue communities such as Agatu, Guma, Ugba, Gboko, Logo, Buruku, Katsina-Ala, Apa, Oturkpo, Adoka, Makurdi, Anyim and other had come severe attacks by armed herdsmen.

For instance, in 2016, there Herder-farmer conflict in Agatu area of Benue State which led to death of several hundred of people and destruction of houses, property and farmlands. The Agatu conflict of 2016 led to a major humanitarian crisis in Benue State. The violent attack led to the displacement of over 15000 people with untold consequences for the elderly, women and children.[34] Some believe that due to the unstructured nature of displacement, many people who were displaced were not registered or domiciled at the Internally Displaced Persons Camps (IDPs) as many who had family relations in neighbouring towns were accommodated.[35]

At the various IDP camps, displaced persons faced further daunting challenges which worsened their situation. These ranged from hunger arising from shortage of food aid from both federal and state emergency management

[33]Okolie A.C. &Atelhe G.A, (2014) Nomads against Natives: A Political Ecology of Herder/Farmer Conflicts in Nasarawa State, Nigeria. *American Journal of Contemporary Research,* 2014.4 (2) 62-82.
[34]UjaEmmanuelson,(2016) Agatu Killings: Food Crisis Imminent, *Nations Newspaper*, March 14
[35]UjaEmmanuelson. Agatu Killings: Food Crisis Imminent, *Nations Newspaper*, March 14, 2016.

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agencies (Uja 2016).[36]There were also cases of water scarcity, human rights abuse, and poor sanitary and medical facilities. The poor conditions of the camps and inadequate facilities made life difficult for nursing mothers, pregnant women and children. The conflict led to forceful displacement of Igbo migrant traders and farmers in Agatu. It should be noted that Agatu being an agrarian community had a large concentration of migrant Igbo farmers and traders who made immense contribution to the economy of Agatu. The migrant traders pay tax to state and local government. However, this has changed as majority of these migrant traders and farmers have migrated out of Agatu to other peaceful areas. Some have even relocated out of the state. This has negative implications on food security and development of Agatu[37]

Also, in 2018, different parts of Benue communities were attacked at different times by Fulani herdsmen. Some of the areas affected were Logo, Ugba, Guma, Makurdi, Katsina-Ala and Koinshisha. Statistics from the Benue State Emergency Management Agency (SEMA) shows that 80,000 people were in different internally displaced persons (IDP) camps in Benue State. Daudu IDP camps in 2018 had over 30,000 IDPs.[38] In 2019, the figures of IDPs surged to 500,000 in Benue. The mostly affected were children, women and the elderly. The IDP in Buruku had over 20,000 IDPs in 2019. Despite the huge number of IDPs, the government had no adequate resources to cater for the displaced in 2019. Evidence point to the fact that winning the 2019 elections were the most important to the politicians who used the plight of the IDPs to whip sentiments and score cheap political points.

Due to the negative consequences of the farmer-herder conflict and the ensuing humanitarian emergency conditions created, the state government passed the Anti-open grazing Act of 2019 which banned open grazing in Benue State. But the Anti-Open open grazing Act instead of addressing the crisis worsened it. The herders mobilized and challenged the law violently and in court. As a result of this, the number of IDPs in Benue reached its apogee in 2022 with a total of 1.5 million people in different camps. By 2022 also, the number of IDP camps increased from 20 to 27[39]The number of IDPs in Dauda camp alone surged to 40,000[40]

The surge in the number of IDPs in Benue overwhelmed the capacity of the government. Government could not provide sufficient facilities for the IDPs. Despite the intervention of civil society organizations, the economic and psycho-social needs of the IDPs were enormous particularly in the midst of the covid-19 pandemic which worsened their conditions. The Benue State government claimed that over 1000 bags of rice and 6000 were needed daily at the IDP camps and that the Federal government of former president Buhari had

[36]Uja Emmanuelson. Agatu Killings: Food Crisis Imminent, *Nations Newspaper*, March 14, 2016.
[37]Emmanuel Maya (2016), Inside Agatu Killing field: blood on the streets, charred bodies everywhere. Premium Times Special Report, March 18
[38]Samson Kukwa-Yankor (2022), Benue govt, Orker-Jev donates relief materials to IDPs for yuletide. *The Guardian,* 22 December, 2022.
[39]Benue State Emergency Agency Report (SEMA, 2022)
[40]Benue State Emergency Agency Report (SEMA, 2022)

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abandoned the people of Benue.[41] In the midst of the challenges faced by IDPs, there were cases of intermittent attacks at IDP camps by armed bandits in Guma and Daudu.

The table below provides a brief summary of the nature of displacement of in Benue state from 2015 through April 2023. While the statistics on the population of the people displaced can easily be counted and ascertained, the impact on livelihood security, lossof animals, farmlands and property are rarely quantified and tabulated. Therefore, the impact and dimension of internal displacement in Benue State deserves further probing and research.

Table: 1. Benue State Communities and Internal Displacement (Conflict Induced)

S/No.	Year	Number of Internally Displaced Persons
1	2015	7000
2	2016	15,642 IDPS + 1,269 deaths
3	2018	80,000
4	2019	500,000
5	2020	600,000
6	2021	600,000
7	2022	1.5 million
8	2023	18, 000

Source: Benue State Emergency Management Agency (SEMA).

Kogi State is one of the most strategically located states in Nigeria. With a population of about 5 million people and has 21 local government areas. It is the state that is a gateway to about 14 other states in Nigeria. It is only in Kogi State that the two longest rivers in West Africa; Rivers Niger and Benue meet to form a confluence. It was the first colonial capital of Nigeria, where the first British colonial governor of Nigeria, Sir Lord Lugard declared the formal British takeover of Nigeria on 1st January, 1900 with the hoisting of the Union Jack. The last ten years has witnessed intermittent resurgence of floods in Kogi States. The floods are mainly as a result of the climate change induced rising seas levels and the failure of the government of Nigeria to dredge rivers Niger. The Cameroonian government have continually, annually to release water from the Logdom dam which has led to flooding in different parts of Nigeria including Kogi State.

Itodo[42] observed that floods in Lokoja and Makurdi have become rampant due to climate change which have caused a rise in sea level. Almost, on an annual basis, rivers Benue and Niger overflow their banks due to the persistent release of water from Ladgo dam in Cameroon and the failure of government to dredge both rivers. The unfortunate scenarios have led to submerging and displacement of communities in Kogi and Benue State. For instance, in 2012 flood disaster, Idah, Lokoja, Ibaji, Bassa and Igalamela/Odolu communities were submerged in water in Kogi State. in 2012, property worth 20 billion Naira were

[41]Ochogwu Sunday. Apostle Johnson Suleman Again Donates N20m to Benue IDP, *Daily Post Newspaper,* February 08, 2022.

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destroyed in Kogi State while more than 20 people died. Besides, the flooding led to destruction of over 50,000 residential houses in Lokoja alone.

S/No.	Year	Number of People Displaced by floods in Kogi State
1	2012	303,000
2	2013	97000
3	2014	45
4	2015	89
5	2016	1272
6	2017	10000
7	2018	33000
8	2020	81,000

Source: Kogi State Emergency Management Agency

Humanitarian Crisis Management in Benue and Kogi: The Contributions of Philanthropy

Local philanthropy has remained an immense contributor to the management of farmer-herder conflict induced humanitarian crisis in different parts of Benue and Kogi communities. Moved by compassion and love for humanity, people from different socio-cultural, economic and political background from within and outside these communities have continued to provide cash and relief materials needed to improve the wellbeing of the IDPs in this region. [43-44] Helpers range from the church and their leaders, politicians, celebrities, businessmen and women, youth and the poor giver in the society.[45]

In Benue State for instance, church leaders have continued to consistently mobilize their members to give their time, money and resources to the IDPs in various camps (. Their call is rooted on the scriptural injunctions of "love your neighbour as you love yourself" and do unto others as you want to be done unto you".[46] Some of the churches have offered their premises to provide temporary accommodation to displaced persons in Nigeria[47] Others have provided cash and material supports to the IDPs through the State Emergency Management Agency for onward distribution to the various IDPs. For instance, in May 2018, the Methodist Church of Nigeria (MCN), Kosofe contingent, donated USD 150,000 to the IDPs in Benue State (Andrew 2018). They also gave two trucks and two buses of assorted items to the Benue State government for onward distribution to the IDPs. The leader of MCN, Rev. Dr Festus Olatunde while giving these gifts to the IDPs stated that: "we brought these relief materials to them…thanks to members of the Baptist Church Kosofe for donating (giving)

[43]Abah, D.*Mapping the African Philanthropic Space: Opportunities and Challenges for Development in Nigeria*. Accra: West African Institute Research Fellowship Report.
[44]Abah, D.*Giving from Many to one: Exploring a hybrid model of African Philanthropic Practices in Anyigba, Nigeria through the we can clean up our town foundation,*2021Commissioned Research report submitted to the West Africa Civil Society Institute, Accra, 2018. Ghana available online at: https://wacsi.org/case-stories/
[45]Ochogwu Sunday (2022), Apostle Johnson Suleman Again Donates N20m to Benue IDP, *Daily Post Newspaper,* February 08
[46]Abah, D.*Giving from Many to one: Exploring a hybrid model of African Philanthropic…*
[47] Oral Interview with Peter Okwori, Makurdi.

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money and other relief materials. We love them and that are part of us and we shall stand with them in their difficult time". It is instructive to note that, as Moyo[48] and Abah[49] argue, religion provides a major motive for giving in African societies. People give in order to receive eternal glory, peace and joy.

Similarly, the Christian Association of Nigeria (CAN) through its Benue state Chairman, Rev Akpen Leva donated relief materials and cash worth millions of Naira to the IDPs in Benue state in 2018 and 2019 respectively.[50] The CAN state leader noted that the gesture was aimed at showing love to the IDPs just as Christ commanded. The relief materials were given just few weeks after the IDPs in Makurdi had protested over shortage of food and water in some of the camps in Makurdi. The gifts from CAN chairman greatly helped to cushion the effects of hunger and starvation in the camps as the government declared that feeding the IDPs was practically becoming impossible for the state. Apart from CAN, another prominent giver to the humanitarian crisis in Benue State is Archbishop Sam Zuga. Since 2012, he has continued to mobilize his highly placed friends, business associates and church members towards giving to tackle the deplorable conditions of IDPs in Benue State(Vanguard, July 27 2022). In May 2022, Archbishop Sam Zuga visited two IDP camps in Makurdi: Daudu and Federal Housing Estate, North Bank where he generously helped with two cows and cash supports to the IDPs. [51]

Also, Apostle Johnson Suleman, the Senior Pastor and General Overseer, Omega Fire Ministries International is another major church leader whose contributions to the management of the humanitarian crisis in Benue IDPs remain legendary. Apostle Suleman is unarguably one of the major givers to the IDPs in Benue.[52] Between 2018 and 2022, Apostle Suleman has given over N40 million Naira in cash and provide huge relief materials to the government for onward distribution to the IDP. In one of his visits and gifts to the IDPs, Apostle Suleman observed thus: "So we are here to identify with you; to tell you that we believe in your cause…above all, God is with us... the IDPs are concerns and we shall continue to show love and care towards them." [53]The cash and relief materials donated by Apostle Suleman helped to alleviate the suffering of the IDPs especially from hunger and death.[54]

Furthermore, celebrities from Benue have continued to give back to their community especially in mitigating the current humanitarian disaster in the state. Moved by the plight of the IDPs musical and movie stars cum celebrities of

[48]Moyo, B (2008) *Optimizing Institutional Philanthropy in Africa by 2020,* A Discussion Paper for the Salzburg Global Seminar,
[49]Abah, D (2018).*Mapping the African Philanthropic Space: Opportunities and Challenges for Development in Nigeria*. Accra: West African Institute Research Fellowship Report.
[50] Punch Newspaper, 10, 2019.
[51]Vanguard News, (27 July 2022), Archbishop Sam Zuga visits 2 Benue IDP Camps, donates relief materials. News: *Vanguard Newspaper,*
[52]Ochogwu Sunday. Apostle Johnson Suleman Again Donates N20m to Benue IDP, *Daily Post Newspaper,* February 08, 2022.
[53]Ochogwu Sunday. Apostle Johnson Suleman Again Donates N20m to Benue IDP, *Daily Post Newspaper,* February 08, 2022.
[54]Ochogwu Sunday (2022), Apostle Johnson Suleman Again Donates N20m to Benue IDP, *Daily Post Newspaper,* February 08

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Benue origin have been at the forefront of giving, helping and mobilizing resources for the IDPs. One case stands out here. Mr Innocent Idibia popularly known as *Tuface* alongside his wife, Annie, in 2017, donated cash and relief materials to the IDPs in Makurdi (Vanguard 05, 2017)[55]. At the IDP camp, *Tuface* remarked that as a soil of the soil (Benue indigene), he had a moral responsibility to provide support to the internally displaced whose socio-economic means of livelihood have been abruptly truncated by conflict and displacement. He told the IDPs thus " do know that I ,wife and friends were solidly behind the IDPs…the gesture is aimed at giving hope to the displaced persons and to ameliorate hardship"[56]Apart from Tuface, other prominent Benue sons and daughters in the entertainment world particularly Nollywood have also given relief materials to the IDPs. Their gesture symbolizes acts of charity, love and care for the needy within the society.

Apart from celebrities, politicians, both elected and appointed, past and present have continued to show love and care for the IDPs in both Benue and Kogi State. Their contributions, though sometimes, perceived to be politically motivated have helped greatly to cushion the effects of lack, penury and poverty on the IDPs. In Benue State for instance, former Senate President, David Mark donated relief materials and cash to Agatu IDPs in 2016 and 2018.[57] Also, Senator Abba Moro donated food items and cash to support IDPs in Benue. Similarly, Senator Orker-Jev, representing Benue North West at the National Assembly, Abuja in December, 2022 helped the IDPs with relief materials (Samson 2022).[58] The items which he gave to the IDPs were: "400 bags of rice, 5000 cartons of noodles, Soup condiments (tomatoes, Maggi, salts etc), sleeping materials, beddings, buckets, and cash donations" (Samson 2022).[59] These relief materials helped to stem hunger and starvation that characterized the IDPs during the 2022 yuletide season due to the consequences of the covid-19 which negatively impinged on government revenues and monthly gifts to the IDPs. Also in 2022, His Excellency, Alhaji Atiku Abubakar, former Vice President of Nigeria and opposition presidential candidate of the Peoples' Democratic Party (PDP) in the 2023 presidential election gave the sum of N50 million Naira to the IDPs in Benue State(Idowu 2022).[60] The money was meant to be used to procure relief materials needed to meet the daily needs of those displaced.

Similarly, in Kogi State, during the recent flood disaster, an Igala politician and then Deputy National Publicity Secretary of the ruling All Progressive Congress (APC), Alhaji Muritala Yakubu Ajaka donated N70 million Naira to the flood victims in KogiState. He explained that he inspired to give based on his first-hand experience of the depressing experiences of the IDPs. He stated thus: "I

[55]Tuface donates relief materials to Benue IDPs, Vanguard Newspaper, 05 September, 2017
[56]Tuface donates relief materials to Benue IDPs, Vanguard Newspaper, 05 September, 2017
[57]Oral Interview with Peter Okwori, Makurdi.
[58]Samson Kukwa-Yankor. Benue govt, Orker-Jev donates relief materials to IDPs for yuletide. *The Guardian,* 22 December, 2022.
[59]Samson Kukwa-Yankor (2022), Benue govt, Orker-Jev donates relief materials to IDPs for yuletide. *The Guardian,* 22 December
[60]IdowuAbdullahi (2022), Atiku meets Ortom, donates N50 million to Benue IDPs, *Punch Newspaper,* 07 February

was moved by what my eyes saw when I visited the victims in the affected Local Government Areas and decided to do something to assist".[61] The 70 million was shared to the nine most affected local government areas based on the severity of damages. For instance, out of the 70 million Naira, Lokoja, Ajaokuta, Ibaji, Bassa and Koto Karfe communities received N10 million Naira each while Igalamela/Odolu, Idah, Omala and Ofu received N5 million each (Guardian 08 October, 2023). In Kogi State also, other politicians such as Senators Jibril Isa Echocho, Smart Adeyemi and Jibril Oseni provide diverse relief materials and cash to the state government and some cases, individually to the affected victims. [62]

In the case of Kogi, the Catholic Church donated N3 million Naira to support the flood victims within the state (People Gazette, 7 October, 2022). In this case, both Lokoja and Idah Dioceses got 1.5 million each to help provide direct support and succor to the internally displaced.[63] In Idah Diocese for instance, the Ibaji villages were the worst hit as all the 98Ibaji villages were submerged and flooded. The Catholic Bishop of Idah Diocese, Most Rev Anthony Adaji with support from public spirited individuals relocated most of the flood victims from Ibaji to Idah where he provided temporary shelter. It was reported in a national daily that: He relocated them to idah to provide shelter, food and accommodation for them and any who needed assistance".[64] In fact, the church and their priest used online digital platforms to advocate for massive supports and donations to the IDPs in Idah. Facebook, Instagram and Twitter accounts of the church and the priests were judiciously deployed in seeking for help to the IDPs. There are reports that several millions of Naira were raised for the victims. They money were used to provide food, Medicare, beddings, mosquito nets, detergents and psycho -social support to the IDPs in Idah and Ibaji villages.

Furthermore, the Baptist Church also gave generously to the Kogi flood victims. About N10 million Naira worth of relief materials were distributed to the IDPs in Lokoja, particularly at the Gadumo IDP camp.[65]The church also organized special medical and healthcare services to women, children and the elderly. Pregnant women and elderly were specially identified and provided with supports. During the flood disaster, Baptist church members were encouraged to emulate the teachings of Jesus Christ by showing love to the needy. The Pastor who led the delegation to the IDP camp where the relief materials were given stated that as Christians and church members, they were duty-bound to contribute to addressing the plight of the IDPs and other needy individuals within the society. He noted thus: "we are happy that God has used us to be a blessing to the victims both materially and spiritually. Our message is that there is hope for them even after the flood. The impact of their relief materials on the

[61]Samson Kukwa-Yankor. Benue govt, Orker-Jev donates relief materials to IDPs for yuletide. *The Guardian,* 22 December, 2022.
[62]Kogi Flood Victims get N70 million donation. *The Guardian Newspaper* 08 October, 2022
[63]Catholic Churchdonates N3 million to Kogi for flood victims. People Gazette, 7 October, 22
[64] Catholic Church donates N3 million to Kogi for flood victims. People Gazette, 7 October, 2022
[65]AyodeleOluwagbemi (2018), Baptist Church visits Benue IDP camp, *Punch Newspaper,*18 August,

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health and social wellbeing of the IDPs were enormous.[66]Their medical and healthcare supports helped to save lives and prevented the outbreak of cholera and other child-killer diseases within the camps. Also, it provided stop-gap measures against hunger and deaths in the camp. Furthermore, their visit and help brough renewed hope and succor to the often-depressed IDPs who were lost in imagination of life after the flood as most of them had lost their means of livelihood including houses and animals to the flood that came unannounced[67]

In Kogi State, Pastor David Oyedepo, Presiding Bishop of Living Faith Church Worldwide(Also Known as Winner Chapel) gave series of help to the internally displaced persons in Kogi (Ayobami2022).[68] In sync with the scriptural injunctions, Oyedopo gave out relief materials worth millions of Naira and other cash donations to IDPs. The relief materials comprised of food, clothes, cooking utensils, beddings and toiletries. Apart from these, the General overseer also gave out N10000 each to the IDP in three different IDPs in Lokoja (Ayobami 2022).[69] The IDPs were located at Ganaja, Adankolo, Gadumo and 500 Housing Units. In 2012, the Good Tidings Bible Church with headquarters in Abuja, Nigeria, gave over N5 million Naira worth of relief materials which mainly comprised food items, toiletries, accessories, bedding and clothes to IDPs in Kogi.

Apart from giving from religious leaders, celebrities and politicians, another strand of givers are the entrepreneurs and High Net worth Individuals (HNI). The number of HNIs in Nigeria and central Nigeria has continued to surge in recent years and as a result, they have been given back to the society in both good time and in time of emergency. Two prominent examples will be used to dramatize the impact of HNIs to humanitarian interventions in this region. First, Alhaji Aliko Dangote, one of Africa's richest men has consistently shown commitment to supporting humanitarian crisis management through his magnanimous giving/giftings. For instance, in 2012, Alhaji Dangote gave N430 million Naira to victims of flood disaster and women in Kogi State.[70]Out of the N430 million, N50 million was in the form of relief materials while 150 million were given in cash to IDPs. In other to meet the specific needs of women in the IDPs who suffered both mothers and wives, N230 million were exclusively shared to them at N10,000 each to enable them start petty business within or outside Lokoja.[71]

This humongous gift had significant palliative and transformational impact on the socio-economic wellbeing of the IDPs. This was because, many of the IDPs leveraged on Dangote's interventions to exit the IDP camps to pursue other meaningful ventures. There are reports of IDPs who especially women who

[66]Ayodele Oluwagbemi. Baptist Church visits Benue IDP camp, *Punch Newspaper,*18 August, 2018.
[67]AyodeleOluwagbemi (2018), Baptist Church visits Benue IDP camp, *Punch Newspaper,*18 August,
[68]Ayobami Omole (2022), Oyedepo Distributes food items, cash to Kogi flood victims, Leadership Newspaper, 16 October, 2022.
[69]AyobamiOmole (2022), Oyedepo Distributes food items, cash to Kogi flood victims, Leadership Newspaper, 16 October, 2022.
[70]Nation Newspaper, October 10, 2012
[71]Nation Newspaper, October 10, 2012

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started petty trading outside the IDPs as a result of the support that came from Dangote. There is a popular story of Omeiza Avidu who benefited from this donation and used the meagre money to set up popular sachet water kiosk in Ganaja village area of Lokoja[72]In sum, it can be said that local giving, irrespective of the size of the resources given can help and indeed did have both palliative and transformational impact in the humanitarian crisis management in Kogi State. Another HNI who gave money and relief materials to the IDPs in Kogi is Alhaji Isa Kutepa, an oil magnet and business mogul.[73]In 2012, he donated N10 million Naira to the Kogi State flood victims. [74] In 2018 and 2020, Kutepa equally gave relief materials worth millions of Naira to the victims of the flood in Kogi State

It is important to note that apart from the giving from the rich, the poor also contributed to addressing the humanitarian crisis in central Nigeria. Although their contributions are often difficult to quantify and rarely reported in the national newspapers, there exist, several stories of how poor youth, men and women donated their time, knowledge and resources to the IDPs especially during the early phase of the crisis.[75] In Lokoja, local youths were actively involved in rescuing the displaced persons and their property from their flooded homes to safer zones (IDPs). In Lokoja, Idah and Ibaji for instance, men and youth were important in ferrying the women, children and elderly to safer zones. In Aya village of Ibaji, the flood came ferociously in the night. The youth immediately mobilized and ferried most of the children, women, elderly and their property to IDPs. In Lokoja also, the Oworo youth who were expert canoe riders were important in rescue mission with support from the State emergency management agency.[76]They ensured that most of the children, women and elderly were not swept away by the surging floods.

In Koto Karfe, similar acts of kindness played out. Apart from this strand of poor philanthropists who gave their time and expertise, there were also those who gave their knowledge. There were volunteer kindergarten and primary school teachers who ensured that the children in IDP camps received some modicum of education despite the trauma of displacement. In Gadumo, Ganaja, Idah and Adankole, volunteer teachers contributed positively to the educational advancement of the out-of school children in the IDP camps In Benue state, there are reports of volunteer teachers who in partnership with civil society organizations continue to provide education to the displaced kids. The impact of their contributions to the humanitarian crisis management cannot be overemphasized. For instance, some IDP children have through staggered, off-cycle education received training that enabled them to pass basic examinations. Some have gone ahead to secure scholarships from the church (50 from the Catholic Diocese of Makurdi) to various secondary schools. These poor philanthropists are in no small measures contributing to the future development of the kids, the society and the Sustainable Development Goals (SDGs) in general.

[72]Oral Interview with Yakubu Enechojo, Lokoja, April, 2024
[73]Punch 0ctober 16, 2012.
[74](Punch 0ctober 16, 2012).
[75]Oral Interview, James Sani, Lokoja, April 2024.
[76]Oral Interview, Charles Papa, Lokoja, April 2024.

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Apart from the volunteer teachers, there are poor locals who offer assistance in terms of providing security and other social supports such as gifts, shelter and prayers to the IDPs. In Benue state, the poor youth and men of the state were instrumental in building and guarding the 20 unofficial, community IDP camps. It is important to note that even though there are 27 IDP camps in Benue, government recognized or official camps are just seven (7). The implication is that it is maintenance and welfare of the larger IDP camps in Benue are products or outcomes of community initiatives towards addressing societal pressing challenges. The unofficial IDP camps have been routinely maintained and managed by efforts of poor community members who have firm believe in the need to provide prosocial care and support to internally displaced community members. They offer food, water, beddings, shelter, security and other assistance to the IDPs pro bono. Their impact can be seen in terms of promotion and protection of lives and property of IDPs in the camps. These poor people are spreading the ready-made advocates or spokesperson for the IDPs in these camps. They use social media platforms such as Facebook and Twitter to canvass for support to the IDPs in their villages. In Benue State, the locals reached out to their sons and daughters in diaspora to render help to the IDPs and their call yielded the desired positive result when a group of Nigerian professionals in diaspora donated sanitary pads to young women in Tse-Yandev IDP camps who were using leaves and rags during their month period due to poverty occasioned by displacement (Anita 2022).[77] The Tse-Yandev camp had 6501 women and girls between the ages of 10-35 years who enmeshed in period poverty.[78] The young women professionals donated over N13 million Naira to procure sanitary pads to the young girls to tackle the problem of period poverty.

Innovations in Philanthropic Ecosystem in Humanitarian Context in Central Nigeria

The revolution in information and communication technology (ICT) continues to have dramatic impact on all facets of human life including philanthropy. In Nigeria, digital technologies are reconfiguring the ways and patterns of giving. Through online or digital banking, money is now easily transferable from sender to receiver across geographical boundaries.[79] The humanitarian crisis in central Nigeria, especially Benue and Kogi states have shown the power and potentials of digital technologies in leapfrogging giving and giftings that have immediate impact. During the flood disasters in Idah, the Catholic church had a dedicated account which was displaced on the social media handles of the church and diocesan priests soliciting for donations to the IDPs. Amazingly, people were sending in money through mobile money transfers into the

[77]Anita Eboigbe. Period Poverty: Benue IDPs get sanitary pad donation following HumAngle Report. *HumAngle,* February 9, 2022.
[78]Anita Eboigbe. Period Poverty: Benue IDPs get sanitary pad donation following Hum Angle Report. *HumAngle,* February 9, 2022.
[79]Abah, D. (2021): *Giving from Many to one: Exploring a hybrid model of African Philanthropic Practices in Anyigba, Nigeria through the we can clean up our town foundation,*2021 Commissioned Research report submitted to the West Africa Civil Society Institute, Accra,
Ghana, 2021. Available online at: https://wacsi.org/case-stories/

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account at the speed of light. Several individuals especially youth leaders and online influencers were also seeking for donation for the IDPs. One of the ways through which the won the hearts of the givers was to publicly acknowledge receipt and show the amount given by each helper. Others displayed receipts of transactions on Facebook. This was important in order to promote transparency and accountability. In Idah area, a popular catholic priest, Rev Fr. Boniface Opaluwa (AKA, Igalafada) with over 50000 followers on Facebook encouraged members of his online community to support the IDPs. He had several live Facebook broadcasts targeted at inspiring his followers to support the IDPs both in cash and in kind. Oral accounts have it that several millions of Naira were generated which were judiciously used to provide relief materials to the IDPs.

One thing that stood out clearly during the flood disaster in Kogi State was that it exposed and amplified the potentials in social media as indispensable tools for domestic resource mobilization and local philanthropic advocacy tool. On Facebook, Twitter, Whatsapp and Instagram, recorded videos showing the level of havoc done to individuals and villages were shared and reshared on different social media platforms. Kogi youth also leveraged on the opportunities in digital media and started online Crowd funding. Gofundme was used and several amounts of money were generated. Some were targeted at individual IDPs while others went directly to IDP camps. The revolution in information technology has broken the barriers between vertical and horizontal philanthropy to a larger extent. This is because on different social media platforms, both the rich and poor could easily interact, share and support genuine causes irrespective of location, status, ethnic or religious affiliations.

More importantly, WhatsApp played significant role in the dissemination of information of flood disaster in Ibaji and Lokoja areas. Community members from the flood ravaged areas formed WhatsApp groups where cash and relief materials were mobilized and shared to the IDPs in a timely manner. Through whatsapp messages, video and voice messages, diasporans were mobilized and they donated massively to their communities. From humanitarian crisis experience in central Nigeria, it is obvious that both the vertical and horizontal *giving* patterns remained driven and committed towards achieving the same goal of showing love and compassion to the those in dire need as result of conflict and floods. In fact, the experience further shows how innovations in Facebook, twitter, Instagram, YouTube, Whatsapp and mobile banking system are reconfiguring philanthropy ecosystem in humanitarian crisis context in contemporary central Nigeria.

Philanthropy in Humanitarian/Disaster Management in Central Nigeria: Challenges and Recommendations for Sustainable Development

African philanthropy in central Nigeria in particular and Africa in general is beseeched by multilayered potpourris of miasmas which continue to threaten the optimization of the potentials in the field to leapfrog development, democracy and human happiness. The first challenge facing African philanthropy in contemporary central is lack of government commitment towards its proper mainstreaming into sustainable national development, humanitarian emergencies management frameworks. There is currently not

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clear-cut legislative or institutional framework in Nigeria solely committed to mobilizing, organizing and promoting the philanthropic ecosystem in Nigeria and central Nigerian states. This is mainly due to ignorance arising from lack of knowledge and dearth of research on the enormous transformational development potentials that abound in locally, indigenous, community driven philanthropy as purveyors of development. The common trend in Nigeria has been for the state and government officials to rely on external donor supports (bilateral/multilateral aids and loans) from Europe, America and China to finance development. There seems to a wrong perception on the part of government officials that because majority of Nigerians are poor, therefore, they cannot give or help drive development.

In fact, the non-profit sector landscape in Nigeria is largely dominated by Euro-American philanthropic foundations such as Ford Foundation, Rockdale foundation, Marc Arthur, Commonwealth foundation, EU, USAID, UNDP etc. the implications of these external, philanthropy in Africa led organizations are legion; they blur and tend to overshadow the impact of local philanthropic initiatives in government circles. Also, because most of these western foundations have the huge cash needed by government officials, they tend to pay less and lesser attention to mobilizing local philanthropic strategies germane and imperative for the pursuit of aggressive development. As a corollary, the legislative and operational environment for institutional philanthropy and civil society in general in Nigeria is inchoate and disordered.
It is lamentable to note that despite the monumental contributions of local philanthropy to disaster management especially in the context of humanitarian emergencies, the federal government of Nigeria has no dedicate ministry or agency that clearly coordinate the activities of philanthropy. Rather what exist is a retinue of agencies, often with conflicting statutory functions over the nonprofit sector and organizations in Nigeria. For instance, the Corporate Affairs Commission (CAC), Economic and Financial Crimes Commissions (EFCC), Central Bank of Nigeria (CBN); Ministry of National Planning and others have supervisory roles on foundations in Nigeria. In fact, the situation is worst at the sub-national levels (state and local government areas) where there are non-existent legislations to fully promote philanthropy. In order to build a viable philanthropic ecosystem in Nigeria, there is the urgent need to develop a national legislation and institution that will oversee the affairs of philanthropy in Nigeria and also encourage or incentivise people to give or help in the pursuit of development. This is important if the potentials in the sector are to fully tapped and deployed in the management of humanitarian crisis in Nigeria in general and central Nigeria in particular.

A corollary to the above challenge is the yawning gap in research and teaching of African philanthropy in Nigeria. At the moment, there is not dedicated, well-organized African philanthropy focused Centre in central Nigeria. The result of this ugly scenario is of course, a mass, public ignorance on the tangential contributions and potentials of African philanthropy as distinct field of scholarship. Unlike in South Africa where the Centre for African Philanthropy and Social Investment (CAPSI) at the Witwatersrand University Business School is aggressively curating, cataloguing, documenting, catalysing, foregrounding and theorizing African philanthropy, in central Nigerian Universities are still in slumber to the realization of the need to develop this field. What exist at the

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University and few others is the study of Corporate Social Responsibility (CRS) as an aspect of media studies or public relations. It needs to be stated that CRS is just a minor aspect of the corpus of issues that undergird philanthropy. Therefore, in order to overcome this challenge, efforts should be intensified by stakeholders from within and outside Nigeria to drive African philanthropy research and advocacy across tertiary institutions in Nigeria. CAPSI with enormous human and material resources in this regard should continue to champion and promote the field in Nigeria through strategic partnership with individuals and institutions to design curriculum and train manpower that will champion the teaching and researching of African philanthropy in Nigeria. It needs to be added that reliable data on giving/giftings, patterns, motivations and the role of technology and government policy to derive local giving are lacking in Nigeria. Intensive research efforts should be dedicated the field through collaboration and commissioned researches in the field.

Another major challenge facing local philanthropy in effectively, efficiently helping in humanitarian crisis in central and Nigeria in general in general is the lack of an independent national and regional trust fund where people can give for future emergencies. Nigerians must shift away from the vulture approach to humanitarian intervention. That is a situation whereby people and government wait until disasters occur before they can intervene. A National, regional and local government independent Trust fund should be established and transparently managed to help organize and mobilize people to give for public good. Also, strategic giving should be prioritized. For instance, there can be a policy that mandates all passengers, students and workers to given one dollar every month to a national emergency or philanthropy trust fund. With over 200 million people and largest air travellers in Africa, a dollar gift to public good upon every local and international flight will not be too much of a sacrifice to make for humanity from air passengers. Other sectors such as banking, oil and gas, telecommunications and others can be leveraged upon to raise domestic resources needed to building a viable philanthropic ecosystem. Through digital technologies, central Nigerian diasporan community can be properly mobilized to give in addressing the current humanitarian crisis in this region.

Conclusion

In central Nigeria communities, age-long traditions and socio-cultural norms and values that promote both vertical and horizontal giving or giftings exist and continue to provide palliative and transformational roles in the society. Since the return to democracy in Nigeria after close to three decades of rapacious military interregnum, there have been spasmodic increase in conflict and its attendant displacement and humanitarian crisis. While government continues to unsatisfactorily grapple with the disaster management especially in the case of internally displaced persons (IDPs), African philanthropy has become a ready-made tool or strategy for domestic resource mobilization germane and imperative for sustainable humanitarian crisis management in Benue and Kogi IDPs in central Nigeria. As a result of a disturbing surge in Internal displacement caused by farmer-herder conflict and flood in this region, both the rich and poor Nigerians at home and abroad continue to give to help ameliorate the plight of those in IDPs. In this study, we have identified the various dimension and impact of contemporary central Nigeria humanitarian

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emergencies and interrogated the contributions of local philanthropic ecosystem to addressing this miasma. The gifts include money, relief materials, knowledge, time and other intangible resources and have consistently come from the religious, business, diaspora and political classes. Also, the youth and poor have given their time and resource to providing security and expertise to the IDPs in various camps. Central Nigerian people give to the needy in their midst for the sake of humanity, ubuntu, love, compassion and religious reasons. From the experiences of central Nigeria humanitarian crisis, certain innovations can be seen in the philanthropic landscape. These include the use of digital technology to promote direct giving and the use of social media platforms such as Facebook, Twitter and Whatsapp for rapid resource mobilization in emergency conditions. This paper asserts that the challenge with philanthropy in this region emanates from neglect on the side of government to mainstream the sector into national development and disaster management strategies in addition to dearth of literature arising from lack of dedicated research and teaching of African philanthropy as a distinct field of study with immense potentials for addressing Nigeria's contemporary challenges

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