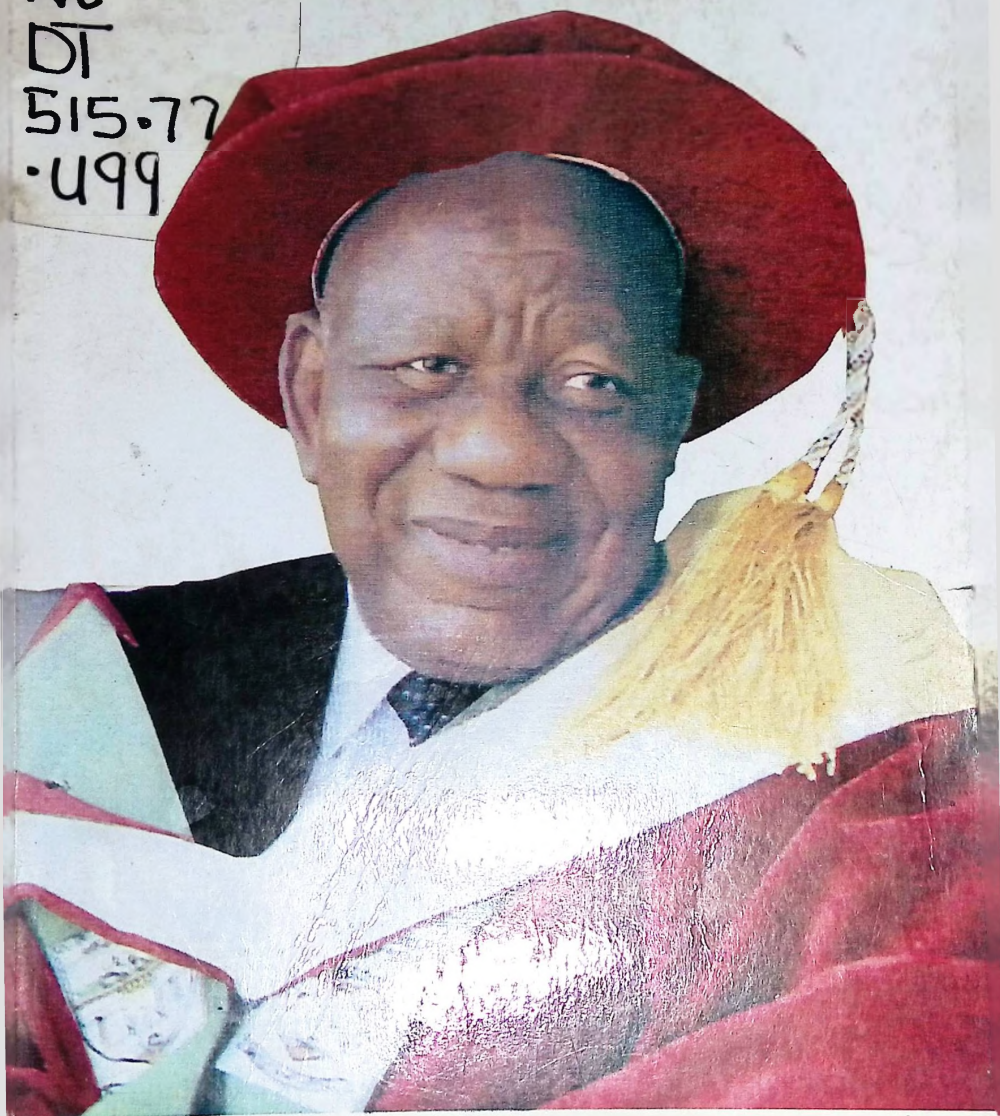


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MAKING A DIFFERENCE:
MY IVORY TOWER ENCOUNTER
AN AUTOBIOGRAPHY

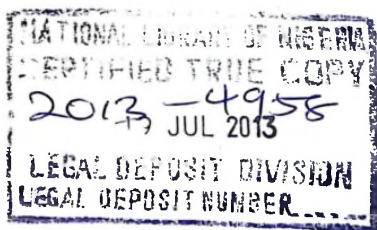
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MAKING A DIFFERENCE: MY IVORY TOWER ENCOUNTER

An Autobiography

DANIEL VERISHIMA UZA



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DEDICATION

This book is dedicated to the
Almighty God for His grace
and faithfulness.



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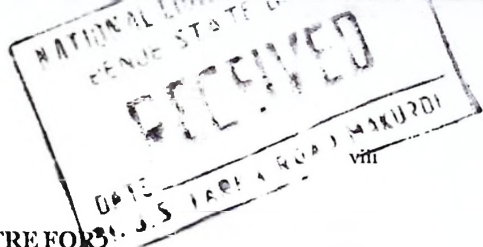


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Dr Adewumi Adesina, the Hon Minister of Agriculture and Rural Development, has graciously taken on board Universities of Agriculture in the quest for implementing the laudable Agricultural Transformation Agenda.

During my five-year tenure, the University experienced a rapid turnover of Pro-Chancellors and Chairmen of Governing Council: from Dr Dan Shere to Comrade Abba Moro (now Hon Minister of the Interior) and Barrister Emmanuel Toro, SAN, all of whom we enjoyed a cordial working relationship.

My predecessors: Professors F. S. Idachaba, E. O. Gyang, and J. O. I. Ayatse laid the foundation upon which we are now building. I am pleased God has helped us to be leaving the place a lot better than we met it.

Unprecedented support, teamwork, dedication and loyalty from Principal Officers, Deans, Directors, Heads of Units, and Heads of Departments were total.

The Senate, the academic pillar of the University, was alert and full of life in spite of the long hours we took once every month to rub intellectual minds. Very tough and rugged sometimes, but we all ended well on each issue, yielding to superior arguments.

The Unions: ASUU, SSANU, NAAT, and NASU, compatriots whom we very strenuously built trust with, and at all times settled for dialogue after quarrels. These, amongst others, have ensured a

peaceful and stable Campus during my tenure, leading to normalisation of academic calendar. As more academic staff have been recruited and the working environment considerably improved, academic staff must improve on timely marking and submission of examination results, which in the past, has left much to be desired. Non-academic supporting staff have put in their best to ensure smooth running of the system, but here and there, there is room for improvement.

Staff in the office of the Vice Chancellor have been simply wonderful, very dedicated, committed and productive.

My students, great Makurdians, I salute your wonderful cooperation.

The host community for whom we have lived together as one family in spite of our initial misunderstanding.

For our donors and partners, we appreciate your contributions.

Prof Daniel I. Denga, my old time primary school classmate, whom we enjoyed a very prolonged fraternity. I thank you most from the bottom of my heart, for your untiring support through our life journey, and for writing the foreword.

I thank and heartily commend my domestic and other personal staff at the office and the lodge who have been faithful and diligent. I cannot fully list all of you.

And to the Editorial Team, Gidcon M. Chimmin, Emmanuel Iorliam Tyo, Isaac Asembler and Joseph Dzerkaan Fanafa, for their many hours of research, diligence and commitment to the project. And finally my Secretary, David Azenda, very dedicated, hardworking and dependable, who also typed the manuscript.

FOREWORD

I did not read this compendious personal memoir to form my opinion about Professor Daniel Verishima Uza, the outgoing Vice-Chancellor of the University of Agriculture Makurdi in Benue State. However, perusing through *Making a Difference, My Ivory Tower Encounter* has brought to mind what I may have overlooked, as well as some helpful details about a man we grew up together in academics before branching off to our respective professional destinations.

Uza works like a whirlwind, tasking himself as if there is no tomorrow!

I won't blame you if you don't believe some of the achievements recorded here. Even those of us close allies, who are in constant touch with the physical evidence, still keep pinching ourselves to accept it as reality. Some percentages of his achievements would be too astonishing and are better omitted. He touched every aspect of the University system. For example, how do you compute the margin between N500,000 annual research grants to a whopping (over) N638 million - in a single tenure?!

A great resource navigator.

How do you react to a man who hugs, befriends, employs or even elevates his most rabid opponents, attackers and avowed critics?

What name do you give to a deeply religious Professor who is still astute and so much in touch with reality? One who rises to the pinnacle and still finds time (and courage) to persistently attend religious gatherings while also publicly proclaiming his devotion and allegiance to God? A savvy and ecclesiastically robust administrator? Oh Yes.

How possible is it that a man handles so many billions within such a short time, and nothing glues to his palms? I cannot remember any indictment or rumour in the realms of corruption or mischief, which are ubiquitous infections among leaders today!

I fear one thing - that the next Vice - Chancellor will not be an idle or selfish person, because Uza has instigated probity and scrutiny, and many now take these virtues for granted! And the same advice goes to all staff and students of the University: NEVER ATTEMPT TO SEXUALLY HARASS ANY LADY AT UAM. That may abruptly end your career. Prof Uza has instituted a crusade against moral turpitude which should be pursued in UAM.

But I rejoice in one thing - that **no one** who deserved advancement or acknowledgement during his tenure was ever overlooked. The number of Professors elevated within one tenure alone supersedes the entire population in some setups!

Am extremely proud to fully identify with Prof Uza in his life and attainments, and even more elated that he invited me to append this Foreword to a worthy document by an even more worthy descendant of "*Adikpo London*", in Kwande Local Government Area of Benue State, Nigeria.

Professor Daniel Iyorgande Denga
Professor of Counselling Psychology
University of Calabar, Nigeria.

PART ONE



PATHWAY TO THE IVORY TOWER

TRIBUTE

I know Prof Uza very well, for years now. I knew him as a little child. He grew up literally before me. And later on I became his teacher. But before I became his teacher, his father was one of the prominent sons of Nanev who used to cater for our schools and even some of us, so from that period I knew him. Finally, Uza brought Verishima and handed him over to me to become my brother and my child, my helper and everything in the house. He stayed with me till I left Adikpo to another school.

He was a very lovely child. One thing I noticed about him in those days was that, I was teaching then in all subjects, including Arithmetics, and this boy would bring out a new method whereby he would solve the sums given. I was so surprised, and because of that, I gave him a particular classification. There were about five of them, who were like that in the class but he was exceptionally good. Tyovenda, Ahire, and I have forgotten the others. Tyovenda and Verishima were just the same. When you looked at them, you feel they were twins. But unfortunately, Tyovenda died. He was suffering from ringworms. Verishima was having the same problem. Now, in our days, when you have your children in the school who are sick like that, you take care of them. And, because I was their teacher in the class, I used to go to the market and buy ATIPA, which is the medicine they used to take. Somewhere along the line, Tyovenda was taken back to his village at Ikogen when I was away on a journey, and he later died.

There was a certain exam that Verishima and Tyovenda passed. Based on this examination, Verishima and Tyovenda were to be taken care of by Government in the later years of their education. I was mad when I knew that Tyovenda was taken away, but I didn't know how to trace him again. Then, later on, I heard he died.

Yes, I completed Grade II in 1955 and went to Shangev-Ya in 1956. I came back to Adikpo, and the children were with me. But as for Verishima, long before that time, he was around me, but I was not a teacher then. I was coming in and going out because this place is mine. Tyovenda associated himself with me in 1956. Both Tyovenda and Verishima were in my own house, they were my houseboys.

I am a very friendly person; let me qualify myself that way. I was a

very popular teacher, always playing with my children now and then. And Uza (i.e. Mr Uza Iorzua, Prof's late father), something actually happened to Uza. He was a very rich man. I didn't know he kept part of his money somewhere under the soil, and ants ate up some part of it. And he packed the remaining money in a big bag like that and gave to me here, so I took the money to Gboko, I gave to the Bank people. After checking it for sometime, they were able to quantify what was missing and they gave me the money, and I also gave it back to Uza. And you know, in those days, a teacher was a highly placed person in the society. Whenever a teacher was handling something, you know the correct thing was going to be done. Students were very fond of me, very, very fond of me. So everybody went home talking Shande, Shande, Shande... I remember one of them had scabies and I took hold of him, mixed sand with iodine, treated the boy. And all these gave me very high popularity. Again, we belonged to one church.

So one day I was away in the market, and Uza took little Verishima to my house and told the people around to take Verishima and handover to me when I came back, and should tell me that Verishima is now with me, and that was all, he left. He was a very simple man, very flexible, a happy person, always good. When I came back, I saw Verishima and accepted him. Because of the worms he had on his head, we used to call him one nick name: "WAN-MKURE Uza". He continued with me. And till today, he still comes to me and we talk. I think he appreciates me.

He was an all-rounder. And because of the ringworms, he was a little bit feeble, but would never show you that he was weak. You found him even kicking me whenever we were out for games.

No! No!! No!!! No regrets. He was strong-willed, brilliant and a straightforward boy. He never took just "Yes" or "No" for an answer. You must explain to him why the yes or no. And he has remained so. Very difficult for one to just change Verishima's mind on something, unless you convince him. And, I think he has remained so. He would never give up any time he meant to do something. Right from youth, Verishima was not a boy you would just order to do something. He was bold, easily annoyed, though, and could even rush on an elderly person to vent his anger. I can go on and on talking about Verishima, especially because he is

around here and I have followed him steadily from childhood to date. I am also impressed that he has remained committed to the Christian faith of his childhood days. He has not become too educated to despise the NKST church teachings that he received from youth. Am very happy about this. If anything, he is growing stronger and more committed. Just few days ago, he came here to invite me for Church Dedication of what he called one of his modest contributions to the church in his place. Today am happy that God is also with him, and has helped him to climb up to the position of Vice-Chancellor of a Federal University, and that am alive to witness. God has blessed Verishima Uza. He believes very strongly in Christianity, in spite of his high educational attainment, and he has remained in the NKST church which his father introduced him to.

Verishima is honest, determined and very frank. Very bold to stand and tell you what he thinks about you straight without beating about the bush.

I recommend him to whoever that is progressive.

It gives me a shock, because with the amount of education he still belongs to his church.

Dr. Iliambee Shande
(Retired educationist, astute politician and mentor)

CHAPTER ONE

INTRODUCTION



A Tower Made of Ivory?

It is interesting, and sometimes amusing, reading English dictionaries for meanings of words and concepts, especially when you compare different authorities, or even different editions of the same publication. Ivory Tower is often presented from a cynical, disdainful perspective as if it is a setting of people who are unserious and aloof, drawn or kept away from reality, and therefore impracticable or irrelevant. Unfortunately, some have retained this in their corpus. Far from it. The idea was, and still is, to create an independent and liberated environment in which study, research and experiment can take place free from the encumbrances of routine social life, politics, business, military, administrative bureaucracy, and sometimes even religious differences and tensions, but where inhibitions are expunged. Thus, concepts and ideas can be tested, verified, modified, and extended without limits, obstructions or hindrances.

Two extreme words are used to convey these expectations—ivory and tower. *Ivory* to connote the extreme value placed on excellence aspirations of those within this community, seeing that ivory is very precious, takes long to develop, and expensive when it enters the market. Essentially, ivory towers must aim at benefitting and transforming society. *Towers* are solid, firm, strategically located, always outstrip any setting, and are often

visible from afar. They give a higher level, freer and fresher view of the environment and beyond, and can spot developments opportunities and even enemies from a distance, as well as provide early warning or opportunities.

Imagine, therefore, a tower made of ivory! Inhabitants of such towers are usually shielded from the tumults of elections and party rivalries, wars and conflicts, social machinations, profit motives, religious intrigues, and the dispositions of despots or egalitarians. They are watchmen, workmen, weathermen and adaptors.

But this immunity is also tempting as one can simply sit down and relax, or even indulge in revelry and leisure...

Between the Tower and the Community

My whole life ambition has been shaped more for the ivory tower, but with the orientation that the society can only advance when its pioneers dare to step out, challenge assumptions, survey possibilities and opportunities despite constraining circumstances. For developing societies, this is mandatory, in fact, the sole purpose for our existence, and the only hope for survival, growth and expansion. At the risk of sounding monotonous, I believe that a disciplined use and application of science and technology are our only remaining option for escaping our desperation and self-imposed imprisonment in a vicious poverty cycle. But science and technology must confront and benefit society in its existing context, adapt to its needs and challenges, and be accessible to every sector.

Nigeria (and indeed Africa), like other developing economies, is facing one of its greatest developmental challenges. The most strategic intervention must be in the area of its greatest need, and must plug its most yawning gaps. And what area is more apparent than its food and nutritional sector the need to feed the citizens, to ensure quality and stable access to affordable individual and family dietary balance, to expand the agricultural sector beyond the mere subsistence orientation and on to international standards that ensure not only higher and increasing yields, but also for industrial inputs and export. The solution seems very simple, but

the strategy requires multi-disciplinary and multi-dimensional research, intensive preparation, careful planning, integrated operations, personnel development and placement, infrastructural backbone, diversified application, coordinated intervention, massive and creative mobilisation plus awareness creation for broad-based acceptance, multi-sectoral and possibly simultaneous stimulus, massive investment, and sustained implementation and monitoring, with an eye on the wider society (local, national and international) for changes and developments in all the sectors that could be adapted or to caution about.

Food Security, for Example

Food security is more than mere abundance of agricultural outputs. It means being in touch with the stakeholders to appreciate their needs, monitor their tastes and challenges, meeting such needs, and possibly re-orientating them to preferable modes of and capacity for production, processing, consumption, marketing, distribution, storage, linkages, lifestyle, economic empowerment, health and hygiene, etc. For example, why produce high quality crops and livestock for a people too poor to afford? Why develop new technologies for a society that cannot adapt due to paucity or total absence of complementary infrastructure, such as electricity? And why introduce complex technologies where there is no technical support (personnel, inputs, maintenance, brochures, etc)? Why generate high yields that will waste due to dearth of transport modes (whether vehicles or roads)? Consider also the waste that emanates from pitiable processing or lack of it! That is excluding the policy framework and stability at the local, national and international levels. Food security demands surveillance, strategy and more.

These are merely the elementary aspects of agricultural and related issues, for example, that an ivory tower is best suited to explore and bequeath to a society. Yet, its sheer size, diversity and other complexities require an interplay of forces and specialisations that a single profession or competence area are ill-suited to combat. No matter the good intentions and elaborate planning, they may either duplicate and multiply faculties and

facilities in each professional area, or learn to synergise. There must be independence to research and study, and platforms to dialogue and deliberately cross-culture their learning and solutions. In fact, we need many people focusing on the minuscule world of micro-organisms, and others on the macro setting of the political and socio-economic climate, and a synthesis of both. And more...

This has always fascinated me.

Synergy and Synthesis

The cross-breeding of academics and administrators with several support systems, personnel and infrastructure are an indispensable necessity for this to succeed. The experts need to keep extending the frontiers of learning, and new entrants need space, instruction, guidance, literature, challenges and opportunities to also learn, catch up, and possibly exceed their mentors. That is my concept of an ivory tower and its indispensability.

Nevertheless, "ivory towerism" can be presumed upon. First, we have many scholars in several endeavours, with colourful credentials, competencies, captions, eloquence, publications and ingenious concepts. Endless projects span our nation and the continent, many of them well thought out and often good-intentioned, elaborately sponsored...yet the problems persist. No wonder many misconceive the place and purpose of an ivory tower as armchair theorists, mere de-contextualised orators.

Secondly, there is the constantly nagging elitist tendency among academics. Most have lived long with (and sometimes within) libraries and laboratories, rubbed minds with fellow pedagogues, confronted and compared competing philosophies and methodologies, and contended about preferences so long that they often don't discern between idealism and realities around them. There is even the temptation to uncritically and massively import the ideologies, methodologies and equipment or facilities (sometimes even with their personnel) that have been effective in the advanced economies or other settings, and expect them to function equally well in our context.

A Personal Quest and a Community Challenge

My quest for scholastic advancement was encompassed by these concerns as well as by the ambition to see how one can use these attainments to make a difference, initially within my smaller community and state, and ultimately on the national and international platforms. Veterinary medicine was my tool, and thank God that He favoured me with the learning and opportunities to attempt such changes within the contexts He also provided. When I worked in Benue State in the respective capacities of leadership and coordination or policy formulation within the civil service, or on the various committees and projects, I had the un-quenching conviction that these academic models were realisable and even indispensable. In fact, these responsibilities were the first opportunities to test, demonstrate, adapt and extend those theories, and they proved true.

But clearly, the contexts were inadequate, while challenges kept increasing. I had to pursue further specialization and ultimately to reach the pinnacle, which again the Lord permitted me to attain.

Campaigning in Print

All along too, the paucity of relevant publications kept setting back the best intentions, whether for policy formulation and guide, for project reference, or for academic instruction. Almost all standard literature were foreign, or limited to specialized journals that were “notorious” for their technicalities and constrained within career citadels. There is need for professional materials that meet the needs of scholars and academics in terms of their standards for research and measurement, but which also meet the needs of extension workers, governments and policy makers who may not always be experts in that field, but whose word holds sway. Then there are donors and development workers sometimes driven more by zeal than knowledge. And also the local farmer who is the grass-root beneficiary of these findings. Consider also other geographic, cultural, and academic contexts that may desire to copy or adapt ours. All these must be able to access and apply or adapt these outcomes.

Thus, my conviction is that any sensible publication in this area must be systematically intelligible, technical as well as

descriptive, simultaneously with elaboration and synthesis, available in the popular media as well as in technical journals. I do not pretend that I have achieved all these, but I have aimed at these goals relentlessly, locally, nationally and internationally. Gladly, several Universities, plus many national and international organizations and groups have favourably viewed some of my proposals, research findings and write-ups, whether in professional journals, as professional compilations and narratives, or full length publications (and even my academic theses!), often resulting in multiple invitations to lectures, paper presentations, listing in bibliographical indexes, appointment to consultancies, or in project inauguration, funding/sponsorship and support, and ultimately in my professorial chair.

Crafting them has been quite demanding, even strenuous, but completely rewarding and satisfying. And the list keeps growing. Joyfully, many of them, plus a few other issues have also attracted the attention of several performance evaluators, chairs and groups who consider them worthy of awards and further recognition, although many of the prizes go beyond publications.

My ambition remains unfazed: to make a difference in any context I find myself.

Aiming Still Higher

When the opportunity to work in a University came, I went for it without reservation, first at the Federal University of Technology Makurdi, Benue State, Nigeria; and later transformed to a specialist University of Agriculture, still at Makurdi. My hope has been that one will not only continue to learn, develop, research and rub minds with contemporaries, but also multiply the skills and competence of younger minds and extend to neighbouring and other communities.

Understandably, when the opening came for the post of a Vice Chancellor, I applied and was ultimately appointed, despite all the intrigues and later developments, which were visible to all. I felt that this position would be a higher and greater platform on which to continue making a difference to my colleagues, students and other stakeholders here in UAM and in the general

University and academic community which this University represents, to the national and global food security challenges, research excellence, social and infrastructural challenges within the campus and the host community. This should be visible in the quality and size of our faculties, administration and leadership, campus cohesion, inter-personal and relational eminence, and in moral uplifting. Consequently, I summarised and categorised my priorities on assumption of duty into three clear aspirations: *The Spiritual Dimension, Unity in Diversity, and Pursuit of Academic Excellence*. The details for each of these were produced and massively distributed within the school and among key stakeholders, to keep no one in doubt about my overall vision/mission and key objectives.

Growing Amidst the Challenges

Actually, I cannot fully say if the early challenges on my assumption of duty became part of the backdrop for the successes and impact created. Knowing that the seat became hotter, and that one is exposed to more critical scrutiny than usual may have added to the quality of reflection even where a clear conscience intersects with careful planning on all fronts. Moreover, some challenges are an accumulation of expectations and frustrations that suddenly find exits with new administrations or settings. Yet leadership involves charting a path and wading through all such topography and undulations while carrying everyone along.

A military governor of a state in Nigeria on assumption of duty found the treasury of the state empty. On completion of his tenure after a few years, had to leave apparently without bringing fortunes to the state. In answer to a reporter's question he said "I left the State as I met it". This military governor did not add value or made a difference to what was entrusted to his care.

Unlike the state military governor, this book is my modest attempt to summarise my encounter in the ivory tower in attempting to make a difference in my stewardship as a Vice-Chancellor. As will be obvious, this is not an exhaustive document, but a highlight of some strategic towering posts.

CHAPTER TWO

THE MAKING OF A VICE-CHANCELLOR

The Road to Academics

On graduation from Government College, Keffi (in present Nasarawa State of Nigeria), I was awarded a scholarship by the then Northern Nigeria Government in 1968 to study Veterinary Medicine at the prestigious Ahmadu Bello University (ABU) Zaria where I had already gained admission. Such scholarship (sometimes called "Bulgaria") was, indeed, elitist as it was restricted to few beneficiaries; it was quite robust and adequately covered our living expenses in terms of school fees, feeding, books and accommodation, among others.

I successfully completed the course and graduated with a Doctor of Veterinary Medicine (DVM) degree in 1973 after which I was promptly deployed to the then North Western State (now Sokoto State) in Nigeria's first batch of the National Youth Service Corps (NYSC). I served at the Veterinary Division of the Ministry of Agriculture and Natural Resources, North Western State. But during my service in the NYSC, the then Military Governor of Benue-Plateau State, Mr. J. D. Gomwalk, CP sent Mr. Asough Ikese to Sokoto to request me to return and serve my State (Benue-Plateau State created in 1967) after completion of my NYSC.

Like other States in the North, the Veterinary Medicine profession was manned mostly by expatriates. The Chief Veterinary Officer was British while other Veterinary Surgeons were Sudanese and

Egyptians, with only two or three Nigerians.

While still on NYSC in Sokoto, the then Dean of the Faculty of Veterinary Medicine at ABU Zaria, Professor Dennis, an American, also requested me to join the Faculty as a Lecturer. I was quite interested in this offer but could not take it because my State had insisted that I served the State, having benefitted from Government scholarship and being on bond. Consequently, I succumbed and became a Veterinary Officer with Benue Plateau State on my completion of NYSC in 1974.

Following new states creation in 1976, I was deployed to Benue State, being an indigene to become the Acting Chief Veterinary Officer. I had to oversee the formulation of livestock development policies for the State. When a more senior officer returned, I became his deputy. I was later posted (on secondment) to the Benue Cattle Ranch, Ikyogen as its first General Manager and Chief Executive Officer from 1981-1985, while also serving as the Chief Adviser to the Benue State Government on livestock matters. During this period, the American Ambassador to Nigeria, Mr. Thomas Pickering, visited the ranch and was highly impressed with my performance. He publicly acknowledged and later wrote a letter of commendation to document his feelings.

It was also during this time that Dr Quayels, the Dean of the College of Agriculture, Federal University of Technology, Makurdi visited the ranch and persuaded me to join the University and impart to the students my vast practical experiences and endowments. I was, subsequently, interviewed and appointed as Lecturer in 1985, having previously acquired additional qualification of M.Sc. from the Department of Tropical Veterinary Science, James Cook University, Queensland, Australia (1978-1979 while in civil service). On assumption of duty at the University of Agriculture, Makurdi, a friend who was already a Ph.D holder and Senior Lecturer with the University advised me to be the University's Farm Manager, seeing I was yet to hold a Ph.D. However, I opted for academics, and by God's special grace, I ended up being the Vice-Chancellor of this friend of mine!

I hastened to obtain a Ph.D. and, subsequently, rose to the rank of Professor of Animal Health and Production in the College of

Veterinary Medicine in 2000. I also served on various committees and chaired several of them. In addition, I became the Head of Department of Animal Production in the College of Animal Science; Head of Department of Animal Health and Production in the College of Veterinary Medicine; Director, Directorate of Consultancy Services; Director, Directorate of Linkages; a two-time member of the Governing Council of the University, and Dean, College of Veterinary Medicine.

Interestingly, my desire for academic pursuit which eluded me in 1973 because I was under bond to Benue-Plateau State, came to pass in 1985 when I joined the University.

The Vice-Chancellor Race

The position of Vice-Chancellor of the University of Agriculture, Makurdi became vacant on 5th September, 2006 following the expiration of the tenure of Prof J. O. I. Ayatse. Consequently, the University's Governing Council set up the machinery for appointment of a new Vice-Chancellor (53rd [Emergency] Meeting of 18th May, 2006, ref. Section 3 of the Universities (Miscellaneous Provisions) Decree No. 11 of 1993 as amended by Section 3 of the Universities (Miscellaneous Provisions) (Amendment) Decree No. 25 of 1996). The vacancy was advertised in *The Daily Sun* of Friday, 17th March, 2006 and *The Daily Independent* of Tuesday, 21st March, 2006.

Council raised up a Search Team to seek qualified candidates, even those who may not have responded to the advertisements on their own volition because they may have lacked the will to do so. In all, twenty two persons applied out of which only eleven were shortlisted for interview including myself by the Joint Council and Senate Selection Board. The entire interview process lasted from 2nd to 4th August, 2006, and the outcome was submitted to the University's Governing Council.

At its 55th (Regular) meeting on 17th August, 2006, the Governing

Council considered the report and the recommendations, identified and selected the best three candidates for the consideration, approval and appointment of one out of these three to the Visitor of the University. The three candidates in order of interview performance, were:

1. Professor Daniel Verishima Uza - 343.8 points
2. Professor Emmanuel Iornumbe Kucha - 329.8 points
3. Professor Istifanus Ishaku Dafwang - 317.2 points

The Finger of God

I joined the contest for the position of Vice-Chancellor of UAM from a humble background. Like David the shepherd boy, I was little known among the candidates some of who had boasted of a good Curriculum Vitae (CV) and over fifteen years experience as Professor. Many of the candidates had earlier attended interviews for Vice-Chancellorship in other Universities up to three or four times, whereas that was my first outing. Nevertheless, all these did not matter to God and I did not bother either, because I knew I was coming in the name of the Lord to face the Goliaths.

Before and during the interview, the prayer group in my house and several other Christian prayer groups within and outside the country were praying for my success. In particular, a group of Christian intercessors took the pains to pray with me and my family in my house daily. On one of these days, tears flowed from my eyes and I asked God to look at my tears and do something about it. God answered and I was shortlisted.

On a friend's advice, I dressed corporately for the interview. God also touched my lips and I fired on. At the end of the rigorous interview, which took nearly three hours with me alone, God placed me in the first position, far above the other candidates. What else could this be other than God's finger at work?

After the interview, Council considered the result and decided to forward the names of the best three candidates, in order of merit to Nigeria's President through the Minister of Education for appointment as Vice-Chancellor.

Unknown to Council, an influential Council member single-handedly recommended someone other than myself, for appointment, claiming it was Council decision. This individual falsely stated that I was not popular and acceptable to both the host communities and the University Community. This falsehood generated a chain of intrigues and manipulations until, after nine months, the entire interview was cancelled by the Federal Ministry of Education and a new interview ordered to be conducted using a new template that deliberately excluded me from further participation on the account that (then) I was not yet ten years as a Professor.

Consequently, a new advertisement was placed in the national dailies asking for a new interview. But before the new interview could be conducted, the major actors at the Federal Ministry of Education who were instrumental in ordering a new interview to be conducted were replaced.

The new leadership at the Federal Ministry of Education investigated and discovered that the interview had, indeed, been carried out in accordance with the law and due process. Consequently, the new interview was stopped on a Friday afternoon, two days to its schedule, and the previous interview result was forwarded to Mr. President with the recommendation for my appointment as the Vice-Chancellor. President Umaru Musa Yar'Adua graciously approved, and on 15th November, 2007 my appointment as the fourth substantive Vice-Chancellor of the University of Agriculture, Makurdi was announced, to take effect from 19th November, 2007. These antecedents made some people to refer to me as the "Miracle Vice-Chancellor". These developments were a clear manifestation of the finger of God at work and making the difference.

High Profile Intrigues and Manipulations

The normal process for appointing a Vice-Chancellor then was three weeks or four weeks maximum after the interview process. In the circumstances of my appointment, however, intrigues and manipulations delayed this up to nine months a unique development in Nigeria.

In the unilateral letter to the Federal Ministry of Education, the influential UAM Council member also stated that “in an exercise of this nature, acceptability and popularity of candidates were usually taken into consideration”. According to him, “investigations and reports reaching him indicated that the second candidate in the interview performance was more popular and acceptable to both the host community represented by local associations and the University Community represented by Unions on Campus such as the Academic Staff Union of Universities (ASUU), Senior Staff Association of Nigerian Universities (SSANU), Association of University Technologists of Nigeria (ASUTON) and the Non-Academic Staff Union (NASU)”.

Strangely, only six points had been allocated for “acceptability to the communities”, out of the average maximum of 520 points allocated for the entire interview, representing 1.15%, which had, in any case, been scored for each candidate that took part in the interview. It could, therefore, be unreasonable for any one to pick a value less than 1.5% - which had earlier been disposed of in the interview, as a yardstick for recommending any candidate.

Secondly, when this intrigue was made known to Council members at its 60th meeting (held 28th-29th June 2007), Council requested for evidence of non-acceptability of my candidature from the host community and the Unions, but the “strongman” could not produce the evidence contrary to his claims.

Under cross-examination by Council, the “strongman” asked the Council Scribe to speak out. The Scribe stated that he drew from the experience of the previous exercise where Prof J.O.I. Ayatse emerged as the best candidate in interview performance but Council voted on the issue and Prof S.A. Ikurior was recommended to the Government. However, the Scribe admitted that there was no voting in this particular exercise.

Council was miffed and restated to its strong man and the Scribe its resolve to forward the three names in order of merit.

The Federal Ministry of Education's previous order cancelling the entire selection process also introduced a new template,

specifying that a candidate for the position of Vice-Chancellor must have attained ten years as a professor. By implication, I was already disqualified, something akin to shifting the goal post in the middle of the game. Interestingly, many years after the order, some Universities today (including UAM, as in its recent advert) still accommodate less than 10 years as a professor in selecting a Vice-Chancellor. Talk of manipulations to favour vested interests.

In response to a letter from the Permanent Secretary, Federal Ministry of Education, the Chairman of Council clearly affirmed that the selection process had been strictly in accordance with the provisions of the law, thereby, confirming its fairness that left no justification for a fresh interview.

However, complying with government directives, Council had advertised for the position, received applications and prepared a time-table spanning 17th May to 13th August, 2007 for the VC selection process.

Meanwhile, the cancellation and re-advertisement using a new template came up for discussion in the University Senate. The Senate Chairman advised me to go to court if I was dissatisfied with government decision, but I opted for God's own court to judge.

Some of my co-contestants had by now mobilized huge political arsenals and gallows of petitions to block my appointment, already discounting the previous interview. Some even vowed to cause confusion!

Understandably, many of my well wishers gave up. However, my wife, myself, and our group of intercessors remained resolute in prayers. Unknown to my wife and our prayer partners, I prayed to God at this time asking Him not to give me the position of the Vice-Chancellor if doing so would negatively affect my evangelism, which was and still is my passion. But God clearly affirmed: "I will give you the students" a confirmation for my eventual appointment. After all, without students there is no University, therefore, no Vice-Chancellor.

God never sleeps. He eventually answered our prayers by causing a leadership change at the Federal Ministry of Education. The new leaders were committed to due process and the rule of law, and accordingly, reviewed all pending cases. They investigated the letter earlier written by the UAM Chairman of Council and confirmed that the process had been legal and proper. On that basis, they recommended to Mr. President who eventually approved my appointment as Vice-Chancellor.

The Battle to Unseat Me

Manipulations and high profile intrigues by some individuals continued in all dimensions aimed at preventing me from becoming the Vice-Chancellor. On 4th August 2006 when it became known that I came first in the interview, some desperate persons started rolling out petitions against my appointment. From then on massive mobilization of clannish onslaught and the use of principalities in high places were unrelenting. The parochial deployment of the people of Masev-Iharev-Nongov Development Association (MINDA), coupled with influencing security report against me was the meanest strategy for anyone to adopt in an intellectual and academic contest. All these failed and I was appointed Vice-Chancellor.

The next battle to remove me as Vice-Chancellor came in storms. The press and the media were mobilized and, in desperation, even took the matter to court under funny colourations.

Court Action

On 18th June 2010, the University was served court papers from the Federal High Court, Makurdi in respect of a lawsuit (FHC/MKD/CS/40/10) filed by the Registered Trustees of Committee for Defence of Human Rights (plaintiff) against six defendants: the Attorney General of the Federation, Federal University of Agriculture Makurdi, the UAM Vice-Chancellor, Professor D.V. Uza, the UAM Governing Council and Academic Staff Union of Universities. The plaintiff asserted that UAM Governing Council had abdicated its statutory responsibility of appointing a VC for the University and wrongly passed the duty to the President of the Federal Republic of Nigeria, whom, it posited,

had no such power, thereby, making the appointment ultra vires, null and void. Furthermore, the plaintiffs sought declarations and orders (summarised hereunder):

- * that it was UAM Governing Council's function and responsibility to appoint its VC vide (Miscellaneous Provision) (Amendment) Act 2003.
- * that my appointment as VC by the President usurped the duties, functions and responsibilities of UAM Governing Council and, therefore, unconstitutional, invalid, illegal, null and void.
- * that the Governing Council abdicated its responsibility by recommending candidates for appointment by the President contrary to legal provisions, and that ASUU too abdicated its objects and responsibility by failing or refusing to protest my appointment by the President.
- * A perpetual injunction restraining the President, his privies and/or agents from meddling and interfering with the appointment of UAM VC, and restraining UAM Governing Council from abdicating its responsibilities and duties under the above law, and myself from holding out as UAM VC.
- * that the Court orders my removal as UAM VC, and compels the Governing Council to appoint another VC.

Upon receipt of the court process, the University's Governing Council at its 70th (Emergency) Meeting (10th June 2010) directed that A.A. Ijohor, SAN, be briefed to defend the University. Barr (Mrs.) H.A. Sawa (Assistant Legal Adviser) held watching brief for the Federal Ministry of Education. Chief Ajana, Esq represented the Attorney General of the Federation. The ASUU was not represented by counsel in the matter.

The University's Defence

The University lawyers prayed the Court to strike out the lawsuit because:

1. the appointment complained about was made sometime in 2007 upon recommendations by the Governing Council in 2006, thus exceeding the prescribed three

months period for such complaints (ref Section 2(a) Public Officers Protection Act). Moreover, at the time of recommendation for the VC appointment, the Universities (Miscellaneous Provision) (Amendment) Act 2003 had not been gazetted (this law was gazetted on 12/01/2007).

2. The Plaintiff (Organization) was not a juristic person known to law and had no supporting best evidence of incorporation and Constitution, in addition to discrepancies in the names appearing in the heading of the suit and supporting Affidavit.
3. The Plaintiff (Organization) had no legal capacity to institute the action, being an artificial person, with no registered nor available Constitution, duty, obligation, right or interest to challenge the process for selecting a VC.
4. The suit disclosed no reasonable cause of action, and was grossly incompetent.

The plaintiffs filed a Notice of Discontinuance dated 20th September 2010, and with no objection by 1st-5th defendants, this lawsuit was struck out by the Court at its session of 14/10/2010.



Bro Gbile Akanni and other brethren dedicating the office of the Vice-Chancellor

CHAPTER THREE

OUR VISION, OUR DESTINATION

Handing Over the University to God

Following the announcement of my appointment by the Federal Government on 15th November, 2007, youths of the host community were mobilized to prevent me from entering the University to assume duties on the account that they preferred an indigene of the host community. They mounted blockades and dug trenches on the road leading to the University. However, by God's grace, I assumed office on 19th November, 2007, under the escort by law enforcement agents.

On Wednesday, 21st November, 2007, being my third day in office, I considered it worthwhile to hand over my office, position and the whole University to God Almighty. We held a dedication service during which I publicly declared the Campus for Christ. This heart desire of mine, more than anything else, made the difference in *My Ivory Tower Encounter*. It was during this dedication service that I rolled out my three-point agenda namely:

- The Spiritual Dimension
- Unity in Diversity, and
- Pursuit of Academic Excellence.

These were later crystallized and presented to Senate on 22nd December, 2007. Senate unanimously adopted this and it became known and called **Our Vision, our Destination**.

I invited over ten (10) Ministers of God who led in the prayer, praise and worship service that was well attended by staff, students and some members of the host community. The preacher, Brother Gbile Akanni of Peace House, Gboko, challenged my heart directly by the question: "Are you the one we are expecting or do we look for another?" (Mat 11:4 being John the Baptist's question sent to Jesus). Brother Gbile Akanni stated that "some other Vice-Chancellors have come and gone. Now Prof Uza, it is your turn, so are you the one this University is expecting, or do we wait for another VC to make a difference in the University?" He reiterated that the University community was expecting me to produce tangible results that can be seen, felt and touched.

I clearly stated my dream and vision for the University and called unto God Almighty for His Grace. The congregation also prayed for the University, my family and I. It was at this juncture that I considered that I had formally commenced duty as Vice-Chancellor.

To me, this dedication service signalled the commencement of the Spiritual Dimension aspect of the Vision and destination of the University. I desired that God Almighty should completely take over the affairs of the University of Agriculture, Makurdi, and establish His rulership so that we could operate in the fear of God and lead by example, and to be His ambassadors to do the King's business on the Campus. We also handed over the host community to God. We cried to God Almighty to transform the Campus for Jesus Christ, and this we were committed to pursue. We expected everyone - Administration, staff and students to conduct all business in the fear of God and in righteousness. Leadership from me, principal officers, staff and even students, was expected to be by example.

This emphasis became a means to checkmate cultism, examination misconduct, HIV/AIDS, drug abuse, corruption, immorality and other vices. We hoped to change attitude to service and to learning, and instil a sense of stewardship, accountability, transparency, justice and fair play.

To realize this, I constituted two committees on the Spiritual Dimension, one the Christians and another for Muslims. I also encouraged voluntary weekly and monthly prayer sessions for

Principal Officers and all staff respectively. It became a growing culture. The University became a praying campus among staff and students. Further on, the "Mission Retreat" organization and Christian Evangelism on Campus also invaded the host community with the gospel.

Propagation and Acceptance of the Vision and Mission Statement

At my first meeting with the University Senate, I presented my vision and mission statement. This was fully adopted as the University's vision and mission statement, showing our destination, premised on the following:

The Spiritual Dimension

To invite God to establish His rulership over the University of Agriculture, Makurdi.

To use me/us as His ambassador(s) to do the King's business.

To cry to God to transform the Campus for Jesus Christ.

Unity in Diversity

This involved the staff, students, host community of Nyiev, Mbawa and Mbayongo, the Benue Community, catchment area and the Federation to unite as one family of the University.

Pursuit of Academic Excellence

This involved short term and medium term development strategies.

PART TWO



THE SPIRITUAL DIMENSION

TRIBUTE

Yes, I know him very well. He has been a communicant member of my church, for the past 25 years or so. He is a member of my church. I know him, I know his wife and his children.

He is a good person. A God-fearing person, a person of integrity, a person who loves to meet with other people, a person who loves truth, who acts on his words. A person who is faithful, a person who is reliable, a person who is trustworthy, a person you can depend on. He is someone we as a church depend on so much in many things.

To me, he is not rigid. He is somebody who is straightforward. He is truthful and straightforward. He will tell you the truth, whether the truth is good to hear or not. He doesn't lie. He is always straightforward in his words.

Yes. He served many years as an elder of the church. He also served as member of the church building committee, and as harvest committee member on several occasions, and others I cannot easily recall here.

Still, I do see him engage in some activities of the church, like any other reliable member. I send him, as a member of my church. The church engages him in several activities and projects. He is consistent. He is a member of the church who doesn't fail. He comes to church on a regular basis, every Sunday morning and evening. He doesn't fail.

His family is supportive. His family is a good family, a family you would love to associate with, and a family that everybody wants to get along with.

He is a person that should be emulated. He is a person that, if you look up to, if you follow his footsteps, you won't miss anything, you won't regret.

REV. DR. PAUL TYOGA

(Resident Pastor Universal Reformed Christian Church/NKST Makurdi Central)

CHAPTER FOUR

SETTING THE STAGE FOR SPIRITUAL DIMENSION

Introduction

I attach immeasurable importance to the concept of Spiritual Dimension in the drive towards making a significant difference in this citadel of learning. I had been incubating the idea and it became stronger while aspiring to become the Vice-Chancellor, hoping to find a higher platform to circulate and energise it to take firm roots and grow. The University and the host community became my mission field.

University culture generally and significantly underplays or does not project religious activities. Individual members of a University community are not hindered from exercising their religious beliefs, though they do so only voluntarily. On assumption of duty in 2007, there were no official prayer sessions for staff; neither did Principal Officers of the University (Vice-Chancellor, Deputy VCs, Registrar, Bursar and University Librarian) hold any prayer sessions. Everyone was on their own. The prayers during meetings of Council, Senate or Congregation, were done mechanically and not based on any specific agenda or driving force. In fact, during one meeting, someone told me bluntly: “there is no mention of God in the law establishing the University. Don't bother us any more with your spiritual dimension. Sit down and do your work as VC”.

The Spiritual Dimension was intended to impact on Unity in Diversity and the Pursuit of Excellence (ref. “Our Vision Our Destination” document). Yet, just as Jesus had spoken, a prophet

has no honour in his own home and among his own brethren. It often takes outsiders to fully appreciate what others around have already began to take for granted. Joyfully, the independent assessment team reviewed our strategic plans and our performance as a University and singled this out prominently for very high commendation, and awarded the highest possible marks of 5 points. Their remarks were generous and sincere:

The innovative “**Spiritual Dimension**” approach has yielded significant positive impacts on the entire University and the immediate environs due to increasing awareness among christians, muslims, and “non-church goers” of the host community. This has substantially reduced the complicated mix of social vices on campus and in the host community.

Rating of the Strategy = A (5 points).

The Spiritual Dimension Committee

After acceptance by the Senate, the Vision and Mission statement was also presented to the Governing Council of the University at its 64th meeting (19th-20th March, 2009).

Subsequently, we constituted the Spiritual Dimension Committee. On January 10, 2008, I inaugurated the twelve-member Committee made up of:

Rev. Apemeza Ageende	- Dept. of Social & Envr. Forestry	- Chairman
Dr. Sam Baba Onoja	- Dept. of Agric, Engineering	- Member
Rev. Dr. I. O. Agbede	- Dept. of Civil Engineering	- Member
Rev. S. O. Odoemena	- Dept. of Civil Engineering	- Member
Mrs. L. N. Tsee-Awoyinka	- Deputy Registrar (SSE)	- Member
Dr. S. V. Irtwange	- College of Engineering	- Member
Chairman, UAM Staff Fellowship	- Staff	- Member
Dr. T. Avav	- College of Agronomy	- Member
President, FCS, UAM	- Student	- Member
Mr. Anthony Onah	- University Health Services	- Member
Mr. Clement Beetsch	- UAM Host Community	- Member
Pastor D. E. Emuovhe	- Bursary Dept.	- Member/Sec.

The Committee was to study this Vision and Mission Statement

document and make practical recommendations for successful implementation; to identify areas of expenditure/financial costs; implementation fallouts, etc, and report to the VC after one month. However, during the Committee inauguration, their assignment was extended to five years to tally with my tenure.

Shortly after the inauguration, the Committee Chairman, Rev. Apemeza Ageende, took ill and passed on later. I, thereafter, personally assumed the Chairmanship while Dr. Sam Baba Onoja became Vice-Chairman. The Committee held meetings and presented an interim report in March, 2008, which consisted of operational guidelines, significance of the Spiritual Dimension, definitions of spirituality in academic context, recommendations for practical application of spirituality to target groups within the University community (i.e. staff, students, the University Staff School and the host community). Among others, the Committee would organize practical activities to foster spiritual reawakening on the Campus, establish and promote prayer culture among staff and students, and sensitize the host community through crusades and outreach programmes for youths.

Senate members would be orientated through retreats, seminars/workshops, prayer/exhortation column in the University Bulletin, regular prayer meetings and orientation for postgraduate students.

The Impact of Spiritual Dimension

I was convinced that God would fulfil my desire to make the Spiritual Dimension the most important agenda in running the University, but I didn't know how this would happen. I had publicly declared during the dedication service that the University would be a Campus for Christ, operating in the fear of God, eliminating all vices to become a one united family pursuing academic excellence. God granted me the grace and the vision materialised.

Like Prophet Elijah whose spoken word restrained rain in Israel for three and a half years, only for the rain to resume on his command (1 Kings 17:1; James 5: 16-20), I was thrilled that God's grace had turned round campus lifestyle by some simple

proclamations I made. This became a turning point in the lives of staff and students in several ways:

The Spiritual Dimension Caught Fire

On their own volition but obviously guided by the power of the Holy Spirit:

- Staff in several departments adopted prayer meetings;
- students intensified prayers on Campus and many of them opted to live for Christ;
- Principal Officers of the University (Vice-Chancellor, Deputy Vice-Chancellors, Registrar, Bursar, University Librarian) meet every Monday morning in the Vice-Chancellor's Office for exhortations and prayers to usher in Christ's blessings for the week.

The decision to live for Christ by the staff and students has continued throughout my five-year tenure.

Female Students Bravely Report Sexual Harassment

Sexual harassment abound in many Nigerian Universities and other academic institutions, including UAM prior to my assumption of office. As the Spiritual Dimension became steadily embraced by all, female students started coming out boldly to report acts of sexual harassment. They became courageous and chose never to suffer in silence any longer. For example, two female students (among several others) wrote to complain to my office:

Dear Sir;

Report of Sexual Harassment

I wish to report a case of sexual harassment by my lecturers. I got admission into this school to study Veterinary Medicine which had been my dream course. But I was soon made to leave the Department because of the personal interest of my Physiology lecturer in me. This I did because I never wanted to have affair with my lecturer:

When I transferred to the Department of Biological Sciences, the HOD signed me in only on the condition that I will be his girl friend. He disclosed this intention after signing me in already.

When I began to feel the heat of his demand for sex, I was advised to get evidence against him because he threatened that he was going to negatively affect my result. I was able to get this evidence by recording (in an audio cassette tape) one of his conversations with me on this matter. The cassette was kept in my room with the knowledge of my room mate.

However, my room was burgled and the tape was found to be missing. My room mate in conspiracy with the HOD took the tape away from my room and is currently in possession of the HOD. Since my house was broken into, the matter was reported to the Police. At the Police Station, my room mate who denied being in possession of the tape was made to sign an undertaking that the contents of the tape will not be revealed.

The HOD called me to his Office in January and showed the tape and told me how bad my result was and gave me an ultimatum to make up my mind, telling me to "make hay while the sun shines". He has severally threatened that it is either I have sex with him or face being thrown out of the school, using unprintable sexual language.

Sir, this is my plight and I am confused at the moment. My academics and in fact my stay in this school is at stake. I have no uncle or aunty in this school to fight for me and that is why I am coming to you as a daughter because I know that with your position as the Vice-Chancellor and God fearing man, you will ensure that justice and equity prevail in my matter. In this regard Sir, I plead with you to give this matter due consideration so that the HOD would be emasculated because he has lost sight of the fact that there is God.

Thank you, Sir.

Another female student also wrote:

Dear Sir,

RE: SPIRITUAL DIMENSION OF YOUR VISION FOR THE UNIVERSITY

I heartily congratulate you on your well deserved appointment as the first indigenous Vice-Chancellor of our dear great citadel of learning. Your vision which aims to bring unity and excellence to the University and the host community is not only timely but a step

towards ensuring a sustainable development. Going through the latest University Bulletin of 30th January 2008, I was excited to confusion on noting that you have inaugurated a Committee to ensure the implementation of the Spiritual Dimension of your vision and mission. This has spoken well on your determination to really do the University business with the utmost fear of God.

But Sir, is God happy yet? Can we achieve this vision of yours? I asked these questions and pondered over them for a little while before finally deciding to write you this confidential and heart aching letter. I am one of your female students, who is conscious of happenings around me, especially things that bother on spiritual matters. I felt you should know some things bothering us, which you may have been aware of, to prepare a fruitful ground for your vision to truly attract God, as is your desire for true transformation of the University system.

Sir, righteousness the Bible says, exalts a nation, but sin is a reproach unto a people. God has, in the past, deserted His very own as a result of sin. I am happy you have, in your vision and mission, emphasized attitudinal change in service and learning. What more can be said, rather than bring to your notice an area that needs an urgent attention for God to move on our campus for peaceful, enviable and speedy development to thrive.

The issue of good moral conduct among your reputable members of staff and students needs to be adequately and aggressively addressed. It is disheartening seeing people who ordinarily should be our guardians, parents and role models indulge in unwholesome attitude of taking advantage of us the female students. When I saw the intended Spiritual Dimension approach of your administration, I heaved a sigh of relief.

May I briefly give you some few details to substantiate my humble cry and concern. In Biological Science Department, for instance, the former Vice-Chancellor's (Your predecessors) office was nick-named a "theatre" for female students with the present HOD of Biological Sciences as the Chief Surgeon. He slept with some of my colleagues in that office without any slightest compunction, both married and unmarried women alike, some of them even members of staff being his victims. The most annoying aspect of his sexual scandal was when an orphan, whose late

father was a staff of Bursary Department, was harassed for sex by this same man everywhere, including your predecessor's office. The student has since been transferred from his Department by divine intervention. He also gave my friend appointment at an odd hour on one of the Wednesdays evening. On arrival, Sir, this Professor of "sexology", sorry Parasitology, told us briefly that he was in a meeting with the former Vice-Chancellor in his office. This was at about 5pm in the evening. The former VC can be asked, he has never entered that office since it was furnished, and at this same time of his claim, the former VC had an accident and some of us visited him at his residence, and we knew he could not have been to school. Even if he came, not that late. We stood some distance away from the office and spotted his prey for that day. The so-called "former VC" was dressed in skirt and blouse, and we know her very well.

The security men are fully aware of his nefarious immoral acts, especially in the office, with the female staff and students. He was also involved in the same scandalous act with the former Secretary of the Department, right in his office. Sir, leadership comes with responsibility and the responsibility, is to lead your people in a new, positive direction.

*I am still baffled that, in spite of his monumental failure to coordinate both the staff and us students, which is so glaring and a normal news to the University, the man has refused to repent. But, Sir, Martin Luther once said, and I quote **"we shall have to repent in this generation, not so much for the evil deed of the bad people, but for the appalling silence of the good people"**. In the past we have complained and cried in silence, but nothing was achieved. Now that you have come with a message of spirituality, which is the fulcrum of any developed people, I feel it's time to cry out loud for an urgent redress of this gross misconduct.*

May it please you to know that some of the female students who desire to change to Biological Science Departments did so by "bottom sacrifice" before such changes were recommended. Some of them were on probation, but since miracles keep happening every day, within a semester, they recovered, courtesy of a gentlemanly arrangement that ended up somewhere that we know very well, even with ample evidences at our disposal. Nothing is hidden under the sun, Sir.

Your advent as the Vice-Chancellor could best be described as a dawn of a new day judging from your vision and mission. It is a panacea for the numerous woes that have befallen our University, particularly us the female students. Majority of us truly have no choice for fear of failure, intimidation and victimization, while some of us do so out of ignorance and largely poverty. Our generation in Uniagric under the rulership of God in your care cannot be a wasted one as was Professor Soyinka's verdict of his generation.

Honestly Sir, your female students have been sexually harassed, battered, shattered and scattered. God has brought you as an apostle of moral uprightness to gather us and give us hope again, but what happens to the perpetrators of such acts? The case is not different from Chemistry Department where three lecturers are known for this. Can God establish His rulership over this kind of place without an urgent redress?

We fasted and prayed against immoral conduct, and you coincidentally came up with a similar vision. In Biology Department, for instance, the students resorted to prayers and there is confusion because I know that God's presence is fighting some abnormalities, and things are not just going well with the Department. Phinehas aggressively uprooted evil in Israel and God was pleased. Change, in some instances, demands aggressive approach. You need a solid foundation to build upon for greater gains for the University, and if the foundation be destroyed, what can the righteous do? Yours should be a complete reformation and transformation. Sir, the foundation needs to be properly laid on good moral conduct for God to be pleased with us.

It is not our will, but circumstances are compelling us. Most times we do it with them only for the fear of victimization. Sir, honestly, one of the female graduates is regretting ever knowing the HOD of Biological Science Department. In her words: "I will never forgive that man, and I regret it, but God dey". At the end of her four years in school, all she is going home with are the memories of somebody of his father's age that slept with her using some frivolous opportunities. She has been recently mobilized for the next NYSC batch. If God will, indeed,

accept to rule the University while you administer; then a lot needs to be put in the right perspective.

I promise you one thing, Sir, I will make myself available to you for more details if need arises, but not when any of them is present for my security. I have painful and humiliating facts. The people I have mentioned can be called secretly and interviewed. Even the security men can monitor them and get some facts.

I agree with your Spiritual Dimension approach to University business, and sincerely hope that the moral conduct, one of the attributes of a society ruled by God, will also be addressed adequately.

I count on you, Sir, for a better University of Agriculture Makurdi where we will not be turned into petty and temporary harlots while on Campus. Can't a lady marry responsibly again because she wants to acquire University education? May God give you guidance.

*Yours faithfully,
Voice in the Wilderness
Crying to be heard.*

In response to these reports, I constituted a Prima Facie Committee in 2008 to carry out preliminary investigation on the allegations. This decision was stiffly resisted from beneficiaries of the scam. A particular Union on Campus, through some of its members, fought extra hard to frustrate the investigations. Nevertheless, the Committee persisted, and in course of its work, several facts began to emerge.

On the whole, two Committees were used to unearth the acts of sexual harassment on Campus. The first committee (Prima Facie) was given the responsibility to establish prima facie cases following reports on sexual harassment from female students. Findings from the first Committee became working documents for the second Committee (Investigation Committee). The Investigation Committee members included the Chairman of the Union to which the staff being investigated, as prescribed by law. Despite such inclusion, many hurdles were mounted in the Committee's way to stall investigations.

It took about two years before the Committee's work was concluded. On 25th February, 2009, one year after the Prima Facie Committee was set up, one of the girls who alleged sexual harassment against her sent a note to the Committee that reads:

Sir I finally left skul cos of the single fact dat I have no parent to fight for me. Generations yet unborn will live to suffer for my pains

Findings from Investigations and Follow Up

The Investigation Committee discovered that some female students had already initiated actions to establish cases of sexual harassment against some staff before the setting up of Prima Facie Committee. Such actions were then presented to both Committees and later corroborated by individuals and groups who interacted with the Committees during their sittings.

In addition, the Committees also established that moderation of examinations in some departments was done single-handedly by either the Examination Officer or Head of Department without involving the College Board. This gave way for manipulation of results and the possible trading of marks for sex.

The Investigation Committee further established that sexual harassment operated like a syndicate, permeating several Colleges and Departments, and identified three major culprits. However before investigations were concluded, a Professor of Parasitology took to his heels and disappeared from Campus till date. He later took his case to court and lost at the Lower Court, and is now at the Appeal Court. Another has since left the University, as his contract wasn't renewed. One culprit realised his impending fate and sought to hide or survive as a "strongman" of a powerful campus Union. He even tried to kick out of Campus the girl he was alleged to have sexually harassed, but this did not materialize as the University Senate reinstated the girl who had been expelled earlier so that she would not suffer "double jeopardy" (trauma from alleged sexual harassment plus expulsion).

Ultimately, there is remarkable reduction in cases of sexual harassment on Campus and everybody is now aware that one of

the greatest risks is to sexually harass any female student or staff.

Significant Reduction in Campus Vices

Another considerable impact of Spiritual Dimension is the tremendous reduction in other Campus vices such as cultism, examination malpractice/misconduct, indecent dressing and corruption. Without pretension, Spiritual Dimension emphasises good moral conduct among staff and students. Many staff and students have now realized the inherent danger of involving themselves in Campus vices. The Vice-Chancellor and other staff are constantly commended by the public who are surprised at the level of transparency in the system as they neither bribe nor lobby anybody for their wards to be admitted.

Several students have also voluntarily withdrawn from the University after using fake results to gain admission. A repentant student even addressed a letter of apology (12th October, 2010) to the Registrar of the University thus:

Sir,

Apology

I was admitted in this University in the Department of Science Education with degree option in Physics Education in the 2009/2010 academic session.

I cheated during my Senior School Certificate Examinations (SSCE) and was admitted with such results. I have now given my life to Christ and plead for forgiveness.

Thank you and God bless you.

Yours faithfully.

At its 230th meeting, the University Senate decided that the Spiritual Dimension Committee should visit and counsel the student as well as his parents. At its 231st (Regular) meeting (17th October, 2011), Senate received feedback and considered three options for the student:

- (i) To write to WAEC to withdraw his certificate;
- (ii) To quietly withdraw from the University; or
- (iii) To suspend studies pending when he will be able to remedy the result.

Having weighed the available options, Senate decided that: the student meet with the Vice-Chairman of Spiritual Dimension Committee for counselling and spiritual guidance; encourage the student to voluntarily write and withdraw from the University as a sign of restitution; the University would bear the student's expenses to retake and remedy his '0' level result and that he

should be given an opportunity to continue his studies at UAM (or any other University of his choice), after remedying his results. The student has since voluntarily withdrawn and was sufficiently counselled by the Spiritual Dimension Committee

The Kingdom of Darkness Fights Back

As the impact of Spiritual Dimension was visibly affecting the Campus for good, there arose a huge challenge from the kingdom of darkness through the activities of a nine-year old girl who was living with her parents in one of the residential quarters on Campus. She assumed some satanic powers and was deeply involved in witchcraft. She would make rings and sell to people to protect themselves against accidents and other misfortunes.

Suddenly, her father's residence became a beehive of activities. People trooped in from Makurdi township and beyond seeking for such protection. She was serving food cooked by her parents to some spirits in the plantain plantation that surrounded her father's residence. She was also initiating primary school pupils and University students into witchcraft. Within a short period, there were unprecedented deaths on Campus among staff and students. She would even boast of a number of Professors that would die in a given period of time.

We intensified Campus prayers and openly cried to the Lord for deliverance from demonic activities. We also ejected the parents of the girl out of Campus for misuse of University residential quarters even though her father was a former Principal Officer of the University. We were inspired by Num 25:7-13 where Phinehas aggressively uprooted evil in Israel, God was pleased and cured the land. God blessed our action and frequent deaths ceased on Campus.

Outreach Evangelism to the Host Communities

In December 2008, Nyiev and Mbawa, the Communities surrounding the University hosted me to a reception to honour and appreciate the good work the Lord had enabled me to do on Campus and among their members, extolling me and presenting some gifts. They appreciated the UAM/Host Community Relations Committee (which I Chair), saying it enhances dialogue and cooperation. They commended my efforts at employing youths of the host community in the University as well

as extending University water supply to the District Head of Agan Council Ward, Zaki Akpera Ashwa, erecting an overhead tank in his compound, supporting the vigilante group, and the sinking of hand pump boreholes in various parts of the host community.

In response, I also presented some gifts to them including fertilizer. Another special gift I had was to give them Jesus Christ, and they willingly accepted. Subsequently, I invited the N.K.S.T. Mission Retreat, which I am also a member, to come over to "Macedonia" to assist in the mission work, where myself and my wife physically participated (as we have been doing so for years in other places).

Amazing Reports and Testimonies.

The NKST Mission Retreat report on the evangelism visit to the Community (8th February to 1st March, 2009) is summarised below:

Diligent Preparations, Mobilisation and Clear Strategy: NKST North Bank Makurdi partnered the NKST Mission Retreat to follow up on Uza's offer of Jesus to the UAM host community and held a three-week evangelism outreach (8 Feb-1 March, 2009). The retreat teams surveyed several locations while members and the church fasted and prayed in Makurdi, Gboko and Katsina Ala. A final week-long daily fasting, prayers and Bible study was observed by about 81 people, 6-7 pm at each location. A budget was prepared and believers lavishly contributed money and transport vehicles, while 86 persons voluntarily went for field work. From 8th February, the seven teams and a coordinating team took the seven vehicles and much materials, seven sets of film equipment (including five sets from the Great Commission Movement of Nigeria, Port Harcourt). They spent seven days in each of the centres, concluding with two days at the University.

Daily Preaching and Follow-Up: Each day started with short gospel message at 5.30pm followed later by discipleship teaching and follow up of new converts. Preachers went to houses, farms and markets. Each night, we showed the Jesus Film, and counselling was all day.

Healings and Many Idols Destroyed: Many idol worshippers and those who had practiced witchcraft were encouraged and

assisted to destroy all such idols and witchcraft articles after they had received Jesus Christ as Saviour and Lord. We prayed daily for the sick and many were healed instantly.

Relief and Assistance: Large quantities of relief materials (clothes, shoes, soap, etc) were distributed to the needy. Each group gave weekly interim reports every Thursday, followed by responses and prayers. Bibles were also distributed to individuals and churches.

Staggering Conversions and Gospel Responses: Altogether, 15,542 people attended film shows, while 4,744 were contacted one-on-one for evangelism. Of these, 7,465 made clear decisions for Jesus, and 3,135 attended follow up classes/lessons. Pila (Beetse) recorded the highest film show attendance followed by NKST Dabu and Tse Chagu (Aji Iho). By its hostel nature, the University had the highest one-on-one evangelism, followed by Tse Yav-Anjundu and Tse Ahaar. But the greatest conversion responses were at NKST Dabu (700) followed by Tyodugh (Tse Angereke: 548) and Tse Yav-Ankungu (540). NKST Dabu also were most regular at follow up lessons, plus Tswambo (Orawa) and Ityohembe in that order.

Table 1: Statistics of souls reached with the gospel at the various locations visited during outreach by Mission Retreat to Host Community and the University

S/No	Location	Film-Show Attendance	One-to-one Evangelism	Decision for Christ	Follow-up Lessons
1	Zali Akpela Ashwa	632	215	114	75
2	Tse Yav Ankungu	670	461	540	139
3	NKST Dabu	1330	190	700	325
4	Tse Saam-Tse Ikyor	659	120	275	54
5	Tse Change	613	150	295	129
6	Tse Atee	425	61	151	73
7	Tyodugh, Tse Angereke	750	84	548	157
8	Pila (Beetse)	1569	300	508	73
9	Ankyeqn (Anyo, Usua)	599	164	428	118
10	Tse Vambo	455	313	287	159
11	Tswambo (Orawa)	480	318	229	259
12	Tse Ke'en Ku'a	563	77	257	74
13	Ijondon	728	176	304	170
14	Zak Ajyooa Akuugon	395	26	171	152
15	Tse Anazr	427	382	336	60
16	Tse Guja	284	131	132	200
17	Usase	467	97	261	110
18	Ityohembe	603	228	204	246
19	Tse Onengo	655	210	310	211
20	Tse Nyaregh	1012	164	451	173
21	Tse Chagu (A, Inol)	1250	267	529	108
22	University of Agric N'kd	516	563	294	10
Totals		15,542	4,744	7,465	3,135

New Churches, Surging Church Attendance : At Alycgba, they removed and destroyed all idols and established a new NKST church branch within the vicinity. The first worship service held on Sunday, 1st March 2009, with 74 in attendance (43 adults and 31 children).

After watching the Jesus Film at Imande Dabu (13th February), five young men repented, surrendered a belt and other items given to them when their fathers initiated them. They had even received charms and drank concoctions that made them hate and desire to kill, but were delivered now and the items were burnt.

The Sunday service of 15th February at Imande Dabu recorded attendance of 150 (125 adults and 25 children), about ten times jump from the usual 27-30, including seven people who had never been to church. A lady team member from the University volunteered to teach the children catechism each Sunday, and promptly another person volunteered to sponsor the trips.

Marriage Reconciliations and Renewals: At Dabu, a quarrelsome, bitter and lustful housewife confessed openly about her seduction of young men. After repenting, she invited the team who met her abusive husband. He too repented and joined the follow up lessons. The couple is fully reconciled and steadily growing in the faith.

More Dramatic Healings...Drawing Closer to God: Thaddeus Tyokyar was healed and threw away his clutches after the team prayed for him at Akpera Ashwa. He had accepted Christ and testified how previously the witch doctor had only worsened his sickness.

Strangely, Nancy's neck pains drew her closer to God. She too had accepted Christ and joined the follow up lessons at Pila. On 17th February, the team encouraged her from scripture and prayed for her and she was healed and also restored from worldliness.

New Name for a New Identity: At Tse Nyaregh, a lady, Kuyisa (meaning entangled by death) repented and became uncomfortable (to tears) with her old name. She got a new name, Iveren (Blessing) and now happily and keenly participates in the follow-up teachings.

Taunts For Powerless Idols: What would you say about the angry women who organised a mob to attack and stop a team on their way to destroy the charms, rings, oracles and soothsaying articles? Orvesen Leva had repented and surrendered his wares, and promptly these powers became useless.

At Zaki Alycgbu Atsuugh's village where a new church had been started, Agnes Anakaa Boga started a revolution. Having received Christ and full of joy, she invited the team to meet her husband, a renowned idol worshipper surrounded by idols and images of wooden carvings, hairs, drums, canoes, poles, grass, etc. He was afraid/discouraged but permitted her to proceed. The entire items were burnt, while Agnes kept taunting the idols to eat fire today (since the idols had been eating chicken and had devoured her three sons, leaving her with two daughters). She was given a Tiv Bible and another Bible was given to the new church that started in their compound. Later three other persons also surrendered their idols and were completely destroyed.

The elderly Ortese Isho still wore three rings even after accepting Christ. Explaining that they were charms, he gave them up and were destroyed, alongside strange household and fertility idols on the farm. Thereafter, he was the first at the daily follow-up lessons at Ityonden.

New Converts, New Energy and Commitment: Lucas and Japhet Nyajo repented on the first day that group six arrived Tse Adee. Thrilled at Colossians 3:13, they followed the team and participated in all film shows and evangelism and follow-up for the entire three weeks. After their training, they would return to their community to continue witnessing.

Elder Joshua Aza's testimony during the concluding service at NKST North Bank Makurdi on 1st March 2009 was moving. Though a church leader, he wanted to lead team four to a location and withdraw quietly only to be gripped by Bible teachings, received Christ and excitedly continued to the end.

Uwua Mela's dramatic repentance surprises all as this was the first time brethren and others entered his compound wearing shoes.

Report to the Parent Church

During the morning service of 1st March, 2009 the Pastor, Elders and members of NKST Church North Bank Makurdi received the report of the evangelism outreach with much appreciation, and hosted the NKST Mission Retreat members to a great reception before they dispersed home.

Continuing Prayer Needs

Clearly, numerous prayer needs emerged, thanksgiving for conversions, healings, deliverances, volunteers, etc; sustained growth in faith, stability and more fruitful labours more converts, total elimination of idolatry, witchcraft, cultism, fear, communal clashes, hatred and suspicion, school closures and militias. Pray for the several disciples.

We must keep praying for follow up teachings, catechism enrolment and volunteer children teachers. There is need for unity among denominations there, break down resistances, and sustained interest by NKST Church North Bank Makurdi.

The Report of NKST Mission Retreat on Evangelism Visit to the University of Agriculture, Makurdi Community 8th February to 1st March 2009 Genesis

Sometimes last year, 2008, when the host community of University of Agriculture Makurdi (UAM) celebrated our brother Professor D.V. Uza, Vice-Chancellor, UAM, little did our brother recognize that what he told the community, "I will give you Jesus" was an expression of the mind and will of God for the community, determined before the foundation of the world. The NKST North Bank Makurdi, consistory under which the community falls and NKST Mission Retreat consented to God's will and joined themselves together to undertake a three-week Evangelism Outreach to this community from 8th February to 1st March, 2009.

The Work

A survey of the community was undertaken by NKST Mission Retreat to determine the number of locations where teams would be sent to preach the gospel. As soon as the date for the evangelism outreach was announced, the NKST North Bank and NKST Mission Retreat began weeks of prayer in various locations culminating to a full week of joint prayer, where they met daily in prayer and study of the Word of God. A budget was prepared and brethren were challenged to take part in the outreach as they were led by

the Lord. They could do so by praying, donating money, vehicles and volunteering to go to the field. On 8th February 2009, two groups got to work. There were 81 who met daily from 6-7pm in Makurdi (46), Gboko 23 and Katsina-Ala (12) to pray. There were 86 volunteers who went to the field. There were seven teams and one co-coordinating team, seven vehicles, much materials and adequate funds for the work. There were seven sets of film equipment with 5 sets from Great Commission Movement of Nigeria (GCM) Port Harcourt. The teams worked in 22 centers spending seven days at each location. Some main centers had off shoots. In the last two days the teams worked in the campus of University of Agriculture Makurdi. Jesus film was screened in four locations. The following day team members entered students' hostels with the gospel and recorded much success.

The following strategies were adopted for the work

1. **Fervent Prayers:** The entire outreach was anchored on prayer. Individuals back home prayed and prayer groups were formed in Makurdi, Gboko, and Katsina-Ala. They met daily from 6-7pm for prayer. A member in each team in the field fasted and prayed every day. There were at least 7 people in the field who fasted and prayed each day. Thursdays of each week all the teams stopped work and gathered at one location for fasting and prayer.
2. **Morning Cry:** At 5.30am each day each team assigned a member of the team to give a short gospel message using the public address system.
3. **Discipleship Teaching:** The teams arrived each location Sunday evening and stayed for seven days and departed after Morning Service on the following Sunday. There was discipleship teaching for each of the days. The new converts were taken through follow-up materials that were specially prepared for them.
4. **One-to-one Evangelism:** There was the sharing of the gospel from house to house and on farms and markets
5. **Film Show:** Jesus film was shown every night.
6. **Counselling:** Opportunities were given for the people with problems to receive counselling from team members.
7. **Destruction of idols:** Many idol worshippers and those who had practiced witchcraft were encouraged and assisted to destroy all such idols and witchcraft articles after they had received Jesus Christ as Saviour and Lord.
8. **Prayer for the Sick:** As the need arose, prayers were offered for the sick. Many were healed instantly.
9. **Charity:** Each team had large quantities of charitable materials; clothes, shoes, and soaps etc. these were distributed to the needy. In this way practical love was demonstrated to the people.
10. **Interim Reports:** During the Thursday fasting and prayer programme each group gave an interim report. Questions and comments were entertained and prayers were offered after each report.
11. **Distribution of Bibles:** Many Bibles were donated to individuals and churches.

Statistics of souls reached with the gospel at the various locations visited during outreach by Mission Retreat to Host Community and the University

S/No	Location	Film-Show Attendance	On-to-one Evangelism	Decision Ch'ist for	Follow-up Lessons
1	Zaki Akpol'a Ashwa	632	215	114	75
2	Tso Yav -Ankungu	870	461	540	139
3	NKST Dabu	1330	190	700	325
4	Tso -Swam/Tso Ikyor	659	120	278	54
5	Tso Chengo	613	180	295	129
6	Tso Adeo	425	58	161	73
7	Tyodugh, Tso Angeraka	790	84	548	157
8	P'la (Bootsa)	1569	300	508	73
9	Ankyogh (Anyo, Usua)	598	164	428	118
10	Tso Vambo	455	313	287	199
11	Tswambo (Orawa)	480	318	229	259
12	Tso Kelen K'ua	583	77	257	74
13	Ilyondon	728	176	304	170
14	Zaki Alyegba Atsuugh	396	26	171	152
15	Tso Ahaar	427	382	336	80
16	Tso Gudu	284	131	132	200
17	Usaso	467	97	261	110
18	Ityohomba	603	228	204	246
19	Tso Chengo	855	210	310	211
20	Tso Nyarogh	1012	184	481	173
21	Tso Chagu (Aji Iho)	1250	267	529	108
22	University of Agric. Mkd.	516	563	294	10
		15,542	4,744	7,465	3,135

New Churches

There were several requests for new Churches but only one met with the conditions for stating a new church. One of the very important conditions was the removal and destruction of all idols in the vicinity where the church was to be located. Only one location met the conditions. An NKST worship centre was started at Alyegba. At the first service on 1st March, 2009 there were 43 adults, 31 children and people offered N510.00.

War Stories

- On 13th February 2009 at Imande Dabu, five young men came to meet our team members. They were:
 - Daniel Iorkyaa
 - Sesugh Terhemba
 - Terwase Igbayer
 - Tavershima Igbyer
 - Saa-Aondo Ityokyaa

They reported that they received charms and also drunk concoctions meant to have hatred and indignation for Fulani whenever they want to fight them. So

whenever they saw any Fulani person, they would begin to hate him and want to kill him even if he did not offend them. That their fathers initiated them into this witchcraft. But now that they had seen Jesus through the "Jesus Film", they had believed and received Jesus as Saviour; they did not want to hate Fulani again. They surrendered a belt and other items and all were burnt.

2. *Jesus Christ Reconciles a Couple*

During a follow-up teaching lesson at Dabu, Mbakeren Igbo stood up and confessed that before she received Jesus Christ as her Saviour she had lustful eyes. She used to fall in love with any young man she saw. Also, she was very quarrelsome. She narrated that her husband Mr. Igbo sleeps too much and does not satisfy her. This made her to be bitter towards him and he too would use abusive language on her. He was not eating her food again and not even caring for her. There was no love and unity between them. But now that she has Jesus and has received the correct teaching, she was now a new person and would reconcile with her husband. She also requested that her husband be spoken to as well. The team later met Mr. Igbo himself and he too received Christ in his life and started attending follow-up lessons. The couple was fully reconciled and asked for prayers so that they would grow in love for Jesus Christ and between the two of them.

3. *Attendance at Church Increases*

On Sunday 15th February 2009 at Imande Dabu, seven people who had never attended service went to Church for the first time. They were:

- Mr. Tarhundu Tyeku
- Christiana Ahanbee
- Kwaghngbough Ugondolumun
- Ude Igboko
- Namlyga Ulam
- Udetsor Igboko
- William Keryongu Tyokuugh

The seven converts immediately enrolled in catechism classes after church service. The average church attendance used to be between 27 to 30. But the church attendance on that day was 125 adults. Whereas there had not been children service before, on this day 25 children had their children service. Miss Kwaghdoon Apever, a student from University of Agriculture, Makurdi, a member of the team, on seen the population of children volunteered to be going from Makurdi every Sunday to teach the children. Arrangement was completed as a volunteer agreed to be sponsoring the trip. A copy of catechism booklet was made available to start teaching.

4. *Jesus Heals*

At Akpela Ashwa, the gospel was shared with Theddeus Tyokyar and he accepted Jesus Christ. He further shared his problem with the group members. According to him he was sick on the legs and used to walk with the help of clutches. He consulted a witch doctor for healing but it did not work. He even got worse. As he came into contact with the team members and received Christ the group also

prayed with him. The following day he testified that he was healed and even threw away his clutches and for the rest of the days that the group members stayed in that location, he did not use the clutches.

5. ***"My sickness has drawn me closer to God"***

After the follow-up lessons at Pila on 17th February 2009, Nancy came out with her problem. That she was sick (neck pains) and somebody was worrying her to leave NKST Church and join a church that could pray well for her healing. But she was not convinced. From youth she had been attending NKST and enjoyed her teaching and doctrine. The team members encouraged her from the scriptures. Nancy, who had surrendered to Christ, confessed that she was very worldly before. She said that she was a happy person now because she had a better place in God's kingdom. She concluded by saying that her sickness had drawn her closer to God.

6. ***"I want another Name"***

At Tse Nyaregh while follow-up teaching was going on, the group members noticed that, a woman, Kuyisa was weeping. When asked, she said that she had accepted Jesus Christ as Saviour she was no longer comfortable with the name Kuyisa (entangled by death). She requested to be given another name. The name Iveren was given to her. Iveren means the blessings of God. So throughout the rest of the period the group stayed there, she was very happy and followed the teaching keenly.

7. ***"These people have destroyed all the powers of Leva"***

The love of God and God's plan for man's salvation was made plain to Orvesen Leva. This soothsayer was convinced and gave his life to Christ. The group members further told him that he must do away with his oracles and soothsaying articles now that he was a new person in Christ. He agreed and brought out his oracle and articles of soothsaying, rings and charms to be destroyed. At this point, one of his wives organized a mob to attack the evangelists who were about to destroy these items, shouting "these people have come to destroy our home". The evangelists stopped the destruction but told her that those powers of oracle, articles of soothsaying and charms had been destroyed by their prayers. The following day a woman came to Leva to consult the oracle. He paid no attention at first but later directed her to another soothsayer. On her way out of Leva's home she met the team members and angrily told them that they had destroyed Leva's soothsaying powers.

8. ***"These Idols have been eating Chickens, let them eat Fire Today"***

At late Zaki Alyegba Atsuugh village, a woman named Agness Anakaa Boga was witnessed to in her house. She accepted Christ and was full of joy. She then shared her problem. She said her husband was a renowned idol worshipper with all forms of idols and images full in the centre hut of their compound and at the backyard. That she gave birth to 5 grown-up children but the idols had claimed 3 and only 2 females were living. She wanted to part with the idols since she had no son to inherit the idols. That she wished the evangelists would destroy the idols for her. The team members of Group 2 were ready to destroy the idols. However,

when she told the head of the family, he was afraid and discouraged her. This was made known to the team members who prayed and also talked to the family head. The head of the family advised Agnes to decide for herself. Agnes had the courage to go on with the destruction.

She took the team members to her abode, removed the first idol item herself and together with the team members all the items were removed. These were carved woods in form of human face, drums, canoes, poles and several uncounted items of wood, hairs and grass. A pile of these idols was made outside the compound and set on fire. As the idols were burning, Agnes was teasing and saying "Akombu ya ikyegh yum, a ya usu nyian" meaning the idols have been eating chicken, let them eat fire today. The whole village requested for an NKST Church. So on Sunday 1st March 2009, a worship centre was started with 43 adults and 31 children with an initial offering of N510.00. A copy of the Holy Bible in Tiv was given to Agnes and another new one given for the use in the worship centre. At the end of the first service the other people surrendered their idols to be destroyed. The 3 people were Wilfred Alyegba, John Alyegba and Orshio Nyiku.

9. ***Give the Devil his properties***

At Ilyodon, after the first follow-up, team members had noticed that an elderly man Ortese Isho who accepted Christ had 3 rings on his fingers. He was asked to explain the use of the rings. He said they were charms. He was advised to give the Devil what belonged to him. So he explained the powers of the rings and gave them for destruction. He further led the team to his house where strange idols were found and destroyed. He also took team members to his farm where he had planted some fertility idols. He surrendered them for destruction. Thereafter, he participated in all the follow-up teaching and used to be the first to arrive each day at the follow-up venue.

10. ***Two new converts at Work***

On the first day team 6 arrived Tse Adee, two sons of Nyajo, Lucas and Japheth got born again. Japheth was thrilled with what the Bible says that God has rescued us from the dominion of darkness and brought us into the kingdom of his dear Son Col. 1:13. From that day on Japheth and Lucas followed group 6 out of their home Tse Adee and throughout the period of three weeks, they became voluntary members of Group 6. They participated actively in film show screening, one to one evangelism and the daily follow-up teachings. Plans were made to give them a proper training and send them back to their community for effective witnessing.

11. ***"Pray for me so that I will ever follow Jesus Christ"***

Elder Joshua Aza of NKST North Bank, Makurdi was assigned to lead team four to their locations. He said his intention was to take them to the first location and quietly withdraw. This idea did not work out when the work was started. According to him even though he was a church elder, the teachings and the truth from the Bible dawned on him for the first time. He openly made his feelings known to the group members who led him and he received Jesus Christ as his Lord and Saviour. He was excited and shared his experience openly. At the concluding

service at NKST North bank on 1st March 2009, he shared his testimony to the Pastor and the whole congregation. He urged the believers to pray for him so that he would follow Christ for ever and not draw back.

Report to the Pastor, Elders and Members, NKST North Bank, Makurdi

At the morning service 1st March, 2009 the Pastor, Elders and the entire Church received the report of the evangelistic outreach. The report was received with much appreciation by the entire church. NKST North Bank Makurdi hosted NKST Mission Retreat members to a great reception. Brethren dispersed to their various destinations after the entertainment.

Prayer Points

Issues encountered that the church must continually uphold in prayer until we receive definite breakthrough:

1. Thanking God for the past labours into this field and asking for fruit for these labours.
2. The land appears to be that which death had cast its shadows. We have met women who have lost 13 out of 14; 10 out of 10:5 out of 5, of their children. Pray that our gospel will bring them hope and deliverance.
3. The land is gripped in demonic fear: fear of themselves, Uke, Fulani and witchcraft. Perfect love drives out fear, pray that they will welcome our message of the love of God and be delivered.
4. Children workers were needed in the field. Ask God to raise many of them.
5. Ask God to break the haven that a particular adjoining village offers students cultist activity.
6. Pray for the end of endemic communal clashes that have led to hatred and suspicion; closure of Primary Schools in the area; formation of militia groups' etc.
7. Ask God to end the status of this place as a 'Mecca' for those seeking demonic powers. Let it be that upon them a light has arisen.
8. Disciples to be raised among so many who repented including others like:
 - i. Joseph who repented and was prayed for and received his healing. Joseph pleaded that we continue to sustain him in prayer never to backslide again.
 - ii. Nancy who testified like David how good it was that she suffered illness (Psalm 119:71), that it taught her more about God's goodness. Nancy rededicated her life to God after brethren had ministered to her.
 - iii. The dramatic repentance of Uwua Mela whom the brethren confronted severally. No one around hitherto stepped into his compound wearing shoes. The brethren did, and finally Uwua gave his life to Christ.
 - iv. Thaddeus Ityokaa, who blamed his people for his misfortune, sought for powers to revenge, suffered more deceit and finally encountered Christ and was healed and saved.
 - v. The 7 (Tarhundu Ityeku, Christiana Ahanbee, Kwaghngbough Ugondolumun, Ude Igboko, Mamlya Ulam, Udetor Igboko, William Ityikwagh) who testified at a Sunday service that; our work brought them to Church, and immediately enrolled into catechism class.
 - vi. Kwaghndoo Apelegh 0703 900 9750 a student from the University of

- Agriculture Makurdi who opted to diligently follow up children every Sunday at NKST Dabu, and for whom God also provided funding to do so.
- vii. The 5 young men (Daniel Iorkyaa, Sesugh Terhamba, Terwase Igbayer, Tavershima Igbayer, Saaondo Iyokyaa) who had been initiated into hatred towards the Fulani, who repented and surrendered their charms to be burnt; and so many who came surrendering themselves to Christ, testifying that they began to feel uneasy that the brethren were about leaving them and they hadn't made a decision for Christ and came surrendering their lives to Him. Teaming young men turned up for follow-up lessons; some of them offering assistance to the brethren all through the duration in their locations. Of particular note were Lucas and Japheth Nyajo who moved with the brethren from location to location.
 - viii. Pray for the unity of purpose among the various denominations on ground in the land.
 - ix. Those who are still resistant to the Gospel because of one deceit or the other.
 - x. Grace for the Pastor and Elders of NKST Church North Bank for sustained interest in the work.



Members of team 7 pose for photograph



Follow-up class for Children



Thursday Interim Reports at Pila



Agnes Boga handing-over Idols for destruction



Idols burning!



Elder Joshua Aza giving testimony of his personal encounter with Jesus Christ



Members of Mission Retreat at closing service



Architect J. Ugoh giving report



O.N. Akume, National Coordinator Handling a copy of the report to Rev. P.T. Iyorhom, Pastor i/c NKST North Bank, Makurdi.



Pastor N.A. Tser and Elders of NKST, Makurdi Central



Pastors and Elders of NKST, Makurdi Central



Pastor Kwaghee Nyam and Elders of NKST, Makurdi Central



At Mount Olive during the 2000 Millennium Jerusalem Pilgrimage



*Cutting the Cake to Commemorate 100 years of Evangelism into Tiv Land, Benue State, Nigeria, (1911-2011)
from L-R: Rev. George Boritha, Author, Governor Gabriel Suswan and Rev. J.T. Orkama (NKST President)*

CHAPTER FIVE

UNITING THE PROTESTANT CHRISTIAN GROUPS ON CAMPUS

Ground Work for Unity

Many people paid me courtesy visits when I assumed office in November, 2007, including some denominations on campus. Our Saviour's Chapel (Anglican) even brought along designs for construction of a protestant church and requested me to allocate land to them. I asked for time to look at the issue more closely.

The Federal Government policy allows only three worship centres on University campuses, the military and other government formations:

- * The Catholic Chapel,
- * Protestant Chapel, and
- * A mosque as worship centre for Muslims.

I also know that our University has several protestant groups including The Living Bread Chapel (LBC), Our Saviour's Chapel, NKST, Redeemed Christian Church of God, and Deeper Life who worship in classrooms A87, B83, A91, A36, and B19 respectively.

My investigations revealed that Our Saviour's and Living Bread Chapels were together at a time, and were the first protestant group on Campus. I considered that if I allocated land to Our Saviour's Chapel, sooner or later other denominations would also come requesting for land.

Crucial Meetings, Consultations and Committees

On Tuesday, 1st April, 2008, I met with the various christian groups on Campus, where I stressed the need for taking God first above every other thing. The fear of God would wipe out all campus vices. I informed the meeting that I had constituted a Spiritual Dimension Committee to pursue this end. I wondered why there had been no church building on Campus all this while. I noted that Our Saviour's chapel had approached me for permission to build a church on Campus. If allowed, it will likely open a floodgate of churches on campus. I appealed to the christian groups to accept a two-church idea for the UAM, i.e. one for catholics and another for the protestant faith.

The meeting accepted to imbibe and implement my current vision and mission statement, observing that it had become important to unite as christian groups in order to succeed. That the general convention on University Campuses in Nigeria was for only a Catholic Church and a Protestant Church. The same thing would prevail on UAM Campus. They agreed to one Protestant Church on Campus which would be jointly built. Members would plan together how to build the Protestant Church, as catholics on our campus had no such complexity. The meeting observed that our students did not differ in their worship patterns, and staff were cautioned not to be seen to be the ones nursing divisions among groups.

Protests, Disagreements...

Based on my memo dated 22nd April, 2008 about constituting a building committee for one Protestant Chapel, the LBC wrote to me complaining about the committee. Consequently, I convened a meeting of Principal Officers with the leaders of the LBC on Tuesday, 20th May, 2008. The LBC had stated that their Council had accepted to support and to work for the success of the committee on Spiritual Dimension, but not the building of a new Chapel. They, therefore, needed clarification on the "absence of a Chapel since UAM was established", and on the issue of "design and funding" as mentioned in the memo.

I affirmed that many groups had approached me for permission to

build their churches, and restated the government policy on building of worship centres on campuses. The dictionary defines a Chapel as a “building for christian worship”, just as I used in the memo, and not attacking the LBC. The LBC Chapel design itself was small and could be expanded. Thus, a committee on the matter would determine where, how and when to build the Church.

The meeting accepted that the Spiritual Dimension Committee should obtain information from other Universities on the mode of operation of a Protestant Chapel. The LBC also expressed pleasure that I had cleared their previous doubts, but appealed that they should be allowed to continue with the building they had started. I was invited to pay familiarization visits to different christian groups to see things for myself.

More Meetings: Living Bread Chapel and Other Christian Groups

On Sunday, 25th May, 2008, I met with and addressed the Congregation of the Living Bread Chapel in Block A, South Core. I explained that I had previously planned to speak with them. I clarified that I had not and could never have meant the LBC did not exist, that the word “Chapel”, in my memo meant “building”, and that our joint meeting with their leaders also agreed to two Church buildings on Campus as in other Universities. A committee was to visit other Universities to study their operations. I did not mean to discard LBC efforts, but we must decide how many buildings to construct since others had also approached me for land. Students were complaining that classrooms had been turned into worship centres. I assured that no decisions would be imposed on any group as the building committee would study and recommend appropriately.

The LBC responded that they had started work on their Chapel building, but stopped as I had directed in spite of members' agitations. They said that they were not against unity of church groups; but were concerned about what to do with the Chapel foundation already laid. They also confirmed that the problem existed mainly with members of staff, not students.

Later the same day, I also met with the Fellowship of NKST students on Campus, and addressed them on the issues of handover of the University to God, unity as UAM family, pursuit of academic excellence, constitution of Spiritual Dimension Committee, demonic activities by children, spirituality perspectives by some academic staff, church group meetings on Campus unity, etc. The NKST students were completely satisfied with the two-church structure and all the explanations.

I also met with other Christian groups such as Our Saviour's Chapel, Redeemed Christian Church of God, etc, who were also fully satisfied.

A Church Building for Protestants

Following series of discussions and consultations, we began to design a mode of operation of a Protestant Church on Campus. Ten members of the Committee on Spiritual Dimension were paired and sent respectively to five Universities nationwide to study how they operated Campus Protestant Churches so as to guide our University.

Table 2: Visits of Members of Spiritual Dimension Committee to Nigerian Universities

Visiting Pairs	Universities Visited
Ven (Surv.) S. O. Odoemena and Dr. Jerry Abenga	University of Nigeria, Nsukka
Rev. (Dr.) I. O. Agbade and Mr. Anthony Onah	University of Ibadan, Ibadan
Dr. S. V. Irtwange and Pastor Daniel E. Emuovhe	Armada Bello University, Zaria
Dr. T. Avav and Mr. Clement Beelseh	University of Calabar, Calabar
Mrs. L. N. Tsee -Awoyinka and Mr. Fadoo G. Unom	University of Jos, Jos.

In each University, they were to obtain the following information on:

- brief history of the Protestant Church;
- organizational structure, including the organogram;
- appointment of Chaplain/Pastor, the process of interviews, selection, election, tenure, renewal, duration, welfare of the Chaplain/Pastor including his salary;
- Sunday worship whether conducted jointly or separately between worship groups;
- how fellowship activities, other than Sunday worship were carried out;
- sources of funds for worship in auditoriums and related structures by church groups or by government; and

any other relevant information to assist us design our mode of operation.

On Friday, September 12, 2008, in the company of Principal Officers, the Spiritual Dimension Committee and the representatives of all christian groups, I received reports from these Committees. All the groups appeared to have favoured eliminating multiple fellowships on Campus and building a common Protestant Chapel, as in all the Universities.

We all agreed to form a “Committee on Integration or Harmonization of all Protestant Groups on Campus” to design the mode of operation and harmonize the various reports from the Universities visited. Each protestant group would be represented, and members would appoint their Chairman and a Secretary.

However, on 3rd December, 2008, we received a letter from the Living Bread Chapel, opting out of the decision taken during the meeting of 12th September, 2008 to send nominations to the Integration/Harmonization Committee. I, therefore, convened a meeting of Principal Officers, members of the Committee on the Spiritual Dimension, and representatives of the Living Bread Chapel.

I quoted from John 17:21 and emphasized the need for unity on campus, particularly among christian groups. I recalled several other meetings held with christian groups, and how they basically supported a two-church structure in line with government policy. I also summarized decisions jointly arrived at from Committee reports, and the letter opting out of the agreement by LBC.

The LBC letter reported that their Annual General Meeting resolved to disassociate themselves from sending nominations to the “Committee on Integration/Harmonization”, and alleged their recognition by Council of the University, and allocation of land to it, vide memo from the Registrar dated 23rd March, 2007.

The Integration/Harmonization Committee noted that five protestant groups currently existed, including LBC and others. I clarified on the administrative actions that led to land allocation for Protestant Chaplaincy. Our Saviour's Chapel had

independently requested the Vice-Chancellor in 2003 to allocate land to them to build a chapel. However, LBC and Our Saviour's Chapel had been advised by the then Administration to jointly pursue and execute a common goal, i.e. to build a Protestant Chapel.

Council had ratified the Administrative approval for the allocation of land to build a Protestant Chapel (ref. Page 99, minute 30.4.2 of the minutes of the 59th meeting of Council held on 8th - 10th March, 2007). The letter from the Registrar and Secretary to Council conveying Council decision stated that the land was for Protestant Chapel, the Living Bread Chapel. This completely differed from Council decision. In fact, at no time was the issue of specific allocation of land to LBC discussed in Council.

The meeting decided that all protestant groups on Campus would unite under one Protestant Chaplaincy, and any unwilling group was free to worship outside the University. A committee comprising those who had visited Nigerian Universities Campuses to study Protestant Chapels was formed to consider the reports from the various Universities and make recommendations. They were also to study realities on ground at UAM, especially considering the LBC. They were to choose their own Chairman, and regulate their activities.

Meantime, LBC was to discontinue any work on the Chapel site, and steps should be taken to correct the letter conveying Council ratification to reflect that the land allocated was for a Protestant Chapel and not LBC.

Courtesy Call by Nigerian Universities Chaplains

The National President and the National Secretary of the Association of Nigerian University Chaplains (ANUC) paid me a courtesy visit on 18th October, 2008 in company of Dr. Sam Baba Onoja, the then Chaplain of LBC at UAM and National Public Relations Officer of ANUC. We had useful discussions,

including that LBC at UAM was a full member of ANUC since 2003. The National President observed that the present situation where Sunday worship services we are held in classrooms was unacceptable, and should be discontinued. He advised that all the protestant groups on Campus should collapse into one Council; and also commended my efforts to promote unity of the christian community on Campus, and advised that the history of the LBC should not be swept under the carpet.

My Report to University Council (19th and 20th March, 2009)

The LBC appealed to the Chairman of Governing Council of the University through a letter dated 11th March, 2009 and copied me, seeking Council's intervention in what it described as "the on-going dispute between the VC and the LBC on the establishment and building of the Protestant Chapel in UAM".

In my report to Council on the matter at its 64th meeting (19th and 20th March, 2009), I explained in considerable detail my attempts at ensuring one common worship centre for all protestant groups on campus rather than for individual churches. I requested Council to kindly note that there was no on-going dispute between myself and LBC; and updated Council on all developments up to the several applications for land to build a chapel, my refusal in line with Federal Government policy and to avoid multiplying churches on campus (currently about seven churches use classrooms and students complain of disruption of studies).

Further, Council was to note my dialogue with a visiting delegation of ANUC and their suggestions about collapsing all protestant groups on campus into one Council (which all such groups had already consented to, insisting that those unwilling should worship outside the Campus); my repeated dialogue with christian groups on Campus to resolve the issue; government policy; and that a committee (those who had visited some Nigerian Universities Campuses to study their mode of operation of Protestant Chapels) was already unifying their reports and recommendations and also consider LBC situation, while LBC discontinues Chapel construction; and christian groups had requested that steps should be taken to correct the Council letter to reflect that the land was allocated for the Protestant Chapel and not LBC (the Registrar's communication to Living Bread Chapel

was at variance with the Council decision on the matter. Council already ratified about two hectares of land each to Catholics, Protestants and Muslims at its 59th meeting held 8th to 10th March, 2007). I appealed that Council should direct that Sunday worship in classrooms should discontinue and shift to either the Aper Aku Auditorium, North Core, or to share with Catholics at the Convocation Square, South Core.

In order not to violate government regulation, and to promote peace and harmony among the Christian groups, Council referred the matter to me as VC to mediate among the several groups and reiterated its promise that if mediations were successfully concluded, it would approve the release of N2million it pledged to assist in the Chapel construction.

Report of the Harmonisation Committee

I constituted a Committee to harmonize reports on mode of operation of campus protestant chapels in five Federal Universities in Nigeria (ABU Zaria, UniCal, UniJos, UI and UNN). Spiritual Dimension Committee members who had visited the five Universities joined with nominees of the various protestant groups and a representative of the Governing Council (observer) as follows:

Table 3: Members of the Harmonisation Committee

1	Dr. T. Avav	-	Chairman
2	Mr. Clement Beetsch	-	Member, Spiritual Dimension Committee
3	Mrs. L. N. Tsoe-Awoyinka	-	Member, Spiritual Dimension Committee
4	Mr. Fadoo G. Unom	-	Member, Spiritual Dimension Committee
5	Dr. I. O. Agbede	-	Member, Spiritual Dimension Committee
6	Mr. A. A. Onah	-	Member, Spiritual Dimension Committee
7	Ven. (Surv) S. O. Odoemena	-	Member, Spiritual Dimension Committee
8	Dr. Jerry Abenga	-	Member, Spiritual Dimension Committee
9	Engr. Dr. Simon V. Irtwango	-	Member, Spiritual Dimension Committee
10	Pastor Daniel E. Emuovhe	-	Member, Spiritual Dimension Committee
11	Dr. J. K. Okoro	-	Chairman, Living Bread Chapel
12	Dr. S. B. Onoja	-	Chaplain, Living Bread Chapel
13	Mr. E. C. Odiaka	-	Vice-Chairman, Living Bread Chapel
14	Prof. J. C. Umeh	-	Our Saviour's Chapel
15	Dr. (Mrs) E. U. Umeh	-	Our Saviour's Chapel
16	T. Swem	-	President, Fellowship of NKST Students
17	Aker N. Taver	-	General Secretary, Fellowship of NKST Students
18	Isa Arome	-	Redeemed Christian Fellowship
19	Dr. C. Ezhe	-	Chaplain, Our Saviour's Chapel
20	Pastor E. A. Ny-yongo	-	Member, Spiritual Dimension Committee
21	O. E. Amanyi	-	President, NIFES
22	A. Ayode'e	-	Student General Coordinator
23	Prof. S. A. Ikunor	-	Observer, Council Rep.

At its inaugural meeting on March 10, 2009, Dr. T. Avav and Pastor Daniel E. Emuovhe were unanimously chosen as Chairman and Secretary, respectively. Each studied the reports from the other Universities preparatory to subsequent meetings; compared the constitutions and other documents from LBC and Our Saviour's Chapel to facilitate their work, and harmonised the five reports to establish the nature and characteristics of a Campus Protestant Chapel.

Worship Centres, History and Membership

Their combined reports clearly indicated that there were only three worship centres in all the universities visited: a Protestant Chapel (interdenominational), a Catholic Chapel and a Mosque. All the Protestant Chapels had been founded by staff and students, and all protestant groups on the Campus were members by individual registration. Though interdenominational, members of the chapel were free to associate actively with their mother churches outside the Campus. The Protestant Chapels unite all protestants and promote interdenominational worship on Campus. The Chapel Council or Board of Elders governed its activities as elected by the congregation, with sub-groups under them.

Chaplain

Chaplain were appointed differently in respective Universities. Some advertised the post and conducted interviews. Others invited prospective Chaplains to preach and congregations choose among them. Chaplains come from different protestant denominations, a University staff or a non-staff, and often had renewable tenures. Some Universities had Chaplains who were staff, not on tenure and paid allowances only. Full-time chaplains were paid salary and allowances commensurate with qualification vis-a-vis his peers in the University. The University provided adequate accommodation for the Chaplain.

Worship Services

Sunday worship was conducted jointly in the Chapel by all protestants on the Campus. Some churches transported their student members to worship centres outside the University. In some cases, student fellowship groups worshiped in lecture halls on Sundays.

The mode of worship was completely interdenominational. However, in few cases, rosters were made for each denomination to preach based on their liturgies. Weekly activities were held in the chapel, while some christian student fellowships held weekly activities in lecture halls.

Chapel Land and Finances

The University provided land for chapel building and sometimes also provided matching grants. However, members were responsible for funding of their chapels through tithes, offerings, gifts and donations from Church organizations.

The Committee also received and studied submissions from LBC and Our Saviour's Chapel at UAM.

Chapels Existing at UAM

The Committee found the following from the document submitted by Our Saviour's Chapel. The Committee found that some Anglican students of UAM conceived Our Saviour's Chapel between 1992 and the Bishop inaugurated it on 3rd April 1994, intent on becoming interdenominational. The current chaplain is Rev Dr Chris Ezihe. Prof A. O. Nwankiti applied to register the chapel on 7th December 1992, but approval was granted on 29th January 2001 by Mrs M. H. Akulega (then Acting Dean of Student Affairs). Anglicans dominate, but members include Methodists, Presbyterians, Redeemed Ambassadors church, Pentecostals, etc. Individuals register as members and the Anglican Diocese of Makurdi constitution is their guide as they have no constitution, convention or land allocation.

The LBC has been operating as an interdenominational Protestant group, consisting of 85 denominations, is located at UAM, and open to set up outreach stations elsewhere. Individuals register as members and must be strictly born again. It has a constitution dated 7th June 2007, and a Board of Trustees.

Council approval/allocation of land for a Protestant Chapel (two hectares or 200m x 100m, ref Council meeting of 8th-10th March 2007) was erroneously conveyed to LBC (vide RE/UAM/GEN/56/VOL.1/233 dated 23rd March 2003), after

which LBC commenced work on site, cleared the land, contracted architectural designs/civil works and erected some structures, though the Committee couldn't ascertain the costs.

Recommendations

The Committee recommended immediate union of all protestant groups and Chapels on Campus into a new Protestant Chapel of UAM for the next two years pending a substantive name, and fusion of chapel offices, especially Chaplains, Deputy Chaplain, and Chairmen of Chapel Councils, etc. into an Interim Chapel Council represented by leaders from all the eight prominent protestant groups (LBC, Our Saviour's, Redeemed, NKST, Deeper Life, Christ Embassy, FCS and NIFES). They will lead for about two years, meeting at the Convocation Square (10am-1pm) pending completion of Chapel building with an inaugural joint service to hold on 7th March 2010. The Chapel is not a church and will have no branches outside the Campus, though members can freely identify with their mother churches. The new chapel should sit at least 3000 people and the University Governing Council was urged to release the N2million grant for its construction.

LBC offered to be adopted as the Protestant Church of UAM Campus considering its 29 years existence, but other members pointed out several contradictions in its constitution, such as:

- * being only for born again members;
- * not being led by an ordained chaplain, thus unable to administer sacraments, baptism, holy communion, weddings, etc;
- * its purpose of seeking incorporation while existing within another corporate body (UAM); and
- * its seeking of members to abandon mother churches, contrary to campus norms.



Protestant Chapel Complex Under Construction

Sunday worship by those unable to go to the town for same.

- * Pioneer students, especially FCS, collaborated to start such services, called the University Chapel.
- * Since 1986, there has been demand for land to build a chapel, but since the 1990s, denominations have been seeking similar structures for their members.
- * University law permits only three worship centres (Protestants, Catholics, Muslims) and the present VC Prof Uza has been working towards harmony and a common worship centre for protestants on campus.
- * Two basic Chapels (LBC and Our Saviour's) seek such land premises and the University has continued to pursue their agreeing to work together and build one Protestant Chapel on campus and carry along other protestant groups too. But this requires that the two groups reconcile to one another and move on to establish a unified University Chapel.
- * Nevertheless, all groups cooperated fully with Bro Gbile severally praying together, meeting (individuals and Chapel Councils), etc. We gained God's perspective of one body of Christ that defeats the gates of hell, confessed to one another, repented before God for being insensitive, became burdened and resolved to move forward together.

Basic Convictions

- * We believed that our first priority was to build our fellowship among ourselves before erecting a building: restore our warm family friendship and agreement. Our zeal for God (not personal gain or leadership tussle, but eagerness to reach and disciple students) had pushed us to ensure that the gospel was not hindered. Initiatives by Anglican students as supported by the Lord Bishop of Makurdi Diocese only provided a platform for reaching more people and drew many non-Anglicans also without prejudice. The Diocese fully consents to a unified autonomous chapel on campus.
- * With such total willingness and commitment to one focus, in prayer, consultation and on basis of the scriptures, we shall bring together all our diverse brethren into one broadened, enlarged and all-inclusive Protestant Chapel

on campus. This platform targets students who are constantly transiting the campus, as well as staff and their families even during vacations, yet members can maintain links with their present denominations.

Key Resolutions

1. To be autonomous, interdenominational, Bible believing based on the word of God; teaching personal salvation and spiritual growth; caring for all and fellowshiping with all, yet not affiliated to any. Worship will be broad-based yet scriptural and ultimately standardised.
2. To be self-governing, complying with University law, but not directly controlled by University Administration, fellowshiping and in fraternity with similar chapels in higher institutions in Nigeria and beyond, yet fully autonomous.
3. To be self-funding by members, receiving grants where available but not solely dependent on same, though seeking land from the University for chapel facilities and accommodation for a residential Chaplain that attends to members' needs and available to partner with the University Administration in catering for Spiritual needs as they arise.
4. To be evangelistic, reaching students, staff and families with God's word, resulting in a God-fearing community, conducive learning environment and mutual co-existence, preaching and practising righteousness, and hosting programmes appropriate to our academic context, and as empowered by the relevant personnel.
5. To accept members openly and voluntarily, yet affirming to faith in basic evangelical doctrines, committed to the growth and faithfulness to the Chapel, yet active in their home denominations. We recognised our diversities, yet encourage fellowship with and support our home churches when necessary.
6. To regularly teach and affirm the body of Christ, discourage arrogance, disdain and criticism of

denominations, welcome and accept all regardless of background, worship mode or prayer, ensuring that each member can identify with our practices and be openly scriptural teaching till we become united in faith, maturity and Christ-likeness.

7. To welcome and encourage members to exercise leadership or other gifts, graces and services within the chapel or elsewhere, and contribute to physical and spiritual growth of the chapel, or in the wider body of Christ.

Immediate Action Plans

Chapel Building: We agree to build the chapel together, to accept the land offer by the University and appeal for more land to build more halls, conference rooms and other facilities that accommodate several peculiar student fellowships. We shall renew and enlarge ongoing developments through a fresh building team (design, construction and management of finances).

An Interim Report to the Vice-Chancellor and the Spiritual Dimension Committee: Bro Gbile is mandated to give an interim report to the VC and the Spiritual Dimension Committee. The VC is ready to grant expanded land when we are ready. We invite all of them to our joint service of 1st August 2010.

Joint Service

We began to fellowship together, integrate with one another, and openly love and serve, commencing with a joint service on 1st August 2010 at Aper Aku Auditorium, North Core, where we shared our agreement and convictions with all. An initial leadership was drawn from both chapels and other willing groups as convened by Bro Gbile (Chairperson). We seek a broad-minded and understanding chaplain that will build and groom the chapel within an interdenominational context, aid quick integration through meetings and outreaches to the campus community.

The VC, other Principal Officers and the Spiritual Dimension Committee attended our joint service of 1st August 2010. Special numbers and solos were presented by joint/combined choir and

individuals, plus bible teachings. The two chapels are already in process of winding up and winding down.

We now have a basis to engage other campus christian groups including Roman Catholics, to initiate meetings with their leaders and provide a platform for cooperation even where it is peculiarly impossible for them to fold up and join the chapel as we grow together in God's grace.

The Agenda for Establishing the University Protestant Chapel, University of Agriculture, Makurdi

Gbile's numerous trips outside Nigeria caused a long break from August to October, though brethren went on to prepare their congregations to fold up and dovetail into the single chapel. Our next meeting reviewed and set an agenda for the joint service, winding down processes, chapel working committee, engaging other campus groups, letter to Council stating our resolutions and request for more land, enlarged Building Committee, timeline for operations, programmes for growth, developing and ratifying Governing Council principles and constitution, constituting chapel council, sourcing for/interview and appointment of Chaplain and other staff, etc.

Review of the Joint Service

In reviewing the joint service of 1st August, members appreciated the obviously rich grace of God among us and we need to harness and extend it possibly hasten the winding down/up processes. The Anglican Bishop of Makurdi Diocese agreed and was committed to releasing Our Saviour's Chapel to fuse into the Protestant Chapel. Our unified service was to commence on the second week of January 2011, possibly at the land the University would allocate, even under tents.

The Working Committee

The present Chapel Councils of LBC and Our Saviour's would become the working Committee to facilitate, organise and oversee Chapel activities till we draw a constitution and guiding principles. We shall keep engaging other Campus christian groups to join us, while Friday O. Ugbenya (Civil Engr. Dept) and Michael Ogbodo (Agric Econ Dept) serve as our secretaries and

rapporteurs; Bro Gbile would continue to convene the meetings and Chairmen of the two Chapels shall assist in the running of the meetings.

Building Our Relationship and Enhancing our Oneness

Our priority was on rebuilding deep fellowship of love and oneness above an organization or physical structures. Members will initiate meetings, outreaches, confidence-building and get-together opportunities involving all campus fellowship groups and stakeholders ahead of the January joint fellowship. These include end of year celebrations and thanksgiving (14th December 2010), Christmas carol (4th December 2010) and various outreaches integrating students and godly balanced resource persons.

Engaging other Fellowships and Church Groups on Campus

We met presidents and secretaries of ten campus christian fellowship groups (Deeper Life, Redeemed, Dunamis, Winners, NKST, FCS, Charismatic, NIFES, SU and Anglican) and the president of the Joint Christian Campus Fellowship (JCCF). We discussed and agreed to vigorously pursue unity of christians on the campus in line with what JCCF was already doing. We would strengthen JCCF to grow and link all student fellowships on campus through leadership retreats (prayers, revivals, teachings) especially at the beginning of each semester. JCCF president became a member of Chapel Working Committee, while the Chapel parents and supports students, including use of spaces and facilities, yet not compelling groups to join, but pursuing them and their patrons prayerfully and gently till their churches/pastors and general overseers release them. Meantime, the chapel would protect, moderate and defend the groups that join them. Thus, there was no need for separate land to build meeting halls again.

UAM Protestant Chapel Services

1. We agreed to commence chapel services 16th January 2010 on the land allocated, with our two chaplains forming a “Spiritual Services Team” alongside others to coordinate services and run events together with the Working Committee till the guiding principles, constitution, election of Chapel Council and appointment of Chaplains and others were in place. Clearly all winding up and winding down processes must end before then.

2. The assets of LBC, Our Saviour's and other willing groups would be held in a common pool, documented and centrally managed by the "Assets Management Team" drawn from the chapel working committee to ensure proper stewardship, maintenance and growth.
3. The Working Committee would set up a "Finance Management Team" to receive/collect offerings and incomes for the chapel and bank same, while the Working Committee administers this. Financial records were to be routinely audited.

Land Allocation and Chapel Building

We were to apply for at least five hectares of land that was accessible and can absorb students fellowship activities away from classrooms and academic areas to accommodate:

- * A 5,000 seating capacity auditorium, plus smaller meeting halls, conference rooms, counselling rooms, study rooms, offices, etc.
- * Adequate parking space in an enclosure, strategic and insulated from noise.
- * A flow space for transit group meetings and smaller fellowships, to be beautified (with trees, etc) and made suitable for other religious activities.
- * Residences for chaplains and staff, plus a guest house.
- * Spaces for reflection, meditation and quietness, as well as for social activities like weddings, burials, etc.

We shall enlarge the Protestant Chapel building team under the Working Committee to include related specialists (architects, civil engineers, horticulturists, environmental engineers, etc), all collaborating with the finance team and spiritual services team to ensure construction and tree planting commences by end of February based on an early master plan.

Within a year, we expected to stabilize and propose operational principles, doctrinal statements and other sacraments to be ratified and adopted after wide consultations to ensure we remain interdenominational, biblical and accommodating. Ultimately we shall elect/appoint chapel council, chaplains and other staff.

Concluding Remarks

We must praise God for leading us successfully through this difficult process, for wisdom, grace and willingness by all. We thank the VC, Prof D. V. Uza for being eager and committed to see unity on campus. Thanks to the Spiritual Dimension Committee for working tirelessly. Thanks to LBC and Our Saviour's for cooperation, willingness, sacrifice and unity as we reconciled and became friends and co-labourers amidst numerous meetings.

God blessed us tremendously, refocusing our priority to building lives, loving relationships with God and one another rather than edifices. God broke down barriers between families and worshippers or doctrinal differences, and we must welcome, love and care for each other and for all, freely serving with our gifts and graces from our hearts to edify, exhort and grow rather than follow legalism. We must patiently bear with one another, especially the weak among us, not neglecting or quenching, not compromising on God's word and purposes, but encouraging in humility so we enjoy God's grace and rest.

We thank the University Council for being patient with us rather than using official veto. I pledge by God's grace to stand with you till the issues are firmly established. We believe that your experiences under God will become the template for other institutions.

Lessons Learnt

The coming together of protestant christian groups on Campus to form the University Protestant Chapel was my happiest moment and the greatest achievement brought about by God during my tenure as Vice-Chancellor. I consider Christendom my primary constituency where God has raised me as a steward for His service. I felt concerned throughout the negotiations. If I made all the difference in other areas in the ivory tower but failed to unite the protestant Christian groups on Campus, I would regard my Vice-Chancellorship a failure.

I was always on my knees along with my wife and other prayer groups for God to unite us. God eventually answered our prayers to His glory, using our Spiritual father Bro. Gbile Akanni. I am

really grateful that God saw my eagerness and sincere desire to unite the church on the Campus so that we could have a befitting place of joint worship. Before Brother Gbile Akanni intervened, our merger strategies were more secular than biblical, and more concerned with implementing government policy of three worship centres.

I recall vividly a statement from a very senior member and trustee of the Living Bread Chapel who threatened: "I will fight to the last drop of my blood to resist the merger". In fact, utterances from some members and christian groups during negotiations posed a real threat to Campus peace, and could only be described as unfortunate. Indeed, we were on the verge of expelling the Living Bread Chapel if they remained unwilling to merge with other protestant christian groups to establish their chapel and worship centre outside the Campus. One Vice-Chancellor of a Nigerian University closed all classrooms against all christian denominations and ordered them to worship in only one big hall. As a result, all protestant christian groups on that Campus merged. In our own case, God solved the problem through Brother Gbile Akanni whom I invited to intervene.

I believe that God permitted the LBC resistance to fulfil Romans 8:28 - "And we know that all things work together for good to them that love God, to them who are called according to His promise". During the two years of frustrating dialogue, God had prepared and later released Brother Gbile Akanni to provide a solid and sustainable merger. Perhaps, we may have merely had a fragile unity if the LBC had reluctantly agreed to merge and probably break away after my tenure as Vice-Chancellor. The blame, of course, would have been mine.

Brother Gbile Akanni focused on building lives and relationships among christians rather than concentrating on physical structures. It was after he painstakingly accomplished these that he began to chart the way forward towards a permanent and sustainable merger of protestant christian groups to the glory of God.

The UAM Protestant Chapel is a clear testimony of God's goodness. I feel accomplished that this unity happened during my tenure as VC, and say Amen to his prayer that this becomes a template for other institutions.

I remember daily Brother Gbile Akanni's charge to me during the dedication service (Wednesday, 21st November, 2007) to produce results that can be seen, felt and touched during my five year tenure. This is one of such results.

Numerous prayer groups on and off Campus had interceded for open doors and inflow of resources from God to develop the University. However, these were slow in coming until 2010, when God granted opportunities that resulted in unprecedented development in infrastructure, academic excellence, unity of purpose and spiritual development. It seems God was waiting for the protestant christian groups to merge, which finally occurred in 2010, before opening these doors and inflow of resources.

Report of the Proceedings of our Efforts at the Coming Together of the Chapels (The Living Bread Chapel and Our Saviour's Chapel) and Other Fellowships on the Campus of University of Agriculture, Makurdi to form the University Protestant Chapel.

Preamble:

The University of Agriculture, Makurdi has transposed severally to become what it is now known and called. It started out as the Federal University of Technology, Makurdi in 1981. Later, it became University of Jos, Makurdi Campus and finally reversed to a full-fledged University as University of Agriculture, Makurdi. So the University more or less has been in existence for the past thirty years.

During these successive years, christian members of the University Community have sought to establish a Fellowship among themselves where they could worship and study God's word. This move particularly started with the pioneer students then. They came together to form a Fellowship of Christian Students (FCS), which is by nature interdenominational. They do not conduct church worship services ordinarily, as they expect their members to go to their local churches in town where possible. Several members of staff were also involved with the students as senior friends. With the need to sustain a Sunday service where they and their families could worship God and for other students who may not have to go to town to worship, a Sunday service was started in collaboration with the FCS members who played a very major role in its operations at the beginning. This worship service is what was initially called The University Chapel.

The need for a Protestant Chapel building has been an on-going demand with the various University Administrations since 1986. At the time there were no other groups seeking to establish their church groups. But since the 1990s, the situation on the Campus had changed. Many other denominational groups were operating on the Campus and would want to build structures to accommodate their members. University law only makes provision for three worship centres namely: Protestant Chapel, Catholic Chapel and a Mosque for Muslims. This being the case, the present Vice-

Chancellor, Professor D.V. Uza initiated moves for all protestant groups on Campus to have one common worship centre and will agree not to seek land on Campus for their individual churches. This is the reason for all that we have gone through in the past two years or so.

The two Chapels on the Campus that actually sought for land to build were Living Bread Chapel and Our Saviour's Chapel. In the various communications from the University Administrations over the years, particularly in 2003, there was an advise that the two Chapels should seek to work together and agree to build one Protestant Chapel on the Campus. Though there were other groups that need to be carried along in agreement, it was clear that if the two Chapels could agree to work together, others would find a basis to come along.

Having been asked by the Vice-Chancellor and with the willing support of the Spiritual Dimension Committee and other Principal Officers of the University, I undertook the reconciliation of the two Chapels in the first instance and then the process of establishing a Unified University Chapel to which all could belong.

The process was so much blessed by God in that all the brethren in both Chapels gave me their full cooperation and support. We prayed together severally as I met with individuals involved and the various Chapel Councils. We again met together as members of both Chapel Councils where God gave us the grace to see the issue on ground in the perspective of the oneness of the body of Christ and the desire of God to see His church built among men where the gates of hell shall not prevail against it. We came to agree together as we confessed our faults one to another, repented before the Lord for being insensitive all the past years to one another's feelings. Our meeting rose with much burden for one another and a resolve to move forward together as one body.

Basic Convictions

We believed that what we needed to first build was the fellowship among ourselves rather than a building. What broke down between us was the warm fellowship and friendship we had enjoyed in the times past. We cannot speak about erecting a Chapel building where the worshippers were not in agreement to fellowship together.

We also believed from our interactions with the leaders of both chapels that outside the issue, we were friends and brothers in the Lord. We bore witness that no one of us sought personal gain or gratification from the Chapel business. It was the zeal for the Lord that had consumed us all. Our purported disagreement was only out of this zeal to see that the gospel was not hindered on the Campus.

We also believed that it was not leadership tussle. None of the brethren in both Chapels had clung to leadership exclusively. We have variously rotated out of the offices of the Chapels when the tenure ended. Though Our Saviour's chapel was an initiative of some Anglican students, who desired to worship in the Anglican way, this happened at a time the wave of denomination fellowships being formed on Campuses was on the increase. It was not to be seen as something outrageous in the event of what others are doing. Some senior friends who are members of the Living Bread Chapel were drawn there not because they backslid or were seeking positions or were denied of their place in the Living Bread chapel then. It was just the same passion to

guide young students and for outreach to students who were Anglicans and could not be reached outside the platform. Several of the members of the Living Bread Chapel themselves were Anglicans and could have been so drawn, but for the clash in programmes then. The Anglican Student Fellowship was later commissioned by the Anglican Bishop of Makurdi diocese as Our Saviour's Chapel. The leadership and the members were not opposed to our coming together to be one autonomous interdenominational Chapel on the Campus. The Lord Bishop had no objection to release the chapel for us to have a unified, autonomous Protestant Chapel on the Campus.

It was clear that there was willingness to have a Chapel on the Campus that was totally interdenominational and totally autonomous catering for all the members of the University Community who intend to worship on Campus regardless of their denominational affiliation. The Living Bread Chapel is an interdenominational group that started with this same aim about 29 years ago. But in the course of time and her development, it could not carry along all others in her Fellowship as some felt excluded or not comfortable with some of the mode of operation. Others just felt like starting their own denominations on Campus as directed by their leaders back home. Others there are who wanted to be founders and Presidents of another work on Campus. These made Living Bread chapel to appear as just one of the Protestant groups on Campus. Her seeking an autonomous registration with Corporate Affairs commission (CAC) in Abuja at some point portrayed the Chapel to be an independent body being ruled by a Board of Trustees and has a defined membership which would make it a legal entity only being hosted on the Campus. This would not fit into the kind of Chapel that the University should have, where the University itself is the reason for her existence and her powers of operation is within the University law.

We all agreed upon prayer, consultation and study of God's word that we need to come together and actually establish a broadened, enlarged, all inclusive Protestant Chapel on the Campus. What we seek to now have is only but a bringing together of all the brethren for us to labour on the Campus together especially on the lives of the students who have a very short time to stay and be directed aright. It is also to provide a platform for every Protestant members of the University community who wishes to benefit from the Spiritual Services of the chapel to do so without having to go back to his or her village seeking for their denominations. We want to establish a Protestant Chapel that will not be active only when students are around but very relevant to meet the needs of the Staff and their families all year round.

By this, the University Protestant Chapel we long for should be

1. An autonomous, interdenominational Bible believing Congregation where the word of God is preached and taught systematically; where men and women are allowed to meet Christ and Him crucified for their personal salvation and spiritual growth; and where ministry and care are freely provided for all within the University community. Though members are drawn from various Protestant denominations, the chapel will not be an affiliate of any, but shall enjoy fellowship and cooperation with all. The conduct of the worship service will be ecumenical enough as to cater for the various Biblical liturgies prominent in the various denominations. The

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eventual mode of worship adopted must be consistent with the basic doctrines of the apostles. A team could be raised to develop these non-negotiable and irreducible minimum in the Chapel.

2. A self governing body through its own leadership, generated within her members. While it must comply with the University law in its operation, it will not be directly controlled by the University Administration. It does not need to seek any other legality outside the legality of the University itself. It will not need a special registration for example with the CAC, Abuja. The authority of the University is sufficient for it to operate and carry out all her Spiritual functions in the community. It will however seek corporate fellowship and mutual understanding with other similar chapels in other higher institutions in Nigeria and beyond without submitting its internal autonomy to the external bodies.
3. A body that can generate funds from within her membership through the Biblical way of offerings. University authority may approve grants for the Chapel, but it does not solely depend on such benevolence to operate and to exist. The University will be required to provide land for the chapel facilities as appropriate in the University law and accommodation for the Chaplains, who must be resident on Campus to attend to the Spiritual needs of the members and others who may need such from time to time. The Chapel will be available and stand in partnership with the University Administration to cater for the Spiritual needs that arise from time to time within the University community as appropriate and may be required.
4. A body that is evangelistic in outlook and in practice, as to help evangelise the students at this their prime age and to meaningfully engage the older members of the University community (Staff and their families) with the living word of God, so we can have a God-fearing community that is conducive for learning and mutual co-existence. All these will become possible as righteousness is preached and practiced among all. The chapel will undertake such programmes that cater not only for students but for adult members of the University Community bearing in mind our peculiar academic environment. All the ordinances of the Church could be conducted in the Chapel as appropriate and by the personnel so empowered by her leadership.
5. A body whose membership is open to any member of the University Community and any other who may voluntarily wish to personally fellowship with the chapel regularly. Admittance into Chapel membership will be in keeping with the affirmation of faith in the basic doctrinal position of the Chapel by such individual. The Chapel's membership must be widely open to everyone who is willing to grow in his or her faith. While members of the Chapel are expected to be faithful to her, the Chapel must encourage members to be worthy and active participants in their home denominations in such a way that we recognize our diversities and bring encouragement to such denominations where our members come from in our stretching out hands of fellowship and support to them at the times of their special needs and programme. This will make the Chapel truly interdenominational and will build confidence in the denominations out there that they are not losing their members.

6. A Chapel in which the teaching about the body of Christ is regularly taught and affirmed. We must discourage arrogance, disdain and criticism of denominations within our membership so that each member feels welcome and accepted regardless of his or her denominational bias and way of worship and prayer. What makes us truly interdenominational is that everyone must find a flavour in our midst that he or she is familiar with from where he or she comes from denominationally, while he or she is open to the teaching of Scriptures till we all come to the unity of faith when we shall all believe alike. Christ must be the standard of life we wish to grow into. *To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory. Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. For this I toil, struggling with all his energy that he powerfully works within me,* Col. 1:27-29 ESV+
7. A Chapel where members could be leaders of other Ministries or even in the service of other Clerical orders but see the Chapel as their home. They are encouraged and allowed to exercise their ministry gifts and graces among us without necessarily holding positions of leadership in the Chapel. They are free to come and worship with us and bring their contributions to the growth of the Spiritual and physical life of the chapel. Some who sense the need and call to go and serve in their denominations for a time should be prayed for and released as our ambassadors and contribution to the growth of God's Church within that denominational setting.

Immediate Action Plans

Chapel Building

This being the immediate challenge on our hands, we agree that it should be deliberately pursued together. We would accept the land that the University Administration has approved for the Protestant Chapel, but request for more land as two hectares is too limiting for the kind of facilities we would need to cater for the entire University Community. We would need to build halls and conference rooms apart from the Main Chapel Auditorium itself, so we can help accommodate several Students' Fellowships that are peculiar to their needs on the Campus. We also agreed that there is the need to review what was on ground in terms of the development made already and to enlarge the design for our anticipated growth and use as the University Protestant Chapel. A fresh building team will be constituted that will work together on the design and construction, including management of finances until we see the Chapel finished for the glory of God. This team should reflect our oneness and togetherness.

An Interim Report to the Vice-Chancellor and the Spiritual Dimension Committee

Upon agreement on these issues thus far, I was also mandated to bring to the Vice-chancellor and the Spiritual Dimension Committee an interim report of our work so far. This was joyfully received by all. The Vice-Chancellor was ready to grant our request for an expanded land once we are ready. They were all invited to the Joint Service we planned for 1st of August, 2010.

Joint Service

As we all have come to agree on these characteristic features of the desired Protestant Chapel, we also decided to begin to pursue it by fellowshiping together. We concluded that our members will not find it difficult to integrate with one another when they see us loving each other and serving one another and the Lord together. We decided to hold our first joint service on the 1st of August 2010 at the Aper Aku Auditorium, North core. We would have shared our agreement and convictions with the brethren and so carry them along in this process the Lord is working out among us. The initial take off will be enhanced if we have a leadership structure that is drawn from both Chapels and other groups willing to come along but with the Chairperson being the convener. We may seek a Chaplain that can help build the Chapel Fellowship with whom we will all work. He must be very broad minded and one who understands the interdenominational nature of our congregation. To allow for very quick integration, we will need to have meetings that allow us to focus on Christ and our common heritage. All the leaders of the two Chapels will be active leaders in the new Chapel for a while until we have come to the place where no one feels any demarcation among us again. Outreaches to the Campus Community will be areas to expend our energies and bring in new hearts and converts to grow with in the work on our hands.

1. The Joint Service was held on the 1st August 2010 at the North Core. The Vice-Chancellor and several of the Principal Officers of the University were in attendance. The Service also witnessed the participation of most members of the Spiritual Dimension Committee. The Lord blessed the service tremendously through the special numbers rendered by the joint combined choir and some of our members who brought some solos to bless our hearts. God's word was preached. A record of the service on DVD is available. We concluded by asking the two chapels to go back and work out the winding down and winding up processes.
2. Other Groups on Campus: With this oneness God has brought us to, we shall then have a basis to engage other Fellowship groups on Campus who have initially not raised objection to the building of a University Protestant Chapel to which all could belong. We shall initiate a meeting of all their leaders as we take the lead in providing the platform for fellowship and cooperation where it is very peculiarly impossible for them to fully fold up and join the Chapel. We hope this Chapel will form the bedrock for the Fellowship of all Protestant Christians on the Campus and will further seek more fellowship even with the Roman Catholic brethren as we grow together in the grace of God.

The Agenda for the Establishment of the University Protestant Chapel, University of Agriculture, Makurdi.

There was a long break after the joint service in the pursuit of this work. It was due to my numerous journeys outside the Country in the months of August, September and October. It was not the reluctance of the brethren. They all went back to prepare their congregations for the folding up and dovetailing into the University Protestant Chapel. We met again and set the agenda for the establishment of the Chapel as hereunder:

- ? Review of our Joint Service on the 1st of August and the winding down processes;

- * The Protestant Chapel working committee;
- * Engaging other Christian groups on Campus to become members in the Protestant Chapel;
- * A unified letter to the Council via the Vice-Chancellor on what we have resolved and a formal request for an expanded land allocation;
- * An enlarged Building Committee;
- * Timetables for our operations and appropriate spiritual programs to grow the chapel on Campus;
- * Developing and ratifying Governing Principles and Constitution for the UAM protestant Chapel;
- * Constitution of Chapel Council;
- * Time set for us to source for, interview and appoint Chaplains and other staff for the Chapel.

Review of the Joint Service on the 1st of August

Several worshippers felt a good thing has already started and we must move on with it. The riches of the grace of God within the body of Christ as demonstrated on that day was so evident and we need to continue to harness it as we fellowship together under the Protestant Chapel. Some of us felt the winding down or winding up time frame has been so long. As we reported various things that happened on that day, including my visit to the Anglican Bishop, Makurdi Diocese and his commitment to the unified Protestant Chapel and his agreement to release Our Saviour's Chapel on the Campus to fuse into the Protestant Chapel. Dr. Ezihe also reported that even in the private closet discussion with the Bishop, he has repeatedly expressed his trust in the process and he is at peace with whatever we come up with.

We all agreed to press on with the process and seek to conclude it as soon as possible. We agreed that our unified services as one University Protestant Chapel should actually commence by the second Sunday of January, 2011 and possibly at the land which the University will allocate to us, even if we must worship under tents.

The Working Committee

We also came to agree that the present Chapel Councils of Living Bread and Our Saviours will become the working Committee to facilitate, organize and bear spiritual oversight for the Protestant Chapel activities until we have drawn up the constitution and Guiding Principles of Operations of the University of Agriculture Makurdi Protestant Chapel in keeping with our convictions as stated above. While this Committee keeps working, we shall seek to engage all other Christian groups on the Campus to become active members of the chapel. We agreed that these two Chapels being the most independent of all the groups, we would serve as the hub for the Protestant chapel in its formation and development. We agreed that Brother Friday O. Ugbenyo of Civil Engineering Department and Brother Michael Ogbodo of the Department of Agric Economics will serve as our Secretaries and rapporteur to take minutes of our meetings and records of our crucial decisions, to be read and approved and adopted by the working committee. I will serve as the convener in the meantime while the Chairmen of the two Chapel councils assist in the local running of the meetings.

Spiritual Programs to build our relationship and enhance our oneness on Campus

We have noted that it is not an organization that we must first seek to form; it is rather a deep fellowship of love and oneness among ourselves. We decided that even before the January commencement date, we shall embark on meetings that will reach out to the entire Campus Community on the platform of the Body of Christ spearheaded by members of the Protestant Chapel. To this end, we agreed to stand along with the Christian Staff Fellowship to organize and mobilize for the End of Year Celebration and Thanksgiving. This is slated for December 14, 2010 and the Christmas Carol programme for December 4, 2010, involving all the Fellowships on the Campus. We resolved that unless we take the lead, no other groups possible could facilitate the coming together of believers on the Campus without any prejudice or fear of sheep stealing.

One of the mandates of the Working Committee is to see that such meetings that build our oneness come up regularly on the Campus. A deliberate outreach to Staff and Students in collaboration with the student Fellowships where necessary must be our pursuit in order to give the Protestant Chapel the necessary impetus to take off well. The varieties of program should be such that embraces all the peculiar preferences of some of our participating denominations. We shall use several resource persons from such background who are sound in their theology and lifestyle.

Engaging other Fellowships and Church Groups on Campus

We had a meeting with all the Presidents and Secretaries of various Campus Fellowships and church groups operating among the students presently. This meeting drew participants from ten Campus Fellowships including: Deeper Life Campus Fellowship, Redeemed Campus Fellowship, Dunamis Campus Fellowship, Winners Campus Fellowship, Fellowship of NKST Students, Fellowship of Christian Students (FCS), Charismatic Students Fellowship (CSF), Nigeria Fellowship of Evangelical Students (NIFES), Scripture Union Campus Fellowship, Anglican Students Fellowship. The President of the Joint Christian Campus Fellowship (JCCF), the umbrella body for all the Student Campus Fellowship groups, was also in attendance.

The meeting discussed the desirability of our unity as Fellowships of God's people on the Campus. It is noteworthy that the JCCF is already working towards this much more. We discussed this variously and agreed that it is right for us to strengthen the JCCF more and more and allow it to actually grow to serve as the link for all the Students' Fellowships on the Campus. We agreed that leadership retreats that bring all the leaders of the various Fellowships together around the word of God and corporate praying for revival and outreach on the Campus at the beginning of each semester would be pursued more vigorously. It will be organized by the JCCF in conjunction with the Protestant Chapel, who will facilitate it in terms of resource persons and other facilities necessary to make it functional.

We also agreed that the JCCF President will be a member of the Protestant Chapel Working Committee to bring in inputs of students from all the Fellowships on the Campus. As we eventually establish the chapel Council, there will be a statutory provision to always have the JCCF Leadership represented on it.

The Students' Fellowship leaders unanimously agreed to endorse the University Protestant Chapel as long as:

1. It will serve as a home for all students and will support the peculiar Students' Fellowship, by making allowance for spaces for their activities as we are able to arrange it within the Chapel facilities.
2. We shall not force or compel all the Fellowships especially the denominational groups to come under the chapel in the meantime. While several of the groups desire we all Fellowship under one all-embracing body, it should be pursued gently and prayerfully until the leadership of the churches are willing to release their students into the larger body. In connection with this, the students' leaders desired for us to have another meeting with the Patrons of their various Fellowships before we take the matter further to their Pastors and General Overseers in due course.
3. The Chapel will provide a Spiritual cover to protect and defend the Students' Fellowships even with the University Administration in case such a need arises. The Chapel will also serve as moderating body for the Fellowships that operate on the campus.

By this, the Campus Students' Fellowship have all agreed that there will be no need to seek independent land to build Fellowship halls on the Campus apart from the Protestant Chapel serving all the Protestant Community in the University. However, Churches that seek to have their own Church services will have to move their members out of the Campus or get their facilities outside the Campus.

UAM Protestant Chapel Services

1. We unanimously agreed that all the winding up or down processes must end in the various congregations by the end of the second week in January 2011. The Protestant chapel will officially commence by the second week of January and we desire to start worshipping on the land to be allocated even if we have to use tents and canopies. This will be our step of faith and we desire that the Chapel building and other facilities will commence right away. Our two chaplains will form a team, "Spiritual Services Team" along with some members to coordinate the services and the running of the events along with the working Committee until we have designed and ratified our Guiding principles and Constitution and done election of the Chapel Council and the eventual appointments of Chaplains and other Officials. These would be treated as in-house issues after the Fellowship has been established in relationship and mutual love. Thus, our first Protestant Chapel service will be on the 16th January, 2011.
2. Assets of the two chapels coming together as the various leaderships are so led along with their Congregations will be brought into the common asset pool of the UAM Protestant chapel. Proper inventory shall be taken. It will then be centrally managed and administered. This must be the voluntary action of Living Bread Chapel and Our Saviour's Chapel respectively and any other group willing to contribute assets for the take-off of the Chapel. A Technical Committee called "Asset Management Team" drawn from the Chapel working committee will be charged with this administration, to ensure proper stewardship, maintenance and growth.

3. Offerings and other incomes to the Protestant Chapel from the 16th January, 2011 will again be under the administration of Working Committee, who will set up a team to collect offerings and bank same. The disbursement will be approved and ratified by the Working Committee. Another Committee shall be set up by the Working Committee called "Finance Management Team". This team shall receive all incomes and issue acknowledgement receipts to the donors. One who is account biased is desirable to be a member of this team. External auditors will be engaged as we grow on, especially as we begin the construction on the chapel facilities.

Land Allocation and chapel Buildings

We discussed the need for a fresh or updated allocation of land for the Protestant Chapel and we unanimously agreed to write an official letter of request to the University Administration, to be signed by all of us who have been sitting over this issue of a common Protestant Chapel for the University of Agriculture, Makurdi.

In consideration of the expanse of land we need to cater for the entire Protestant Community of the University, with all our peculiar challenges of taking Students' religious activities out of the classrooms and academic areas, it was agreed that the present consideration of a two-hectare plot of land is grossly inadequate. We would need at least a five-hectare land, which extends deep inside, once there is a good access into the land from the road. We also do not mind even if the stream should come within the land.

The following are our considered need for the use of such a land within the University:

1. We look forward to raising a chapel Auditorium that will serve the entire University Protestant Community at a sitting. Hence, a 5000-seater auditorium is our goal. The present students population of the University, by the last Convocation records is put at about twelve thousand and there is room for growth. Out of this, we estimate a population of about seven thousand Protestants (both nominal and practicing believers). The need to put up a structure that befits this institution, as it obtains in other older Universities is apparent.
2. To provide adequate parking for the worshippers at any given time, such that they do not disturb the flow of traffic in the University by parking along the road. We expect a facility that is indeed enclosed, strategic and a bit insulated as not to bring noisy disturbances to the academic areas.
3. To provide a flow space into which worshippers can flow into either before a meeting or after a meeting. This will also serve the dual purposes of group meetings and smaller Fellowship meetings. This flow space will be planted with trees and other ornamental plants, to both add beauty to the University Campus as well as provide grounds for religious activities by our younger student population, whose mode of worship in these days have become so active and noisy several times.
4. Apart from the Chapel Auditorium, we have needs for smaller halls of meetings, Conference rooms, Counseling rooms, Study rooms and then offices that will house the chapel Administration and some of the Students' Fellowships which

must run on the Campus to adequately remove distractions even from hostels and halls of residence, apart from hall Fellowship in common rooms.

5. The Protestant Chapel will need accommodation for at least two Chaplains who will be engaged in the services of the Chapel. Unless we are assured that the University will provide adequate accommodation for these chaplains, we need to build two three-bedroom flats with living spaces for the staff. A modest Guesthouse to help accommodate some of our visiting preachers and others invited by Student groups will also be part of our need for a good land space.
6. We need to build an environment that is conducive for reflection, meditation and quietness. So we look for a land space that will allow us create solitary in the midst of the bustling activities of the University. This will serve the entire University community for their social needs like Weddings, Burials and other social activities that bring us together as members of the University Community.

We agreed to set up an enlarged Protestant Chapel Building Team as a Committee of the Working committee. Members of this Team could include Architects, Civil engineers, and Building Engineers, Estate Managers, Services Engineers, Horticulturists and Environmental Engineers. The Finance Team, the Building Team and the Spiritual Services Team will work hand in hand to see the projects take off while we worship under tents and canopies in the meantime. Our projection is to turn the soil and go ahead with foundations of selected structures by end of February. The structural development will go simultaneously with the building of the envisioned environment in the planting of trees in the demarcated areas. Hence, the master plan for the land is the first assignment of the Building Team.

As we commence our worship services to build the spiritual lives of our members and all others God will bring to the Chapel and we begin to have a regular and stable membership, which is representative of the Protestant Community in the University; the working Committee will then work towards establishing our principles of operation, doctrinal statements, other sacraments of our worship and other aspect of the Church life. We shall set up a Committee to work on this so that by the end of the first year of our operation, we should have a document to be presented to the entire house for ratification and adoption. This would be out of very wide consultation with all the denominations where our members come from. We need a truly interdenominational Chapel, where all the liturgies that are Biblical is honoured and practiced. No one is discredited or looked down upon based on how he has been brought up to worship God. We need services that are ecumenical enough. The election of the substantive Chapel Council and the appointment of chaplains and other staff of the Chapel will be the culmination of this entire process by the grace of God.

Concluding Remarks

The Lord must be praised for how He has led us with His Spirit through this time. The process appeared difficult at first as we have had so much difficulties coming together. But the Lord gave the wisdom, the grace and the willing hearts on all sides for the Lord's name to be glorified on the Campus.

I indeed appreciate the privilege given to me to serve the Lord and the University Community in this way. I thank the Vice-Chancellor, Professor D.V. Uza whose

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regretless to see the church on the Campus united and for us to have a befitting place of common worship has paid off; and who invited me officially to undertake this process. I do deeply appreciate the Spiritual Dimension Committee of the University set up by the Vice-Chancellor on assumption of the office to tackle the spiritual aspect of his vision for the University, who worked tirelessly on this matter and how they gave me a right hand of fellowship and agreed for me to make this contribution.

The cooperation of the brethren in the Chapels: Living Bread and Our Saviours' has been a blessing and a challenge to me. Each one of them was willing to make whatever sacrifice needed for this process to succeed. We worked together as a family. We reconciled with each other and became friends and labourers in the Lord. No one missed any of the numerous meetings I had with them without apologies. Several rescheduled their programmes to suit my own tight itinerary. They supplied refreshment each time we met. God has used them to show that the Church of Jesus Christ is one and that all the divisions within her are artificial.

Indeed, the building of a Protestant Chapel on the UAM Campus does not begin with bricks and mortar; it is the building of lives and relationships. The Church is not about edifices but a living and loving relationship with the Lord Jesus and with one another as members of His body. This is what formed my involvement in this process. We had to de-emphasise the chapel building until we have begun to rebuild our relationships that broke down. God broke down barriers between us, between families and between worshippers. Doctrinal differences were not enough to break our relationship. This relationship with the Lord and with one another is still the emphasis of this new Protestant Chapel we are setting up. We desire that it will be a place where everyone is welcome in the love of Christ; where men are touched with His love and care before we even know where they are coming from; where gifts and graces embedded in individuals are called forth and allowed to flow freely to the rest of us for our common good for edification, exhortation and growth. The letter indeed kills but the Spirit gives life. We desire a relationship not ruled by rules and regulations of a carnal commandment, but one which is governed by the Spirit of love and sacrifice; one in which we listen to one another in order to touch the heart; one in which we patiently bear with one another in love, not wanting the lame to be turned out of the way and not willing to quench the smoking flax. We do not compromise commitment to the Lord's word and to His purpose of dying on the cross; we rather encourage each one to come to His loving arms where there is rest but in humility, knowing that we were all sinners saved only by His grace.

Again I thank the University Council who was patient for us to conclude this process in the way of the Bible rather than employ the official veto. I do not take this for granted. I appreciate you all.

Seeing the labour ahead of the Chapel, I pledge by the grace of God to stand along with them till some of the issues have been fully and firmly established in the will of God. This is only a service to the Lord who has graciously saved us and called us with a holy calling. We believe that what God is doing in the University of Agriculture, Makurdi will become a template for other institutions of higher learning in Nigeria and elsewhere.

This report is our agreement. It is our joint labours and thereunto we put our hands, in the name of the Father, Son and Holy Ghost, who rules and reigns over us all

forever more. Amen.

SIGNATURE

S/N	NAMES	CHAPEL / STATUS / FELLOWSHIP	ADDRESS	SIGNATURE
1.	Dr. Emma C. Odiaka	Chairman (LBC)	Institute of Food Security (IFS)	<i>[Signature]</i>
2.	Prof. Moses O. Adeyemo	Men's Leader (LBC)	College of Agronomy	<i>[Signature]</i>
3.	Mr. Joel E. Adaji	Treasurer (LBC)	Institute of Food Security (IFS)	<i>[Signature]</i>
4.	Prof. Joseph C. Umeh	Council member (OSAC)	College of Agric. Econ. Ext. & Mgt Tech.	<i>[Signature]</i>
5.	Mrs. Jacqueline Ezihe	Council member (OSAC)	College of Agric. Econ. Ext. & Mgt Tech.	<i>[Signature]</i>
6.	Mr. Wilson. D Asawanta	Financial Sec. (LBC)	College of Food Technology	<i>[Signature]</i>
7.	Dr. Chris Ezihe	Chaplain (OSAC)	College of Animal Science	<i>[Signature]</i>
8.	Mr. Iorgilim Luper (student)	Vice-president (ASF)	College of Food Science and Technology	<i>[Signature]</i>
9.	Dr. James K. Okoro	Council member (LBC)	College of Agronomy	<i>[Signature]</i>
10.	Mr. Ademola S. Falowo (student)	Council member (OSAC)	College of Agric Science Education	<i>[Signature]</i>
11.	Mr. Michael Ogbodo (student)	President (NIFES)	College of Agric. Econ. Ext. & Mgt Tech.	<i>[Signature]</i>
12.	Mr. Nicholas Ogohi (student)	Asst. Sec. (LBC)	College of Agric. & Science Education	<i>[Signature]</i>
13.	Dr. Sam Baba Onoja	Chaplain (LBC)	College of Engineering	<i>[Signature]</i>
14.	Dr. Jerry Aberiga	Vice-chairman (LBC)	College of Veterinary Medicine	<i>[Signature]</i>
15.	Prof. Alphonsus O. Nwankiti	Council member (OSAC)	College of Agronomy	<i>[Signature]</i>
16.	Mr. Andrew Abawador (student)	President (FCS)	College of Engineering	<i>[Signature]</i>
17.	Dr. (Mrs) Ebele. U. Umeh	General Secretary (OSAC)	College of Sciences	<i>[Signature]</i>
18.	Engr. Friday O. Ugbenyo	General Secretary (LBC)	College of Engineering	<i>[Signature]</i>
19.	Mrs. Margaret O. Igwe	Women's Leader (LBC)	College of Agric. Science Education	<i>[Signature]</i>
20.	Mrs. Grace A. Abaa	Council member (OSAC)	Benue State University (BSU), Makurdi	<i>[Signature]</i>
21.	Mr. Daniel Nathaniel	Asst. Fin. Sec. (LBC)	College of Sciences	<i>[Signature]</i>
22.	Mr. Emmanuel O. Amanyi	President (JCCE)	College of Agric. Econ. Ext. & Mgt Tech.	<i>[Signature]</i>
23	Bro. Gbille Akanni	Convener	Peace House, Gboko	<i>[Signature]</i>

PART THREE



UNITY IN DIVERSITY

TRIBUTE

I know him (Prof Uza) very well. Very well. I think I knew this gentleman as far back as 1953. He was a little boy in primary school. Later, he personally came to stay with me and was my little houseboy. Then we were primary school teachers. And these children used to come and stay with us, doing house chores for us morning and evening.

Oh! a body of humility. The young man was so humble. If I tell you some of the stories about him, you won't believe. For instance, by 1956, Verishima Uza was staying with me, when I had just completed my standard 6 at DRCN Mkar and was teaching at Adikpo. My sister was staying about two kilometres away from Adikpo where I was teaching. On a daily basis, Verishima would wake up very early and go to my sister and collect food from my sister, carry it on his head, come and give me. In the evening, he will do the same. He did this for a whole year without complaining. He was doing this cheerfully and never missed it, even when he was not reminded. Again, as a little boy, he was religious. A very committed boy in everything he chose to do.

No! I don't think it was because he had no choice, because even when I had left and he was staying with Dr. Shande, I received same good report about him. He was just a good boy. Am sure Dr. Shande would tell you a similar story. Dr. Shande even taught him in class. I didn't teach him. He only stayed with me. Dr. Shande also speaks good about him.

And from 1956 to this time, this man has not forgotten about me. He cares for me, he cares about me uptill now. This man knows and relates with me as his master. This man still respects me.

His father, (Iorzua) Uza, knew me very well, and I knew him very well too. And if you attended his church Dedication Service, he mentioned one woman Mbakoson, one of the earliest women to be baptized around our place. I knew her very well. She was Verishima's step-mother.

Uza, the father, was a very rich man but had no Western education. He didn't go to school, but was a successful trader, who would go to Onitsha then, buy clothes, come back and sell. And every Adikpo market day, Uza would visit me to see how little Verishima was doing. So we related very well. He was also very

religious, and am sure Prof. Verishima Uza has taken after him. Actually it was Aondoakaa Tar who introduced Verishima to me. I am very proud of Prof. Verishima Uza.

I knew Verishima, and he was actually brought to me initially by his (half brother) Aondoakaa Tar. Aondoakaa Tar was my early childhood friend. It was not actually Uza. But Uza was so happy about it. Uza would respect me. Then the mother, Mbateren, each time Mbateren harvested yams, potatoes, they would always bring some to me. The parents were very good. I think Verishima Uza's goodness actually comes from his parents. And, in fact, the whole family, through Verishima Uza, became my friends. The late elder brother, Mhir Uza, became a friend too.

Actually, people have so many interpretations about human behaviour now, depending on what they want. Some people like to cut corners when they want to get something. I know. I am a politician, and sometimes a businessman. Whenever I want something from the institution that Uza is heading now, he will always show me the due process to follow. And he will insist that I follow it. Others won't want this type of thing. So I know him to be that kind of man who will always insist on due process. So people that want to cut corners would always call him rigid.

I have been talking to my children, advising them to emulate Prof. Verishima Uza's way of life. His lifestyle sometimes even challenges me.

Hon. Orya Korinjo

***(former Political Advisor to Governor George Akume.
Astute politician and businessman)***

CHAPTER SEVEN

COMPONENTS OF THE UNITY



Vision for a World Class University

There are three Federal Universities of Agriculture in Nigeria. The first two at Makurdi and Abeokuta were established in 1988, while the third one at Umudike (now Michael Okpara University of Agriculture) was set up in 1992. They were deliberately located to cater for their catchment areas and constituencies. UAM for Northern States, Abeokuta for the South West, and Umudike for the Eastern and South-South States.

UAM serves a diverse constituency of groups, tribes, cultures, religions and interests, grouped in different local government areas across the nineteen Northern States and the Federal Capital Territory, made up of three geo-political zones, that constitute about 60% of Nigeria's landmass. UAM occupies over 8,000 hectares of arable land, making it the largest occupier of land mass amongst the institutions of its kind. Without unity, peace and stability, our spiritual dimension and academic excellence agenda would not be realized.

My vision as Vice-Chancellor was defined, *ab initio*, from what God can do through me in developing the institution to a world class status, and God further laid a framework for me towards achieving the vision. God widened my horizon to see that spiritual dimension, unity in diversity and the development of infrastructure were necessary ingredients for accelerated progress and sustenance of academic excellence. Thus, I pursued the issues holistically.

Harmonising Stakeholders and Interest Groups

The vision was to unite and harmonize the various segments and interest groups on Campus and the host community. I believed that no meaningful development can take place in an atmosphere of rancour. Christianity is built on love for one another, peace and unity.

Bringing all these divergent people to function as one indivisible family in the University was my great concern. I encountered quite some daunting challenges that could easily weigh one down.

The Host Community

The host community of Nyiev and Mbawa in Makurdi Local Government Area of Benue State where the institution is sited had massively resisted my appointment in November 2007. They outrightly rejected me and preferred one of theirs in that position.

After handing over the University to the Almighty God during the dedication service of 22nd November, 2007, I immediately reached out to the host community and reassured them that, even though I was not an indigene of their community, I was out to protect their interest as important stakeholders. For example, I employed the youth leader who had spearheaded the protest as a liaison officer between the host community and the University.

Secondly, I made myself the Chairman of the Committee on relationship between the host community and the University, which included representatives of the University and the community. The Committee met regularly to dialogue on mutual issues.

I deliberately provided the following facilities for the host community as part of corporate social responsibility through:

- (i) ***Provision of water supply*** by constructing boreholes within the community as well as allowing the use of the water reticulation system of the University by the host community.
- (ii) ***Provision of electricity*** by procuring and installing a transformer which has boosted their social and economic activities.
- (iii) ***Provision of health services*** from University Health Services made accessible to the host community.

- (iv) **Employment** of a large number of youths from the community into the University system, and as employees of Professional Cleaning Service Company.
- (v) **Scholarship awards** to indigent students of the community who gained admission into UAM; the Demonstration Secondary School or the Staff Primary School.
- (vi) **Petty Contractors** to the massive infrastructural development on the Campus.
- (vii) **The University's large scale commercial farming projects** in partnership with private companies to produce and process sesame and soyabeans hugely impacts the community through employment avenue, improved production and increased income of farmers.

From Opponents to Enduring Friends

The relationship that started as a quarrel has turned out to be an endearing friendship the University has never enjoyed with the host community since its inception. In fact, the community has been so delighted with my tenure that their traditional rulers and elders recently visited me and asked the Federal Government to extend my tenure for a second term. In a similar vein, youth who championed opposition to my appointment also paid a courtesy visit to ratify the position earlier taken by their traditional rulers and elders calling for a second term for me. It took concerted efforts to explain the law limiting the tenures to one-single term of five years.

The host community treated me to a lavish reception to appreciate my good works in the University and among their members. This reception became an opportunity for me to evangelize the community, thus expanding the horizon of love, peaceful co-existence, togetherness and fulfilling the spiritual dimension aspect of my vision.

Moreover, this cordial relationship has brought about unprecedented peace, mutual trust, understanding and unity, as we now relate as members of one big, indivisible family.

Fellow Contestants

I also reached out to my fellow contestants on campus, and even appointed one of them as Dean of Postgraduate School, the third highest position in the hierarchy of University Administration.

Our alertness to staff and students welfare have been well appreciated, and have endeared many to University Administration.

And Spiritually...

As highlighted previously, God helped us to completely shatter those barriers between families or worshippers, as in the Protestant Chapel saga. Our Protestant Chapel in the University has brought together The Living Bread Chapel, Our Saviour's Chapel and ten other fellowships to the glory of God after more than thirty years existence, despite doctrinal differences.

Uniting Students

During the period of one of my predecessors, students rioted and burnt down several structures of the University, as evident till now. At a point, the University banned students union activities. On assumption of office, I quickly revived student unionism and restored freedom of association and personal inter-relationships as I had promised. In the last five years of my tenure as VC, students have consecutively held five credible elections in peace and tranquillity.

Students welfare remains a top priority of the Administration, by providing hostel accommodation, constant water supply and electricity, developing sporting facilities for the students. I see no other way to attaining academic excellence.

Students groups within and outside the University keep recognising and honouring me with awards while am still VC a rare occurrence in Universities, at least in Nigeria. Some of the awards specifically cite my excellent performance as Vice-Chancellor in bringing about academic excellence, infrastructural development, peace, love and unity on Campus.

A few examples include but not limited to:

- *Award of Excellence by the Veterinary Medicine Class of 2006/2007 for advancing the Veterinary Profession and service to the nation;*
- *Award of Excellence by the 2010/2011 Students Union Executive, University of Agriculture Makurdi;*

- *Award of Excellence as the Best Performed Vice-Chancellor, North Central Zone, 2008/2009;*
- *Award of Excellence for Sustainable Peace on Campus and Infrastructural Development, 2011;*
- *Award as Agent of Educational Transformation by the North Central States Students Association of Nigeria, 2011;*
- *Award of Excellence for Infrastructural Development, 2011 etc. etc.*

Uniting Staff

University staff also come from diverse traditions, cultures, religions, race and colour and must be harmonised to pursue academic excellence. My administration deliberately targets social justice, equality and fairness, thereby creating a peaceful atmosphere on Campus devoid of acrimony and rancour.

Before I became the VC, there was severe staff restiveness, especially in the Unions. I was highly concerned about staff welfare, and became active in staff Unionism. I regularly attended Academic Staff Union of Universities (ASUU) meetings to build trust and confidence. This paid off as Unions were well informed on issues by the Chief Executive himself through constructive dialogue, and addressing staff grievances.

We are grateful to Almighty God for the peace and stability we have experienced on this Campus throughout the 5 years of my tenure. This has ensured the on-going massive infrastructural programmes, academic excellence and the normalization of academic calendar which had eluded this University all along.

One Odd Students' Incident...

Despite the unprecedented peace during my tenure, we still had a flash point on 19th September, 2008. A Federal Government circular directed all Federal and State Universities to organize stakeholders' meetings involving parents, Student Unions and staff of Universities to evolve a fee regime that the Federal Government would consider.

UAM complied and convened a stakeholders meeting at the Aper Aku Auditorium on 16th September, 2008, attended by parents, staff and Students' Union.

In light of the huge cost of running the University, parents and staff unanimously proposed an upward review of student charges after comparing with other Universities within the same geo-economic zone (like Benue State University Makurdi, University of Jos, Kogi State University, Nassarawa State University and ABU Zaria, etc). Specifically, they considered the N9,000 and N15,000 paid by the returning and fresh students respectively as economically unrealistic.

This, however, was opposed by the Students' Union, who wanted the University to explore other areas of generating internal revenue rather than increasing charges. During deliberations, the Student Union President stood up to warn of the ABU Zaria experience where there was riot and destruction of property following an increase in fees, and hoped there would not be a repeat in UAM. Parents and staff swiftly condemned his utterances and categorically warned him that he would be held responsible if there was such a riot.

The meeting then resolved to set up a Committee to consider the suggestions and forward its position to the Government after the VC might have briefed Senate.

Strangely, the Student Union summoned a Congress on 19th September, 2008, where only the suggestions on upward review of charges was reported in utter disregard to other background information and views expressed at the meeting. Indeed, the President deliberately misinformed students that the VC had increased student charges by 100%. The Congress sharply condemned any such increase in any form and gave the University Administration a 72 hour ultimatum to reverse the proposed increases. The Congress further ordered suspension of lectures, exams and SIWES on Campus. Some students even blocked the Main Gate of the University (located on the highway that leads to Gbajimba, headquarters of Guma Local Government Area). This compelled the University to send the students on second semester break on 19th September, 2008.

The VC summoned a meeting on 14th October, 2008 to discuss the way forward. The University Principal Officers, Deans and

Directors, Ag. Chief Security Officer, Legal Officer, Student Union Executives, Students Supreme Council and the Students Judicial Council were all present. The students appreciated the VC for his diplomatic efforts, but did not regret their wrong action of demonstrating against an issue that never existed.

Despite such condemnable behaviour of some students, the University Senate decided, in its usual magnanimity, to recall the students unconditionally with effect from 20th October, 2008 as many students were eager to return and resume their studies.

The Student Union President persistently refused to acknowledge that the University was only complying with Federal Government directive. Joyfully too, no increases were made in student charges and UAM retained the N9,000 and N15,000 as charges for returning and fresh undergraduates respectively.

Again, one recalls the remarks and maximum rating by the external reviewers, which I reproduce verbatim:

Laudable achievements have been recorded arising mostly from:

- (a) clear and visible forms of interactions on regular basis.
- (b) extension of some free basic amenities (water, electricity and medicare) to the host community.
- (c) access to primary and secondary education at reduced costs in schools fees.
- (d) offering employment
- (e) establishment of a scholarship scheme for the community.

Rating Λ = (5 points)

The high level of forms of rapport with the Unions is highly commendable. Clear manifestations include:

- (a) No recorded incidences of student unrest from 2007 till date.
- (b) No recorded incidences of "Local Strike" by the Unions from 2007 till date.

Rating = Λ (5 points)

UAM has consistently performed very well in maintaining good relations as specified as well as the use of its internal security. These have yielded an unquantifiable measure of improved security on campus, and drastic elimination of cultism.

PART FOUR



PURSUIT OF ACADEMIC EXCELLENCE

TRIBUTE

I know him (Prof Uza) very well. We were classmates right from primary school at "Adikpo London". We were together all this while. Even when we were in the University, we were not doing the same course, but we were in the University together. He was doing Vet Medicine, I was in Geography before I branched off into education.

He is an excellent guy. Very religious man, very articulate in what he says. He does not give up easily. There may be turbulence, but he will continue to be resilient until God will help him. And he is a brilliant person. And a good family man.

There must be changes, because, you know, when we are in the face of adolescence, we are very powerful, we think that we should be the centre of attraction, and so we can do certain things that will look like pride. He was a very proud man, not negatively so. He still respected people, but he would not take "No" for an answer; no, no no! When he grew up and acquired more maturity, he changed his life; was more responsible. I know where and where and where he worked he was the manager of Ikogen Cattle Ranch, and he came back, entered the University, and I have been quite close to him. And he has progressively adjusted his life to match his status.

We are very, very close. I would say, very close. He always respects my requests. I also give him respects. He is now a Vice Chancellor. We were classmates, but God has lifted him up. Yet he has not looked down upon me. He still, you know, values our early childhood experiences, and so on.

Well, the main things that have kept our relationship going over the years are that one: we come from the same LGA. Two: we have similar interests academic excellence. In fact, we were doing very well while at the primary school level. And, when you excel and you have a reasonable friend, you have to support him. So the need for me to support him in his lofty position is there. And that has attracted me to come even closer, so that if he needs my help, he is in academics and I am in academics, I will give that help.

Well, I will leave his private life to himself. But this public one, some people will think it's a short coming, but when he is persuaded to do something, it is very hard for you to change him. You cannot massage him out of his stand.

Well, I will basically say that, he is a good man. He is an intellectual giant. He is a good administrator. He is a good family man. He loves his brothers and others. You know, charity begins at home, so if he loves his own brothers first, nobody should criticize him. But he goes beyond that because his religiosity is quite pronounced. So if you are a child of God, he will honour you because he is also a child of God.

Prof. Daniel I. Denga
(Scholar, author, educationist and childhood friend to
Prof D. V. Uza)

CHAPTER EIGHT

PREAMBLES TO EXCELLENCE

Vision Casting

Does it not sound monotonous talking of pursuing academic excellence in a University when the institution has that sole purpose? The concept itself is vague till it takes on flesh in actual strategics and pursuits. That was a major challenge for us at UAM, especially at my resumption of office as Vice-Chancellor. Many academic institutions and organizations generally fall into the temptation of maintaining systems, or describing and lamenting hurdles, or even both.

But academic excellence itself depends on several structural, institutional and contextual factors, including the spiritual dimension and unity as mentioned earlier. Those values and attitudes determine and influence a person's entry into the University function and perseverance, experiencing support, peace of mind and the confidence needed to excel, and whether the final results of academic will be acknowledged and harnessed by the individual, the community, the government or the wider society.

Academic excellence requires a clear, quality, reliable and consistent strategy, personnel, facilities, motivation and opportunities to attain and these too must be creative, dynamic, diversified, integrated and practically relate to the present and potential needs of the immediate, national and international communities.

But all these again depend on and are influenced by the ability to, and the extent of, winning people's, government's and donor confidence in the sincerity of purpose; that things won't remain the same, that assurances have a basis, that strategies will be consistently pursued, and that goals and objectives have a bite. These efforts must enhance and reinforce teaching, research and development, and community services, which are already presumed functions of Universities. For a University of Agriculture, this is more pressing, as the frustrations from Nigeria's inability to achieve self-reliance, self-sufficiency and food security motivated our set up in the first place. The sector must transform rapidly, holistically, and result in higher productivity and innovation, liberalise access to scientific agriculture, high yield technologies and accelerate economic growth, and we must pioneer, innovate and drive these changes.

The resigned, cynical class was over-populated. No one gave us a chance of success. Painfully, our people are getting used to having their hopes dashed after being raised by lofty ideals and promises of transformation and opportunities. Even the religious class has joined in "hope merchandising", so being highly committed in the faith does not necessarily spice up optimism.

It was therefore no easy venture to draw up a strategic plan for the University, which had never existed despite nearly twenty years of its history. This became my priority drive. Expertise was not lacking, but would this be another waste? The University Senate concurred with my proposal that this was urgent, and on 30th November 2007, during its 193rd special session, constituted a committee for a ten-year (2008–2017) strategic plan to be out within six months, and an interim report within three months of inauguration.

Well, we set in. From inauguration on 22nd January 2008, the Director of Research Development, Prof B.A. Kalu led the 12-member committee including nine Professors drawn from Research Development; Teaching and Research Farm; Agricultural Economics, Extension and Management Technology; Colleges of Science; Veterinary Medicine; Food Technology; Agricultural and Science Education; Engineering;

Forestry and Fisheries, to commence the process of drawing up the maiden Strategic Plan. The Director of Physical Planning also joined representatives of Bursary Department; and Information and communication Technology; with three Secretaries drawn from the Registry and the Council Secretariat.

The process was fully participatory, all-inclusive, consulting and involving all University organs, units, stakeholders administrative, academic and non-academic, support services, etc. Deans, Directors, Heads of Department, Library, Senate, and Governing Council all formed the broad base to ensure collective ownership, continuity, and successful implementation. A sensitization workshop enlightened all University organs on the plan's importance, and their respective roles of generating and supplying information. Templates and guidelines were developed and distributed to all.

But the plan was also developmental and futuristic, integrated, dynamic, sensitive, local, national and international in orientation capable of absorbing emerging multi-dimensional changes (technological, economic, sectoral, governmental or private sector). It was rooted in our history, structures, vision and mission. It encapsulated our SWOT analysis (strengths, weaknesses, opportunities and threats), and featured three phases: the immediate or short term, the medium, and the long terms (2008-2010, 2011-2013, 2013-2017 respectively).

By its nature, a strategic plan is "a critical element for articulating a shared vision, and for building partnerships necessary for disparate organizations to work together" and "represents the collective vision of the University stakeholders to transform into a truly world-class institution and place it in the league of the world's best knowledge-producing institutions". The plan document provided a philosophical, leadership and visual blueprint, road map, or what others call a "Bible" for the University. Understandably, our pursuit of academic excellence flows along these lines to provide the platform, to enhance and fulfil these noble goals and objectives. Academic programmes were restructured and diversified for expansion, deepening,

integration and administration. Infrastructure needed to be acquired or developed, upgraded (or possibly replace obsolete ones), expanded, released and maintained. Manpower and personnel needed also to be similarly amplified in all possible dimensions reinvigorating existing ones, recruiting more, developing, deploying and monitoring to cope with the new perspective and futuristic challenges. And students too needed re-orientation and motivation to align likewise.

The vision was pursued and monitored to attain, and if possible, exceeded in quality, patterns, direction and magnitudes, realizing too that the University links in training, research and extension between international organizations, national, state and other relevant agencies, and also in the context of funding sources.

Situation Analysis: What I Met

Mission and Mandate: Due to non-sensitisation, staff were not acquainted with relevant practical approaches to meeting the objectives of a specialist University and functioned like conventional Universities. The content emphasised agricultural programmes without adequate considerations to engineering and associated peculiar contributions to meeting the technological advancements needed for the envisaged rapid transformation. Moreover, there was no clear statement on the geographic coverage of the mandate, nor precise vision and mission statements.

Curriculum vs. Practical Skills Development: There was insufficient practical exposure for skills development relative to the curriculum, compounded by poor funding and very limited resource base to support and sustain training needs (teaching, laboratory and field equipment).

Facilities vs. Increasing Populations: Students and staff population progressively increased over the years without commensurate growth in hostel space, classrooms and lecture theatres, library space, laboratories, staff offices, and support services, especially power supply.

Research: The existing research strategy was held down by funding paucity, and non-integration of the University into the

mainstream of agricultural development programmes (collaborations/linkages with agencies and institutions nationally and internationally).

Extension: Very weak link between the academic departments and colleges with the Cooperative Extension Centre, accentuated by poor funding and facilities.

Revenue Base and Infrastructural Development: This is a recurring decimal of inadequate Federal funding for meaningful growth, or to maintain infrastructure, and weak internally generated revenue (IGR) traced to constraints in supervision, motivation, and capacity building.

All these meant that we were missing the opportunities to key into:

- * the increasing national demand for resource mobilization in agriculture, science, engineering and technology, to exploit or process the wide range of rich natural resources into easily accessible and utilizable forms. These require knowledge sharing and exposure to advanced science and technology and indigenous knowledge systems, while our people suffer hunger, poverty and malnutrition;
- * the consistently high demand for trained manpower and quality education;
- * the vast and wide array of fast, effective and cheap networking activities in information and communication technology (ICT) for information sharing (scientific advances, human resource development and capacity building, e-governance, administrative systems, etc.) in a word, technology-driven;
- * gender-friendly programmes that increase opportunities for women enrolment, involvement and advancement in academics and administration;
- * our nearly thirty years of experience and challenging leadership in developing human resource capacity in agriculture, pure and applied sciences, engineering, technology, veterinary medicine, farmer-driven and participatory technology development and extension that have impacted the catchment area;

instead there was:

- * brain drain of critical Nigerian scientists to the diaspora;
- * low institutional capacity to keep pace with increasing ICT-driven activities due to limited trained human resources, infrastructure, and high service cost;
- * inadequate resources to support institutional growth from historical and policy considerations, the specialised nature of Universities of Agriculture, and the increasing, multidimensional challenges that require infrastructural and human resource back-up.

Strategies for Achieving Goals

We resolved to immediately and consistently pursue the following:

- * Strengthen quality of academic programmes and monitor new ones, provide learning infrastructure and improve existing ones, and attain or sustain full accreditations of programmes, with periodic curriculum review to match challenges and changing needs that assure flexibility and responsiveness. Staff exchange programmes will improve teaching skills, while internships and village-based attachments to farms and industries will strengthen existing Students Industrial Work Experience Scheme (SIWES).
- * Strengthen existing Information Communication Technology Centre (ICTC) with a standing administrative committee headed by appropriate Professor, train University staff and students, improve access to publications and references, develop and sustain practical skills in all management staff cadres on specialised e-governance and administrative systems to improve on the system/minimize wastages, and install campus-wide internet facilities for continual connectivity by staff and students.
- * Maintain and sustain equal opportunities for admission into programmes, sensitise and prepare women for interest and involvement in preparatory/training programmes for suitability, competition, access and

advancements in academic and career appointments, and ensure a balanced gender ratio.

- * Develop and sustain an apex policy body on research (University Research Board); comprehensive, multi-disciplinary, solution-based implementation mechanisms, effectively link and partner with multi-level research institutions (private/public); establish centres of excellence (c.g. Bioresources management); an interactive environment for generating new scientific knowledge and technologies for increased production; establish Directorate of Research Development to coordinate research activities; link with appropriate schools and Directorates to reflect in the curriculum; constitute University Research and Publications committee, and specific strategic plan for research development.
- * Revitalise and reorganise Cooperative Extension Centre in collaboration with the state ministries of agriculture and agricultural development programmes in our catchment areas; strengthen links between researchers in the various disciplines in the colleges to enhance practical relevance; organize training programmes on capacity building, adaptive research and related extension activities for critical stakeholders in agricultural production, processing, storage, marketing and utilization.
- * Redesign curricula for increased relevance, and expand the practical skills component for entrepreneurship/enterprise development (the "Lab to Land" approach).
- * Utilise the "Spiritual Dimension" approach to address social, moral and ethical challenges to peace, harmony, friendliness and progress by re-constituting UAM/Host Community Relations, good rapport with all Unions, law enforcement and security outfits, reorganise the security unit, and accelerate anti-cultism campaigns.
- * Establish and continually/substantially stock all College Libraries, maintain, upgrade infrastructure, reorganise the Library into five divisions (readers, technical, information technology, collection, serials).

- Improve revenue base by raising a 'Standing Committee on Internally Generated Revenue (IGR)', launch and empower UAM Global Company Ltd.; sensitise University organs towards self-sustenance, review/modify fees and other charges to align with realities where possible.
- Establish the Institute of Food Security (IFS) to address national and global food security in six programme areas (strategy and governance, knowledge and innovation, technology and environment, markets and institutions, food and nutrition, biotechnology and farm health).
- Integrate the University into the Millennium Development Goals (MDGs) implementation machinery through integrated multi-disciplinary programmes such as the Institute of Food Security, partnerships with stakeholders (local, national, international) towards reducing/eradicating hunger and poverty, capacity building, and improved health, education and livelihood of our communities.

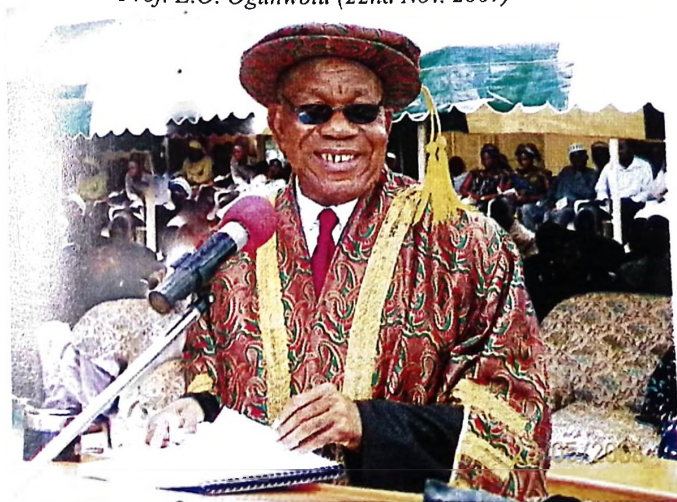
In essence, pursuit of academic excellence is multi-dimensional and simultaneous, yet demanding funding, focus, consistency, personnel and coordination, with a dynamic and progressive mindset requiring practical results in the immediate and future realms. All facets needed attention, yet there were many and varied interests to pursue.

Into Action

It's one thing to design, another to build. Knowing this full well, we swung into action at the earliest moment. We were determined to actualize the plans, to exceed, to set the pace for future generations, and a model to our contemporaries. The globe was our standard. To make a difference, we must see the extremes and act on both and in between simultaneously: international and community, federal and state, regular and specialist Universities they must all become our contemporaries at different levels.



*Receiving Handover notes from Acting Vice-Chancellor
Prof. E.O. Ogunwolu (22nd Nov. 2007)*



*Delivering a Convocation Lecture at Reformed Theological
Seminary, Mkar (2008)*



As Vice-Chancellor delivering Convocation Speech, (2010)



With Senate President, David Mark and his Wife Helen at UAM Convocation for conferment of Doctor of Science degree, Honoris causa, (2010)



*With Prof. Julius Okojie, Executive Secretary,
National Universities Commission (NUC)*



With Prof. D.I. Denga, Primary School Classmate



With Jacob Zuma, President of the Republic of South Africa



With Israeli Ambassador to Nigeria



Delivering a paper at the McGill Conference on Global Food Security, Montreal, Canada (2009)



With other dedicates at the McGill Conference on Global Food Security



*At a Meeting of the International Committee on
Global Food Security, Montreal, Canada*



*From L-R, Author, Rt. Hon. Joe Clark (Ex-Prime Minister of Canada), Prof. Torwase Hagher
(Nigeria High Commissioner to Canada), Prof. Michael Ngadi (McGill University)*



*At a Conference at the Bioresource Engineering Department,
McDonald Campus, McGill University, Montreal, Canada*



At McDonald Campus, McGill University



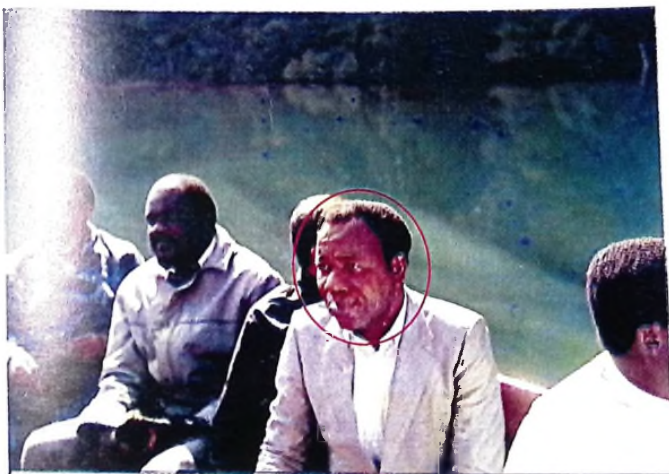
*With Rt. Hon. Gabriel T. Suswan the Executive Governor, Benue State
in Montreal, Canada*



At Pan African University Conference, Addis-Ababa, Ethiopia



At the University in Feldafing, Germany



With Friends in Australia



With Rt. Hon. Dineji Bankole, Speaker House of Representatives



At Nigerian Army School of Military Engineering, Makurdi



Receiving an Award from the Institute of Fraud Management for Combating Fraud, Corruption and Loss of Resources in the Nigerian Educational Sector



Visit to Emir of Lafia



Ph.D graduands at UAM convocation



At University of Agriculture, Abeukuta Convocation (2008)

CHAPTER NINE

INFORMATION AND COMMUNICATION TECHNOLOGY CENTRE (ICT)

The Development of ICT Infrastructure

I inherited a manual and cumbersome technique of records management, whether preservation, information dissemination, teaching, research or extension services. This seriously challenged service efficiency. Moreover, significant increase in staff from about 2000 in 2007 to over 2600 in 2012 and the student population from about 5,000 in 2007 to 15,000 to-date, further underscored the need for a robust Information and Communication Technology (ICT) that would integrate and automate all the functions of the University. Accordingly, ICT facilities were consciously expanded to respond to the needs of a diverse range of users deploying a cutting-edge technology. ICT facilities were planned for now and for future expansion. This required looking in all possible directions, as well as a comprehensive facilities outlay.

Expansion of Campus Network and Internet Connectivity.

Internet connectivity capacity with 10 Mbps of bandwidth is currently serving the entire University population (8 mbps on MTN Fibre and a backup of 2 Mbps on a 2.4m C-Band VSAT), from the 1.5 Mbps of broadband capacity before 2007.

Fibre link on campus has been designed to suit the entire Master plan of the University i.e. 96 core. However, only 24 core is currently being utilised, leaving an excess capacity of 72 cores for

expansion, failures and maintenance, etc. There is over 10 kilometres of fibre loop running through all academic and administrative blocks on campus. All the nodes are terminated on managed switches.

Network Centres structure cabling using copper cables for network centres on the Local Area Network (LAN) has been expanded to accommodate more internet users on campus. The University has a total of 352 desktop computers connected on the internet in addition to the growing population of laptop owners among staff and students.

Wireless Network between 2009 to 2010; the University expanded and upgraded its wireless backbone to provide wireless internet service across the campus, serving also the academic and administrative blocks, and easing access by staff and students with laptops.

The table below summarises the ICT expansion drive between 2007 and 2012.

Table 4: Internet Infrastructure Backbone on the Campus.

SINO	ITEM	BEFORE 2007	BETWEEN 2007 - 2012	GROWTH (%)
1	Internet Connectivity	1.5 Mbps of Broadband capacity (bandwidth)	10 Mbps of Broadband capacity (bandwidth)	700%
2	Fibre Backbone	None	10 Kilometres	Infinity
3	Computer nodes	76 nodes	355 nodes	390%
4	Wireless Backbone	36% of the academic and Administration buildings	92% of the academic and Administration buildings	155%

Research and e-Learning Development

Smart Board and Multimedia Learning Resources: The University has deployed multimedia and smart boards to aid teaching of large classes. This has made learning interactive and more pleasurable than ever before.

Subscription to e-Journal and Acquisition of other e-Resources: The University subscribed to online journals, acquisition of e-Books, online repositories and other e-resources that are currently hosted on the University virtual Library.

Implementation of Learning Management Systems: In 2012,

the Learning Management System was implemented to close the teaching and learning technology gaps that hitherto existed in the University. A workshop was organized for lecturers as a prelude to harness and promote learning management system.

Development of Video Conferencing Facility: Video conferencing is one of the facilities sponsored by the World Bank using the STEP-B project. It is meant to address the problem of large classes where concurrent lectures could take place in multiple halls at the same time.

Data Centre and Power Backup

In recognition of the critical role of data in University management in addition to ensuring non-stop computing on campus, the University management took a gradual but painstaking development of a data centre and power backup to support end-user activities. The data centre infrastructures deployed are:

Power Backup: Setting up of 14KVA Grid interactive Inverter and battery backup to power the Network Operating Centre (NOC) and critical loads. The power backup has the capacity to sustain the loads for 3 days (72 hours) in the absence of power from the public power supply. The NOC is fully isolated with power busbars with capacity to protect devices against surges and harmonic.

Solar Power for Wireless Base-stations: All the wireless base-stations are powered by solar to ensure that access to the Internet and Local Area Network is not interrupted by the frequent downtime due to power supply outages.

Data Centre: The University made a long term plan to support complete automation of the University activities by setting up two data centres complete with a server farm and 24 TB data backup capacity. Each of the data centres has fibre cables terminating on the devices to ensure maximum utilization of the bandwidth.

Information Management System

Due to the critical role information plays in the running of the University, conscious steps were taken to digitalize the following:

The Library Information System: The University Library has

been fully automated, and the local area network built using structured cabling and wireless backbones to support both local content and web-based access by library users. The Library currently shares resources with other international libraries and open courseware. The number of computer terminals has also grown from 18 computer units in 2007 to the current 68 computer units, all of which are internet-ready and can be accessed by Library users.

The Academic Records Information System: The University utilized its in-house capacity to develop a portal to manage fee payment, online registration, banking platform, examination grading and reporting. Academic records are now fully automated, and transcript production is being automated to facilitate online transcript request. This step has resulted in over N20 million yearly earnings which has been used to expand ICT deployment on campus. In addition, the e-payment platform is being used to recover school charges from students who were taking advantage of the manual system to circumvent payments.

The Financial Information System: An in-house capacity has also been developed to automate the Bursary Department, whose staff have been trained, a new server acquired, and new computer terminals deployed on the local area network. This has not only eased and improved accountability, but it is now more difficult for people to escape paying fees and charges, as could happen under a manual system.

Software Development

As indicated earlier, in-house capacities have been encouraged to develop generic applications (software) that have direct benefit to the management of the University. Accordingly, software developers with capacities in web application are currently running both online and offline to include the:

- (i) running of locally developed *student information management portal* covering students records and essential reports required by different units of the University. This also covers the posting of payments by banks;

- (ii) *examination results management software* that used to run offline for examination records has now been migrated online;
- (iii) *e-Testing Software* to conduct examination online for students, promotion examination of staff, and staff recruitment test; and
- (iv) *e-Election Management Software* for conducting of Student Union election on Campus.

Training and Capacity Building

Realizing that provision of equipment alone was not enough to digitalize the system, the University embarked on capacity building for staff and students using the following training programmes:

Training of Non-Academic Staff: 346 critical senior non-academic staff were trained between 2009 and 2011 to support the University's computerization project. This training was 100% funded by the University.

Training of Final Year Students: To enhance the market potentials of its graduates, the University initiated free training in Computer appreciation and provision of selected entrepreneurial skills in Programming, Networking and website design for its final year students.

Workshop on e-Resource Access: The University also organized a workshop for academic staff on accessing of online Journal and other online repositories.

Sustainability Plan

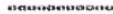
The ICT sustainability funding window was driven by local capacity, user-driven policy covering:

Funding: The ability to attract grants and project funding from both local and international agencies to support ICT development. In addition, sustainable internal revenue for funding the development of ICT through paid services was mapped out. Some of the agencies that supported the development of ICT include the World Bank (Step-B Project), NITDA, Nigeria Communications Commission (NCC), Nigeria ICT Forum, DBI, etc, providing grants, specialist inputs and consultancy, laptops and accessories and so on.

Formulating the University ICT Policy and Master Plan: The University's ICT policy was strongly enshrined in the University Strategic Plan as well as its Master Plan. Thus, the ICT master plan is responsible for the sequential and guided growth of ICT on Campus.

CHAPTER TEN

RESEARCH



An Indispensable Necessity

Research is a key component for scientific transformation of Nigeria's agriculture, using Research and Development (R&D) systems that are issues and mission-oriented, need-based, farmer-focused, and agro-industry driven, utilizing the expertise of the critical mass of scientists in the University. The University insists on a dynamic system, ever responding to changing societal needs, and providing interactive environments that assure the provision of milieu for generating new scientific knowledge and technologies needed to increase primary agricultural products and value-added products to meet the needs of society.

The UAM approach is multi-disciplinary team work emphasising strong intra-institutional linkages that continually secure effective staff participation; commodity/discipline-based, people and issues-based, focusing on crops, animals, forestry, fisheries, agro-services policy, infrastructure value-added related technologies, nutrition, etc; applied and adaptive forms of research for solving practical farming and agro-industrial problems with opportunities for relevant and need-based basic research; linkages with institutional extension outfit and to state and national research systems so as to assure effective maintenance of the two-way feed back mechanism.

Funding initiatives

Funding patterns and institutional capacity sustains output and opens up windows for collaborations and partnerships, and needs to be continually strengthened. However, on assuming office, I was immediately confronted by the exceedingly low research subvention of N500,000 per year from the Federal Government, which had persisted for nearly twenty years, and academic staff depended more on self-sponsored research!

To positively counter this, I released N3 million in 2008 (sourced internally) for research activities by academic staff. Eleven (11) proposals from 35 academic staff working as teams from across multidisciplinary groups won over a competitive process by the University Research Board (URB) and the amounts were disbursed as research grants.

I was also worried that UAM had never properly articulated its approach to research deliverables, which became a critically obvious missing gap in implementation mechanisms, and seriously curtailed staff exposure to external funding opportunities for research, especially collaborative and partnership arrangements. I began to aggressively explore for research funding from external sources, through systematic and sequential actions involving:

- (i) creating awareness and mobilizing academic staff participate in workshops on writing winning research proposals;
- (ii) re-vitalizing old collaborative arrangements; and,
- (iii) opening up new linkages and collaborations with international and national research systems and agencies.

Fruitful Efforts

God massively blessed our efforts. Most academic staff are now adequately trained on proposal writing. Notable evidences include the following UAM proposals which have won over N638 millions:

- * three winning proposals under the Competitive Agricultural Research Grant Scheme (CARGS) by the Agricultural Research Council of Nigeria (ARCN). N42,529,040;
- * institutional proposal to the Federal Ministry of Education's Science and Technology Education Post-Basic (STEP-B). N 483,461,273;
- * collaborative and intervention researches with the International Institute of Tropical Agriculture (IITA);
- * collaborative and intervention research grant from Kirkhouse Trust based in the United Kingdom, N27,222,900 (\$185,000);
- * Alliance for a Green Revolution in Africa (AGRA) research grant N27,150,000 (\$181,000);
- * ICRISAT through IITA intervention research grant. N6,000,000;
- * crop diversity, FAO research grant N500,000;
- * Raw Materials Research and Development Council research grants N2,611,500;
- * collaborative and intervention research with National Seed Council N3,000,000;
- * IITA/USAID collaborative and intervention research N1,050,000;
- * research grants from Tertiary Education Trust Fund (TETFU). N4,000,000;
- * research grant from UNICEF N14,391,228;
- * collaborative research with UNO N4,046,000;
- * collaborative research with National Root Crops Research Institute, Umudike;
- * Bill and Melinda Gates Foundation through IITA. N3,200,000; and
- * First Bank Endowed Professorial Chair in Agronomy. N19,000,000

Research Projects Emanating from Collaborative/Intervention Research
A summary of these is presented in the Table below.

Table 5: Summary of research grants emanating from collaborative research

S/No	Funding Source	Grant Title	Amount (\$, N)	Period
1	Agricultural Research Council of Nigeria (ARCN) – Competitive Agricultural Research Grant Scheme	Research focal areas in: (i) Animal Science Title: Bioconversion of Agricultural Wastes to Value Added ruminant Feeds Using Rot Fungi (ii) Fisheries Title: Stock Assessment and indigenous knowledge of freshwater shrimps of Rivers Benue and Niger (iii) Forestry Title: Ethnobotanical Survey and Phytochemical analysis of Aromatic and Medicinal Plants	₦3,356,100 N18,416,000 N15,716,540	2010 – 2012 2010 – 2012 2010 – 2012
Output/Benefit: Enhanced capacity building in research and training of farmers. Expected substantial improvements in the sectoral contributions to agricultural productivity for assuring food security and wealth creation.				
2	Science and Technology Post - Basic (STEP-B)	Development and Adoption of modern Bee-Keeping and Fish Farming Technology for Poverty Alleviation in Benue State.	(i) In 2008 = N 29,951,273 (ii) In 2010 = N13.5 Million (iii) In 2012 = \$2,750,000 (N440m)	2008 - 2013
Output/Benefit: Training of over 1,000 students and 120 farmers in modern bee-keeping and fish farming; procurement of equipment, reagents and computers for the Departments listed below: (a) Department of Crop Production. (b) Department of Home Science and Management. (c) Food Science and Technology. (d) Veterinary Medicine. (e) Soil Science. (f) Department of Physics. (g) Department of Agricultural Extension.				
3	Kirkhouse UK	Genetic Improvement of Cowpea for Striga resistance using molecular tools in Nigeria.	\$ 195,000 (N 27,222,000)	2010 - 2012
Output/Benefit: Four cowpea cultivars resistant to Striga/Alectra developed. These cultivars have been nominated for the National coordinated pre-release testing. Sponsorships to conferences/seminars. Foundational molecular biology laboratory; two screenhouses.				
4	Alliance for a Green Revolution in Africa (AGRA).	Development and Deployment of Striga and Alectra resistant cowpea in the savannah of Nigeria.	\$ 181,000 (N27,150,000)	2011 - 2013
Output/Benefit: Cowpea varieties resistant to Striga/Alectra combined with multiple disease and pests resistance in progress. Seed store, fully equipped with air-conditioner for germplasm storage.				
5	ICRISAT through IITA.	Enhancing grain legumes, productivity and production and the incomes of poor farmers in drought-prone areas of sub-Saharan Africa and South Asia.	\$30,000 (N6,000,000)	2010 - 2012
Output/Benefit: Increased yield of soybean and cowpea through adoption of improved seed varieties. Repositioning Benue State as the leading soybean producers in the country.				
6	Crop Diversity, FAO.	Collection and utilization of Plant Genetic Resources	N500,000	2011
Output/Benefit: Increased availability of plant genetic resource materials in genebank. Deep Frost Free Freezer for storage of plant genetic resource materials.				

S/No	Funding Source	Grant Title	Amount (\$,N)	Period
7	Bill Melinda Gates Foundation through IITA Ibadan.	Enhancing cowpea and soybean productivity and production in drought-prone areas in sub-Saharan Africa.	\$20,000 (N3,200,000)	2011
	Output/Benefit: Identification of, and making available to farmers cowpea and soybean varieties that can mitigate the effect of drought as a result of climate change.			
8	Raw Materials Research and Development.	Evaluation studies on Castor and Shea butter.	N1,000,000	Started 2004; New entries started 2009
	Output/Benefit - Gemplasm collection, - Hybridization - Characterization and Selection - Training/Sponsorship of 2No. Ph D and 2No. M Sc. students all at UAM and have graduated			
9	Raw Materials Research and Development Council.	Technical Improvement of acha dehulling machine	N1,611,500	2006 - 2010
	Output/Benefit: Dehulling of 1.5kg acha can now be accomplished in 2 minutes instead of 1 hour thus eliminating drudgery. Machine undergoing testing for patenting.			
10	National Seed Council.	Production and dissemination of Rice, Maize, Sorghum and Soybean varieties.	N3,000,000	Commenced 2009 and on-going
	Output/Benefit: - 4 villages adopted from each of 9 selected LGAs - 80 - 90% success adoption. - Sustained supply of improved/certified seeds.			
11	IITA/USAID.	Production and dissemination of soybean varieties for Striga control.	N1,050,000	Revitalized 2007
	Output/Benefit: - 6 Villages adopted - 70 - 80% success in Striga control.			
12	Education Trust Fund (ETF).	Development and Packaging of highly nutritious <i>numu</i> a traditional cereal product.	N1,000,000	2006 - 2010
	Output/Benefit - Advancement of knowledge. - Development of adaptable technology. - Development of traditional food to combat malnutrition.			
13	Education Trust Fund (ETF).	Characterization and activity kinetics of linamarase (β-glucosidase) genetically engineered from <i>Saccharomyces cerevisiae</i> .	N1,000,000	2007 - 2010
	Output/Benefit: - Advancement of knowledge. - Development of adaptable technology.			
14	Education Trust Fund (ETF).	Production of nutrient-dense food products from malted and fermented maize (<i>Zea mays</i>) fortified with defatted sesame (<i>Sesamum indicum</i>) seeds.	N1,000,000	2004 - 2010
	Output/Benefit - Advancement of knowledge. - Development of traditional food to combat malnutrition.			
15	Education Trust Fund (ETF).	Influence of natural fermentation, malt addition and soya fortification on the sensory and physicochemical characteristics of <i>abyer</i> -sorghum	N1,000,000	2006 - 2010
16	UNICEF	Production of complementary foods from locally available raw materials to combat child malnutrition.	N6,348,008	2009 - 2010
	Output/Benefit - Six local governments, two men from each of three senatorial districts are to benefit. - Preliminary testing has commenced. - Scale up operation are on-going.			
17	UNICEF	Food fortification • Iodine • Iron • Vitamin A	N5,043,220	2003 - 2007 being re-visited.
	Output/Benefit: Fortification of: • <i>Gari</i> with Vitamin A • <i>Kunu</i> with Iron • Salt with iodine			

S/No	Funding Source	Grant Title	Amount (\$, N)	Period
18	UNO	Collaborative research work on nutritional evaluation of cereals and legume-based food products.	N4,046,000	2003 – 2006 being re-visited.
19	First Bank of Nigeria Plc. Endowed Professorial Chair in Agronomy.	Development of comprehensive low - external input and sustainable cropping systems for soil fertility restoration and maintenance through participatory technology development.	N19,000,000	1 st stance: 2006 to 2009/2010
	Output/Benefit - Development of a robust technology with high potentials for replacing inorganic fertilizers. - Quantum yield increase of 90 – 100% and 60 – 70% increase in income. - 100% environment friendly. - Rehabilitation of fragile soils. - Sponsorship of <ul style="list-style-type: none"> • 2No. M.Sc. degree projects • 1No. Ph.D. project • All have graduated. - Sponsorship of five (5) academic staff to International and National Conference/ Workshop/Seminars. - One (1) Ph.D. Thesis. - Two (2) M.Sc. Thesis. - Thirteen (13) Journal publications emanating from research. - Three (3) conference papers.			

Enhanced Staff Promotions (2008 to Date)

Staff career advancements have clearly resulted from some of these initiatives in funding patterns and sources:

- a. The combination of exposure of staff to external and internal funds for research yielded substantial quantum ***increases in output of publications by staff in international and local reputable Journals.*** This immensely enhanced career advancements of staff through ***promotions*** across all the cadres of academic staff.
- b. Visible and verifiable evidences of above could be seen from:
 - * ***massive promotions*** of staff in the non-professorial ranks to their various higher positions, a process that followed the University guidelines and which assured “non-denial” of promotions to all that qualified and merited promotions.
 - * ***The substantial increase in the number of staff promoted to the Professorial ranks.*** The evidence is supported by the fact that
 - * On assumption of office in 2007, UAM had on ground since inception ***31 Professors*** who were earlier promoted by the University and ***10 Associate Professors***.
 - * During my 5-year tenure, we promoted as at July 2012, ***14 Professors*** and ***16 Associate Professors*** while ***11 Professors*** and ***21 Associate Professors*** are currently being assessed.
 - * Overall, a total of ***25 Professors*** and ***37 Associate Professors*** would have been uplifted during my tenure.

CHAPTER ELEVEN

RESEARCH BREAKTHROUGHS UNDERGOING PATENT PROCESS

Patent is an official right to be the only person to make, use or sell a product or an invention. UAM has always been known for several research breakthroughs and innovations, including fabrication and field testing of yam planters, yam harvesters, sieving machine, lubricants extracted from plant parts, cassavas peeling and pelleting machine, improved wood/agricultural waste stove, zero external input in modified integrated cropping systems involving renewable natural resources in soil fertility restoration and weed control, development of natural dusts and attractants of plant origin for control of yam beetles, fabrication of solar dryers, dicing/slicing machines, design and construction of charcoal/kerosene-powered driers, food and feed fortifications, electronic voting machine, improvement of nutritive value of garri through fortification with soya flour, ambient storage of tomato puree using micro aerophilic technique, etc.

The under-listed UAM research breakthroughs are being processed to obtain patent rights:

A. *Linamarase Production from Saccharomyces Cerevisiae for Industrial Applications*

Background: Despite its crucial value to the food and related industries, this enzyme is currently being imported from South Africa. Cyanide toxicity and poisoning are the major limitations to cassava utilization for human and animal nutrition. Cyanide exists in the form of cyanogenic glucosides in the tissues of some plants, including cassava. The cyanogenic glucosides in cassava are linamarin and lotaustralin, which can be hydrolyzed by an enzyme called linamarase. On ingestion of raw or improperly processed cassava, linamarase produced by bacteria in the gut degrades the cyanogenic glucosides, liberating free HCN which subsequently affects the respiratory chain. Linamarase is therefore economically very important because of its hydrolytic action on cyanogenic glucosides, and can be used as a detoxification agent for cassava.

Saccharomyces cerevisiae is a non-toxigenic and non-pathogenic yeast. Normally, the yeast produces amylases and other carbohydrases, and is therefore used in the brewing, baking and wine industries for alcohol, carbon dioxide and flavour production. The yeast also plays significant role in traditional, uncontrolled fermentation processes.

Research Findings: By genetic engineering, the University of Agriculture Makurdi successfully induced or "instructed" a *Saccharomyces cerevisiae* to be producing linamarase. Our earlier studies on a laboratory scale in the College of Food

Technology, UAM have shown that unlike the native linamarase found in cassava, which acts only on linamarin and lotaustralin, the genetically engineered linamarase surprisingly exhibited a group specificity acting on linamarin, lotaustralin, and other naturally occurring cyanogenic glucosides such as amygdalin, taxiphyllin and dhurrin. Such linamarase active strains and/or the enzyme extracts can be used in food systems containing cassava, especially in the mixing, heating, fermentation and drying steps for the degradation of the cyanogenic glucosides with high degree of assurance of detoxification.

Practical Significance/Applications

- (1) Genetically engineered linamarase (GELIN) from *Saccharomyces cerevisiae* can be applied for the production of cyanide-free cassava flour, *garri*, *akara*, *akpu* and other cassava transformation products.
- (2) GELIN from *Saccharomyces cerevisiae* can be incorporated during the mixing step of cassava wheat flours-based bread production to break down linamarin and lotaustralin, with subsequent liberation of hydrocyanic acid (HCN) during the baking process. This approach will assure production of cyanide-free cassava based food products.

B. Cassava Starch and Soy Protein Concentrates-Based Edible Films and Coatings for Foods Preservation

Background: Edible films are flexible biodegradable materials used in food coating and packaging. They are made from mixtures of high molecular weight food polymers,

solvents and plasticizers. In Nigeria, petrochemical-based plastics such as polyolefins, polyesters and polyamides have been increasingly used as packaging materials at home and in the food industries, mainly because they are available in large quantity, low cost and favourable functional characteristics. Unfortunately, these synthetic non-edible films are non-biodegradable, thus presenting disposal problems, and constitutes a major environmental problem by clogging waterways and drainages. Chemical polymers also tend to react with food materials, releasing naphtha-based compounds which may be carcinogenic on ingestion by humans. The management of non-biodegradable wastes is labour- and capital-intensive, constituting additional expenditure to government and organizations.

Study Justification: Nigeria leads in global cassava production and is the largest producer of soybeans in Africa, with Benue State accounting for about 45% of total production. In general, soy protein films, unlike cassava starch-based films, have poor moisture and vapour barrier ability due to inherent hydrophobicity of the protein and the substantial amounts of hydrophilic plasticizer used to impart film flexibility. In contrast, soy protein-based films have better oxygen barrier and mechanical properties than cassava starch-based films.

Research Findings: UAM has developed cassava starch and soy protein concentrates (SPC)-based edible films which successfully extended the shelf lives of fresh fruits and nuts. Our earlier studies show that the

flexible cassava starch and SPC-based edible films have excellent

moisture, vapour and mechanical barrier properties suitable for foods packaging and preservation.

Practical Significances/Applications:

- (1) The use of cassava starch and SPC as film forming agents will diversify the utilization of cassava and soybeans with increased value addition to the crops.
- (2) The edible films will reduce environmental problems posed by non-biodegradable packaging materials and reduce the risks of consumption of cancer-inducing naphtha-based compounds found in foods packaged in the synthetic petrochemical films.
- (3) The successful production of the edible films will stimulate the establishment of industries for the packaging material production and create employment.

Chinma, C.E., Ariahu, C.C. and Abu, J.O. (2011). "Chemical Composition, Functional and Pasting Properties of Cassava and Soy Protein Concentrate Blends". Journal of Food Science & Technology, Mysore, DOI 10.1007/s13197-011-0451-8. See also Chinma, C.E., Ariahu, C.C. and Abu, J.O. (2012). "Development and Characterization of Cassava Starch and Soy Protein Concentrate-Based Edible Films". International Journal of Food Science & Technology, IFST, UK, 47,383-389.

C. A Yam Harvesting Machine

Area of research: Farm machinery

Research Justification

- (1) A survey of the technological needs of tuber crop farmers in Makurdi, Benue State of Nigeria revealed that yam production is labour intensive. The ranking of the various farm activities involved in yam production on the basis of cost and labour requirements showed that harvesting ranks second and third respectively. The farmers agreed that harvesting is one of the critical factors that limit the hectarage a yam farmer can handle. With traditional tools, a man can harvest at an average of

1/300 ha/hr. Labour costs for harvesting yam accounted for over 25% of the total cost of production.

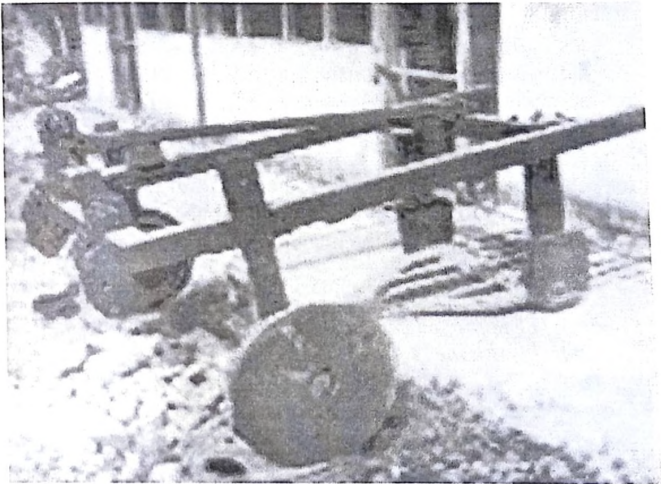
- (2) The mechanization of yam production (tuber crops generally), until recently, has been negligible when compared to those of cereal crops, which have been adequately mechanized by advanced countries to which these crops constitute staple food. Until now, there are no proven machines/technologies for planting and harvesting yam tuber crops.

Project Summary: Tuber crops like yam are considered to be the king of crops in Africa. Mechanising these crops remains zero as there are no machines for planting, harvesting and processing them. An effort by the researchers between 2000 and 2003 resulted in a harvester that was capable of shattering the mound and releasing the yam tuber for manual picking. The machine showed promise as only thirteen (13) of the hundred (100) tubers harvested were bruised.

The fabricated machine was a tractor-mounted stationary hoe, with adjustable cutting angles from 20° – 30° capable of striking and cutting through the mound at a depth of 50cm under the yam tuber, thereby shattering the mound and placing the tuber on the ground for manual collection. Features of the harvesting machine include the lifting blade, vertical standard, depth wheel, and tool bar frame. The performance test showed that the least mean draft of 6.83kN was obtained at forward speed of 0.8km/h, depth of 46cm, and a lift angle of 20° . The percentage of broken, cut and skinned yam tubers varied appreciably with speed and depth of cut. It was recommended that the harvester be operated at the forward speed of 3.2km/h, lift angle of 27.5° , and depth of

48cm, which offered the least tuber damage of 18% and high percentage of successfully harvested tubers of 93%. Further improvement of the machine was to reduce the level of damage, and convey the harvested tubers into a trailer that is attached to the harvester.

Fig.1: The first designed and fabricated harvester.



The machine improved significantly at its second phase of development commenced in 2006. A conveyor was added to the machine to transport the harvested tubers into a collection unit. The principal components of the yam harvester are the digging share, spring-loaded depth wheel, elevating conveyor, and bucket. The digging share is suspended by two links from a main frame. The main frame provides support for all elements of the yam harvester. An adjustable spring-mounted gauge wheels with coulters fixed to the main frame is incorporated to regulate and

maintain the depth of penetration in operation. The elevating conveyor, inclined upwards to the rear, runs from the end of the digger blade and ends above a rear-mounted collection unit. The conveyor is driven by gearing. A large sprocket gear concentrically bolted to the hub of the land-wheel meshes with a small gear keyed to the conveyor drive shaft. The share delivers the entire mass of yam tubers and surrounding soil into the rod-chain type elevating conveyor that sifts the loose free-flowing soils, as well as clods and stones. Agitation was achieved by passing the digger blade chain over idlers of varying shapes.

A field evaluation of the machine showed that the wheel was sometimes unable to drive the conveyor. This will necessitate the driving of the conveyor from the power-take-off (pto) shaft of the tractor. Also, the conveyor may be redesigned as a continuous belt for better conveyance efficiency. The size of the wheel will have to be increased to improve the tractive capacity of the machine. The next development of the machine will have to address these problems.

Fig 2(a): The improved yam harvester in transport position, lifted by the tractor

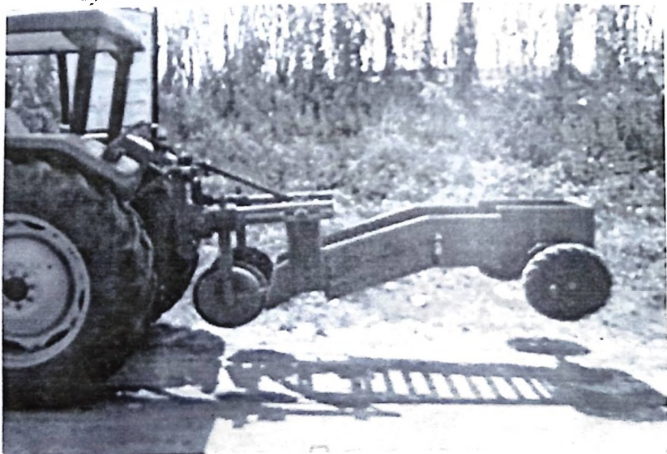
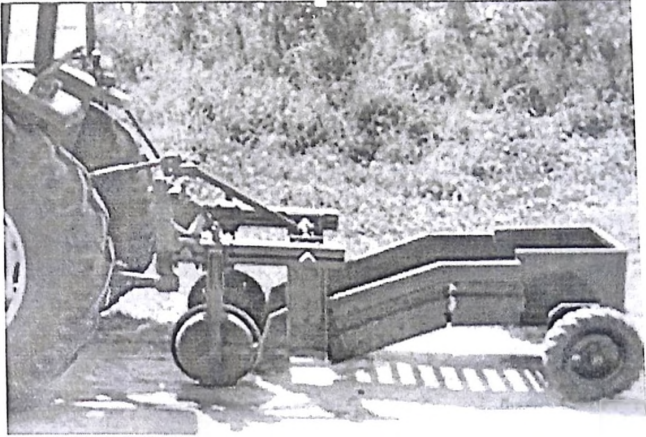


Fig 2(b) The improved yam harvester in trailed position for harvesting



Significance: The end users of this machine are yam farmers. There is extensive time savings plus minimal damage to the tuber. The damage does not amount to waste, but now sends such to domestic use or other preservation, like drying for flour. The result of this research is useful in mechanizing yam tuber, and it is still on massive trial, especially on the University farms.

D. An Acha Dehulling Machine

Area of research: Farm machinery

Product Background: *Acha* (*Digitaria spp*), considered as one of the lost crops of Africa, remains an important food crop for millions of people in West Africa, and is one of the most nutritious grains because it is rich in methionine and cysteine. Besides, it is among the world's best-testing cereals. *Acha* is a small herbaceous plant that grows to a height of 3080cm, and is grown in several parts of Nigeria, Sierra Leone, Ghana, Guinea Bissau, Togo, Mali, Benin Republic and Cote d'Ivoire. *Acha's* production potential in Nigeria and West Africa is high, and it is superior to other cereals in performance under moisture stress and low soil fertility. It has good capacity to respond to improved inputs.

In 2002, a total area of 347,380 hectares was devoted to *acha* production in Africa, with Nigeria alone providing almost half of that area (173,690 ha). *Acha* feeds 3-4 million Africans. Almost all the agronomic activities are manual, indicating that *acha* is almost at zero level of mechanization. There are no known machines for planting, harvesting, threshing or dehulling of *acha*. Dehulling is the most laborious of these tasks, requiring about 10 days to dehull 100kg of *acha* for a woman working 7 hours a day. Dehulling is accomplished manually by pounding the grains in a mortar and winnowing intermittently to remove the chaff.

A dehulling machine was developed and is in use in Mali, while in Senegal, Sanoussi Diakite also developed one that is in use. A previous effort at mechanizing dehulling of *acha* in Nigeria was not successful. An indigenous dehulling machine developed in 1987 by Yohanna Kwa in Jos, Nigeria had low efficiency. In 2008, the RMRDC commissioned researchers in the Department of Agricultural and Environmental Engineering, UAM to perfect Kwa's machine, through a Ph.D study by a staff of the Department. The machine has now been greatly improved, operating at 45kg/h, a dehulling efficiency of 95% and a cleaning efficiency of 93%. The machine is currently undergoing testing by NOTAP for patenting. Fig. 3 is a picture of the machine and Fig. 4 pictures dehulled *acha* grains from the machine.

Machine Description: The *acha* dehulling machine is driven by an electric motor. It consists of a hopper, the dehulling unit, the fan unit, and the cleaning chamber. The hopper has a truncated trapezoidal shape, and is welded onto the dehulling unit, with a capacity of 9kg. The undehulled *acha* passes into the dehulling unit through a circular opening of 20mm. The dehulling unit consists of a cylinder that tapers from a diameter of 200mm to 150mm with a length of 250mm and a concave. The concave which encloses the cylinder is constructed from mild steel rods of 5.6mm, but closely welded (no spacing). The abrasive cylinder is concentrically welded unto a shaft of 10mm diameter. The blower fan is also fastened to this shaft by a M12 bolt and nut. The power from the electric motor is transmitted to this shaft through a pulley and a v-belt drive, thus providing the rotational power for the cylinder. The concave-cylinder clearance is 10mm, and this is

where dehulling takes place by impact and rubbing actions.

The dehulled grains from the dehulling unit drop into the cleaning chamber at the same time air from the fan unit is also blown into the cleaning chamber, and separates the chaff from the grains by blowing the lighter chaff into the chaff outlet, while the heavier

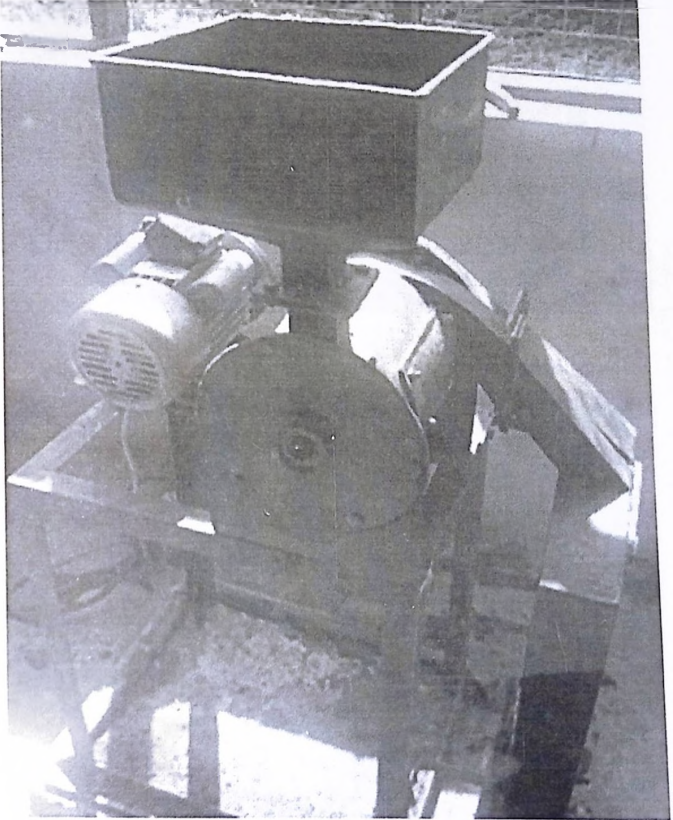


Fig.3: Picture of acha dehulling machine

(a) Acha grains



(b) Dehulled acha grains



Beneficiaries/Quick Wins: The major beneficiaries of this project are:

- (a) The rural poor Nigerian farmer, mostly women who spend about an hour dehulling 1.5kg of *acha*, which can now be accomplished in 2 min using this machine, and eliminate the associated drudgery.
- (b) Local artisans, e.g. welders, manufacturers of agricultural machines, and marketers who will, in the long-run, copy and sustain the production of this machine to rural poor farmers, thereby, creating wealth and income.
- (c) Traders who will sell the materials and inputs, such as mild steel sheets needed for the fabrication of the machine, businessmen who will import the relevant production machines, and foreign companies from whom the production machines will be purchased.
- (d) The Nigerian population who will enjoy the increased availability of *acha* for food.

CHAPTER TWELVE

THE "ONE MEDICINE" INITIATIVE



The One Health Initiative is a movement to forge co-equal, all-inclusive collaborations between physicians, osteopaths, veterinarians, dentists, nurses and other scientific-health and environmentally-related disciplines. The concept is a worldwide strategy for expanding interdisciplinary collaborations and communications in all aspects of health care for humans and animals. The synergism achieved will advance health care for the 21st century and beyond by accelerating biomedical research discoveries, enhancing public health efficacy, expeditiously expanding the scientific knowledge base, and improving medical education and clinical care.

We have embarked on a bold, innovative implementation of the 'One Medicine' concept, which we hope will yield significant fruits, and help to protect and save untold number of lives in our present and future generations.

Background

The "One Medicine" concept dates back to the 18th century when the great Austrian pathologist, Rudolf Virchow, observed that *"Between animal and human medicine, there is no dividing line nor should there be. The object is different but the experience obtained constitutes the basis of all medicine."* The concept, as also championed by William Osler and Calvin Schwabe, proved very useful in the early development of veterinary medicine, and the advancement of human medicine and disease control. This

concept was also instrumental in the development of a great deal of medical knowledge to benefit both human and animal welfare.

In the 18th century, Pope Clement XI instructed a physician, Dr. Giovanni Maria Lancisi, to devise disease control measures to combat rinderpest, a highly lethal viral disease of cattle that was devastating the human food supply in Europe. This led to the establishment of the first veterinary school in France. In 1893, a research team of a veterinarian (Theobald Smith) and a physician (F. L. Kilbourne) discovered that cattle fever, *Babesia bigemina*, was transmitted by an arthropod vector (ticks). Their work set the stage for the discovery by Walter Reed and his colleagues of the transmission of yellow fever by the mosquito vector, and the eventual development of the yellow fever vaccine and the opening of the Panama canal. In more recent times, Drs. Rolf Zinkernagel and Peter C. Doherty, a physician and veterinarian respectively, discovered how the immune system distinguishes normal cells from virus-infected cells. They received the 1996 Nobel Prize in physiology or medicine.

Other examples abound: Banting and Best developed and tested insulin from studies in a dog. Pasteur's work on rabies vaccine was founded on Jenner's observation that milkmaids who recovered from cowpox were subsequently protected from the more deadly smallpox. Pasteur used the rabbit to develop his rabies vaccine and carried out extensive efficacy and safety tests in dogs before venturing to administer the vaccine to his first human patient, 9-year-old James Meister. Virchow himself conducted animal experiments such as studying the life cycle of *Trichinella spiralis* in porcine muscular tissue and cysticercosis and tuberculosis in cattle. He coined the term "zoonosis." His efforts led to regular meat inspections by veterinarians in Europe and eventually in the United States.

This laudable and productive alliance between physicians and veterinarians gradually crumbled during the past years, for many reasons which are not clearly understood, but one reason is the unfortunate conclusion by the scientific community that infectious diseases have been 'conquered'. In a paper titled 'A Mandate for State Action' presented at the Association of State

and Territorial Health Officers, Washington, DC, on Dec. 4, 1967, the United States Secretary of Health, William H. Stewart was purported to have said: "It is time to close the book on infectious diseases; the war against infectious diseases has been won. It is time to pay more attention to chronic ailments such as cancer and heart disease". This seems to be the direction taken by the medical profession in the last few decades.

Recently, however, infectious diseases are back, and in a big way, aptly renamed Emerging and Infectious Disease (EID). Waves of new epidemics and pandemics ranging from SARS (Sudden Acute Respiratory Syndrome) to Avian Influenza have threatened the human (and animal) populations of the world in the past decade. These EIDs top the medical and political agendas, as indicated by their coverage in the world press, both medical and public. A summary of the most recent new and emerging diseases is presented below.

Table 6: Summary of new and emerging diseases

Year	Outbreak / Event
1999	West Nile virus seen in the USA
2001	Foot and Mouth disease in the UK West Nile virus in Florida Anthrax bioterrorism
2003	SARS Monkeypox (Smallpox?) Mad Cow disease in the USA West Nile Epidemic in the USA Bluetongue in Europe
2004-2005	Avian Influenza Swine Flu in Mexico

Many of these diseases originate from animals, prompting the editors of the British Medical Journal (BMJ) to write this editorial:

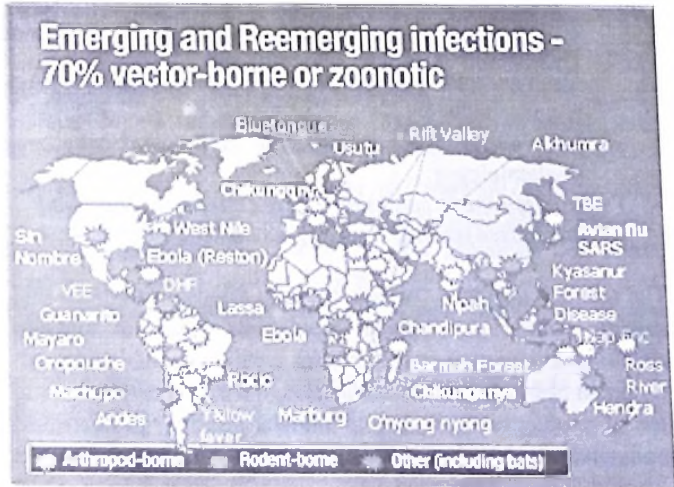
"The threat of influenza pandemic in humans and the deaths of millions of birds around the world brings the link between human and animal health sharply into focus. Now is a good time to consider the wider connections between animal and human health, and to think about how the medical and veterinary professions might work more closely together for the benefit of patients of all species" (BMJ 2005; 331 (26 November), doi:10.1136/bmj.331.7527.0-0)

The advent of EIDs has now brought into renewed focus the role of animals in human diseases, the need for the revival of the One

Medicine concept, and for collaboration between physicians and veterinarians in the hunt for solutions. Careful analysis of these emerging diseases clearly buttresses the need for collaboration between veterinarians and physicians.

Over 60 % of the 1415 known human pathogens are zoonotic (transmissible from animals to man). **However**, 75% of the **EID pathogens** are zoonotic, with wildlife as reservoir hosts, or vectors, or both, whereas humans serve as a **primary reservoir** for only 3% of known zoonotic pathogens. The capability to identify outbreaks of disease relies on identification of human cases, yet the majority of diseases that affect humans reside in animals, which are the domain of the veterinarian. The veterinarian has considerable training in comparative medicine and zoonosis, and is also more likely than the physician to see both people and their animals. They are also trained and positioned to function in all aspects of environmental health, food security, food safety, antibiotic sensitivity testing, research on zoonoses, emerging infectious diseases, ecosystem protection, comparative medical research, and human physical/mental health. Effective surveillance of zoonotic pathogens and control of the diseases they cause requires integration across human and animal populations.

Table 7: Emerging and Re-Emerging Infections



Together, human and veterinary medicine can generate new scientific insights across species, which is exactly what is needed to meet today's challenge.

"One Medicine" at UAM

One Medicine enjoys elaborate discussion around the world, including Nigeria. We have held several workshops, seminars, conferences and special committee meetings but have merely ended in verbal assent. In February 2010, we laid the foundation stone for the Amadu Ali Centre for Public Health and Comparative Medicine, a unique laboratory initiated by an endowment fund by Senator Dr. Amadu Ali (himself a Medical Doctor) and devoted to implementing the One Medicine concept. Situated at the University of Agriculture, Makurdi, the laboratory derives its research staff from the College of Veterinary Medicine of University of Agriculture, Makurdi; the College of Health Sciences and Teaching Hospital both of the Benue State University Makurdi; and the Federal Medical Centre, Makurdi. Extensive collaboration has been arranged with local and international research institutes to assist in executing the research agenda of the Centre.

The overall objectives of the Centre are:

- *collaborative research and teaching* with exchanges of teaching staff between the Colleges of Veterinary and Human medicine;
- *joint postgraduate programme* in Public Health and Epidemiology;
- *joint seminars, conferences, even clinical rounds; and*
- *specialised lectures* from physicians / veterinarians, etc.

The research currently focuses on those disease conditions that straddle animal and human populations (endemic diseases affecting both humans and livestock), creating a double damage: to human health with resultant increased cost of health care and loss of productive work, and to animals resulting in decreased productivity and damage to food security. Many of these diseases

also affect primarily villagers, and peri-urban, often marginalized nomadic livestock rearers who have neither the resources nor the political clout to attract good medical care. They perpetuate poverty by attacking both people's health and their livelihood. Control can reduce poverty because it will simultaneously save lives and secure livelihoods, especially in rural villages and in marginalised peri-urban communities of poor livestock keepers. These diseases include **Anthrax, Human zoonotic African trypanosomiasis, brucellosis, bovine tuberculosis, rabies, cysticercosis/neurocysticercosis, and cystic echinococcosis (hydatid disease)** and have been dubbed "neglected zoonotic diseases" (NZDs) by the World Health Organisation (WHO). Other diseases are **hepatitis B and C, rabies, and tuberculosis in humans.**

These are primarily animal diseases, whose control falls within the domain of veterinary medicine. Although they also affect humans, the medical profession is generally unaware of the extent and impact of these diseases. To complicate matters, the clinical presentation of these diseases often mimic such common conditions as malaria, and are often managed clinically as "resistant" malaria. The concept is global, but Nigeria lacks adequate exposure, so we are pioneering it at UAM adopting various levels of involvement based on structures of implementation.

Among the objectives of the Amadu Ali Centre are (1) to develop diagnostic protocols for these neglected zoonoses, and to offer the medical profession rapid and accurate diagnosis for these diseases; and (2) to conduct epidemiological research in various parts of Nigeria to define the extent and distribution of the problem.

Initial studies in Nigeria already indicate that some of these problems are real as in table below:

Table 8: Brucella Infection Among Hospital Patients With Acute Febrile Illness in Makurdi

Brucella infection among hospital patients with acute febrile illness in Makurdi

Category	Number	Positive for Brucella	% Infection
Villagers	114	7	6.1
Civil Servants	634	26	4
Livestock Traders	62	21	34
Butchers /Abattoir workers	32	14	44
Others	198	11	6
Total	1040	79	7.6

Ofukwu, Yohanna and Abutta (2007) *Priority.com, Medicine on-line.*

The One Health concept is a worldwide strategy for expanding interdisciplinary collaborations and communications in all aspects of health care for humans and animals. The synergism achieved will advance health care for the 21st century and beyond by accelerating biomedical research discoveries, enhancing public health efficacy, expeditiously expanding the scientific knowledge base, and improving medical education and clinical care. When properly implemented, it will help protect and save inestimable millions of lives in our present and future generations. It requires change, considerable adjustment in the way we do things now, modifying approaches/attitudes, and considerably adjusting our thinking process.

To effectively implement the "One Medicine" concept, Advisory and Management Committees have been constituted as follows:

Advisory Committee

Membership

- | | |
|---|-------------|
| 1. Vice-Chancellor, University of Agriculture, Makurdi | - Chairman |
| 2. Senator Amadu Ali (or Representative) | - Member |
| 3. Vice-Chancellor, Benue State University (or Representative)- | Member |
| 4. Representative of the Ministry of Health | - Member |
| 5. Representative of the Ministry of Science and Technology | - Member |
| 6. Two (2) Nominees from Trade and Investment | - Member |
| 7. Dean, College of Veterinary Medicine | - Member |
| 8. Director, Amadu Ali Centre | - Member |
| 9. Bursar, University of Agriculture, Makurdi | - Member |
| 10. College Officer, College of Veterinary Medicine | - Secretary |

Terms of Reference

The Advisory Committee is to primarily:

- (i) Set overall policy framework for the Centre;
- (ii) Advise on Government Policies on Research;
- (iii) Liaise with Government agencies and private Organizations to source funds (and equipment);
- (iv) Provide national presence of the Centre.

Management Committee

Membership

- | | |
|---|--------------|
| 1. Director, Amadu Ali Centre | - Chairman |
| 2. Dean, College of Veterinary Medicine | - Member |
| 3. Provost, College of Health Sciences, Benue State University- | Member |
| 4. Chief Medical Director, BSU Teaching Hospital | - Member |
| 5. Medical Director, Federal Medical Centre, Makurdi | - Member |
| 6. Bursar, University of Agric. Makurdi (or Representative) | - Member |
| 7. College Officer, College of Veterinary Medicine | - Secretary. |

Terms of Reference

- (i) To review research projects, approve and recommend funding;
- (ii) To develop research themes and source collaboration within and outside Nigeria; and
- (iii) To provide oversight functions to ascertain that research direction is in consonance with the policy framework.

These committees have already been meeting, and a standard laboratory is in place, with some preliminary research ongoing. For example, the Federal Medical Centre Makurdi is interested in studying tuberculosis (TB), which also show similar characteristics and interest for both human and veterinary medicine.

CHAPTER THIRTEEN

INSTITUTE OF FOOD SECURITY



A Global Development Agenda

Another priority project was the Institute of Food Security (IFS) which I established in 2010. With the ever-increasing concern for food security nationally and globally, institutions require innovations to analyze and address the issues involved. Being a top issue on development agenda, IFS was my response to an international conference held in Canada in 2008, which emphasized the need for strengthening the intellectual base for analyzing and addressing the worsening food problem through creating centres of excellence to address and promote solutions.

This semi-autonomous organ covers all conceivable aspects of food security concerns of governments and the world generally, allying with governments, private and non-governmental/civil society organizations. The now defunct Centre for Food and Agricultural Strategy (CEFAS) of UAM had suffered inadequate funding, staffing, perception of its function, as well as inadequate internal and external linkages. The University Council, therefore, approved IFS with a mandate to exceed mere policy focus and address food security issues more holistically, capturing production, storage, processing and marketing, which jointly direct the patterns of consumption and utilization, all of which create impediments to the effectiveness of the value chain. The IFS fills the intellectual gaps, knowledge, information, analytical, advisory capacity and brokerage functions pertaining to food security locally and globally.

A Multi-Disciplinary Approach

The six programmes and activity areas of IFS include: Strategy and Governance; Knowledge, Innovation and Extension; Technology and Environment; Markets and Institutions; Food and Nutrition; and Biotechnology and Farm Health all of them mandatorily entailing research, training and extension. They adopt a multi-disciplinary approach in resource mobilization and utilization, and impact must be felt in all aspects of agriculture, livestock, forestry, fisheries, policy and natural resources management, with emphasis on low income countries and poor people. They contribute to capacity strengthening of people and institutions in developing countries that research on food, agriculture and nutrition policies, and actively communicate research results to those requiring them, while midwifing the researcher-user dialogue. Increased learning rhymes with leadership, linkages and support to agencies and organizations, coordination and efficiency, demonstrating and documenting successes and failures of methodology and experiences.

NAFDAC is Interested

One of the serious high points of the Institute (among several) was the visit of the Director-General of National Agency for Food, Drug Administration and Control (NAFDAC), Dr Paul Orhii, with whom we have several on-going and active collaborations in that area. On display was over twenty products made by the Institute - bread, cakes and many others; with 20% cassava fortified. Many more have added to the list since then which targets the University community primarily, but is also open for patronage by the general public. We are active in the School Feeding Programme, commencing from preparing the menu! NAFDAC has commissioned many specialised papers which our personnel have competently risen up to repeatedly.

The seriousness of IFS is reflected in its administrative framework. The Director and his Deputy work with a Board Chaired by the VC, and collaborates with the Colleges, Departments and Centres using our large pool of experts in academia and other areas with the sharing of common facilities. Outreaches target socio-economically disadvantaged groups and promotes income generation, education, research and extension, and collaboration in information exchange, capacity

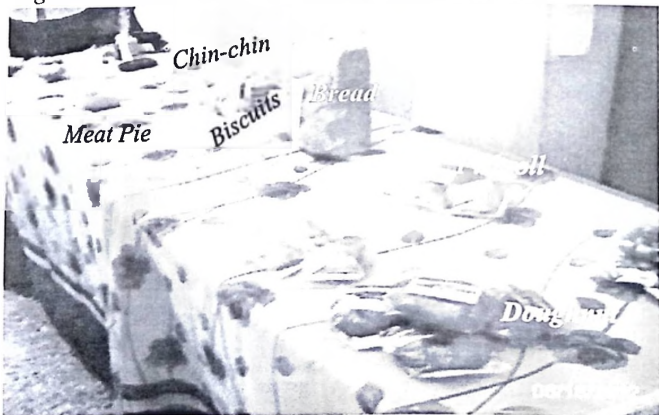
development, finance mobilization, research, policy and programme development.

Positioned to Perform

Linkage opportunities are myriad locally and internationally with Federal, States and Local Governments, Ministries of Agriculture and Rural Development, Environment, Education, Commerce, Agric. Development Programmes, Directorates, Departments, Agencies and Research or Coordinating Units, etc. The opportunities are also available to extension and liaison services, task forces, legislators, parallel academic institutions and related setups, banks and financial institutions, youth groups, NGOs/CSOs/CBOs, embassies/diplomatic missions, foundations and their several initiatives.

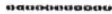
With IFS in place, we envisage a soon and drastic reduction (if not end) to hunger, poverty and malnutrition in our nation, and a guarantee of human right to adequate food. The world is a global market, and our strategies too must be global, while being sensitive to contextual peculiarities. We must shift from subsistence to modern agricultural practices, ensure gainful employment, stem rural-urban migration, while conserving natural resources. Our ICT staff shall be our system analysts and man the Institute's website and Data Bank.

Figure 4: 20% Cassava-based products from IFS, UAM.



CHAPTER FOURTEEN

CENTRE FOR ENTREPRENEURSHIP DEVELOPMENT (CED)



Entrepreneurship Education for Undergraduates

Before 2010/2011 session, the Department of Educational Foundation and General Studies hosted Entrepreneurship Education at the University, consisting of one course GST 213 for all students. In August 2010, the CED was created to coordinate and champion entrepreneurship education in the University in five units: Entrepreneurship Education, Students Entrepreneurship Activities, Vocational Skills Acquisition, Entrepreneurship Extension and Venture Development, and Entrepreneurship Research, Linkages and Staff Development.

“Mindset Re-Engineering” and Skills Building

The results have been amazing by re-designating the existing course and introducing two additional ones, each with two credit units. ENT 211 *Business and Management Principles* focuses on the business firm and its management. ENT 311 *Introduction to Entrepreneurship and Venture Creation* is for “mindset engineering”, and exposes students to the world of entrepreneurship, historical and economic, theories, personality characteristics, opportunities, ideas, plans, financing and launching out, etc. Emphasis is on unfreezing and introspection, strategic thinking, goal setting, motivation and role modelling. ENT 312 *Entrepreneurial Practice* targets vocational skill training, and encompasses skills in feasibility studies and business plan writing.

These transcend mere knowledge acquisition. The goal is mental re-orientation and practical skills building. Careful staff selection was followed by a workshop.

The excitement is infectious as students explore business and entrepreneurship. Apart from Management Consultancy which is compulsory, students freely choose from among over 30 practical skills outside their specialties, and their preferences in wiring and installation, radio/TV/handset repairs, fish/fingerling production, interior decoration, yoghurt production, and block/brick moulding. Agape Industrial Training School, Otta, Ogun State handles soap making, air fresheners, insecticides and body cream/lotion/hair cream components.

More skills options are being conceived and rolled out daily, mostly adapted to the respective departments and course requirements, but also across the board. If all were combined, we could have a list exceeding 150 skill options. For our robust Sandwich Programme with a population of about 1500 students, Entrepreneurship is a compulsory course.

Open Doors Despite Constraints

It is left for participants and beneficiaries to innovate, venture, compete, use the market system to create wealth and employment, and expand the national economy. Hopefully, the government objective will be attained as our young graduates will develop positive independent innovations, entrepreneurial mindsets and vocational skills to start their own businesses rather than queuing up at job centres. Yes, structures and facilities are still temporary (sharing existing skills workshops in various Departments and Colleges like Research Farms, Food Technology Lab, Fashion and Textiles Workshops, Catering Labs, Workshops in College of Engineering, and commercialised skills training experts). Nevertheless, opportunities exist in virtually all the Colleges, and the benefits will roll out to Makurdi, Benue State, and beyond through workshops, consultancy, short certificate courses, training of retiring staff to reorganise their lives and commence agro-based businesses.

True to their mission, the Centre has developed many youth with diverse entrepreneurial skills, and for practical purposes, links with the Students in Free Enterprise, University of Agriculture, Makurdi (SIFE-UAM).

CHAPTER FIFTEEN

STUDENTS IN FREE ENTERPRISE (SIFE)

Local Leadership for a Global Vision

Students in Free Enterprise is focused on empowering undergraduates to be self sufficient and entrepreneurial.

This is part of a global non-profit organization that links students, Universities and business, and aims at encouraging personal professional development of new business leaders; disseminating successful business practices, and teaching others on how to succeed. It provides tertiary students the best opportunity to make a difference and to develop leadership, communication and teamwork skills through learning, practicing and teaching the principles of enterprise and innovation in a free market economy.

Theory and Practice

SIFE students take what they have learnt in classrooms about business and use such to solve real life problems. SIFE-UAM practicalises the business theories and principles acquired from Centre for Entrepreneurship Development (CED). It is a purpose-driven Association aimed at practical skills building in liaison with the Centre for Entrepreneurship Development which undertakes vocational training in over thirty vocations. Vocational skills training in CED includes such areas as wiring and installation, radio/TV and handset repairs, fish/fingerling production, interior decoration, yoghurt production, block/brick moulding, soap, air fresheners, insecticides, body and hair cream making, food processing, preservation, packaging and storage etc.

Early Independence and Community Impact

SIFE-UAM thus encourages students to develop positive independent innovations, entrepreneurial mindset, and vocational skills to start their own businesses. Apart from encouraging students to realize their dreams through enterprise promotion and to improve standard of living for themselves and others, SIFE-UAM also teaches youth to be socially responsible business leaders through community service.

Currently, SIFE-UAM has embarked on a Better Health Project (BHP) to address the water and health needs of Nyicv and Mbawa communities (host communities to the University) in Makurdi Local Government Area using Moringa Oleigera, a tree that contains necessary nutrients used for water purification and cures several ailments. The project encourages mass planting of the tree for economic and domestic uses.

The Green is Wealth Project (GWP) being handled by SIFE-UAM undertakes intensive training for 60 orange tree growers in Lessel, Ushongo Local Government Area for processing, packaging and preservation, basic food and environmental hygiene, usage of by-products, book-keeping and marketing skills to ensure profit maximation among orange farmers.

Always on Top

SIFE-UAM is set to boost the practical reality of venture creation, and had consistently maintained the first or second position in national competitions organized by SIFE since 2008.

SIFE-UAM recognises the zeal for creativity and business drive, and inculcates in students self-reliance and employment generation. Since 2008, not long after I assumed office, the University Administration made it a policy and had since been sponsoring students of the University participating in all SIFE-organized competitions.

CHAPTER SIXTEEN

PROGRAMME DEVELOPMENT

Programme Development and manpower development work together. Growth requires the opening up of academic space, structures, curriculum and facilities to encompass emerging challenges. To be meaningful, you must source or groom appropriate and adequate personnel to man these openings.

Bifurcation

First was the bifurcation of programmes in the College of Agricultural Economics, Extension and Management Technology. The Agricultural Economics and Extension programme has been split into two programmes, namely: Agricultural Extension and Rural Development, and Agricultural Economics.

New Programmes

We also established new programmes in the same College, namely: B. Agric (Agribusiness Management) and B. Agric (Agrimarketing and Cooperative).

New College and Departments

A new College of Management Sciences was also established after the Senate approval in August 2011. Three departments offered a total of five programmes, thus:

Accounting and Finance: B.Sc. Accounting and B.Sc. Banking and Finance.

Business Administration: B.Sc. Management, B.Sc. Marketing, and B.Sc. Entrepreneurship.

New Institute and New Staff

Then the Institute of Food Security (IFS) came on steam, with six programmes as reported above.

A massive recruitment drive was set in motion to attract high calibre staff, while 83 staff were sent for further study as reported in the next chapter.

CHAPTER SEVENTEEN

MANPOWER DEVELOPMENT

Adequate Staffing for the Vision

All the best dreams still depend on the quality of manpower to actualize and optimize them. Thus, we considered staff development, appraisal, placement and motivation as uppermost in our strategies. It is one thing to rapidly recruit and migrate new and appropriate staff, and choke up the space. But we also felt committed to our devoted team of young and career academics in various departments. Majority were early or intermediate entrants and needed to be encouraged and equipped to ascend their professional ladders.

As at the end of 2011, 83 academic staff were on training and development. The training within and out-side the country includes one post-doctoral candidate in Canada, 17 Ph.D candidates, 12 of them abroad (8 in the United Kingdom, 3 in South Africa, and one in Canada), and 25 M.Sc candidates.

Table 9: Staff on postgraduate training as at 2011

Postdoctoral	1	Canada
Ph.D	57	12 of them are abroad: 8 in UK, 3 in South Africa, and 1 in Canada.
M.Sc.	25	
Total	83	

The bulk of academic staff undergoing postgraduate programmes in Nigerian Universities are: 25 in UAM, 13 at Ahmadu Bello University (ABU) Zaria, 16 at the University of Nigeria, Nsukka (UNN), 6 at the University of Ibadan (UI), 3 in Benue State University (BSU) Makurdi, 3 at UNAAB, 2 at EBSU and one each

at Usmanu Danfodiyo University (UDU) Sokoto, and Obafemi Awolowo University (OAU) Ile-Ife. By their schedules, 11 completed their programmes in 2011; while 27 will complete in 2012; 23 in 2013; 10 in 2014; and 3 in 2015.

Total cost of the training is way over ₦232 million.

PART FIVE



LEADERSHIP FOR THE VISION

CHAPTER EIGHTEEN

INTERNALLY GENERATED REVENUE (IGR)



High Ambition, Lean Purse

Funds inflow into UAM has been inadequate to support or sustain even our regular activities, talk more of the ambitious growth projects and strategies we conceived and set in motion. New, creative and increasing sources must be sought.

Our greatest assets were our skilled manpower, our equipment and facilities, and our land. We adapted each to viability, and even our routine functions became prudent sources, such as livestock feeds production facilities, the fish fingerlings unit, and so on.

Consultancies were another open door, as well as appropriate charges for some of our functions.

Partnership in Research, Training and Income Generation

An ambitious venture was our partnership with private companies for sesame seed and soyabean production and processing on part of our land which, apart from generating income, also serves the multiple purposes of comprehensive research work on sesame and soyabean, especially breeding and variety development, engaging various University professionals and advisers who will be remunerated, employ youths and women from the surrounding communities, educate and train farmers from the surrounding communities on improving yield and modern farming techniques and practices, thereby, creating local market(s), increasing their income, and enhancing living standards.

These are, apart from foreign and local training programmes for University and project staff in irrigation, engineering, research and development, land clearing and stump removals, plant breeding, field study and practical opportunities for students. A beniseed and soyabean centre may emerge and become an information dissemination point.

CHAPTER NINETEEN

“MR INFRASTRUCTURE”



No Time to Settle Down...

Pursuit of academic excellence can have no meaning or impact without the development of infrastructure. To really make a difference in academic pursuit, the package must be deep, diverse, integrated and simultaneous. Thus, in addition to programme and manpower development, we also had to pay attention to infrastructure, supporting facilities, and funding, all at the same time, though certainly not to the same degree. These are not only inter-dependent, but also interlocked.

There was no time to settle down. Early in my tenure, I set the machinery in motion to acquire, build or upgrade laboratories, classrooms, lecture theatres, electricity and expanding water distribution network on Campus. We must create a very conducive atmosphere for academic pursuit to thrive. I don't know who started it, but soon “*Mr Infrastructure*” became my dominant nick-name.

No Abandoned Projects: Completing On-Going Projects

I deviated from the common practice whereby incoming administrations abandon existing projects and embark on new ones. I chose to be different here too and completed all inherited projects:

- *completed the Institute of Food Security Complex;*
- *completed the College of Food Technology Complex;*
- *completed the Postgraduate School Building; and*
- *completed the Veterinary Teaching Hospital, Phase I.*

New Projects

Tasking as it was, I immediately embarked on new projects, including two phases of the Veterinary Teaching Hospital, six lecture theatres (one of 250 seating capacity, three of 500 capacity, and two of 1,000 capacity), in addition to five blocks of classrooms, four lecture halls, a two-storey and one other blocks of offices, four laboratories, one large animal theatre, a horse stable, and auditorium and library (on-going).

Aside from the centralised teaching and research equipment, similar procurement of teaching and research equipment have been done for Departments of Biological Sciences, Chemistry, Mathematics/Statistics and Computer Science; Colleges of Food Technology and of Agriculture and Science Education; diagnostic equipment and x-ray machines for the University Health Services, 13 top grade microscopes, converters and accessories and elaborate cable installations, networks, devices, radio bandwidths, etc, at the ICT Directorate and so on.

We also ensured independent water supply to the fisheries farm from the River bank, and same to the College of Agronomy, plus procuring and installation of six electricity generators (50-500KVA capacity ranges). Three lecture theatres, four laboratories and one classroom were furnished, in addition to several public-private partnership with local and international agencies for various research and production activities.

We ultimately purchased 29 new transport vehicles into the vehicle pool as well as for special purposes including jeeps, assorted cars, buses, trucks and water tankers, etc.

By the grace of God, I leave behind no abandoned project while, for the on-going projects, I have left sufficient funds in the coffers of the University to complete them. That is my joy.

Laboratories, Lecture Theatres/Classrooms, and Offices

- construction of Veterinary Teaching Hospital, Phase II;
- construction of Veterinary Teaching Hospital, Phase III;
- construction of 500-Seat Capacity Lecture Theatre for College of Veterinary Medicine;

- *construction of Large Animal Theatre for the College of Veterinary Medicine;*
- *construction of Horse Stable for the College of Veterinary Medicine;*
- *construction of 1000 Seat Capacity Lecture Theatre for the College of Engineering - on-going;*
- *construction of 2 Blocks of Classrooms for the College of Engineering, Phase I;*
- *construction of 500-Seat Capacity Lecture Theatre for the Colleges of Animal Science; Forestry and Fisheries;*
- *construction of 2 Blocks of Classrooms for the Colleges of Animal Science; Forestry and Fisheries;*
- *construction of 1,000 seat capacity Large Lecture Theatre for the College of Science;*
- *construction of Block of Offices for the College of Science;*
- *construction of 4Nos Laboratories for the College of Agronomy;*
- *construction of Block of Offices for the College of Agronomy;*
- *construction of 4No. Lecture Hall Block for College of Agronomy;*
- *construction of 250 seat capacity Lecture Theatre for College of Agronomy;*
- *construction of a Block of 8Nos Classrooms at the University Annex for the College of Management Science.*
- *construction of 500 seat capacity Lecture Theatre at College of Management Sciences on-going;*
- *construction of a 2-storey block of 23 offices at the College of Management Sciences on-going;*
- *construction of Auditorium and Library at the Centre for Entrepreneurship Development on-going.*
- *Construction of offices and workshops at the Centre for Entrepreneurship Development: on-going.*
- *Construction and furnishing of four classroom blocks at College of Management Sciences: on-going.*

Students Hostel Accommodation

- *construction of 50 Inmates Students Hostel, Phase I; and*
- *construction of 50 Inmates Students Hostel, Phase II.*

Roads, Walkways and Parks

- *construction of parks and road re-surfacing at the University Library;*
- *construction of walkways and parks at North Core; and*
- *construction of road and drainage at North Core.*

Supply of Laboratory, Teaching and Research Equipment

- *procurement of centralized teaching and research equipment;*
- *procurement of teaching and research equipment for the Department of Mathematics/Statistics and Computer Science;*
- *procurement of research and teaching equipment for the College of Agricultural and Science Education;*
- *procurement of diagnostic equipment, X-ray for the University Health Services;*
- *procurement of research and teaching equipment for the Departments of Biological Sciences and Chemistry;*
- *procurement of teaching and research equipment for the College of Food Technology;*
- *procurement of research equipment for Amadu Ali Centre for Public Health and Comparative Medicine;*
- *procurement of 6Nos LECA Binocular Microscope; 7Nos LOMOS-100 Stereo Binocular Microscope complete with Power supply converter and accessories for the College of Veterinary Medicine;*
- *procurement and installation of Fiber Optic Cable Juniper (USA); Active Devices, Passive Network, Power Back up devices and Micro radios and Bandwidth for the Directorate of Information and Communication Technology; and*
- *procurement of equipment for Veterinary Teaching Hospital: on-going.*

Water Supply and Electricity

- *independent direct water supply to the Fisheries Farm from the River Bank;*
- *provision of external Water supply and reticulation for the College of Agronomy;*
- *extension of PHCN IIT Power Supply lines/200KVA Sub-Station to the Water Intake and Fishery Farm; and*
- *extension of PHCN IIT Power Supply lines/300 KVA Sub-Station to Water Treatment Station;*
- *extension of 11KVA HT lines 300KVA/0415KA PHCN Power Sub-Station to the College of Agronomy.*
- *procurement and installation of 500KVA, 250KVA, 100KVA, 80KVA, 60KVA, 50KVA generators; and*
- *installation of solar-powered motorised boreholes for Veterinary Teaching Hospital.*

Furnishing of Laboratories, Classrooms/Lecture Theatres and Offices

- *furnishing of laboratory at the College of Forestry and Fisheries;*
- *furnishing of classrooms at the College of Engineering;*
- *furnishing of Lecture Theatre at the Institute of Food Security (IFS);*
- *furnishing of 4Nos Laboratories at the College of Agronomy.*
- *furnishing of Laboratories at the College of Food Technology;*
- *furnishing of Laboratories at the College of Veterinary Medicine;*
- *furnishing of 1000-seat capacity Large Lecture Theatre at College of Science;*
- *furnishing of 250-seat capacity Lecture Theatre at College of Agronomy;*
- *furnishing of 500-seat capacity Lecture Theatres at Colleges of Veterinary Medicine, Animal Science, Forestry and Fisheries;*
- *furnishing of Auditorium in the Centre for Entrepreneurship Development: on-going.*

- *furnishing of Lecture Halls in the*
 - * *Colleges of Agronomy;*
 - * *Food Technology;*
 - * *Agric Economics and Extension; and*
 - * *the University Annex: on-going.*

Maintenance and Rehabilitation

- *rehabilitation of Blocks A, B and C at the University Staff School;*
- *rehabilitation of Nursery Section of the Staff School; and*
- *rehabilitation of the Central Stores.*

Geographic Information system (GIS)

- *review of University Master plan/Internet uploading for GIS/ICT compliance.*

Public Private Partnership (PPP) on Infrastructure Development

- *partnership agreement between SIGWA (Nig.) Ltd and UAM for the production of beniseed (Sesame) in the University;*
- *partnership agreement being negotiated between Enterprise Brazil Nigeria Company (EBNC) Ltd and the University of Agriculture Makurdi for the production of soyabeans in the University;*
- *partnership agreement between Electronic Test Company (eTC) Ltd and the University of Agriculture Makurdi for Computer-Based Testing Centre Development in the University; and*
- *partnership agreement between the Nigerian National Petroleum Corporation (NNPC) and the University of Agriculture Makurdi on Biomass Ethanol Project in three Local Government Areas of Benue State.*
- *Partnership with the Federal Ministry of Agriculture and Rural Development to key into the Agricultural transformation agenda, resulting to:*
- *Ministry to revive University's Seed Technology Centre by procuring and installing seed processing equipment,*

- *construction of quality control and seed testing laboratories;*
- *Ministry to revamp teaching and research farm; and*
- *provide tractors to the University;*
- *the University to review the curriculum, train farmers and extension staff on short-term basis;*
- *submit problem-solving proposals to the Ministry for funding;*
- *establish Centre for Agribusiness;*
- *collaborate with the Earth Institute of the Colombia State University, USA;*
- *UAM is to register its Seed Unit with the Corporate Affairs Commission,*
- *commence massive production of seeds on the campus and use out-growers with support from the Ministry; etc.*

Transportation

- *purchase of ultra-modern Ambulance for the University Health Services;*
- *purchase of 2NQs Toyota Prado Jeeps;*
- *purchase of 7NQs Toyota Corolla 1.8 Model;*
- *purchase of 1NQ Toyota Corolla 1.4 Model;*
- *purchase of 1NQ Toyota Hilux 2.2 Model;*
- *purchase of 2NQs Toyota Hilux 2.7 Model;*
- *purchase of 1NQ Nissan Civilian 30-Seater Bus;*
- *purchase of 1NQ Water Tanker;*
- *purchase of 2NQ Foton Buses;*
- *purchase of 1NQ Marcopolo Luxury Bus (FGN Intervention);*
- *purchase of 1NQ Toyota;*
- *purchase of 1NQ Toyota Coaster Bus;*
- *purchase of 1NQ Nissan Pick up;*
- *purchase of 2NQs Toyota Hilux (1 donated by the Benue State Government);*
- *purchase of 3NQs Toyota Hiace;*
- *purchase of 3NQs Toyota Corolla.*

In general, as I testified above, it was God's favour that opened so many doors of funds inflow. We struggled and laboured hard, but also enjoyed tremendous goodwill from donors, partners and collaborators. The Tertiary Education Trust Fund sponsored many physical constructions and rehabilitations, especially academic blocks for various usages. The Benue State government rehabilitated the Lafia Junction/UAM road, and the governor donated a Toyota Hilux pick up van.

We also did a lot of scouting for research funds, grants, partnerships and so on.

But a leading factor was general and sustained prudence. With meagre inflows and mega outflows, we just had to maximise the little that came in. Corruption was completely out of the question. All tenders and contractual issues were strictly complied with. The Directorate of Physical Planning was very active in all processes leading up to the open biddings. I extricated myself from all subterranean influences, especially contract awards, and was never involved in any form of under-handed quests or interests. And the rest of the officers got the cue and also stayed clear.

Pending Vision

I do not pretend that I have completed all that needs to be done. For one, it pains me that I could not develop adequate *hostel space* for student accommodation. Nevertheless, we have been scouting around for suitable public/private partnerships, as students could not afford some of the offers that came our way, though they were to be situated on campus land. Hopefully, we may have some breakthrough with a South African company that has shown interest. Majority of the students patronize local private developer outside the school.

Another area is the University *Senate Building* which I have not been able to put in place. We already have designs, but the capital cost is staggering, and we are very lean on funds. The University has clearly overgrown the current structure.

The University also needs a *Convocation Square*. We presently use a very inadequate hall.

Fourthly, our *sporting facilities* are not adequate for our community that has grown rapidly even in the last five years alone (for example, the student population alone shot up from about 5,000 to over 15,000 as recorded elsewhere). We need a mini-stadium or probably several gymnasiums and courts or pitches for different games.

Fifthly, we need to construct a *road by-pass* leading to Gbajimba, the headquarters of Guma Local Government Area to prevent the current situation where a thoroughfare passes directly in the middle of the campus, and has constituted a serious security problem for the University.

Of course, we know that many of the older Universities too are yet to develop these structures. Nevertheless, we cannot wait for them. We have already set the pace, and must keep making the difference at our level. My ambition had been not only to transform agriculture and the University as an institution and as a system, but also to lay a foundation for future development.



Postgraduate School Building



1000 Seat Large Lecture Theatre for College of Science



A newly completed large lecture theatre for College of Engineering



College of Veterinary Medicine lecture theatre



College of Forestry and Fisheries lecture theatre



Completed College of Food Technology Building



Construction of lecture Hall Block for College of Agronomy



College of Management Science Building

M



Computer Based Testing Centre



Inside of the Computer Base Testing Centre



Offices for College of Science



Block of Classrooms for the College of Engineering



A newly completed ETF 2008 project for College of Engineering



Newly completed ETF 2008 projects for College of Engineering



Furnished Board room for College of Animal Science



Furnished Board room for College of Food Technology



Classroom and Laboratory for College of Forestry and Fisheries



Newly completed Veterinary Teaching Hospital, UAM



100 Inmate Students Hostel



UAM Demonstration Sec. School



Feed Mill



*1000-seat Large Lecture Theatre for College of Engineering
under construction*



Walk ways



Horse Stable Building for VTH



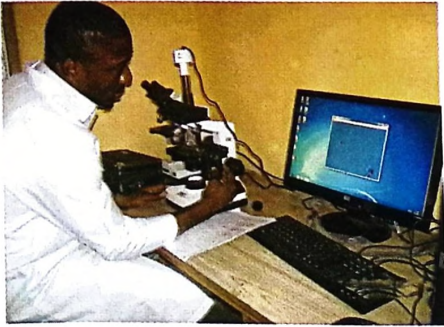
Donkey and Horse at VTH



Necropsy Room (VTH)



*Other Equipment
and facilities
at VTH*



*Other Equipment
and facilities
at VTH*



X-ray Unit at VTH



Equipment for Veterinary Teaching Hospital(VTH)



Newly Acquired Toyota Vehicles



Newly Acquired Ambulance for University Health Services



Commissioning of a New 500 KVA Generator



Commissioning of Molecular Laboratory

CHAPTER TWENTY

THE SCORE CARD

The score card for the performance of the University during my tenure is taken from the assessment of evaluations from the National Universities Commission charged with quality control, professional bodies of COREN and the VCN as well as an independent in-house assessment team.

Implementation of UAM's Strategic Plan

Purpose of Establishing the Universities of Agriculture (UAs)

The Federal Government established three Universities of Agriculture against the background of the success stories of agricultural Universities worldwide and as part of efforts to rapidly attain national food self-reliance and self sufficiency through scientific transformation of Nigerian agriculture, with the tripod mandates of teaching, research and extension that distinguish them as specialized Universities from conventional ones. The UAs were to develop innovative approaches that would assure effective and functional integration of teaching, research and extension, as well as curricula that would also assure right professional attitudes of their products such that they should be job creators rather than job seekers.

Lofly as those ideals were, when we settled down to work, there was no existing document capturing the plan or strategy, well tailored and succinct to enable us attain these goals. We had to go backwards to develop the plan before beginning to work at its attainment. But having developed them, we had a duty to not only follow them, but also to evaluate our compliance.

The Strategic Plan as a Tool for Meeting the Objectives of Establishing UAM

The objectives of UAM were derived from the purpose of establishing the UAs, and have been well documented. Although UAM went through developmental progressions from its inception in January 1988 to 2007, the critical element of strategic planning was completely lacking throughout the period. I observed this on assumption of office. To correct this abnormality, I initiated the process of developing the Strategic Plan for UAM and presented same to the University Senate at its 193rd (Special) meeting of November 30, 2007. Senate approved the development of a ten-year (2008-2017) Strategic Plan for the University. The University utilized its in-house capacity, constituted Committee on Strategic Planning and successfully produced the first UAM Strategic Plan document.

The Strategic Plan represents:

- * the collective vision of UAM stakeholders to transform the University into a world class institution and place it in the league of world best knowledge-producing institutions;
- * the critical elements for articulating a shared vision based on collective ownership;
- * carefully articulated strategic goals and the strategies for meeting the goals in synchrony with repositioning statements on Mandate, Vision and Mission of the University;
- * a carefully devised plan of action for achieving the strategic goals; and
- * a management tool for developmental progressions, their monitoring and reassessments.

This report presents an abridged form of achievements so far made in meeting the strategic objectives and the phases of the implementation plan; the pending issues in the implementation process; and the challenges in facing the future.

The Achievements

The achievements were based on both quantitative and qualitative outputs of activities built into the implementation processes of the strategic objectives. Indicators/indices utilized, where applicable,

were similar to those used for performance assessment of UAM in the recently concluded Institutional Accreditation exercise by the National Universities Commission (NUC), as summarised below.

General Institution Level

The strategic goals: The strategic goals and the corresponding strategies for meeting the goals impact the institution as a composite system. As a shared vision and collective action, the operationalization of the strategic objectives would be seen to be driven by institutional governance system.

The Overall Institutional Achievement: The cumulative aggregate output is rated A on a rating scale of:

- A = Excellent
- B = Very Good
- C = Good
- D = Fair
- E = Poor
- F = Terribly poor

The achievements here clearly show the influence of leadership with the VC as the Chief Executive and the “Captain” of the activity-loaded ship of progress, along the pathways of the implementation of the components of the strategic plan. This was attested to by the National Universities Commission (NUC) Institutional Accreditation that ranked UAM as a Class ‘A’ University. It was daring and demanding to use one tenure to transform the University into a world-class institution, and place it in the league of Nigeria’s best knowledge-producing institutions.

Meeting the Strategic Goals and Objectives

UAM set for itself eleven (11) Strategic goals with clearly specified strategies for repositioning the University in line with its mandate, vision and mission. From the report that follows, I was satisfied with the management team drawn from the organs of the University who effectively mobilized available resources to meet the objectives in the most systematic and organised manner. Notwithstanding, the prevailing funding constraints, the overall quantitative and qualitative assessments and the achievements recorded has rated UAM as Class A, that is “Excellent”.

In general, UAM scored 7As (three of these a complete 100%), and 3Bs. A summary is presented in the table below.

Table 10: Rating of the achievements on the strategic goals and objectives

Strategic Goals	Strategies	Achievements and Ratings
Goal 1 To facilitate training and research in Agriculture, Science, Engineering and Technology (ASET)	<ol style="list-style-type: none"> 1. Provision of necessary infrastructure for learning activities and the improvement in the existing ones so as to attain or sustain full accreditation of programmes 2. Strengthening the quality of undergraduate programmes. 3. Periodic review of the curriculum in tune with challenges and changing needs so as to maintain some degree of flexibility in academic programmes to assure responsiveness to the prevailing needs of students and the national manpower needs. 4. Improvement in the Teaching skills through staff development training and exchange programmes 5. Introduction of internships and village based attachments to farms and industries so as to strengthen the existing SWECS on Campus. 	<p>Heavy infusion of funds and mobilization of human and material resources and their optimal utilization resulted in full accreditation of all programmes by NUC as well as Professional bodies. For example, the recent full accreditation of the College of Veterinary Medicine by the Veterinary Council of Nigeria placed UAM as the fifth (5th) institution in Nigeria to be accorded that status – far better than most first and second generation universities.</p> <p>Strategies 1 – 3 rated A (5 points).</p> <p>Recorded evidences of massive sponsorship of staff training for higher degrees (M Sc. and Ph D), local and international conferences, and Strategy A (5 points).</p> <p>This is peculiar to B Agric. Programme. Near absence of relevant farms and industries remain the major constraint so, "field trips" often utilized as the alternative option. Strategy 5 is rated C (3 points) and requires a re-orientation of the programme.</p>
Overall rating for Goal No. 1		$\frac{13}{15} \times 100 = 86.6\%$ $15 = A (5 \text{ points})$
Strategic Goals Goal 2 To promote the use of Information and Communication Technology (ICT) in teaching, research and administration of the organs of the university	<ol style="list-style-type: none"> 1. Strengthening of the existing UAM Information Communication Technology Centre (ICTC) by putting in place a standing administrative committee on ICT. 2. Training of university staff and students on the current global approaches to interactive e-learning format and improvement on the access to local and international publications and other reference materials that would facilitate teaching and learning processes. 3. Development and sustenance of practical skills in all cadres of management staff on specialized e-governance and administrative systems so as to minimize wastes in both manpower and time utilization and thus improve the efficiency of the system. 4. Installation of campus-wide internet facilities to assure continual access to internet by staff and students such that all internet transactions are achievable within a reasonable radius of coverage. 	<p>The UAM ICTC is rated as one of the best in the country, an substantial infrastructure and materials have been put in place. Strategies 1 – 4 have been met at highly commendable levels. Viability of outputs and positive impacts on the University system are verifiable.</p> <p>7. The ICTC requires a separate building and so designated for its operation.</p> <ul style="list-style-type: none"> • Optimal utilization of the ICTC for teaching and research is still low. <p>Rating: Strategy 1 = C (3 points) Strategy 2 = B (4 points) Strategy 3 = A (5 points)</p>
Overall rating for Goal No. 2		$\frac{18}{20} \times 100 = 90\%$ $20 = A (5 \text{ points})$
Strategic Goals Goal 3 To promote gender equity in access to agriculture, science, engineering and technology and in the administrative organs of the University.	<ol style="list-style-type: none"> 1. Maintaining the institutional policy of equal opportunities to male and female in both the undergraduate and postgraduate admissions into programmes of study. 2. Maintaining and sustaining a balanced gender ratio in the appointments to key management positions and representations in statutory and ad-hoc committees. 3. Sensitization of women to be more interested and involved in sound preparatory training programmes so as to provide them with high competitive capacities for academic and administrative career advancements. 	<p>UAM has over the years maintained that policy. There are no evidences of gender bias. Rated A (5 points).</p> <p>Clear evidences of the balanced gender ratio are available at the various organs and units of the university. Gender bias is therefore non-existent at UAM. Rated B (4 points).</p> <p>Women are already aware of these and those qualified have unimpeded access to academic and administrative career advancements. Rated B (4 points).</p>
Overall rating for Goal No. 3		$\frac{13}{15} \times 100 = 86.6\%$ $15 = A (5 \text{ points})$

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Strategic Goals	Strategies	Achievements and Ratings
<p>Goal 4 To develop a mission-oriented (goal-driven) research system that focuses on the practical problems of accelerated food and fibre production, storage, packaging and utilization.</p>	<p>1. Development and sustenance of an organizational framework and policy thrust and direction by putting in place an institutional issue policy body on Research to be designated as the University Research Board (URB)</p> <p>2. Putting in place policy implemented mechanisms and pathways through current (existing) and new programs using the entire mass of scientists in the Department and College as the key actors in research.</p> <p>3. A multi-disciplinary approach to be adopted across programmes as to assure the production of strong returns for solving societal problems.</p> <p>4. Maintenance of effective linkages and partnerships with local, National and International research institutions, agencies and organizations in both public and private sectors.</p> <p>5. Positioning of UAM into the mainstream of technological advances through the establishment of centres of excellence such as Biotechnology, and Bioscience management.</p> <p>6. Periodically provide in-house environment that would assure the provision of milieu for generating new scientific knowledge and techniques needed to increase primary agriculture production and value added products to meet the necessary needs of the society.</p> <p>7. Provision of an incentive arrangement for stimulation of all research activities by establishing the Directorate of Research and Development.</p> <p>8. Maintenance of an effective lateral entry mechanism in the Post graduate School and the Directorate of Languages in the form of the UAM Academic Staff Training and Development Committee.</p> <p>9. Constitution of University Research and Publications Committee with the Post graduate School as to guarantee timely assurance of all research outputs to publication outlets.</p> <p>10. Development of the strategic plan for Research Development which would be reviewed as or when necessary.</p>	<p>A functional URB is in place with the Vice-Chancellor as Chairman and has been operational with a Technical Committee with membership comprising Deans and Directors.</p> <p>Rating = B (4 points)</p> <p>Following a 2-day workshop, the Community discipline-based programmes were harmonized to assure the multidisciplinary content. The viability of the practical functionality of the approach is less especially at the college level where the programmes are situated.</p> <p>Strategies 2 and 3 rated (only) D (2 points)</p> <p>UAM under the administrative leadership of the present Vice-Chancellor - Prof. D. V. Uza has consciously pursued the establishment and sustenance of linkage and partnership arrangements on well built an agricultural value chain integrating research and agricultural systems. Several MoUs have been signed between UAM and international Agricultural Research institutions under PPP arrangements have been developed on commercial agricultural production that would harness a portion of land on campus for soybean and sesame production. These partnership also offer research and training opportunities for staff and students as well as employment for the host community. Most of the initiatives were by the Vice-Chancellor.</p> <p>Strategy 4 rated A (5 points)</p> <p>A brief on these has been articulated for implementation. The Biotechnology component is currently at the incubation stage as a programme of the Institute of Food Security (IFS) of UAM. The Biosciences component is currently being put up as a partnership arrangement with IANAC on the ethanol production project.</p> <p>Strategy 5 rated C (3 points)</p> <p>UAM has hosted and organized series of workshops, seminars at the local, national and international levels to address the issues.</p> <p>Strategy 6 rated A (5 points)</p> <p>A functional Directorate of Research and Development is in existence as the Directorate in place.</p> <p>Strategy 7 rated B (4 points)</p> <p>A functional and effective UAM Academic Staff Training and Development in place and under the Chairmanship of a Professor (the Director of Languages - External) in collaboration with the local and substantial staff development of the training and staff development have been achieved.</p> <p>Strategy 8 rated B (4 points)</p> <p>This has not been fully done. Requirement for submission.</p> <p>Strategy 9 rated C (3 points)</p> <p>The Strategic plan for Research at UAM developed in 2004 were through a review process in 2008 and awaiting under review to meet the emerging time challenges. Document will pass through...</p>
Overall rating for Goal 4		<p>44 = 100 = 66%</p> <p>43 = B (4 points)</p>

Strategic Goals	Strategies	Achievements and Ratings
<p>Goal 5 To develop a wide outreach and extension service based on a two-way "Lab-to Land" Strategy</p>	<p>1. Development of a technical and managerial Cooperative Extension Centre (CEC) in collaboration with the State Ministry of Agriculture and the State Agricultural Programmes (APs) in UAM catchment areas.</p> <p>2. Strengthening of the link between the researchers in the various disciplines in the College serving as Subject Matter Specialist (SMS) so as to enhance the practical relevance of the College research work in particularly technology development.</p> <p>3. Development of programmes on capabilities of technology demonstration.</p> <p>4. Organize training programmes on capacity building adaptive research and related extension activities for stakeholders in production, processing, storage and utilization.</p>	<p>The introduction of extension programmes via the form of Subject Matter Specialist (SMS) in the Ministry of Agriculture for a more national and effective extension service is underway. Strategy 1 - 4 is being in an effort to move from the existing programmes of the host community to the CEC. The CEC staff have been recruited and are in place. Research follows and yet to get their bearings in working into the CEC system.</p> <p>Rating on Strategy 1 and 2 = B (4 points)</p> <p>Rating on Strategies 3 and 4 = D (2 points)</p>
Overall rating for Goal 5		<p>4 = 100 = 51%</p> <p>18 = B (4 points)</p>

Strategic Goals	Strategies	Achievements and Ratings
<p>Goal 6 To develop and disseminate scientific and technical information to address major socio-economic problems</p>	<p>1. Highlighting the current issues to make training programmes more relevant to local economic problems.</p> <p>2. Attracting more time to practical skill development of the undergraduate levels for purpose of enterprise development and entrepreneurship.</p>	<p>Continuous efforts have been made to disseminate such courses on entrepreneurship.</p> <p>Absorption of more time to practical skill development has not been adequately built in the curriculum.</p> <p>Strategy 1 = D (2 points)</p> <p>Strategy 2 = D (2 points)</p>
Overall rating for Goal 6		<p>4 = 100 = 46%</p> <p>18 = E (Pass) (1 point)</p>

Strategic Goals	Strategies	Achievements and Ratings
<p>Goal 7: To provide a conducive, teaching, learning, research and working environment where staff and students will interact and cooperate effectively with their counterparts both nationally and internationally</p>	<p>1. Developing a "Spiritual Dimension" approach to addressing the moral, social and cultural demands to peace, harmony, friendliness, tolerance and trust enhance the progress of the University.</p> <p>2. Constitution of UAM Host Community Relations.</p>	<p>The innovative "Spiritual Dimension" approach has yielded significant positive impacts on the entire University and the immediate environs due to increasing awareness among Christians, Muslims, and "non-church goers" of the host community. This has substantially reduced the complicated nature of local voices on campus and in the host community.</p> <p>Rating of the Strategy = A (5 points)</p> <p>Laudable achievements have been recorded arising mostly from:</p> <p>(a) clear and visible forms of interactions on regular basis</p> <p>(b) extension of some free basic amenities (water, electricity and medicine) to the host community.</p> <p>(c) access to primary and secondary education at reduced costs in schools fees.</p> <p>(d) offering employment</p> <p>(e) establishment of a scholarship programme for the community.</p> <p>Rating A = (5 points)</p>

Strategic Goals	Strategies	Achievements and Ratings
Goal 7 Contd.	<ol style="list-style-type: none"> 3. Maintaining good rapport with the Unions for the purpose of monitoring structural impediments and ignorance that often lead to conflicts as to how to have administrative transparency in relation to all classes of workers especially the unions. 4. Maintaining good relations with the State and National Law enforcement agencies and Security offices of the State. 5. Organizing the Security Unit for effective security delivery 6. Operationalising anti - culture campaigns including drug abuse. 	<p>The high level of form of rapport with the Unions is highly commendable. Clear manifestations include:</p> <p>(a) No recorded incidences of student unrest from 2007 till date.</p> <p>(b) No recorded incidences of "Local Strike" by the Unions from 2007 till date.</p> <p>Rating = A (3 points)</p> <p>UAM has consistently performed very well in maintaining good relations specified as well as the use of its internal security. These have yielded an unquantifiable measure of improved security on campus, and drastic elimination of culture.</p> <p>Strategies 4, 5 and 6 jointly rated: A (5 points)</p>
Overall ratings for Goal 7		$21 \times 100 = 100\%$ (Excellent) 25

Strategic Goals	Strategies	Achievements and Ratings
Goal 8: To develop and upgrade the University Library in State of the Art level.	<ol style="list-style-type: none"> 1. Establishment and stocking of the College libraries. 2. Upgrading the infrastructure for meeting the minimum requirement of sitting/reading space for 5% of the UAM population of staff and students. 3. Organizing the Library to offer efficient services by sustaining the five Divisions: <ul style="list-style-type: none"> - Reading Services Division - Technical Services Division - Information Technology Division - Collection Development Dept I - Serials Division 4. Maintained optimal and substantial increases in volumes and books and Journal subscriptions. 	<p>The College of Veterinary Medicine Library has been stocked. Stocking of the other College Libraries is in progress.</p> <p>Rating = B (2 Points)</p> <p>Substantial progress has been made utilizing financial backup from TETF interventions.</p> <p>Rating = C (3 points)</p> <p>These have been reasonably achieved.</p> <p>Rating = B (4 points)</p> <p>This has been achieved utilizing optimally the TETF intervention for the Library.</p> <p>Rating = C (3 points).</p>
Overall ratings for Goal 8		$12 \times 100 = 66\%$ 20 = B (4 points)

Strategic Goals	Strategies	Achievements and Ratings
Goal 9: To maintain a sustainable Internally Generated Revenue (IGR) System.	<ol style="list-style-type: none"> 1. Development of mechanisms for improving the revenue base of UAM through: <ul style="list-style-type: none"> 1. Utilization of internal capacity for quantum increase in IGR by constituting a Standing Committee on IGR. 2. Functional empowerment of and launching of an Institution-based company. 3. Sensitizing the various organs of the University to the pressing need to be self-sustaining through form of IGR. 4. Review/modification of fees and other charges in line with the changing economic situations. 	<p>Institutional administrative arrangements have been put in place and are functioning effectively in IGR crises.</p> <p>Rating = B (4 points).</p> <p>The UAM GLOBAL Ltd was launched and has remained functional.</p> <p>Rating = C (3 points)</p> <p>Sensitization has been at frequent intervals.</p> <p>Rating = B (4 points)</p> <p>Periodic review has been done in manners that caused no system perturbation. Rating = B (4 points)</p>
Overall Ratings for Goal 9		$15 \times 100 = 75\%$ 20 = A (5 points)

Strategic Goals	Strategies	Achievements and Ratings
Goal 10: To put in place a sustainable map on Food Security	<ol style="list-style-type: none"> 1. Establishment of Institute of Food Security (IFS) with well articulated vision and mandate statements for addressing national and global food security. 	<p>The IFS established in 2009 and currently runs six programmes that are organized in an integrated form to encompass the core and supporting specialized discipline areas on national and global food security matters with a seasoned Professor as the Director. Viability of outputs are gradually picking in especially as the IFS is now more focused and better equipped with human resource expertise. IFS is well into partnership arrangement with McGill University Canada on its Global Food Security programmes. Through workshops and seminars, demonstration, IFS is opening up more windows for partnerships with local and international organizations.</p>
Overall rating for Goal 10		Rated 75% = A (5 points)

Strategic Goals	Strategies	Achievements and Ratings
Goal 11: To integrate UAM into the implementation machinery of the Millennium Development Goals (MDGs) in Nigeria.	<ol style="list-style-type: none"> 1. Optimal utilization of the expertise and programmes of the UAM's Institute of Food Security for addressing Food Security matters. 2. Building partnerships with various local, national and international stakeholders to ensure realizable impacts of UAM to achieving the MDGs especially in the areas of hunger elimination and poverty reduction. 3. Capacity building for improvements in knowledge innovation and entrepreneurship development. 4. Mobilization of institutional resources for improving the health and education and livelihood of the communities in the environs of UAM. 	<p>UAM has been placed on the international map on Food Security. The Vice-Chancellor in two consecutive years was invited to deliver papers on Food Security at McGill University, Canada and at the Conference of the Association of Common Wealth Universities (ACU) in South Africa. Rating = B (4 points)</p> <p>Functional Private-Public Partnerships arrangements have been put in place with envisaged outputs of value for hunger reduction and wealth creation.</p> <p>Rating = B (4 points)</p> <p>UAM established the Centre for Entrepreneurship Development (CED) in 2007/2008. The Centre has formulated entrepreneurship model for UAM and disseminated same through national capacity building workshops. Entrepreneurship has been built into the curricula of undergraduate programmes of UAM.</p> <p>Rating = B (4 points).</p> <p>As part of the UAM - Community Relations activities UAM extends Medicare, primary and tertiary education and other amenities to the host communities. UAM offers unimpeded access to primary and secondary education utilizing the services of the "On-campus" staff school. In addition, UAM mounted a scholarship scheme for undergraduates from the host community.</p> <p>Rating = A (5 points)</p>
Overall rating for Goal 11.		$17 \times 100 = 75\%$ 20 = A (5 points)

CHAPTER TWENTY ONE

ACCREDITATION

A credible way of measuring external efficiency of University is the accreditation status of undergraduate degree programmes. Such programmes must be visited every five years after full accreditation, while programmes with interim accreditation status are visited two years after.

In 2009, the National Universities Commission (NUC) introduced **Institutional Accreditation** which evaluates the entire activities of an institution against criteria established by the NUC, as opposed to programme accreditation which evaluates only specific programmes of the institution relative to minimum standards set for the programmes.

In addition to programmes and institutional accreditations, we have Council for the Regulation of Engineering in Nigeria (COREN) and the Veterinary Council of Nigeria (VCN) which regulate professional programmes in Engineering and Veterinary Medicine, respectively.

Table 11: Accreditation status of programmes in 2007

	PROGRAMMES	Total Score	Accreditation Status	Remarks	Maturity Date	Last Accreditation Result
1	AGRICULTURE					
(i)	Forestry & Wildlife Management	81.8%	FULL	-	2012	INTERIM (2005)
(ii)	Home Science & Management	76.8	FULL	-	2012	INTERIM (2005)
2	EDUCATION					
(i)	Agricultural Education	77.0	FULL	-	2012	INTERIM (2005)
(ii)	Integrated Science	75.7	FULL	-	2012	INTERIM (2005)
(iii)	Science Education	74.1	FULL	-	2012	INTERIM (2005)
3	ENGINEERING					
(i)	Civil Engineering	77.6%	FULL	-	2012	INTERIM (2005)
(ii)	Electrical/Electronics Engineering	67.0%	INTERIM	-	2009	INTERIM (2005)
(iii)	Agricultural Engineering	82.0	FULL	-	2012	INTERIM (2005)
(iv)	Food Science and Technology	73.7%	INTERIM	Scored less than 70% in Library	2009	INTERIM (2005)
4	SCIENCE					
(i)	Botany	74.9%	FULL	-	2012	INTERIM (2005)
(ii)	Zoology	74.5%	FULL	-	2012	INTERIM (2005)
(iii)	Microbiology	74.6%	FULL	-	2012	INTERIM (2005)
(iv)	Chemistry	75.9%	FULL	-	2012	INTERIM (2005)
(v)	Physics	73.1%	FULL	-	2012	INTERIM (2005)
(vi)	Maths/Computer Science	75.5%	FULL	-	2012	INTERIM (2005)
(vii)	Statistics/Comp Science	65.5%	INTERIM	-	2012	INTERIM (2005)
5.	VETERINARY MEDICINE					
(i)	Veterinary Medicine	77.0%	INTERIM	-	2009	INTERIM (2005)

The National Universities Commission has strict guidelines and basic requirements for accreditation, which covers a vast array of features and considerations, including quality and calibre of staff and faculty, the curriculum, library and research, class rooms or theatres and study space, laboratories, water and sanitation, student welfare, etc.

Total number of Programmes accredited = 17
 Total Number with **FULL** accreditation status = 13 (76.5%)
 Total Number with **INTERIM** accreditation status = 4 (23.5%)
 Total Number **DENIED** accreditation status = 0 (0.00%)

General Deficiencies

- UME admission requirements
- Lack of lecturers at Senior Level
- Funding
- Restructuring of Curricula
- Books and Journals
- Office accommodation for staff
- Lecture rooms

New Programmes

The following programmes were introduced in 2008:

- Crop and Environmental Protection
- Seed Science and Plant Breeding

- Animal Nutrition
- Animal Breeding and physiology
- Biochemistry.

Accreditation Status of Programmes in 2008

In 2008, only B.Sc. (Industrial Physics) programme that had interim status in 2006 was visited. It got **Full accreditation** status. The Masters in Business Administration Programme (MBA) which earned interim accreditation in 2006 got another interim accreditation status in 2008.

Accreditation Status of Programmes in 2009

Due to National strikes by Unions in 2009, accreditation of the four courses that got interim status in 2007 could not be visited in November 2009. These include Statistics/Computer Science, Veterinary Medicine, Electrical/Electronics Engineering and Food Science and Technology.

Accreditation Statuses of Programmes in June, 2010

Programmes visited and their accreditation status include: Statistics/Computer Science (**FULL**), Electrical/Electronics Engineering (**INTERIM**), Veterinary Medicine (**INTERIM**), MBA (**INTERIM**), and Food Science and Technology (**FULL**).

Institutional Accreditation

There was no programme accreditation in November 2010/2011. The non-visitation of the programmes for accreditation in November 2010 and 2011 was due to the introduction of Institutional Accreditation.

Pursuant to the mandate of the NUC for quality control, the Commission undertook **Institutional Accreditation** exercise in some Nigerian Universities in November/December, 2011. The process evaluated Institutional Vision, Mission and Strategic Goals; Institutional Governance and Administration; Institutional Resources; Quality of Teaching, Learning and Research; Institutional Efficiency and Effectiveness; Extension Services and Consultancies; Transparency, Financial Management and Stability; and General Ethos.

Institutional Accreditation was conducted at UAM from 4th - 10th December, 2011. The University scored 76.50% (**Full Accreditation**) valid for 7 years. The University was rated as Class “A”, placing it among the best Universities in Nigeria.

Professional Accreditation

The College of Veterinary Medicine programme has been awarded **Full Accreditation** status valid for 5 years by the Veterinary Council of Nigeria (VCN), effective 2010.

Accreditation of all Engineering programmes was scheduled for August 2012, by the Council for Regulation of Engineering in Nigeria (COREN).

Proposed Programmes

In August 2011, the College of Management Sciences was established as follows:

Table 12: Departments and Programmes in the College of Management Sciences

S/NO	DEPARTMENT	PROGRAMMES
1	Accounting and Finance	B.Sc. Accounting B.Sc. Banking and Finance
2	Business Administration	B.Sc. Marketing B.Sc. Management B.Sc. Entrepreneurship

Similarly, the establishment of B. Agric (Agribusiness Management) and B. Agric (Agrimarketing and Cooperative) to be domiciled in the College of Agricultural Economics and Extension has been made.

A verification visit from NUC has been done for B.Sc. Accounting; B.Sc. Banking and Finance; B.Sc. Marketing; and B.Sc. Entrepreneurship. A verification visit for the other programme is being awaited.

Colleges and Departments

The University now has a total of 10 Colleges and 38 departments as listed below:

College of Agronomy

- Crop Production
- Crop and Environmental Protection
- Plant Breeding and Seed Science
- Soil Science.

Forestry and Fisheries

- Forest Production and Products
- Social and Environmental Forestry
- Fisheries and Aquaculture
- Wildlife and Range Management

Agricultural Economics and Extension

- Agric. Extension and Communication
- Agricultural Economics
- Agribusiness.

Animal Science

- Animal Production
- Animal Breeding and Physiology
- Animal Nutrition.

Science

- Biological Sciences
- Chemistry
- Physics
- Mathematics/Statistics/Computer Science.

Food Technology

- Food Science and Technology
- Home Science and Management.

Engineering

- Agricultural and Environmental Engineering
- Mechanical Engineering
- Civil Engineering
- Electrical/Electronics Engineering

Agricultural and Science Education

- Science Education
- Educational Foundation and General Studies
- Agricultural Education
- Integrated Science.

Veterinary Medicine

- Veterinary Physiology, Pharmacology, and Biochemistry
- Veterinary Anatomy
- Veterinary Parasitology and Entomology

- Veterinary Pathology and Microbiology
- Veterinary Animal Health and Production
- Veterinary Public Health and Preventive Medicine
- Veterinary Medicine
- Veterinary Surgery and Theriogenology.

Management Sciences

- Accounting and Finance
- Business Administration.
- Entrepreneurship.

Current Accreditation Status of Programmes

The Current accreditation status of the undergraduate programmes is as shown in the following table.

Table 13: Current accreditation status of UAM undergraduate programmes

S/NO	PROGRAMME	LAST VIST	STATUS	MATURITY DATE
	AGRICULTURE			
1	Fisheries and Aquaculture	Nov 2005	FULL	2010
2	Forestry Production and Products*	2007	FULL	2012
3	Social & Environmental Forestry*	2007	FULL	2012
4	Wildlife and Range Management*	2007	FULL	2012
5	Crop Production	2006	FULL	2011
6	Soil Science	2006	FULL	2011
7	Agricultural Extension & Comm *	2006	FULL	2011
8	Agricultural Economics*	2006	FULL	2011
9	Animal Production	2006	FULL	2011
10	Home Science and Management	2007	FULL	2012
	SCIENCE			
11	Botany	2007	FULL	2012
12	Parasitology	2007	FULL	2012
13	Zoology	2007	FULL	2012
14	Microbiology	2007	FULL	2012
15	Chemistry	2007	FULL	2012
16	Physics	2007	FULL	2012
17	Mathematics/Computer Science	2007	FULL	2012
18	Statistics/Computer Science	June 2010	FULL	2014
19	Industrial Physics	June 2010	FULL	2014
	EDUCATION			
20	Science Education	2007	FULL	2012
21	Integrated Science Education	2007	FULL	2012
22	Agric. Education	2007	FULL	2012
	ENGINEERING			
23	Civil Engineering	2007	FULL	2012
24	Agric. And Env. Engineering	2007	FULL	2012
25	Mechanical Engineering	2007	FULL	2012
26	Electrical/Electronics Engineering	2010	INTERIM	2011
27	Food Science and Technology	June 2010	FULL	2014
	VETERINARY MEDICINE			
28	Veterinary Medicine	June 2010	INTERIM	2011

	NEW PROGRAMMES	DATE COMMENCED	MATURITY DATE
	AGRICULTURE		
29	Crop and Env Protection	2008	2012
30	Seed Sc And Plant Breeding	2008	2012
31	Animal Nutrition	2008	2012
32	Animal Breeding and Physiology	2008	2012
33	Agribusiness Management	2011	2014
34	Agmarketing & Cooperative	2011	2014
	SCIENCE		
35	Biochemistry	2008	2012
	MANAGEMENT SCIENCES		
36	Accounting	2012	2015
37	Banking and Finance	2012	2015
38	Marketing	2012	2015
39	Management	Under investigation by NUC	-
40	Entrepreneurship	2012	2015

+ Trifurcated from Forestry and Wildlife

* Bifurcated from Agricultural Economics and Extension

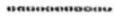
Conclusion

Presently, the University has scored **FULL** Accreditation in its undergraduate programmes except *Veterinary Medicine* and *Electrical Electronics Engineering* which have **INTERIM** Accreditation. There is no programme with **DENIED** Accreditation status. The NUC has written, notifying the University of its accreditation visit in November, 2012 for all programmes that were due for accreditation since 2010. By its current status, the University will be presenting 30 programme options for accreditation in 2012. With the massive infrastructural development and accelerated academic gains recorded in the five years of my tenure, the University is set for the NUC up-coming programme accreditation exercise.

Under professional accreditation, the **Full Accreditation** status awarded to our College of Veterinary Medicine by the VCN for five years is an unparalleled national feat by a young College of Veterinary Medicine as ours.

The 2011 Institutional Accreditation by the NUC which saw UAM scoring 76.50% (**Full Accreditation**) valid for 7 years has placed UAM in the **Class "A"** Universities in Nigeria, and is rated among the best.

PART SIX



BEYOND THE CAMPUS

TRIBUTE

The little I have to say about my father is that he is first and foremost a God-fearing person. Somebody that likes doing the right thing at the right time. And he insists that things must be done right. No half measures, no cutting of corners. But he truly has emotional feelings for people around him. He is very compassionate, yet he will always insist that whatever one does, it should reflect that the person has the fear of God in him or her.

Yes, he creates time for his family. And whenever he does that, it is always quality time that we all enjoy. When you get close to him, you find him a very lively and friendly person indeed, but firm. Whenever he is in a good mood with his family, we appreciate him. When it comes to work or serious business, he doesn't joke and won't take any nonsense performance. He cherishes excellence and encourages all his family members to strive for just that. He hates laziness and does not accept idle talks around him.

Yes, yes, he is very much a role model we look up to. And even to do more in the direction of his lifestyle; his Christian life, and his high moral standards.

Terna Uza

(Prof D. V. Uza's 1st Son)

CHAPTER TWENTY TWO

MAKING A DIFFERENCE ON ELECTION DUTY

National Commendation

Prof Attahiru M. Jega's commendation was very touching, and made up for all the pain of standing firm on truth, fairness and credibility. He was blunt: "In every team, there is a first eleven, and you are in my first eleven team." This was aside from another special appreciation letter No. INEC/CH/ROE/036/V.1 dated September 09, 2011, where he clearly stated that:

"On behalf of the Independent National Electoral Commission and myself, I write to express our profound appreciation of your commendable role in the recently concluded 2011 General Elections. Now that the post-election bustles have settled, this is an auspicious time to fully appreciate the enormous contributions that you made to the work of the Commission. I wish to put on record your exemplary role as Collation Officer and Returning Officer for the Presidential and Governorship elections in Benue State respectively. The Commission is very pleased with the transparency, dedication,

selflessness and leadership that you displayed all through the elections.

With your assistance, we collectively were able to conduct one of the freest and fairest elections in the country in recent times. I wish to state that your individual contribution and sacrifice were central to the success of the elections.

As we move towards replicating the good lessons and addressing the challenges of the last elections, I hope that the Commission can count on your continued support”.

This was a follow up to the most credible general election in Nigeria conducted by the Independent National Electoral Commission (INEC) under Prof Jega in April 2011. Locally and internationally, it was acclaimed as being transparent, and I am happily fulfilled for being part of this success story of a winning team.

Painful History of Previous Failed Elections

Since the first to the third republics, general elections in Nigeria have been marred by woes and lamentations, as they lack transparency, fairness or credibility. When President Umaru Musa Yar'Adua assumed office in May 2007, he openly admitted the immense shortcomings in the elections that brought him to power, and quickly moved in to sanitise the electoral process. He set up a 22-member Electoral Reform Committee on 28th August 2007 headed by Hon. Justice Mohammed Lawal Uwais, former Chief Justice of Nigeria to “*examine the entire electoral process with a view to ensuring that we raise the quality and standard of our general elections and thereby deepen our democracy*”

A Fresh Attempt at Credibility

Among the members of this Committee was a renowned academic, Prof Attahiru M. Jega, then Vice-Chancellor, Bayero University Kano, who was later appointed Chairman of INEC by President Goodluck Jonathan on 8th June, 2010. The Electoral Reform Committee formed the basis for which the National Assembly promulgated the Electoral Act 2010.

On March 30, 2011, Prof Jega appointed me as the collation officer for the Presidential Elections, and as the State Returning Officer for the Governorship elections all in Benue State. As quoted above, he later wrote to attest that I discharged my responsibilities creditably.

Part of an INEC Winning Team

As a member of the Board of Trustees of the International Institute for Tropical Agriculture (IITA), I represent Nigeria's interest in the international research arena. I was fully prepared to attend a Board Meeting in the Netherlands when the INEC letter of appointment reached me. The general elections dates corresponded with the Board Meeting. Out of deep desire to contribute and also be part of the team conducting the elections, I opted to stay.

After collating the Presidential election results in Benue State, I proceeded to Abuja under tight security that night to announce the results which was viewed on national television and covered by international media as well. During the presentation, I appreciated the fact that I was part of INEC winning team which had presided over a very transparent and successful Presidential election nationally and internationally acclaimed to be free and fair.

Mischievously, some individuals interpreted my remarks to mean the winning team of a political party , the PDP. For the avoidance of doubt, the result of the Presidential election in Benue State are hereby presented as follows:

Table 14: Results of the Presidential Election in Benue State held on 16th April, 2011

1	No. of Registered Voters from All LGs in Benue State	2,269,523
2	Votes Received By Parties	
	ACN	223,007
	ADC	1,936
	ANPP	8,592
	APS	435
	ARP	225
	BNPP	613
	CPC	109,680
	Fresh	329
	HDP	161
	LDPN	152
	MPPP	288
	NCP	769
	NMDP	286
	NTP	367
	PDC	2,623
	PDP	694,776
	PMP	1,685
	PPP	823
	ADMP	187
	UNDP	710
	Total Valid Votes	1,947,709
	Rejected Votes	41,823
	Total Votes Cast	1,989,532

Source: Compiled by Prof. D.V. Uza, Presidential Collation Officer, Benue State 2011 Election.

Benue State Governorship Election, 26th April, 2011

As the Returning Officer during the governorship elections, I was based at Benue State Electoral Commission's Office premises during which I received Local Government Collation Officers election results from the 23 Local Government Areas in the public

view of agents of the political parties, the Commissioner of Police, the Electoral Commissioner, Director, State Security Services, other security agencies, local and international observers as well as the press.

We strictly followed INEC guidelines:

- Local Government (LG) Collation Officers brought results under security guard to me at the INEC premises;
- each Collation Officer announced the results to everybody's hearing, ward by ward, from their Local Government Areas;
- all interested parties recorded the results as announced;
- I also announced my entries into the appropriate forms to confirm what the Local Government Collation Officers had announced was what I captured.

The results I received from the 23 Local Government Areas are tabulated below:

Table 15: Names of Benue State Governorship candidates and their performance during the Governorship elections held on 26th April, 2011

No. of Registered Voters from All LGs in Benue State			2,269,523
S/No	Name of Candidate	Name of Party	Total votes received by candidate/Party
1	Prof. Steve Torwua Ugbah	ACN	499,319
2	Major Gen John Gbor	ACPN	2,262
3	Ochuru Gabriel Lipo	AFS	329
4	Lemia Ugbu Omaliko	ADC	1,099
5	Sen. Prof. Daniel I. Saror	ANPP	9,234
6	Victoria Azamber Pusu	APGA	463
7	Ati Michael Bisibi	CPC	3,532
8	Rev. (Dr) Adzongo Shangev-De	LP	488
9	Chief Peter Beni	MPP/P	496
10	Chris A'ayi O Nwocho	NMDP	1,121
11	Rt. Hon. Gabriel Torwua Suswam	PDP	590,756
12	Bonface Ume'e Oheno	PPA	889
13	Aondohemba Baba Agan	PRP	618
Total Valid Votes			1,110,606
Rejected Votes			28,755
Total Votes Cast			1,139,361

Source: Compiled by Prof. D.V. Uza, Governorship Returning Officer, Benue State 2011 Election (27/4/2011).

Accordingly, Rt. Hon. Gabriel Torwua Suswam of PDP, having satisfied the requirements of the law and scored the highest number of votes, was declared the winner and returned elected. In addition to scoring the highest number of votes, the winner was

required to obtain at least 25% of the votes cast in 2/3rd of the LGAs in the State (see Table below). Based on those results, I announced Rt. Hon. Gabriel Torwua Suswam as the Governor-elect of Benue State on 27th April, 2011. Agents of several political parties signed the results.

Table 16: An Analysis by LGAs of the performance of the three front running political parties in the Benue State Governorship election (26th April 2011)

Sl/No	Local Govt Ado	Reg. Voters	ACN	APPP	PPDP	Total Votes Cast
1		75,055	6,374	145	21,226	29,817
			8.5%	0.19%	28.28%	
2	Agatu	49,150	7,135	161	14,742	23,628
			14.5%	0.33%	30.2%	
3	Apa	57,282	5,228	65	15,768	23,043
			9.1%	0.11%	27.5%	
4	Buruku	112,647	22,63	109	18,269	67,203
			20.1%	0.1%	16.2%	
5	Gonko	216,667	78,639	118	26,581	107,731
			36.3%	0.05%	12.3%	
6	Guma	77,839	7,679	35	33,549	42,334
			9.9%	0.04%	43.1%	
7	Gwar-East	79,871	18,74	91	24,043	51,848
			23.5%	0.11%	30.1%	
8	Gwar-West	51,910	9,651	46	18,631	28,300
			18.6%	0.09%	35.9%	
9	Kalsina Ala	139,017	15,089	242	57,155	74,071
			10.8%	0.17%	41.1%	
10	Konshisha	121,537	29,434	331	42,143	65,928
			24.2%	0.27%	34.7%	
11	Kwando	140,485	45,103	159	35,499	83,800
			32.1%	0.11%	25.3%	
12	Logo	85,925	12,313	22	46,767	59,240
			14.3%	0.03%	54.4%	
13	Makurdi	242,426	61,191	503	21,245	93,956
			25.2%	0.21%	8.8%	
14	Obi	52,370	6,415	11	14,209	21,390
			12.3%	0.02%	27.1%	
15	Ogbadibo	61,995	8,002	211	19,609	27,825
			12.9%	0.34%	31.6%	
16	Ohimni	33,241	5,519	149	5,021	15,414
			16.6%	0.45%	15.1%	
17	Oju	104,234	14,708	53	15,129	31,764
			14.1%	0.05%	14.5%	
18	Okpokwu	66,186	6,655	45	21,275	32,944
			10.1%	0.07%	32.1%	
19	Olukpo	113,106	12,761	89	23,081	49,353
			11.3%	0.08%	20.4%	
20	Tarka	40,958	23,904	9	2,789	27,110
			58.4%	0.02%	6.8%	
21	Ukum	136,890	8,779	0.03	15,25	60,359
			6.4%	0.00%	11.1%	
22	Ushongo	98,624	32,279	187	24,521	59,191
			32.7%	0.19%	24.8%	
23	Vandekya	123,422	54,53	0.32	42,11	72,500
			44.2%	0.00%	34.2%	
Total		2,271,835	499,319	9,234	590,756	1,133,361
Number of Local Governments in which at least 25% of votes cast were obtained			16	0	21	
Voter turn out:						50.15%

Source: Compiled by Prof. D.V. Uza, Governorship Returning Officer, Benue State 2011 Elections.

From the above table, both Prof Steve Torkuma Ugbah of ACN and Rt. Hon. Gabriel Torwua Suswam of PDP satisfied the requirement of the law by obtaining at least 25% of the votes cast in two-thirds of the LGAs in Benue State (securing 16 and 21 LGAs respectively). But Rt Hon Suswam also scored the highest number of votes (590,756, i.e. 91,437 votes higher than Prof Ugbah with 499,319 votes).

Sen. Prof Daniel I. Saror of ANPP neither met the 25% requirement, nor total scores (only 9,234 votes). His best performance of 5,298 came from Ukum, his LGA of origin.

Court Action

The duo of Prof Ugbah of ACN and Sen. Prof Daniel I. Saror of ANPP challenged the election of Rt. Hon. Suswam of PDP in the court on several counts, including allegations of certificate forgery. The case dragged on from the Election Petition Tribunal, to Court of Appeal in Makurdi, to the Supreme Court and back to the Election Petition Tribunal, to the Court of Appeal, and finally back to the Supreme Court.

Prof Ugbah (through his counsel, Rotimi Akeredolu, SAN) challenged the decision of the Court of Appeal, which affirmed the verdict of the election petition tribunal that dismissed his petition on the ground that it was not heard within 180 days as stipulated in section 285(6) of the constitution.

He also wanted the apex court to overrule itself on its decision in the Borno governorship election appeal where it dismissed the petition of the PDP governorship candidate because it was not heard within 180 days as stipulated.

He also contended that the decision was reached *per incuriam* because the court did not consider the effect of interpreting section 285(6) of the constitution on some other basic and fundamental provisions of the constitution.

Supreme Court Ruling/Judgement

A panel of judges sitting at the Supreme Court in Abuja on 8th June, 2012 unanimously upheld the election of Governor Suswam in the April 2011 elections. **In the lead judgement read by Justice**

Kayode Ariwoola, the apex court held that the constitution has prescribed that election petition at the tribunal should be heard and concluded within 180 days of filing such petition as such “the appeal is just an academic exercise and abuse of court process.”

According to him, “no court can by any means or way elongate, extend the 180 days specified by the constitution. There is no contradiction between Section 36 and Section 285(6) of the 1999 constitution...a petition need not be heard completely before a tribunal will deliver its judgement, in compliance with section 285(6), once a tribunal makes an order within 180 days and the party affected heads for an appeal, the 180 days keeps running...

“The lower court can order a re-trial of that petition but not outside the 180 days provided for by the constitution as any order outside this is null and void. No court has the jurisdiction to go beyond the enabling law”.

The ruling, thereby, dismissed the appeal by the governorship candidate of the Action Congress of Nigeria (ACN) Prof Ugbah. In the previous week, the apex court had struck out a similar application against the election of the Akwa Ibom State Governor.

An analysis of the performance of the three front running political parties (ACN, ANPP, PDP) from the three Senatorial Zones in the Benue State Governorship Election held on 26th April 2011 is shown below:

Table 17: Leading party performance in Benue North-East Senatorial Zone (Zone A)

S/No	Local Government	ACN	ANPP	PDP
1	Kalsina-Ala	15,088	242	57,135
2	Konshisha	20,494	391	42,168
3	Kwande	46,103	198	35,499
4	Logo	12,353	22	46,262
5	Ukum	6,575	5,298	46,704
6	Ushongo	32,279	187	24,924
7	Vandeikya	37,900	137	31,028
Total		170,792	6,475	283,720

Source: Compiled by Prof. D.V. Uza, Governorship Returning Officer, Benue State 2011 Elections.

PDP won Zone A with a wide margin of votes but the number of LGAs won were close: ACN=3; PDP=4. Rt. Hon. Suswam and Prof Ugbah both hail from Logo LG of Zone A.

Table 18: Leading party performance in Benue NorthCentral Senatorial Zone (Zone B)

S/No	Local Government	ACN	ANPP	PDP
1	Buruku	47,750	106	18,269
2	Gboko	78,838	148	26,584
3	Guma	7,679	36	33,545
4	Gwer-East	26,754	91	24,043
5	Gwer-West	9,664	46	18,001
6	Makurdi	61,101	560	28,245
7	Tarka	23,994	9	2,788
Total		255,780	996	151,475

Source: Compiled by Prof. D.V. Uza, Governorship Returning Officer, Benue State 2011 Elections.

ACN won Zone B with a wide margin of votes, and won 5 LGs while PDP won only 2 LGs. Sen George Akume of ACN (ex-Governor of Benue State from 1999-2007) is from Tarka LG of Zone B.

Table 19: Leading party performance in Benue NorthWest Senatorial Zone (Zone C)

S/No	Local Government	ACN	ANPP	PDP
1	Ado	6,324	145	21,226
2	Agatu	7,135	181	14,742
3	Apa	5,228	66	15,788
4	Obi	6,415	14	14,202
5	Ogbadibo	8,002	214	12,649
6	Ohimini	5,519	149	9,024
7	Oju	14,708	53	19,979
8	Okpokwu	6,655	45	24,270
9	Otukpo	12,761	896	23,681
Total		72,747	1,763	155,561

Source: Compiled by Prof. D.V. Uza, Governorship Returning Officer, Benue State 2011 Elections.

PDP won Zone C with a very wide margin of votes and clinched all the 9 LGs. The Senate President, Senator David A. B. Mark of PDP, is from Otukpo LG of Zone C.

Altogether, PDP won in 15 LGs in Benue State, while ACN won in 8 LGs.

Aftermath of Election Announcements

As is characteristic of election losers in Nigeria, after I announced Rt. Hon. Suswam of the PDP as winner of the Governorship election in Benue State, mischievous reasons linking my name for their loss filled the air on the radio, the media, on the internet and through foot soldiers of evil. They claimed that I caused their loss, that they had won the election but Suswam had bribed me to declare him winner. I also received several threat messages, and others posted on the internet, such as:

"We are aware of how much Suswam gave you to declare him. You will not live to enjoy that money. Benue is going to be too hot for you. When it starts boiling very soon. You are going (to) pay with your life".

"Do the holds [horde?] of security staff you parade around also guard your mind and troubled conscience? Would they still be with you after your term as Vice-Chancellor?"

"Others may have played your same role in the past or elsewhere and gone scot-free; you have not and you will certainly not".

My aides received several phone calls from anonymous persons threatening to attack me on the road, since the security in the Vice-Chancellor's lodge had been fortified.

My role was to collate and announce the results of the governorship election in Benue State as I received from the Local government collation Officers. I could not have done otherwise. What I received was what I declared.

Rejoinder

In view of the great security risk to me and members of my family as a result of the falsehood which was widely publicized, the following reaction was published:

Our attention has been drawn to the Front Page Comment of the Alternative Newspaper Vo. 10 No. 5 of May 21, 2011 under the caption "Apocryphal and Exculpatory Professors" in addition to the destructive rumours going on in the state and even beyond...

Unsuspecting innocent citizens [could] be misled by unpardonable mischief, mis-interpretation or deliberate falsehood of some few people in vantage position...

With the appointment of Prof Attahiru Jega as INEC Chairman, most Nigerians became convinced of the genuineness of the administration's determination to cleanse the electoral process of ills and irregularities that characterized the system in the past...

In Benue State, one of the academics that was adjudged competent to serve as Returning Officer by INEC was Prof D.V. Uza, the Vice-Chancellor of the Federal University of Agriculture Makurdi, who served as Presidential Collation Officer and as Returning Officer for Governorship election.

Based on the INEC procedure for collation of results and the provisions of the 2011 Electoral Act, Prof Uza collated results from the twenty three Local Government Areas of the State, which were in turn collated from Council wards and from the various polling units. The process which was done in the most transparent manner in the full glare and presence of party agents and security agencies was also witnessed by local and international observers.

It is however disheartening to discover that since Prof Uza declared Governor Gabriel Suswam as winner of the April 26th governorship election based on the results that came in from all the nooks and crannies of the state, he has come under intense attacks accusing him of collecting billions of naira from the Governor to return him elected...and issuing threats that he will not live to enjoy the money.

This accusation is baseless, unfounded and based on crass ignorance and intended not only to tarnish the hard earned reputation of Prof Uza, but also to cause mischief, ill will and disaffection among Benue people.

It is noteworthy to point out that Prof Uza has worked in many public offices in the country over the years and has not at any time been accused of bribery as his life and service records are open to public scrutiny.

Prof D.V. Uza, today, has over thirty national and international awards to his credit, including Ambassador of

Integrity, Righteousness and Sanity in Nigerian Universities, International Award of Excellence for Fraud Prevention and Loss of Resource in Nigerian Universities, the Merit Award for Transparency and Accountability, and the Best Performing Vice-Chancellor in the North Central Zone of Nigeria, among others.

We re-affirm the words of the then Chief Judge of Benue State, Late Justice Alhassan Idoko about Uza in one of his judgement in 1989, that "if he, Uza, has amassed honour and reputation over the years this must not be destroyed by the stroke of the pen through a negligent and careless publication".

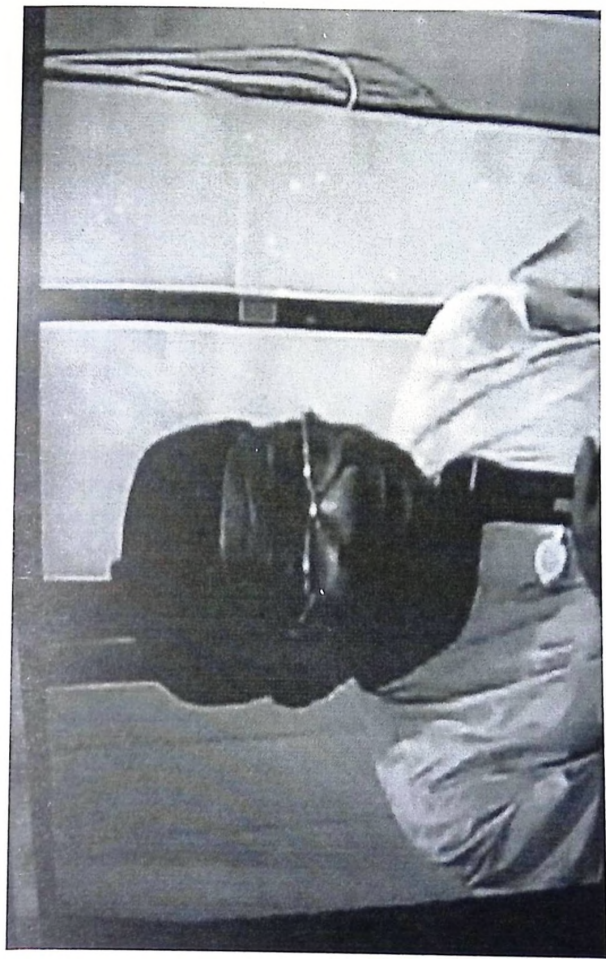
Linking Prof Uza to any issue of bribery, can only be described as a cheap way to blackmail his integrity as over the years, he has demonstrated commitment to any assignment he is given and to the service of his God, who also abhors bribery.

It is also most disheartening to note that Prof Uza's gratitude to be part of Prof Attahiru Jega led INEC winning team for successful, credible, free and fair elections, as expressed, is further being insinuated by some sections of the press to mean that he was aligning himself with a political party. This is another mischief that is far from the truth.

Prof D. V. Uza does not belong to any political party. The only party he belongs to, and expressly invites people to join him is the one that Jesus Christ heads Himself.

We call on the foot soldiers of evil to spare the people of Benue State the irresponsibility of dangerous rumours, cheap propaganda and unwholesome campaign of calumny against respected Benue indigenes such as Prof Uza. These destructive rumours do society no good!

Again, how could a simple request by Prof Attahiru Jega, that Prof Uza should "reconcile figures with the secretariat" be mischievously referred to as "sent away", as if he was the only person such was said to? And, how will someone deliberately stand facts on the head to say that Prof D. V. Uza "hurriedly cooked figures from Benue State?" Whatever these mean remains to be understood...



Announcing Election Results as Presidential Collation and Governorship Returning Officer for Benue State, 2011

All the Professors mentioned in the write-up calling them "apocryphal professors" are among the best brains produced in the land, who have served and continue to render service to this country at very strategic positions. This is what all of us, including the writer of that piece in question, should aspire to, not for him to settle down in envy, debilitating and feeling contented with producing local newspapers for life...

I want to humbly submit that caution and restraint must be taken by younger generations in their quest to attain professional or whatever fame they crave for, especially where and when it has to do with the integrity of our elevated elders, who may have even passed through the same pathway with better and more caution to arrive where they now are.

This is a simple advice of caution against possible societal degeneration and disregard to ethos and ethical standards. For, people who know better say that; those that destroy to attain greatness will certainly meet destruction at the point of their success.

Excellent Outing, Further Invitations

Prof Jega again requested me to serve as the Governorship Election Returning Officer for Kogi State (Saturday 3rd December 2011) in view of my exemplary role in both the Presidential and governorship elections in Benue State through my transparency, dedication, selflessness and leadership that I displayed all through the elections. However, I declined the offer due to the institutional accreditation processes of my University slated for Saturday 3rd to 10th December, 2011.

Again, the INEC chairman appealed to me to be the returning officer of the governorship election in Adamawa State holding 4th February, 2012. Regrettably, I could not take up the offer mainly due to personal security challenges.

CHAPTER TWENTY THREE

MAKING A DIFFERENCE IN THE COMMUNITY

Deeper Roots Than I Imagine

One never fully understands the workings of the Lord, no matter how long you walk with Him. It is amazing how God combines and integrates all factors and aspects of a person's background, environment and experiences to produce a totality, a wholeness. Most of these may be unconscious till either they burst forth inescapably, or upon prolonged pondering.

Cattle Rearing and Veterinary Medicine: I never realised that my father's occupation of cattle rearing, crop farming and trading during my early childhood would gradually rub off on me till I had advanced in Veterinary Medicine. My father was one of the few people around from my village to the entire *Adikpo London* who reared Maturu cattle, locally called "Tiv cow". We were too small then to be deeply involved, but we performed petty chores, and got acquainted. Of course, there were several perceptions about the mystical powers surrounding the person, family or occupation of rearing these cattle, yet the people still loved these animals and preferred them in traditional ceremonies such as marriages, funerals, etc. Later on, much of my research interests rotated around the growth, feeding, reproduction and survival patterns of these interesting creatures, whose history spans several centuries, commencing from far away Arabia and North Africa, across east and central Africa down to the Sub-Sahara, with several other patterns of resilience and adaptation.

When I arrived at Ahmadu Bello University Zaria, I opted for Veterinary Medicine, actually in audacity, due to the general belief then that it was too difficult to graduate from this Department. It was truly demanding, and one almost sacrificed his entire social life to cope with the numerous reading and related assignments, laboratory and field work. But that same grill enticed me, and I went for it. And the rest is history.

Benue Cattle Ranch, Ikyogen: The Benue State Government established a ranch at Ikyogen, which was a partnership with some Americans. In fact, the Americans took time to study the personnel profile and unanimously chose me among my staff colleagues, and then approached the Governor, Mr Aper Aku, who approved and released me on secondment to the project.

I was the General Manager (GM) and Chief Executive Officer (CEO). It was a challenging assignment, with enormous responsibilities. I moved from a bureaucracy to a system that wanted quick results. I had seven very hardworking Americans under me, plus other staff. I gathered so much experience here that when I went for employment interview with the University, they told me clearly that I deserved to be made a full-time Professor, but the University system is "Publish or Perish". This motivated me to proceed quickly into publishing of professional papers.

When I could not take up the offer to join the faculty at ABU Zaria after my NYSC, it seemed all doors had closed, only for the Lord to swing them open again after I had accumulated vast practical experiences in the civil service and on farms and research projects. I ended up at the University of Agriculture Makurdi, and climbed steadily to the pinnacle. I had merely set out to make a difference not only in government, but enabling citizens to know the existing potentials in livestock farming and the impact now went even to my favour.

A Foundation to Respond to Poverty and Illiteracy

Rubbing shoulders with poverty and illiteracy have produced a hybrid of interests in touching those less endowed or underprivileged. It pains me that many who have been blessed by God do not realise the massive difference they can make by merely reaching out a finger to those behind. Many of those still in

the chains of poverty could be released for life with what may be a meagre daily sub-head expenditure of another family or even an individual. It could be a meal for an entire family, the school fees of some drop out, or an opportunity for literacy. It could be to clothe or pay hospital fees.

I chose to create a foundation for this purpose. But before it could take root, I have been trying in small ways to assist, to make a difference in some families. It simultaneously relieves and saddens me whenever we see or hear testimonies of what a little intervention can mean to an individual, a family, or even a community. The scholarship scheme has been and will continue to address these challenges, to remove our youth from the streets and into the classrooms, to provide books or uniforms and school requirements, at the elementary, secondary or further schooling. One person can do a lot, but imagine what impact would be created with a groundswell of involvement. Some of these youth may severely and permanently turn around the fortunes of their families and siblings. We may intervene even at the institutional level, to build schools, furnish, renovate or expand them. We could assist in library development, instructor/teacher upgrade, motivational activities, excursions and learning visits, exchanges, sponsoring research, and a myriad of other open doors...

Creative Community Impact

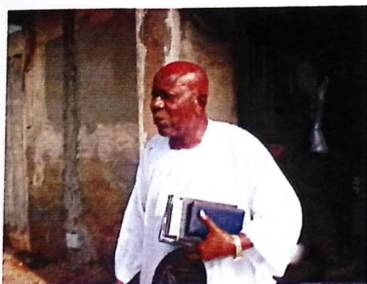
Painfully, many elites and others who are buoyant accumulate wealth and rotate it among themselves, or even adopt indulgent, wasteful lifestyles. I believe that God blesses us not just to massively expand our personal consumptions, but to spread around in meaningful life-impacting ventures. We may start a small business, assist in domestic infrastructure, roofing a house, and so on. But there are others who can actually commence or complete much bigger projects that impact a community water supply (borehole or well digging, or even extending tap-borne water and laying of pipes, local dams, water treatment, etc), access roads, bridges, road grading, endowing clinics, health centres, hospitals, drugs and medicaments, health workers and gadgets/equipment, etc.



NKST Church Azer built by author (2012)



Inside of NKST Church Azer



*During Church dedication
4th March, 2012*



*With Wife at Church
dedication*



With Wife at Church dedication



*At Church dedication with
Wife and Mrs. Hanmo Akume*

*With Wife &
Prof. E.O. Gyang
at Church dedication*



At Church dedication

*Cross Section of Pastors
at
Church dedication*





*Class room block at NKST Primary School, Iyon
built and donated by author*



Borehole at NKST Primary School, Iyon, a donation by author



Borehole at Gbe Market square, a donation by author



Borehole at Uza village



Rural Access Road constructed by author



Wife awarding author's Scholarship to undergraduate



Wife awarding author's Scholarship to Secondary School Student



Wife awarding author's Scholarship to Secondary School Student



With recipients of author's Scholarship Award

Spiritual Darkness

Crowded Confusion: Another area of community involvement was the religious contour of our time. Churches now dot the city landscapes, with intense competition for space, attention and gadgets, flamboyance, variety, and even some irresponsible religious rituals and wasteful embellishments while our rural communities revel in paganism, immorality, occultism and spiritism, or any definition and combination of spiritual and moral darkness. Despite the abundance of Bibles and religious knowledge, many communities lack access to God's word the preaching or the owning of scriptures! A lot of settlements still don't have a standing church building. Idolatry still blinds our people.

Gospel Slow in Coming: Back then, Adikpo-Nanev got its first evangelism centre in 1923, twelve years after the gospel arrived in Tivland, but was shut down in 1927 when the people insisted on holding the Adikpo market on Sundays, rather than Saturdays. This meant new stations opened elsewhere, but evangelism continued within Nanev, till it reached Mbahav kindred, where Geri Agidi used to gather and teach children.

One day, while relaxing in his sit out (Ate), Uza overheard Geri preaching and invited him to come over to the "Ate". What particularly struck Uza like a thunder bolt was the teaching that earthly possessions like money would not accompany the owner to eternity when one died, but be left to waste. Uza, a wealthy man within the community accepted the Good News and directed that every member of his household must serve the living God. His "Ate" became a place of worship and teaching of Scriptures named Bible School Uza.

Soon medical work was introduced by visiting missionaries, and the church grew steadily, with many more conversions. The gospel light soon shed on even local taboos, such as the former practice of excluding women from burial rites, which never hindered my father's wives from participating in my grandfather's funeral.

Zeal and Obstacles: However, despite my father's zeal for God, and the willingness of the missionaries to train him to become a Pastor, polygamy stood in the way. His prolonged protest and

escape to the forest and return didn't change his father's insistence and objection to parting with his second wife to meet up with missionary demand. Nevertheless, he wasn't deterred, and kept supporting and advancing the gospel and education till his death in 1994. But before then, more church branches had sprung up, and even more workers and schools added to the list. In 1949, my father's first wife, Mbakoson, was baptised as the first convert. Even then, with relocation of the church, another one was started, in 1991/92 the foundation was dug, and in 1994 a Building Committee constituted.

Finally, A Church Building... On 14th September, 2003, while attending a service at my home church, I noticed with deep concern how a N200 levy on members was so difficult for many to meet up with, while the work on the church building progressed slowly. In addition to an immediate cash gift, I volunteered to build the structure. To God's glory, I completed and handed it over to NKST Iyon in April, 2012.

Just imagine how a people could struggle through a yearning for God and righteousness. Now these bounties are taken for granted in some locations while others languish without a standing structure. That is aside from idolatry and fetish practices that are steadily regaining ground, as witnessed even within the host community of our University right in the State capital during our outreaches.

Despite their rich religious history, the people in the village are no longer so strong or committed. With the church building now in place, a lot of people have picked up or shown interest to attend services, or sit down throughout, even during the rains, so there is much more increased attendance. A relation who rears cattle had once commented that even if his cow wanders into the church, he would rather lose it than go into the church. But now he brings all his people for full membership and is himself very active in the church.

People at home can buy good clothes for themselves, but find it difficult to contribute to church building, development and other needs there. There is a poor attitude to giving. It takes ages to build a church, and the people treat it with the same reluctance as

to tax collection. There is lack of early interest in giving. We need to keep explaining the need to invest in the gospel, and the accompanying blessings. That is why I chose to take the project up and build. There may be general desire among some people to attend church, but poverty brings high prioritisation for members, where they consider personal survival and grooming, children education, etc, as coming first.

The NKST as a church didn't know much about giving and tithes. But now there is a new and helpful emphasis on giving to God's work, such as was stated during the celebration of 100 years celebration by the NKST in October last year, where Pastors were also encouraged to teach their members and emphasise sacrificial giving and living. Missionaries used to involve people in church construction, even for those who had no cash, but were able-bodied and could contribute their energies.

At least every two weeks, I try to go to the village. It used to be more regular when my parents were alive. And whenever I am there, I also fellowship with them in the local church.

The Lover of Village

In a way, I would say that the saying, "Like father, like son" has also caught up with me. My father built a zinc house in 1957 to pack all his things there so that termites won't destroy again as before when he had lived in a thatched house. Similarly, because of my interest in the village, especially my home, I started development early in my village. Between 1977 and 1978, I built a five bedroom bungalow at home, with encouragement from my wife. In 1979, I took a loan from Benue State government (which used to be available to top civil servants), but decided to build a house at Adikpo, rather than the usual practice then of building at Makurdi the State capital. It seemed a waste at that time, but it paid off, because now I have a good house.

Farming

Both my wife and myself do crop farming at the village, to a point ours was constantly bigger than even the villagers, and they would later come to source yam seedlings from us. However, with my mother's death, and with no one to give steady and close

supervision, crop farming has also subsided. Nowadays, I concentrate more on citrus farming which has covered a large area already.

I kept Muturu cattle, popularly called “Bua u Tiv” (Tiv cow), and N'dama cattle, as they are very resistant to trypanosomiasis. When my father was still alive, he was happy about this, supported and supervised them. However, following his death in 1995, my relations helped to destroy the cattle farm. The stock quickly depleted from about 80 heads to about 40 within a very short time, despite the fact that I had a herdsman. I therefore brought the few remaining ones to Makurdi. Strangely, many people still fear going to their villages, talk less of investing there, often due to fear of witchcraft, whereas village delights me.

Improving Infrastructure at NKST Iyon

As stated above, this church and school was established by my father, but named after the eldest person there out of respect, as was the practice then. I also started my schooling there, that is NKST Primary School Iyon. Later, I undertook construction of classroom block and office of the Head Teacher. Also I furnished all the classrooms with benches, and provided a borehole for the community. You just need to observe the impact...

Procurement and Distribution of Motorcycles

The purchase of motorcycles has already been commenced, but distribution has been delayed due to the constant postponement of the Mbahav Day by the community and the key stakeholders. We hope it will relieve the youth and provide a modest but stable income source.

Construction of Rural Access Road

This has already been done, and runs from Gbe to Mbakua through my father's house.

Provision of Scholarship

This targets indigent students of secondary schools and Universities. Oral and written testimonies abound accompanied by pictures, concerning the impact and appreciation by both the youth and their parents. About 100 students benefit yearly for the past three years. But we are expanding that to the Foundation to

address literacy, poverty, evangelism, and provision of rural health services. It used to be mainly for youth of Kwande LGA, but now will cover all of Tivland.

*Department of Zoology
University of Jos
Plateau State
20th December, 2011
Prof D. V. Uza,*

*Vice Chancellor,
University of Agriculture,
Makurdi.*

Sir,

LETTER OF APPRECIATION

I write to appreciate you for your kind gesture and magnanimity in award of scholarship to me. This scholarship has spurred and motivated me to aim higher as it has assisted me to pay up for my basic textbooks and other materials needed for my studies.

Prof, indeed you are our mentor and inspirator. May the good Lord reciprocate you richly through long life and prosperity.

Yours faithfully,

Signed.

Orseer Tersur.

*Department of Medicine
Benue State University Teaching
Hospital
Makurdi, Benue State
19th December, 2011*

*Prof D. V. Uza
Vice Chancellor
University of Agriculture
Makurdi.*

LETTER OF APPRECIATION

On behalf of the beneficiaries of the Prof D. V. Uza scholarship scheme for Academic Excellence for students in primary, secondary and tertiary institutions, who hail from the prestigious Kwande Local Government Area of Benue State also referred as the citadel of knowledge in the State where Prof D. V. Uza also hails from.

I sincerely wish to appreciate you Sir for your kind gesture and goodwill towards making us great leaders of tomorrow. It is still good to know that we have humble, God fearing and good hearted men in our society who sacrifice so much to make sure people attain their set goals in life. This scholarship has wiped away our tears with that of our parents as it has helped so much to pay our fees, buy our textbooks and other materials needed for our academic work.

We pray for God's blessings over your life and your family, protection, continues provision and long life so as to continue your good works.

Prof indeed you are our mentor, we have learnt to emulate you and also be good ambassadors and give back in the same way to the society in the future. We are indeed grateful. Words alone cannot express our deepest appreciation.

Thank you! Thank you Sir!

Signed

Ahen Dooter David

MBBS IV

Benue State University Teaching Hospital, Makurdi

People keep saying, "With all these things you are doing, are you interested in contesting election?" Definitely not. People just think that there is no gift without an ulterior motive. Even if that is true, then this is an exception.

The Kwande Conflict

An Industrious and Successful People: With over a quarter of a million population that is very industrious, highly enlightened (scholars), widely travelled and exposed, successful entrepreneurs, with a large area of fertile soil and strategic location (bordering many Nigerian States and the Cameroon), Kwande LGA clearly attracts the attention of politicians for its voting power and resource base. But this same strength has made the land very vulnerable and susceptible to targeted exploitation, and sometimes bitter envy locally or nationally.

It Started With Elections: During the April 2003 governorship elections, sporadic violence erupted but was mostly confined to Adikpo the LGA headquarters, though many lives were lost and

property massively looted or destroyed. However, during and after the local government elections of March 2004, a long-drawn, unprecedented and extended political crisis erupted and engulfed the entire Kwande LGA, bringing with it loss of our able-bodied and productive youths, general insecurity, and abandonment of farming that also culminated into widespread hunger and starvation.

The Negative Chain Effect: In fact, commercial activities completely ceased and markets were deserted, women and children stranded in the bush (some even gave birth there), sicknesses and disease became rampant, aside from looting and the rape of women. Even now, many people are semi-refugees, unable to rebuild their lives, homes or businesses. Schools were shut, students lost academic sessions, while the terror and violence created fear and bitterness, anger and acrimony, suspicion and hatred among the people. Political, traditional and religious leadership was on retreat, with the breakdown of law and order. Some of these features continue till date.

Personal Concern Plus the Youth's Invitation: The Kwande political crisis didn't touch me personally, as I was never a direct victim. Yet I was quite concerned. The crisis originally brewed between two rival political parties, the All Nigeria People's Party (ANPP) that had much influence within Kwande LGA, and the ruling People's Democratic Party (PDP) that dominated Benue State, both wanting to win and control the LGA.

Youths from both sides approached me at Makurdi, asking me to rise and do something. I asked them, "But why me? You know I am not a politician." They said, "Your antecedents show that you are an honest person without political bias, and we can trust you. We know all our other elders have one political inclination or another, and so cannot address our problems." I thought over it, and later mobilised my brethren, starting with Anongo Lyam, and later took others on board. We operated under the aegis of Concerned Sons of Kwande, intent on brokering peace among the warring factions, and sourcing relief.

Evil Beyond Imagination: In my life, I have never seen wickedness to that extent! The invasion of Kwande LGA came from outside, and seemed well planned and thoroughly implemented. Many people were killed, thousands displaced, and monumental losses were incurred: homes and families, hotels and petrol filling stations, clinics, livestock, foodstuff, transport vehicles, equipment, businesses, farm implements, generators, electronics, furniture, household items it was outrageous! Militias were lavishly used. Even while we were on peace missions, we would quickly be surrounded by over 1000 of them as soon as we arrived a location. You could hear gunshots and the booms of explosions as you moved about. They kept wondering how we could move amidst the fighting. The militias just controlled everything.

A Peace Summit: We visited and dialogued with different key individuals, groups and varied stakeholders. We ultimately convened an All Kwande Peace Summit at KAOBA Hall at Katsina Ala on Friday, 12th November 2004, attended by the State Chief Judge, the interim administrator of the LGA, traditional rulers and elders of the various clans, with leaders of their development associations, prominent sons and daughters of Kwande, the clergy, and party chieftains (especially of PDP, ANPP, UNPP and AD).

Participants discussed frankly, and later signed a nine-point communiqué with far-reaching decisions, including:

- * ***an assessment of the situation:*** noting the gradual reduction of killings despite the general insecurity still existing, harassment and extortion by the militias (who arrogated to themselves security and adjudicatory powers as well as revenue collection), massive destructions and displacement that disrupted socio-economic life, etc;
- * ***key resolutions,*** including immediate and permanent cessation and disbandment of all militias and their operations, retrieving weapons, reverting to the police for law enforcement, restoring market unions, return and assistance (accommodation) of all displaced persons, etc;

- * setting up a *relief committee* to solicit and administer relief materials, and to assist the government committee to fulfil their task too;
- * *Severe sanctions* were to be imposed on defaulters, while traditional and community leaders were to publicise the resolutions.

The meeting commended our peace initiatives and perseverance, and pledged to support our efforts. We appointed representatives all over the world and provided their contacts: from Adikpo to Gboko, Makurdi, Jos, Kaduna, Kano, Lagos, Port Harcourt, Enugu, Calabar and Abuja. We also included Virginia USA, London UK, and Geneva in Switzerland, then produced and circulated these resolutions, the pictures and staggering costs of the enormous destruction!

We got some responses, but not to the extent expected. Life has picked up considerably, but it is definitely not as before. The conflict sent the people backward by over thirty years. The most developed people in Tivland became sheepish! I can't say if this was a deliberate attempt to bring down and humiliate a leading group.

And what is more, the political relationships have now completely changed, with some of the die-hard antagonists now intimate comrades! Some of our people learn too slowly that politics should be an opportunity to bring development, not brew hatred, since the alliances could also easily change (sometimes merely with a political appointment)!

Endless Sources of Crisis: The challenge of harmonious coexistence still stalks us. It used to be prominent in certain locales and considered unique to these regions, but conflict and crises are gradually assuming a national identity. Ethnic conflict, clashes and even wars keep erupting over minor and major issues alike political differences, land disputes, business interests, natural resources, marriages, leadership tussles, traditional stools, cultural demands, sites for projects, religious inclinations just name them. I believe we can make a difference even in our community life, especially in times of crisis. We can work to avoid, prevent, pre-empt, curtail, reduce, minimise, or mitigate conflicts and crisis in any possible form available to us.

Mentoring Peace: But we can also deliberately focus on peace building and consolidation. We don't need to only react to conflict, but can actively build peace, or build on it to perpetuate it. This keeps me very close to home, not only to provide positive mentoring but to also share strategies where possible. It is a privilege to be among the elites, and our constituencies look up to us, gauging our moods and methods. We don't only speak or act, but our entire demeanour betrays us. And when our people notice our attitudes and demeanour, it often leaks over to them too.

Quality, Creative Interventions: Working for peace often involves relief and reconstruction after a calamity may have struck, whether natural (like drought and famine, earthquakes and earth movements, floods, epidemics, etc) or man-made (like political tensions and clashes, ethnic conflicts, etc). We must lead in seeking peace options, reconciliation, calming tensions, promoting dialogue, etc, but also in rehabilitation, reconstruction and restoring hope, confidence building, and rebuilding life and the community, looking to the future, and so on.

Some scars remain for generations, and we must keep puncturing agitations for vengeance or retributions. Sometimes we help best by relating with them in their respective genders, or as children, youth and adults in their respective groupings to work together on joint projects, such as rebuilding homes, digging farms or rearing livestock, harvesting and trading, plus quite a lot of options. One does not need to be a specialist or rich to be effective, but must definitely show sincerity of purpose and deep commitment. The people don't just hear what you say, but feel you alongside with them, especially when you are in the forefront.

Diverse Interests, Diverse Strategies: For example, as already recorded in earlier chapters, I assumed duty as Vice Chancellor amidst crisis from the host community. It was tempting to start treating them as enemies or opponents. But that would simply have made me lose the opportunity of building bridges of understanding and collaboration. They had a right to aspire to better conditions, but went about it the wrong way. Rather than exacerbate the conflict, I adopted multiple and varied strategies for easing tension, ensuring peace and harmony, and restoring confidence by:

- * ***paying courtesy calls*** on the traditional rulers, clan heads and others influential in the local communities (including outstanding individuals and executive members of their general and women associations), and later to the paramount rulers: the Tor Tiv and the Och'Idoma. I also visited the Governor, the commissioner of Police, the Director of State Security Services (SSS), the Marketing Manager of Power Holding Company of Nigeria (PHCN);
- * ***holding peace meetings*** with host communities, constantly visited and interacted with them, assuring them that I am part of them. They accepted me and pledged to fully cooperate with me;
- * ***constituting a University/Community Relations Committee*** which I personally Chaired, and also created the post of Liaison Officer, employing the lead youth antagonist for the position;
- * ***offering employment***, increasing undergraduate ***enrolment***, and providing numerous ***facilities and scholarships*** to the host communities;
- * ***reaching out to my fellow contestants*** with appropriate appointments and recognition;
- * ***calming student nerves*** on campus by restoring their union activities; ensuring continuity of academic activities; stabilising and diversifying power supply (PHCN, solar panels, etc), overhauling sporting facilities, and reviving sporting and recreational activities; constructing student hostels; plus scholarships;
- * ***maintaining continuous dialogue with staff*** and their unions, attending to their issues, especially paying arrears;
- * ***constituting various committees*** to plan (and publicise) our growth, equip laboratories, hold sensitisation workshops on accessing research funds (and releasing such funds), and others on examinations, convocation, conditions of service review, staff promotion, etc;
- * ***reaching out to women*** (especially appointing the first ever female Deputy Vice Chancellor);

- * *filling up of vacancies and making key appointments* Deans, Directors, Heads of Department, etc, and released funds for their management;
- * *restructuring, refocusing*, overhauled and enhanced University *internally generated revenue organs*, upgraded, relocated, transferred or merged strategic offices;
- * *opening up of partnerships* with state government and other donors, including paying counterpart funding;
- * *completing and equipping on-going projects*, and awarding of *contracts for additional ones*: classrooms, laboratories, offices, mini-library, ICT infrastructure, power generating sets; and also rapidly commissioned projects as they were completed; and rapidly deployed these to University progress;
- * *expanding the pool of staff vehicles and buses for students* with new acquisitions;
- * *vigorously working towards total accreditation* of our academic programmes and the institution as a whole;
- * *expanding further staff training horizons*, and sustained funding for workshops, public lectures and conferences to uphold academic culture; and sponsoring of different categories of staff on training locally and abroad;
- * *establishing several institutes*;
- * *commencing of sandwich programmes*;
- * *increasing student enrolment*;
- * *attracting increasingly large numbers of prominent Nigerians* of varying backgrounds and realms (politicians, business people, etc) to UAM to build our public image and draw attention to our context;
- * *handing over the University and the host community to God*, and *propagated my vision and mission* statement, also constituting a spiritual dimension committee; and commenced *harmony meetings* with campus religious groups;
- * *constantly engaging, reviewing, monitoring and updating* the University community and other stakeholders about *progress* in our tripod vision; and

- * *circulating my GSM lines to the press and students* to ease access and information flow, and to clarify facts, and constantly briefed the press, openly inviting them to undertake unguided tours to see situations for themselves, etc.

No Magic Wand: The idea is that, we did not focus on one single magic wand, or a small cluster, but widened the net to rope in all and sundry, carried all stakeholders along, and tried to meet up with the normal and proper expectations. Every crisis has many dimensions, and people have different needs that surface only at such moments. We must focus on the issues at stake rather than mere utterances or behaviour patterns, except where there was criminality that needs to be attended to.

I believe that making a difference is a permanent lifestyle that only finds opportunities and environments within which to express itself. We may encounter these opportunities incidentally, or we can deliberately choose contexts and beneficiaries within which to make a difference, just as I have found out in my ivory tower encounter.

PART SEVEN



THE FAMILY

TRIBUTE

It started sometime about 39 years ago. I was then at Bristow Secondary School Gboko. One fateful morning, I was just walking past and he saw me and asked me what my name was. I told him and left. Evening of that day, I was told somebody was asking after me. He came straight to the school and asked after me. So when I came out, I saw that he was the one the man that asked for my name earlier in the day. That's how it all started.

He was then at Ahmadu Bello University (ABU) Zaria. He made further enquiries and left. So through some well-known persons, like the late Anenda (a famous, enlightened and humorous man who married my elder sister), the courtship started. Though we never had the opportunity to sit close and discuss intimately, we were sometimes allowed to sit close and talk under the watchful eyes of my Uncle. They were very strict then. They would never allow you to sit beside a man like that.

The courtship went on for quite some time. And I like to tell you it was not easy. As for me, I was always praying that God would give me a husband that will be mine. Somebody who has not married before. Somebody who has not had children outside marriage/wedlock, and is God-fearing. Somebody who will love me. I was always praying for a very reasonable husband. So when he came, I continued my prayer and gave him the chance to continue the courtship. Even at that, when word reached home that somebody was coming for me, my people were very, very annoyed. The only thing I defeated them with was that when I asked, "M tese ne nom o?" (Have I shown you a husband or suitor?) They had no answer, so they let me be. That was how it started. There were other small, small things. It is quite a while now. I can't remember some of the other little details.

One thing I remember vividly is that right from the beginning, he was frank to me. Whenever we came around, he asked me for a writing material paper and pen. He will write things he liked and things he doesn't like on the paper and give to me. I would read them, sometimes I will write my own and give it back to him.

So before the marriage was contracted finally, I knew quite a lot of his likes and dislikes. One of such was his emphasis that when I marry him, his soup must have vegetables in it. So I knew right then that he is somebody who prefers vegetables to meat.

That's how it started.

Let me say here clearly that I am talking about my own marriage and not other people's marriage. This is because people have many theories about marriage and a lot of people say all sorts of things about marriage. I am talking strictly about my own. Right from the onset, our relationship was and is based on complete love, respect and confidence. He appeared to love me when he came and has always loved me. I loved him and remained so till now. We hold each other in high esteem, and we have confidence in each other. He doesn't hide anything from me, and he treats me very well.

Another basic thing is that ours is based on complete mutual understanding and communication. We talk with each other very, very often and frequently. There is hardly any gap or silence. Unless we want to rest or so. Or else we talk with each other every time. Even when he travels away from home. We don't keep our feelings, aspirations, desires, likes and dislikes from each other at all. For example, if he is about to get money, he will tell me, we will come together and discuss what to do with the money even before the money comes. I bring my ideas, he brings his and we talk and agree. This way, we have been able to build even the houses we have and all the things we have done over the years together.

Besides, he is a straightforward person. What I may call a point-blank person, but a highly listening person. Whatever idea he comes up with, even when he is rebuking, he makes his position straight and listens to me afterwards. In fact, he hears and listens to me in silence to hear my side very patiently. I think he believes in superior arguments. Let me tell you something. Often people come to me and complain. But I will tell them to go back and talk with him. He will understand them.

And in the family, we discipline our children together. Am grateful to God to have married him. Even our children there is no question of having Mummy's favour when Daddy is angry. If they do anything wrong, we discipline them together as one. The children have come to know that they cannot play a fast one between the two of us. Thank God that He has also given us disciplined children. Let me tell you something.

My husband is so fond of me that in our early married life, sometimes his friends will even get annoyed with him. For

instance, if there was any party, he will take me along, and his friends would come alone or sometimes with other ladies who are not their wives. So they won't be happy with him. And whenever they complain, he will say, "That is how I like it. And if I won't come with my wife, then I may as well not come".

We are friends. We are companions. We are one another's confidant. Most importantly, God has been wonderful to us in all situations. We put our trust completely in God and He has always seen us through..

It is difficult to say now (what I admire in my husband) but I can say, "everything". Maybe because I was praying to God and I allowed God to do His will. God brought a husband that was meant for me. And so I like everything in him and about him.

I have no regrets. None.

There are so many experiences I want to share. So many. Many of those experiences I love to share though time may not be enough. See, when people talk about marriages as having to do with patience and endurance and accommodation of both the bad and the good things about the man, I find it difficult because those things are not found in my marriage. Am not saying we are perfect human beings. But, because we like each other; because we respect each other; because we understand each other; God has been wonderful to us. More so, because we trust in Him, my marriage has been wonderful. If there is a second coming on earth, I will still marry my husband.

My husband is not the type of person that cuts corners. He is frank, straightforward and point blank. If he rebukes you, he will tell you that. He doesn't know how to dress it. "No, no, no, no. It is not done like that. No, no, no, no. It is not right!" So when people tell me that your husband is a difficult person, I sympathise with them because they don't understand him.

I don't argue with him as in, he is talking and you are talking. I will allow him to finish. I will listen to him. Then after that, I explain my position as to why I have done what I have done the way I have done it. As I told you before, he is a very good listener. If he listens to me, and my position is better, he will now accept it and we move forward.

For instance, when he married me, we went for Youth Service (NYSC) together. I was with him at the Youth Service. We were staying together in somebody's parlour until somebody found a place for us to go and stay. We stayed there until just before the

service year ended. I came back to Jos a little earlier than him. He joined me later after his service ended and we started life in our small way.

Right then, I told him, "You like your home. You always like to visit. So you have to build a house." He initially resisted because he had just finished school and wanted to rest and put things together for ourselves before thinking about a house. I still emphasised the need to start right away. He accepted it as superior argument, and we built a house in the village very early indeed. That is how we have continued. Even the house in Adikpo was built long time ago, and we have always discussed our projects.

For instance, when we have one car in the house, we won't argue about who will use the car, or when. We only plan together, so that the car will be useful to each other at the time of need. It is not a question of one person takes the car away and the other uses machine (motorcycle). We plan it in such a way that one person uses the car at a time and keeps the car as the case may be, or we go out together.

When he was not yet buoyant to have many cars, we didn't have problems about car or vehicle at all. And even though we started having our children early, we don't spoil them with car driving at an early age. You must go for your training and be mature enough before we allow you the use of the car, or to drive the car.

In fact, let me tell you, my husband and I have always planned our lives together as one. Like when he was going for the Vice Chancellorship, we were building our house in Abuja. It was not easy. That was the only time my husband accepted a loan in his life because he doesn't like borrowing. His friends and colleagues wondered then why he was using an old car for a long time. But we persevered and completed the place. When he became the VC, he asked me, I accepted and he took all the pictures of the house and showed his colleagues in the (University) Senate so that people will not say at the end of the day that he took University's money to go and build the place.

This is how we plan our lives and talk and discuss together.

Yes, as I said at the beginning, many people because they don't understand him always think he is difficult. But when you go close to him, you will realise that he is a very simple easy-going person.

But I can assure you, he will never accept cutting of corners. It must be done right. Once you know this, you will have no problems with him. He is also extremely hard working and has no room for laziness.

For me as the wife, and also the children, relatives, friends, colleagues, and everybody he comes in contact with, once you do it right and don't cut corners, you will have no problem with him. He is a devote Christian and Church Elder. He is God-fearing. And he is very considerate. He sympathises with other people's misfortunes. And will try to help any time we can. That is even why he is very passionate about the scholarship scheme and the foundation he is launching in order to help and care for the less-privileged.

This is my husband. And that is the man for you.

I don't think he is difficult to understand. You see, my husband doesn't drink, doesn't smoke, doesn't do all those things. Therefore he doesn't have the time to go and sit in those places with such people, to chat or gossip. Maybe because they don't have this opportunity to meet with him at such places, they assume he is a difficult person. But far from that, he is not.

Another thing is that, even some of my friends have also complained, because any time there is any reason for me to follow them to anywhere, I always ask them whether or not they had told their husbands. Often they ask me, "Even if you are not going anywhere far, must you tell your husband?" I insist that it is a must because my husband needs to know, and must know where I am at any given time. And so some of them used to find this my position odd. But I don't do it under duress. To me, it is normal because that is exactly what he does to me.

Even in this VC lodge where we are, if he is moving from the parlour (to the room) or from the upper parlour to go downstairs, he will peep in and tell me he is going downstairs. Because this place has many rooms, and the way it is built, when you begin to look for somebody, it becomes difficult to know where the person is exactly. So he doesn't take it for granted. He will always tell me exactly where he is anytime in the house so that if I need him, I can find him there.

And because we communicate and share all things, I am able to understand and appreciate him even the more. We are very, very close to each other.

For instance, even when he is in the office and stays beyond closing time, he either calls to tell me, or I call to find out. And whenever he closes, I try to read his mood and countenance, and even find out if he had a good working day or not. And whenever I serve him food, I always sit there with him because I like to hear those small, small comments as to whether the soup was well prepared or not. Until this advent of cooks here in the lodge which restricts the cooking to the cooks only (for security reasons), I never delegated cooking of my husband's food to anybody because, as far as I am concerned, only I know what my husband wants.

And you know, he doesn't eat outside his house. So most often we travel together, except his overseas trips, when I sometimes don't buy the ticket and he is on official ticket, he goes alone. We are very close and we talk to each other always.

For instance when he was attacked by armed robbers while in far-away Kaduna and I was in Makurdi, I spoke to him that day up to very late hours before we slept. So communication has been central in our marriage. I always advise couples to adopt that. I think it is very rewarding.

This coin has the same and similar sides. The other side and this side is the same. There is no bad and good side to my husband, or to our marriage and relationship. It is all good sides. I don't know which side you want me to tell you again. I can go on and on, but for time...

I must tell you that God has been good to us, and my marriage has been wonderful, not because my husband is now the VC. I tell you that it has been wonderful. I wish I had the whole day with you to recall even more pleasant details to tell you. Please, find time and come again with your wife so that we can even share more. It was even more smooth sailing before he became the VC because the duties of his office became more demanding. But he still finds the time for church activities, and for visits to people. He takes interest in the welfare of others, but he won't "poke-nose" into other people's affairs. I thank God.

*Mrs Nguveren Uza
(Wife to Prof D. V. Uza)*

CHAPTER TWENTY FOUR

TRACING THE GENEALOGY

Uza, son of Iorzua, son of Kparev, son of Naa, son Agber, son of Ikuve, of Mbahav in Nanev, Kwande Local Government Area of Benue State, Nigeria.



Cleansing the Land of Idols

F*alse Accusations:* European colonialists tried to cleanse Tivland of idol worship, and instituted the “*Nam akaa*” (“give me things” or surrender the idols) exercise. Their agents went out collecting idols forcibly from families. My late grandfather Iorzua, and my late father Uza, were then still living with their mother’s relatives at Mbayool (in the family of Atsagher Awange of Yaaju), having relocated there shortly after my great-grandfather, Kparev, had died. In fact, Iorzua grew up there and married Geramo Allam (alias Agbinda Jor) from Utange district in the present Ushongo L.G.A.

Iorzua and his son Uza were falsely accused by their mother’s relatives of possessing “*Amboravungu*” (dreaded idols), and were handed over to Ikpato, the then district head of Nanev, and were tortured and humiliated, but couldn’t produce idols they didn’t possess. Finally convinced of their innocence, they were released. Embittered by the maltreatment, Iorzua returned to Mbahav with his wife and children, having lost confidence in his mother’s relations.

Prospering by Hard Work: My father, Pa Uza Iorzua, was born about 1899 at Mbayool (Adikpo), the second of seven children (two boys and five girls) who all passed on, with my father being

the last to die (20th December, 1994), barely two weeks before my mother, Mbateren (who also died 5th January, 1995, the fourth of six children: four boys and two girls); they were buried together. The industrious Pa Uza Iorzua prospered greatly through vast livestock farming (especially Muturu cattle), successful trading in salt, traditional clothes and produce (beniseed and soyabeans), even competing favourably with the United Africa Company (UAC) and employing many people, particularly his relations. His business extended from Adikpo and environs, to Onitsha, and even Cameroon.

Early Setbacks Pushes Forward: However, in the early 1950s, mismanagement by his staff, fire outbreaks and termite invasion combined to bring severe setbacks, devouring several boxes of currency notes stored in his thatched house (no banks then). He therefore constructed a three-room zinc house in 1957, and lived there to his death. He lived in affluence and splendour, bought horses to symbolise his status, assisted his numerous relatives residing with him to marry, and gave them capital to trade with. He was later appointed as tax collector, and afterwards elected a councillor for Mbahav.

Christianity and Education

A Church and a School: Pa Uza brought Christianity and western education to Mbahav and Mbagba. He invited and assisted missionaries to spread the gospel, established a Bible School at his home, though these were later moved to a more central location between Mbahav and Mbanienge and renamed DRCM Iyon (present NKST Iyon). He again established another school to replace the transferred school to enable children who couldn't travel long distances to still attend.

Eager but Hindered: Pa Uza couldn't be fully integrated into missionary work because he couldn't be baptised being married to two wives. Though willing to lay off his second wife, Mama Mbateren Uza (my mother), his own father, Iorzua, had rejected any such arrangement. He thus gave up his pursuit of pastoral work, but remained a devout Christian, and introduced his bosom friend, the late Tar Shande, who was accepted, trained, and became one of the earliest NKST Pastors. Pa Uza though not

learned, was literate enough to remain a keen Bible teacher to his family. His first wife was baptised in 1949.

Like Husband, Like Wife: He remained highly principled, firm and fearless, and strictly trained his children, alongside with my mother, Mbateren, who hailed from Ikoson Iyiagh of Mbakan, Shangev-Ya district of Kwande LGA. Her father, too, had been brought to Mbarumun as a child by his mother who stayed with Amenda Agbatse, the head of the Akor Rumun family. He grew up there and married Asaa Andor Beeka from Mbanienge, Nancev district of Kwande LGA. The extremely energetic and hard working, compassionately generous and loving Mama Mbateren also grew up at Mbarumun till she married Uza Iorzua. She was baptised 11th December, 1960 by the same Pastor Tar Shande at NKST Adikpo. In her later days, Mama Mbateren became very ill (and worsened when her husband died), received quality medical attention, but repeatedly preferred to “go and be with the Lord”.

My father was polygamous. At a point he had up to eight wives. But most departed. Thus he had many children. His first wife bore only daughters. My mother's first child was also a daughter, my late elder sister, called Wanban, that is, a son is lacking. My mother was the first to start begetting sons, commencing with my elder brother, who was named Mhii meaning that he had started begetting sons. I was next, followed by my younger brother, Terrumun.

At this time my father was very religious, and later modified the children's names to reflect his faith. Thus Mhii became Mhii-u-Yesu (the return of Jesus), and I became Verishima-sha-Yesu (be attentive onto Jesus). Later on, other wives junior to my mother also started having sons.

My father knew the Lord, and the value of education, so he sent us to school very early, paid all fees and all requirements. The school then was about two miles from our compound. I used to attend school with my senior brother, and we were diligent about it. Other children in the surrounding compounds and villages were also interested in schooling but were not wholehearted. Whenever we closed from school, we had to pass through many homesteads, and the children would waylay us and fight us.

We were not quite exposed to physical farming per se, because my father had plenty people serving him. These were mainly relatives staying with him. He welcomed all his cousins, nephews and nieces, whether from his brothers or sisters, uncles or aunts, to stay with him as dependants, domestic workers and house-helpers. Some learned and were given capital to practice different trades – tailors, cloth sellers, produce buyers, etc, whose business took them to Adikpo, Onitsha and even Cameroon.

“Secondment” to Relations and Teachers: We, the children, were seconded to these relations to oversee our welfare – mostly petty needs. We were too young to have a say in things or to supervise, and wouldn't complain. Unfortunately, these people all ruined what was entrusted to them.

When I completed from DRCM Iyon, I went to Adikpo in 1955, and stayed initially with and served Orya Korinjo. Later when Korinjo went on transfer, I moved to Iliambee Shande. They were both my teachers at NKST Junior Primary School, Adikpo (the senior primary was then at Mbaakon). Shande was a very strict disciplinarian. They were both very nice to me and treated me as their son.

Schooling in Those Days: Often it meant relocating to a village or town that hosted a school, or was at least near one. Usually that also entailed moving in to live with a teacher – usually those kind-hearted enough to take many children under his wings. Such children were part of his family or houseboys. It was a sacrifice as well as a benefit, as we ran errands, did domestic chores, and generally identified with him (we were mostly boys, and often lived with men or couples). In fact, many ultimately bore the names of their masters or guardians.

All-Round Competition: Schooling meant intense competition within the classroom and on the school plane. It was not enough to pass exams. We competed on who would excel in each subject, or overall within the class, and if there were many arms of the same class, then we aspired to lead in all the arms. This was the same pattern at the Sudan United Mission (SUM) School Adikpo (primary) 1955-1959, the Provincial Secondary School (now Government College) Katsina Ala 1960-1964, and later at the

Government College Keffi in present Nasarawa State for the Higher School Certificate, 1965-1966. It was not too different then when I arrived at the University, as the mindset and attitude had already been inculcated. Many young people took this competition to ridiculous and often humorous levels right into their adulthood, even barring those behind them in grades from speaking in their presence, and so on.

Rapid Advancement: On completion, I passed the entrance examination to the Senior Primary School. After passing the interview among the only few, my father took me to Ityokoso Ikyor, the Headmaster of the Senior Primary School, but Ikyor objected that I was too young, and advised my father to return me home, or make me repeat a class. But my father insisted, using a proverb: "If you live beside a jungle piece, allow the dogs to patrol it and you then determine which dog is the best hunter." I was therefore allowed into the Senior Primary School.

It was there I met Daniel Denga who came from Shangev-Ya, and many other friends, though many were much older than me. For example, while I was in the Senior Primary School, I was the houseboy to my classmate who was then the Headboy. I was said to be stubborn, but he protected me. I turned out to be one of the best in the school, and passed my exams.

Choosing a Secondary School: Bristow Secondary School had just been opened at Lupwe (present day Taraba State) in 1960, and I was sent there. After two weeks, Mr Ikyor sent for me, as I had passed many entrance examinations. He preferred me at Boys High School Gindiri, since he had passed out of Gindiri Teachers College. I was also admitted at Government College Keffi, which was my choice. I used to be fascinated by the "kaftan" the students wore as their outing uniform and travel attire. However my father insisted that I attend the Provincial Secondary School Katsina Ala, where I had also gained admission. He preferred that I join my senior brother, Mhii, who was already studying there. Thus, both my efforts and those of Ikyor were thwarted.

My father handed me over to Ason Bur who was a senior student at Katsina Ala (already in form five) as well as the Senior Prefect. My father was a very good friend of Ason Bur's father, Mr Akpoo. In those days, my father Uza Iorzua, Akpoo, Tivzenda Humba,

Adanyi Bur and Jerkwagh Kajo were the leading and rich traders of Kwandc.

Schooling at Katsina Ala: At Katsina Ala, I shared room with Ason Bur for security and protection, though he was supposed to stay alone, being a prefect. He didn't want to disappoint my father, as I was considered stubborn. The discipline at Katsina Ala was very strong. For example, at the dining hall, I used to sit between my seniors i.e. Ason Bur's mates. But that meant that for each meal, one of them would pick my only piece of meat. The next meal, another would do the same. Actually, it was a general practice among the seniors and juniors, but was mostly once in a while. In my case, being the only one among them daily, I had to learn to always give up mine. Maybe it is a coincidence for me to study Veterinary Medicine to know what is so much in meat as to make someone to always take another's piece.

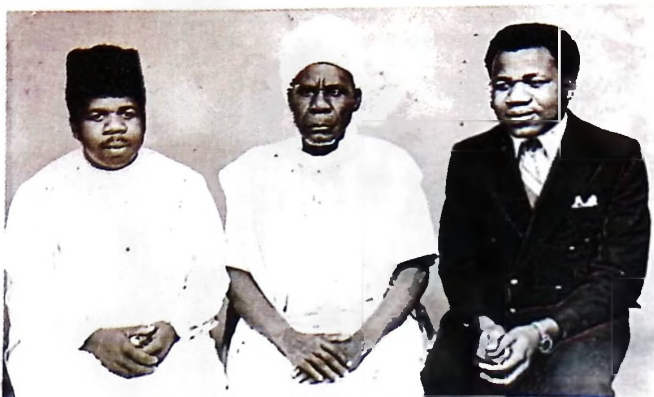
We also used to fetch drinking water as well as wash and bath directly from the River Katsina Ala, about one mile from the school. I was in East House. In my form one, I also served the late Joseph Yepwi and the late Thomas Anyam Nyian. I would stay with Ason but still go out to serve them, especially fetching water. However, in the course of fetching water or bathing in the River, if you were ever caught as having seen your senior naked, you are in trouble. They would put their palm in the flowing River and ask you to drink all the water flowing above till it dried, an impossible task.

I can't say why it was generally believed that I was stubborn and naughty. However, because I was brilliant, my so-called stubbornness was not much of a disadvantage. One day, when I was in form three, (1962), I was the only one on punishment in the entire school. My name was announced in all the four compounds as the only one on punishment. I hoped the duty prefect would forgive me, but unlucky for me, I was taken out for the punishment and cut grass for the entire period while the duty prefect was in the shade watching.

We were well treated at Katsina Ala, with good food, fresh fish, pounded yam, and regular exercises, including cross-country jogging. I was a good tennis player for the school. Our Principal



As undergraduate at ABU, Zaria (1970)



with dad and elder brother (1975)



In suit with elder brother Mhii (1975)



With some classmates at Provincial Secondary School Katsina Ala, (1961)



*Matriculation at the Faculty of
Veterinary Medicine, ABU Zaria (1968)*



Wife as Nurse (1975)



College of Veterinary Medicine (1970)



As postgraduate student at James Cook University, Australia (1979)



at Obudu Cattle ranch



In Australia (1979)



With Fiancee, Nguveren, at graduation, ABU, Zaria (1973)



Graduation, DVM, from ABU, (1973)



With our first son, Terna (1974)



Children, Terna (standing from left), Nguamo (being held by Nanny Aondoaver), Erdo (in the colt) (1979).



*During Wedding
(22nd Dec. 1985)*



Signing of marriage Certificate (1985)



*Couple and children with well wishers
during the wedding (1985)*



Wedding reception (1985)



Wedding reception (1985)



Bride (1985)



Feeding of couple during wedding (1985)



With wife and children (2011)



Children From L-R, Terver, Erdoo, Member, Nguamo & Terna (2011)

was Mr E. P. T. Crampton, a white man who married a Tiv lady. He was a severe Principal with a lot of foresight. He constantly invited great people dignitaries to visit our school. We were taught by Grade II teachers such as Adi Byewi (later became Aku Uka), Akoso Gachi, Adugu Igbileve, Igbave Akaa, etc. He abolished and gradually replaced all the grade two teachers with high calibre staff and American Corps.

At Government College Keffi: 1965-66, I was at Government College Keffi for my Higher School Certificate (HSC), reading the Sciences and living in Niger House, where I met Umaru Eri (now Hon Justice) and Othniel Akume (who had been my senior right from Katsina Ala). The Fellowship of Christian Students (FCS) occupied me almost fully, and evangelism generally, which used to be thorough in those days. Nigeria's late President, Umaru Musa Yar'Adua was our Junior by about four years.

The food at Government College Keffi was not so good but the teachers, many of them white people, were excellent.

Back to Adikpo as Teacher: At that time, we had to wait your results for about nine months to a year after HSC. I stayed at Adikpo, teaching alongside Rev Father Noonan as the only two staff of the newly opened St Andrews Secondary School (January 1966). I taught all the subjects except Religion and English Language which Fr Noonan handled. Classes held in the motor garage of Fr Noonan. Their first set of graduates include Dr. Joseph Nyager and Barr. Richard Chenge.

Off to the University: My HSC results finally came out and I went to National Veterinary Research Institute (NVRI) Vom near Jos (present Plateau State) to prepare for University. I worked in Virology Department just a way to avoid idling away. From there, I proceeded to Ahmadu Bello University (ABU) Zaria where I entered the Veterinary School on government scholarship and bond. Vet. Medicine was a very tough course. 42 of us started together in the first year, but after six years, only 17 graduated (and only five of us had no resit!)

CHAPTER TWENTY FIVE

CLOSER HOME

**Beauty in Motion**

Love at First Sight: One day, while I was still a student at ABU, I went to Gboko to visit my elder sister who was a tailor there, and some female students from Bristow Secondary School Gboko had gone to town on a Saturday being their off day. I saw one of them, Nguveren, and it was love at first sight. The rest is history, as she has already included details in her tribute.

A Unique Marriage: I was given only four days off from NYSC at Sokoto to come to Benue and do my wedding. On the way, the vehicle broke down, and we spent many days on the road. We couldn't do an elaborate ceremony again, and after the traditional rites and pastoral blessings, we returned together to Sokoto. It was much later that we had our formal and full church wedding ceremony which my first three children also played leading roles. In fact, my first son, Terna, was my best man! God ultimately blessed us with five good children, who have proved a great blessing to us.

Prudent, Generous, and More....: My wife, Nguveren, likes cooking a lot, and she personally fixes all our meals. She also does a lot of planning and window shopping before going on purchases. She is extremely prudent, yet generous. She reads a lot, including newspapers, magazines and christian literature. She buys and distributes many Bibles and christian books to people

generally and on special occasions. She started a lending system, but has been discouraged by the unfaithfulness of borrowers. She also does a lot of travelling, mostly because I move around a lot and she accompanies me, but also on her own when the need arises.

She voluntarily retired from the services of Benue State Government in 1992 at an early age as Chief Nursing Officer and took to business.

Serving Together: Immediately after our marriage, my wife followed me to Sokoto where I was still on national service. Sokoto was extremely hot, so when she was due to give birth, she returned to Jos and stayed with Ushc Uba. She successfully delivered a baby boy at the Plateau Hospital Jos. I was overjoyed when they called to tell me, and left next day for Jos. I bought her a lace material as gift, and took her for a shopping spree (knowing that she enjoys shopping, though she remains prudent about it).

Blessed With a Brood

A Long List: All our other children were born at Makurdi in my presence, except our third born who came when I was doing my Masters degree in Australia, and we met later at London. All the children have now graduated from the University. We try to guide them to their courses of choice but don't compel them.

Our first born is ***Terna*** the banker. He lives at Makurdi, and is married with two children. His wife also works at the University of Agriculture Makurdi. He started his secondary education at Bristow Gboko, but later moved to Federal Government College Ugwulawo. I had tried to counsel him on the benefits of reading sciences, especially the better employment opportunities, to motivate him. Unfortunately, he misunderstood me to be prescribing for him. He wrote the Joint Admission and Matriculation Board (JAMB) examinations, but strangely didn't make it, causing him to lose one year. Later, I realised that his preference was for social sciences but he was trying to respect my wishes. I had to assure him that I only meant to motivate him, not compulsion, and that he was free to pursue a course that suits him best. Initially he was reluctant, but later saw my sincerity and reapplied, got excellent scores, was admitted and read Accounting

at the Benue State University (BSU) Makurdi, and is now practising. He is also currently doing his post-graduate studies, MBA, at the same BSU.

Our second child is *Nguemo*, now Mrs Nelson Ipaye, whose husband is a banker. They have one child, and are expecting another by October 2012. She read Mass Communication at Ahmadu Bello University Zaria. When I was on secondment to the World Bank-Assisted Project at Kaduna, she started schooling at the Federal Government College there. However, when we returned to Makurdi, we felt it was improper leaving her behind, so we brought her down with us, and she studied at the Air Force School Makurdi. We had wanted her to attend the Benue State University, but she thought that her nursery, primary and secondary education were all in Benue State, so she needed to at least do her degree elsewhere. She applied to read Law at the Ahmadu Bello University Zaria and was admitted, but strangely the admission list that came out with her name in Law suddenly bore Mass Communication as Law was selfishly considered to be an exclusive preserve of some interest group. She accepted to do one year of Mass Communication and change afterwards to Law. However, after the first year, she began to like the course and continued with it till graduation.

Our third daughter is *Erdo*, now Mrs Emmanuel Alo. She lives with her husband in Abuja, and they have two children. For now she is a full time housewife. She is very entrepreneurial in her orientation and we thought she would read something like Business, Management or so, but she ended up reading English at the University. She is also very good at designs and fashion.

Our fourth child is *Engineer Terver*. He recently married, lives in Abuja, and works as Communications Engineer. When he was a much smaller child, he was fond of scattering things he would pull apart all gadgets, devices, toys, etc, and we nicknamed him Engineer. Everybody started calling him that. He later wanted to read Electrical/Electronics Engineering. In fact, even now that he is a substantive graduate engineer, some people think it's still the nickname.

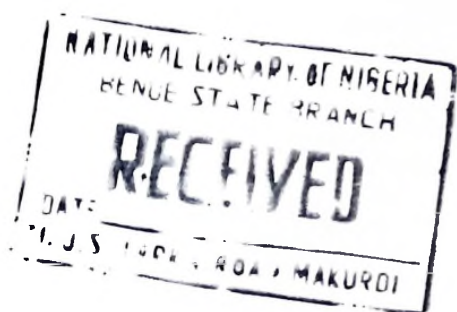
Our fifth child and the last born is *Member*, now lives in USA. She won American citizenship but we insisted she had to gain admission and we must find a willing family to host her. We finally got both, and she has already finished her first degree, and is working and studying towards her Masters degree. She is still single. She finished primary school at nine years of age, passed very well and gained admission to Federal Government Girls College. I thought she was too young, and even allowed that somebody else should take up her space. But the Counsellor said that since the child knew she had passed, delaying her will only reduce her motivation and probably output later. In fact, she insisted that she had passed and should be allowed to proceed to the school. She also chose to do a diploma rather than proceed straight to the University, and performed very well too.

Apart from our five biological children, we have brought up and trained many children some of whom have graduated from Universities. These children who lived with us are not even our relations. They do not compete on our scholarship scheme but we pay their school fees and meet their upkeep from our earnings directly. Several of them have been brought up along with our biological children and enjoyed the same treatment with them.

Godliness and Excellence: We have simple guidelines for children upbringing: godliness and excellence by hard work. We do our best to give them quality christian training to know, love and obey Jesus from childhood, and to learn not to succumb to negative peer pressure. They must stand for what they know is right, and be people of their own where necessary. Thank God that they all accepted this training, especially the senior ones who later helped us to enforce the same discipline on their younger siblings. But they also know that we don't go about pressuring people to admit children into schools. We prefer that they work hard and attain to their best potential.

I believe it is futile to be a giant abroad and a dwarf at home. Our family and the respective individuals within must feel the impact of the difference you are making or desires to make. Spouses and children need personal attention, personal examples and illustrations, consistent modeling and mentoring, and quality

opportunities and motivation to aspire, to develop and excel, and creative platforms to express their gifts, talents and potentials as endowed by the Lord. And as every parent would realize, some of these are not easily visible on the surface, till you prod, provoke, instigate, arouse, enhance and encourage. True to it, some respond faster than others, but we must not set the same standard for all. We must love and appreciate one another according to our personalities and characteristics rather than insisting on a uniform identity. Children are different, just as parents are also different, and we may never go at the same pace, but we must support one another to keep on with the journey. And to enjoy the ride, rather than enduring it.



CHAPTER TWENTY SIX

CLOSING COUNSEL



No Time for Boasting

I just hope that the reader does not consider this to be a moment of chest thumping. I have no interest in merely boasting about my attainment down the years. The intention is to motivate you to know that change is possible. We can make a difference wherever God places us, as my testimony shows. Sometimes I never knew to what extent this will be achieved, but my principle remained the same. God was always at work, guiding my hand and my circumstances, and sending people my way to assist me in fulfilling my vision. Even adversity was completely considered an investment in making a difference.

After Office

The standard practice after finishing the tenure of a Vice Chancellor in Nigeria is to proceed on one year sabbatical, after which you now return to your University to serve till you reach the mandatory retiring age.

I hope to also return to teaching and research, and to mentoring of young academics. I hope to improve on what I may have done before, and be available to coach those who will need or appreciate it.

After retirement, I hope to focus more on the foundation to keep assisting indigent students. We have to consolidate and expand it. I desire to make a difference in their lives to the extent the Lord will allow. All my life I keep encountering people who are poor and need help in my school days, civil service and in government, and now in academics.

Clearly a large chunk of my time will be spent in evangelism, especially in rural areas where the need keeps expanding, while the rest of the world seems to concentrate on cities, leaving the devil to ravage our people unchecked. That is my passion..

Counsel

I keep telling young people particularly students and young academics: aspire for excellence. Don't settle for less, or just manage life. Set high goals and work at them. Attaining excellence must be done through hard work. Cutting corners through deceit will not work, even if it seems to succeed for a while, and may only produce more frustrations.

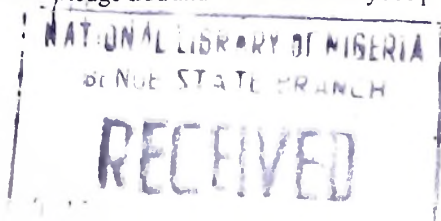
But people who work hard should also be patient with the system, awaiting their own time to come. Avoid indulging in unwholesome academic practices that only dishonour you.

The Spiritual Dimension, that is, to hand over our aspirations to God Almighty. We should look up to Him and operate in the fear of God, with ourselves as the ambassadors of Christ wherever we find ourselves, and see how God will honour you, just as He has done to me and my family. This will benefit you, and is for the wellbeing of the society. Many academics have the notion that they are all-knowing, and can do it by themselves. That arrogance in academics makes them to derail a lot when they meet a misfortune.

Some people rise in academics, but get stuck early. Some even commit suicide. It can be dangerous.

About unity in diversity, if you don't work in a diverse environment, you cannot appreciate different upbringings of people differences in tribe, religion, cultures and orientations. When you meet these differences and God helps you to put them together, you appreciate people more and better. In Nigeria, we have very diverse orientations and backgrounds, and must learn to put up with all, and even enjoy them. That is the only way we can survive as a nation.

Making a difference is not just an event, but a process and a lifestyle which makes more difference when in all your ways you acknowledge God and He shall direct your paths.



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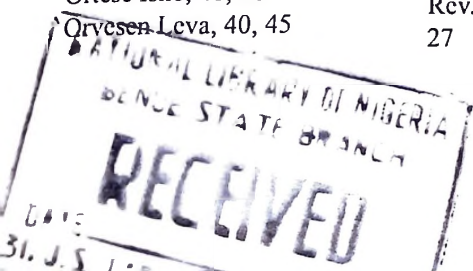
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