



## **Menace of Illegal Rehabilitation Centres in Ilorin Metropolis: Challenges for Counsellors and Religious' Leaders**

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### ***Abstract***

*This paper discussed the menace of illegal rehabilitation centres in Ilorin metropolis: Challenges for the counsellors and religious' leaders with its attendant challenges in every facet of life. The incessant discovery of unapproved rehabilitation centres with all the gory stories connected with them have become so much pronounced that governments, opinion leaders, educational institutions and spirited individuals are saddled with responsibility of exterminating completely or reducing them to the barest minimum. The methodology used in this study was historical method to gather information, whereby the origin/brief history of illegal rehabilitation centres in Ilorin was traced; types of rehabilitation services x-rayed; and*

*Counsellor and Religion fundamentals in illegal rehabilitation centres in Ilorin metropolis are discussed. It concludes by tasking governments and their relevant agencies to rise up to their responsibility in safe-guarding citizens from the devilish handiwork of the mischief doers in the society under the cover of providing rehabilitation services, giving religious training and developing skills in their unsuspecting victims. Finally, it is recommended that parents and guardians should be alive to their responsibility of child/ward's upbringing and they should desist from looking for surrogate parents for their children/wards.*

**Keywords:** *Menace; Illegal; Rehabilitation Centres; Counsellor; Metropolis and Religious Leader.*

## **Introduction**

The Rehabilitation Centre, (Zumuratul-Mumeen Arabic Centre, Gaa-Odota Area in Ilorin) where 108 people detained under inhuman condition were rescued by the Kwara State Police Command. In line with Kayode, the Police Public Relation Officer (PPRO) reported that, 103 males and five females were discovered being unlawfully detained in the centre in an unhygienic environment where all were indiscriminately lumped together. He added that some of the victims were observed to be having some forms of infections and diseases and were not treated while some others were mentally ill. Some of the victims rescued, in an interview claimed they were brought to the centre by their parents. The Police Public Relation

Officer (PPRO) explained further that a twenty-year-old (Laide Arikewuyo) who was one of the 108 victims rescued from the illegal rehabilitation centre said that she was turned into a sex machine by the children and relatives of the owner of the illegal rehabilitation centre Mallam Abdulraheem Owotutu who claimed to be an Islamic scholar.

It is a practice (though mainly amongst the less civilized populace) whereby parents admitted their kids observed to be having one form of disability or another to self-acclaimed Islamic scholars because of the belief that the religious scholar who was assumed to be possessing one form of supernatural power or the other will cure the observed disability in their children/wards and also equip them

with the needed skills which will sustain them to engage in livelihood activities. UNESCO (1991) defines disability as limitations in individual's capacity to perform activities, which are generally accepted as basic components of daily living such as self-care, social relations, and economic activities in accordance with his/her age, sex and social role as a result of physical or mental functional limitation. This also includes matter of individual's adjustments to this limitation.

Families and in some cases communities assume that these children are unable to engage in gainful activities because of the noticeable disabilities and as such decided to do away with them by handing them over to the unsuspecting criminals disguising to be Islamic clerics. The belief of such parents was that their children/wards would have access to basic Islamic education and learn some skills in trado-religious medicine/healing under the tutelage of the diabolical man. To malam were proper basic education is not achieved, making them unqualified to join skills training courses. These disadvantages frequently result in a lack of skills, as well as low confidence, expectations and achievement. Different types of skills are required for successful work. They include foundation skills acquired through education and family life, technical and professional skills which enable a person to undertake a particular activity or task, business skills required to succeed in self-employment and core life skills, including attitudes, knowledge and personal attributes (Lanzone, 2018) More also the parent believed that, Since the government is not providing the service, the parents look for a way out to provide the service through traditional and religious personnel or people to solve their children's problems, (Frank, 2019). In similar vein, Suleiman, (2019) reported that centres established by governments are not affordable by parents due to the high cost of maintaining a child in these centres, thus, parents seek help in the hands of religious or traditional leaders. He added that the issue should be handled with care because it is the way and style of the people in dealing with children with drugs and handled bad behaviours.

## **THE PROBLEM**

Rehabilitation centres for people with bad behaviour are faced with numerous problems amongst which are:

The mallams only attached Islam to the centre and make huge money through the parent who patronise them also there was a lack of interest in rehabilitation

centre among some clients in Ilorin. This is equally another problem facing rehabilitation programmes in Ilorin. Some of them after being admitted to the centre absconded from the centre. They prefer begging to vocational rehabilitation.

Many of those with bad behaviours are already adults and had families. Without care for the family their attention at the centre cannot be easily sustainable. More also, the qualified personnel to handle the areas such as welfare, health, among other are grossly inadequate and scarce materials and equipment. Some house of rehabilitation centres in Ilorin are grossly under-equipped for proper and effective training of the people with bad behaviours.

There are numerous problems associated with rehabilitation centers. From the fact that not having adequately trained staff, many of these centers expose their inmates to risks that can lead to further substance abuse. Below are some of the areas where problems may exist with drug rehabilitation facilities: In proper treatment, lack of supervision, patients driven to take their own lives under the care of these house of rehabilitation facilities.

One of the most perverse issues revolving local rehabilitation centres is that there is financial incentive and they are not able to provide adequate or promised services, they are not able to maintain a cycle of extorting money from inmates and their families.

## **PURPOSE OF THE STUDY**

The main objective of this paper was to examine the menace of illegal rehabilitation centres in Ilorin metropolis: Therefore, the derived objectives of the paper include: -

1. To examine the result of the counsellor's and religion factors in every facet of human endeavor on menace of illegal rehabilitation centres in Ilorin, Kwara State.
2. To examine the techniques to be used based on the counsellor's and religion factor on menace of illegal rehabilitation centres in Ilorin, Kwara State.
3. To examine the usefulness of the counsellor's and religion factor on menace of illegal rehabilitation centres in Ilorin, Kwara State
4. To sensitize the government on the menace of illegal rehabilitation centres in Ilorin, Kwara State, and the importance of counsellor's and religion factor.

## **METHODOLOGY**

This is a historical study and the writers employed the method of consulting historical documents like textbooks and other archival materials. Information gathered was subjected to in-depth analyses to sieve the most accurate accounts as contained in this work.

## **SIGNIFICANCE OF THE STUDY**

It is hoped that this work would make valuable contribution to knowledge and research especially in the area of psychology, counselling and religion.

It is also hope that this paper would add value to government policy so as to make them think positively about establishing counselling and rehabilitation centres.

The people of Kwara State stand to benefit immensely from the result of the paper as it will assist them in understanding the social menace posed by illegal rehabilitation centres.

Lastly, the result of the paper might also give adequate information relating to the menace of illegal rehabilitation centres in Ilorin metropolis: The Counsellors and Religious Leaders' factor, as foundation for other writers in order to ameliorate the problems.

## **THE REVIEW OF LITERATURE**

This section reviewed types of rehabilitation programmes as follow: The word rehabilitation is derived from a Latin word habit as which means "to make able". The concept rehabilitation has been viewed variously by scholars with common agreement on remedial actions. Jamiu (2019) defined rehabilitation as a generic term covering the continuing medical, or congenital causers (injury of illness) which can to some extent disintegrate the disabled into achieving his full capacity. This implies that an individual with disability changes from one developmental stage to another to achieve a meaningful life whereby his/her status can be recognized in any society he belongs.

Accordingly, ILO (1997) views rehabilitation as a planned programme through which selected services are provided for the client in the hope that he/she will attain the highest level of functioning, be it academically, vocationally, psychologically, and economically. To him, the prime goal of rehabilitation is economic independence. In the same manner, Jamiu, (2019) defined rehabilitation as the combined and co-ordinated use of medical, social,

educational and vocational measures used for training and retraining individuals disabled by disease or injury to the highest possible level of functional ability.

Lindsey (2001) identified the following types of rehabilitation:

**Medical Rehabilitation:** Medical rehabilitation is the restoration of the physical or mental properties of a client that might need treatment or surgery as the case may be. Such a need must have been identified and established during the eligibility tests.

**Social Rehabilitation:** Social rehabilitation falls within the realm of restoring the social functioning and dignity of man.

**Community Based Rehabilitation:** This is a process of rehabilitation taken to individuals in need of it in their communities.

**Vocational Rehabilitation:** This is a type of rehabilitation centre with the sole aim of providing useful services to the needy and their restoration to a near normal life. Although, from literature search, types of rehabilitation have clearly been stated, however, for the purpose of this paper the writer focuses more attention on vocational rehabilitation programme for the delinquents.

## **THE ORIGIN / BRIEF HISTORY OF ILLEGAL REHABILITATION CENTRES IN ILORIN**

Ilorin is the [capital](#) of [Kwara](#) State in the North-Central [Nigeria](#). As of 2015, Ilorin had a population of 856,900 and by 2020 it risen to 950,000 (an estimate derived based on projections of 1.4% per annum from the 1963 population census). Although it had a population of 777,667 as of the 2006 census, making it the [7th largest city by population](#) in Nigeria. Ilorin was founded by the [Yoruba](#), one of the three largest ethnic groups in Nigeria, in 1450. The World Gazetteer (2019).

Ilorin became a popular Islamic city in Nigeria when [Shehu Alimi](#), an itinerant Islamic preacher and teacher, took control of the city through the spread of Islam. Although the city retains a strong Islamic influence, Christianity is now widely practised in the cosmopolitan part of the city due to the significant immigration of people from other parts of Kwara State and the rest of Nigeria. The city is a confluence of cultures, populated by the [Yoruba](#), [Igbo](#), [Hausa](#), [Fulani](#), [Nupe](#), [Bariba](#) and [Kanuri](#) tribes from across Nigeria, as well as foreign nationals. There are large Christian and Muslim populations, and many ceremonial activities, mostly with religious undertones take place in the city throughout the year. Ilorin has a friendly environment (generally called the

"Home of Peace"), and hence host different religious practices and training institutes, such as the degree-awarding United Missionary Theological College (affiliated with the [University of Ibadan](#) and [University of Ilorin](#) and produces many church ministers, teachers and theologians of all denominations. The College of Arabic and Islamic Legal Studies in the Western Reservoir Area, which trains students in various Islamic, Arabic, Legal and Social Science disciplines. Most Christian churches in the state started schools and introduced innovative ideas that were readily adopted by the Muslim schools. (The Nation, 2019).

The first Ilorin central mosque was founded in 1820 in the Agbarere Area, popularly known as "Ile-elewa", under the leadership of Sheik Imam Muhammad Munabbau. Also this was followed in 1835 when another central mosque was built at Idi-Ape during the reign of the first Emir of Ilorin, Abdusalam. The World Gazetteer (2019).

More than a century later, this central mosque could no longer cope with the growth in the Muslim population of the city. For this reason, in 1974, the ninth Emir of Ilorin, Alhaji (Dr) Zulkarnaini Gambari, invited the first Grand Mufti Sheikh Muhammad Kamal-u-deen and the WazirinNgeri of Ilorin, Dr. Abubakar Sola Saraki, both of blessed memories to co-ordinate the fund-raising and construction of a new central mosque. Planning for the rehabilitation, refurbishment and redecoration of the Central Mosque started in 2007 when Alhaji (Dr) Ibrahim Zulu Gambari, CFR, the eleventh Emir of Ilorin, with the assistance from Dr. Abubakar Bukola Saraki, the Turaki (now the Waziri) of Ilorin, and the former Governor of Kwara State all this tagged the city as the city of Islamic scholars. (The World Gazetteer, 2019)

In Nigeria, Ilorin metropolis is notably identified with the practice of Islam and thus tagged the city of Islamic scholars (Ilu Alfa). Equally, Christianity is largely practiced all over the city. The position and perception of people to the 'mallams' in Ilorin was representing religious leaders because the people believe that they can solve their children's problems and prevent them from deviant behaviours.

## **COUNSELLING AND RELIGION FUNDAMENTALS IN ILLEGAL REHABILITATION CENTRES**

Counsellors help individuals with identifying behaviours and problems related to their addiction. It can be done on an individual basis, but it is more common

to find it in a group setting and can include crisis counselling, weekly or daily counselling, and drop-in counselling supports. Counsellors are trained to develop recovery programs that help to re-establish healthy behaviours and provide coping strategies whenever a situation of risk happens. It is very common to see them also work with family members who are affected by the addictions of the individual, or in a community to prevent endemic and educate the public. Counsellors should be able to recognize how addiction affects the whole person and those around him or her. Counselling is also related to "intervention"; a process in which the addict's family and loved one's request help from a professional to get an individual into drug treatment. The World Gazetteer (2019).

This process begins with a professionals' first goal: breaking down denial of the person with the addiction. Denial implies lack of willingness from the patients or fear to confront the true nature of the addiction and to take any action to improve their lives, instead of continuing the destructive behaviour. Once this has been achieved, the counsellor coordinates with the addict's family to support them on getting the individual to drug rehabilitation immediately, with concern and care for this person. Otherwise, this person will be asked to leave and expect no support of any kind until going into drug rehabilitation or alcoholism treatment.

Types of behavioural therapy that may be needed by the clients include:

**Cognitive-behavioural therapy**: which seeks to help patients to recognize, avoid and cope with situations in which they are most likely to relapse.

**Multidimensional family therapy**: which is designed to support recovery of the patient by improving family functioning.

**Motivational interviewing**: which is designed to increase patient motivation to change behaviour and enter treatment.

**Motivational incentives**: which uses positive reinforcement to encourage abstinence from the addictive substance (Jamiu, 2019).

## **RELIGION FUNDAMENTALS**

Religious development, economic and political growth, societal change and international reputation to be looked into by the scholars in Ilorin metropolis. Egbe (2016) who is the National Secretary of Islamic Welfare Foundation (IWF) said institution of Zakat provides a panacea to the problem of



rehabilitation centre, noting that contributions realized from Zakat could be used to assist the needy.

In realizing this, government should set up an enforcement body whose function is to encourage every individual to learn. He added that government should create counselling and rehabilitation centres across the country to enhance orientation of people. Also, the government should formulate social welfare policies and implement people oriented programmes, as well as create more recreational facilities in order to address increase of illegal rehabilitation homes. He also urged parents and guardians to be more alive to their responsibilities through proper monitoring of activities of their children and wards to prevent them from going astray. Additionally, effective moral and religious education should be given to children both at home and in school to purify the soul, which mostly dictates the deeds of the body. Abubakar (2000) reported that, as for the formula for the role of religious instruction in enhancing discipline in homes, it may be said that if GOD is realized as He ought to be; it will enable one to develop self-control because the teaching of prophet Muhammad (Peace and Blessings of Allah be upon him) is that:

اعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك

**(serve your GOD as though you see Him, even if you cannot see Him, He sees you).** He further stressed that, it is the awareness of the presence, power and control of GOD that can make one to be truly self-disciplined every-time. The war against one's self to bring it under control is known according to prophet Muhammad (S.A.W) as "*Al-Jihaadu'l-Akbar*". (most high striving)

Jamiu (2011) reported that, according to the Holy Bible, the behaviours of the parent and children are guided in Ephesian 6: 1-4. It stated that:

*Children, obey your parents and the lord for this is right. Honour your father and mother which was the first commandment with a promise: "That it may be well with you and that you may live long on the surface of the earth". And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.*

He added that, dignitaries such as Alhaji (Dr) Ibrahim Sulu-Gambari (Emir of Ilorin), Dr Abdul Hameed Amin Olohunoyin and Dr Abubakar Imam Ali Agan on Madrasat Muhammad - a Radio Programme-, Rev. Pastor A. Samuel on TO

OMO RE- a Television programme- and Pastor Professor Adegoke on T V Guidance and Counselling programme advocated for good behaviour. As a result of these observations by religious leaders, bad behaviour among youths is at alarming rate and calls for discussion.

## **CONCLUSION**

This paper had attempted to give an overview of the menace of illegal rehabilitation centres in Ilorin metropolis: the counsellor's and religion factor. Nigeria has fared poorly in terms of guidance and counselling programme. Nigeria has, however, several policies like integration of guidance and counselling into the nation's educational system to remedy the situation. Evidence show that progress in this area has been slow in Ilorin, Kwara State. In other to benefit from this, there is need for improvement in the development of the rehabilitation centres in Ilorin metropolis: special emphasis on counselling centres, counsellor training and practice.

## **RECOMMENDATIONS**

The following recommendations were logically drawn from vigorous analysis of the problems of rehabilitation centres in Ilorin.

- i. Government should provide enough funds for purchase and maintenance of relevant equipment to run rehabilitation programmes effectively and this will help in the realization of this purpose.
- ii. Rehabilitation personnel should be recruited to facilitate the programmes efficiently.
- iii. The programmes should be made attractive for both the trainers and the trainees. This will save the vocational rehabilitation centres from collapsing.
- iv. Government should appropriate legislations that will guarantee automatic employment for the trainees on completion of their programmes.
- v. Government should establish more centres that could help the beneficiaries irrespective of their State and Local Government Area.

Based on the paper, recognition should be giving to its vision and mission. Kwarans and parents in need of counselling in every facet of human endeavour should be adequately recognized.

Going by the discussion of this paper, there should be effective and efficient implementation of the counselling and religious guidance programme in Ilorin. Finally, for effective counselling activities to thrive there must be adequately furnished and conducive spacious office facility for group and individual counselling sessions in the State, (in the rehabilitation centres).

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