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1. Newton Minow and Craig LaMay, *Inside the Presidential Debates: Their Improbable Past and Promising Future,* (Chicago: University of Chicago Press, 2008), 24-25.

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The movement of people across the globe is inevitable today, and its growing importance cannot be ignored. International migration, for example, provides significant financial and social benefits for migrants, their families, and the countries producing and receiving these individuals. Currently, one out of every 35th individual represents an international migrant. However, it is interesting to know that three-quarters of all international migrants are located in only 12% of all countries across the globe.

To have a deeper understanding of how vital immigration is on the global level, a study by the European Commission has shown that the employable age within Europe will decrease by 20 million, barely less than a decade from now. The shrinking workforce translates to an increase in the number of dependents. This could negatively impact the economic growth and competitiveness of the region. Furthermore, a report published in 2000 by the United Nations stated that migration would have to be sustained at the double the current rate to maintain the size of the workforce. Without sustained migration by 2050, the European Union will need two workers to pay for one pensioner.

[1]International Migration - United Nations Population Division | Department of Economic and Social Affairs." 2013. Un.org. 2013. https://www.un.org/en/development/desa/population/theme/international-migration/index.asp.

[2]International Organization for Migration. "World Migration Report 2020." World migration report. Accessed January 14, 2022. https://worldmigrationreport.iom.int/wmr-2020-interactive/.

[3]Emily. 2007. "The Importance of Migration and Remittances to Economic Stability and Competitiveness | Post & Parcel." Post & Parcel. May 30, 2007. https://postandparcel.info/24553/news/the-importance-of-migration-and-remittances-to-economic-stability-and-competitiveness/.

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Article, Online journal

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Editorial Brief

This is volume 2 issue 1 (April edition) of international Journal of Migration and Global Studies (IJMGS). The Journal is developed and published by the National Open University of Nigeria. All the articles were presented at various times on virtual weekly webinar organized by the Centre, and they were peer reviewed by scholars in the field. The review is part of the international rigour that the Journal editorial is noted for. The coverage is multidisciplinary in contents, and trans-global in analyses. In this era, it is vital that we continue to assemble interdisciplinary solutions to migration and global studies issues.

Hence, this volume features: Framing of Africans' Migration to Europe by Selected News Media the Untold Truth and Need for Media and Information Literacy, The intersecting and symbiotic reality of migration and Christianity in contemporary discourse: A theological reflection, The Impact of Migration On African Traditional Religion, Glocal Intelligibility: The Place of Communicative Competence in English for Nigerian Migrants, Economic Impact of Migration: A Case Study of the United States of America and The Federal Republic of Nigeria, Migrations in Nigeria: A Survey on Selected Historical Trajectories, Youth Education and Migration in the Pandemic Era, Laundering of Proceeds of Corruption in Nigeria Through International Migration and Economic Globalisation: The Legal and Enforcement Imperatives, Perception of Facilitators on the Use of Blended Learning Techniques in National Open University of Nigeria, and Novel Strategies for the Mitigation of Corruption in Developing Countries.

The articles in this volume are rich in contents, informative in analyses; and refreshing in evidence. They are useful in all parameters and will add value to finding solutions to some of the issues raised on all topics. The efforts of various people smoothened the editorial transition and made this publication possible.
I really appreciate all the Contributors, Reviewers, and members of the Editorial team for making the publication of this volume possible and we rely on your continuous cooperation for the November edition.

Dr. Gloria O. Anetor
Managing Editor

The Intersecting and Symbiotic Reality of Migration and Christianity in Contemporary

Discourse: A Theological Reflection

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Abstract

The truth of migration as a global phenomenon and fact of human reality adds to the constant and radical evolving meaning of the concept. But of late scholars are gradually appreciating the role of Christian theology and religion in its quest, reminding the world of the transcendental and profound mission and goal of migration. It is on that basis that the attention of the reader is drawn to the intersecting and symbiotic reality of migration and Christian theology/religion. The paper takes an explanatory research stance with descriptive, historical and analytic methodological approaches. It criticised the subsidiary role assigned to Christian theology/religion in matters of migration. It contends that on the one hand, Christianity by its very nature is a migrant institution de facto and de jure, its God a Deus Migrator, and its founder, Jesus, a pragmatic and charismatic migrant per excellence. On the other hand, migration is fundamentally teleological, ecclesiological and eschatological. Theology, spirituality and faith are among the essential components of migration, the latent forces that push, pull and sustain migration. Neither of migration nor Christian religion could be properly comprehended or articulated without the other. Hence any discussion of one without cognisance of the other amounts to a misrepresentation and mistreatment of the reality of humanity. The study is a contribution to the ongoing discussion on the relevance of Christian theology and religion in migration discourse. It is a call for a prophetic redefinition of migration in the light of new findings.

Keywords: Migration, Christian theology/religion, Deus Migrator, Jesus, spirituality and faith, human reality.

Introduction

Migration is a phenomenon that is constantly and radically evolving. It continues each day to assume unprecedented meanings and expressions.[1] It is a global phenomenon that affects in either way the demographic, social, political, economic, socio-cultural, religious, moral, and spiritual landscapes of the world and human activities.[2] Understood as human mobility, the human persons are the principal actors. They are theologically labelled as migrants, sojourners, pilgrims, aliens and strangers.[3] It involves movement or change of residence from a locale, country or region (emigration) to another (immigration). It is often characterised by multidirectional and sometimes reversible movement[4] These movements are often exemplified by plurality and diversity of persons, languages, creeds, living habits, cultures, identities, and ethnicities. In addition to this, Christianity comes with a more profound understanding of migration as a process that ultimately leads to the ideals of divine habitation, a place filled with joy[4], Given this conceptual background, the reader may then appreciate the flow of the argument in this paper that Christianity as a religion and migration as human mobility are two interconnected and inseparable realities of human existence. Scholars may have no issue with the idea that migration is neither autogenic nor autopoietic. By its very nature, it cannot drive itself, and cannot be an end in itself. "[W]ar and trade, population increase, natural disasters, poverty and famine, civil disturbances, political oppression, religious persecution, and human trafficking,"[5] among others, are identified as the possible "push and pull" factors for human mobility. The worry is the subordinate role assigned to religion in matters of migration. Thus,

[1]Deenabandhu Manchala, "Migration: An Opportunity for Broader and Deeper Ecumenism." In *Theology of Migration in the Abrahamic Religions*, ed. Elaine Padilla and Phan Peter C, 154-171 (New York, NY: Palgrave Macmillan, 2014) 154

[2]Peter C. Phan, "Embracing, Protecting, and Loving the Stranger: A Roman Catholic Theology of Migration." In *Theology of Migration in the Abrahamic Religions*, ed. Elaine Padilla and Peter C Phan, 77-110 (New York, NY: Palgrave Macmillan, 2014) 83.

[3]Amos Yong, "The Im/migrant Spirit: De/constructing a Pentecostal." In *Theology of Migration in the Abrahami Religion*, ed. Elaine Padilla and Peter C. Phan, 132-153 (New York: Palgrave Macmillan, 2014) 134.

[4]Dale T. Irvin, "Theology, Migration, and the Homecoming." In *Theology of Migration in the Abrahamic Religions*, ed. Elaine Padilla and Peter C Phan, 7-25 (New York, NY: Palgrave Macmillan, 2014) 21.

[5]Peter C. Phan, "Christianity as an Institutional Migrant: Historical, Theological, and Ethical Perspectives." In *Christianities in Migration. The Global Perspective*, ed. Elaine Padilla and Peter C. Phan, 9-36. (New York, NY: Palgrave Macmillian 2016) 13.

Beckford contends: "it would be an exaggeration to claim that religion wasinvariably an important aspect of migration."[6] Even if one agrees with Beckford that [all] migration(s) is not directly a response to religious persecution or in pursuit of religious objectives, one may not discountenance the irresistible influence of religion on migration, and also the impact of migration on religion. This position is further strengthened by the findings of the Pew Research Centre, which argues that international flows of migrants are contributing to the redistribution of 'world religions' across the globe.[7]

This has enormous consequence for Christianity as a religion, and for other social institutions that are linked to human mobility and activities. But it must be added that in some parts of the world, religion has encouraged and will continue to encourage the shift in world demography. Nevertheless, the stress point in this very discussion is that without religion and theology, human understanding of migration will ever remain superficial. This should be a central concern for humanity.Though the language of the study is prodigiously Christian and theologically biased, some of the conclusions in the study could be applicable to other sister religions. It is equally important to alert the reader that the study is more of explanatory research with descriptive, historical and analytic methodological approaches. Its sources are literature based.

The study, besides rejecting the argument of Beckford on the secondary role of religion in matters of migration, underlines the intersecting and symbiotic relationship between migration and religion. It considers the two realities (migration and religion) as two faces of the same coin that reflects human reality. It draws the attention of scholars to the danger of most contemporary discourse that speaks about *the impact of migration on religion* without any attempt to counterpoise the equation by interjecting *the impact of religion on migration.* The study rather

[6]James A. Beckford,. "Religions and Migrations – Old and New." *Quaderni di Sociologia* 80: (2019):15-32, accessed October 26, 2021, doi:https://doi.org/10.4000/qds.2599.

[7]Pew Research Center, "The Future of World Religions: Population Growth Projections, 2010-2050" (April 2, 2015), accessed December 15, 2021, https://www.pewforum.org/2015/04/02/religious-projections-2010-2050/

insists that migration and religion are two different but interdependent realities. Migration finds its full and ultimate meaning in the religious and theological sphere, and Christianity by its very nature is an institutional migrant, and its God is *Deus Migrator*, while Jesus the founder of the religion remains the pragmatic and charismatic migrant per excellence. Therefore, the Church follows the footstep of its founder, hence, a migrant institution *de facto* and *de jure*..[8] It is also important to note that migration cannot be defined as a mere human instinct to wonder and wander in search of better opportunities and new horizons for here-and-now satisfaction. That will be a misrepresentation and mistreatment of the concept of migration. Migration is fundamentally teleological, ecclesiological and eschatological. Theology, spirituality and faith[9] are among the essential components of migration, and the latent forces that *push*, *pull* and *sustain* migration. Holding to this tenet suggests that religion is not just any other social institution that interacts with migration.

The interface between migration and Christian religion is more profound. It takes human reality to the divine sphere and opens a new vista of reality. The competing biblical and patristic concept of migration and the understanding of Christianity as a missionary religion make it more engaging. The study analyses certain aspects of Christian theology, liturgy and spirituality within the context of the overarching concept of migration. It creates a platform for the reader to see the complementarity of migration and religion, and how each has supported and influenced the other. This may encourage those who are already toeing the prophetic path, calling for a new understanding of the relationship between migration and religion[10].

[8]Phan, "Christianity as an Institutional Migrant," 10, 22.

[9]Jennifer B. Saunder, Susanna Snyder, and Elena Fiddian-Qasmiyeh, "Introduction: Articulating Intersections at the Global Crossroads of Religion and Migration." In *Intersections of Religion and Migration. Issues at the Global Crossroads*, ed. Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, 1-46 (New York, NY: Palgrave Macmillan, 2016) 13."

[10]Cf. Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, (eds.) *Intersections of Religion and Migration. Issues at the Global Crossroads* (New York, NY: Palgrave Macmillan, 2016); Elaine Padilla and Peter C. Phan (eds.), *Theology of Migration in the Abrahamic Religions* (New York, NY: Palgrave Macmillan, 2014). The two volumes form the major sources of the reflection. The paper also rely much on the thought-provoking paper by James A. Beckford (as cited above) and the insights gathered from the a symposium on "The Impact of Migration on Religion: Perspectives of Christianity, Islam and African Traditional Religion" by the Centre of Excellence in Migration and Global Studies, National Open

The Three Competing Biblical and Patristic Terms of Migration

Attention is drawn to three basic competing but interrelated biblical and patristic terms associated with the concept of migration, namely, "stranger" (or alien—Hebrew *zār*, Greek *xenos*, Latin *hospes*), "foreigner" (Hebrew *nokri*, Greek *allotrios*, Latin *alienus*), and "sojourner" (Hebrew *gēr*, Greek *paroikos*, Latin *peregrinus*).[11] They define three different categories of persons that are pitiably today lumped together in one bag in the current English usage. This has informed the (mis)treatment of migrants both in private and public spheres. Majority of the migrants are, thus, qualified as strangers and foreigners rather than applying the biblical concept of sojourners. Therefore, they are always seen as fundamentally constituting economic, political socio-cultural and religious liability. They are wrongly and unfortunately tagged a threat to the polity.

Working on these terminologies, in fairness to the New Testament teachings, the reader is reminded that all human race once separated from Christ are now one. They were once excluded from the commonwealth of Israel and treated as strangers to the covenants of promise, without God and having no hope (Eph 2:12). But now those, who were once excluded and alienated (*apēllotriōmenoi*) (Eph. 2:12) as "strangers and sojourners" (*xenoi kai paroikoi*) (Eph. 2:19) have been made "fellow citizens [*sumpolitai*] with the saints and of the household of God [*oikeioi tou theou*]" (Eph. 2:19). In other words, the earlier understanding of the 'other' as a stranger, alien or sojourner no longer holds sway in the NT definition and understanding of the human race. This is one of the key notes that sets the tone of the discussion, which explores the characteristics of Christianity as a migrant religion and its connection to migration in the contemporary discourse.

[11]University of Nigeria, Abuja on November 10, 2021. The author was given the privilege to speak from the perspective of Christianity Phan, "Christianity as an Institutional Migrant," 10, 22

The Defining Character of Christianity as a Migrant Religion

The diversities in Christianity are serious matters. Any attempt of harmonisation often ends up in a web of 'reductionism'. The question sometimes is: what form or denomination of Christianity? The question may appear simple but a second look would expose the complexity of the issue and may end up approaching the matter with some level of scepticism.[12] Without counting much on the variegated and multifaceted forms of Christianity, they still share some commonality and dynamism of unity-in-diversity. It sets the religion apart from other religions, and persists in the evolution of its theology, ecclesiological doctrines and polity. It justifies the stance of speaking of Christianity as *a* religion. Good instances of the agreements are the Christian trinitarian confession of God, the salvific role of Jesus in human history, the centrality of the bible..[13]

Historically, the inception of the Vat II in the mid-1960s would make earlier moves for renewal in the Church (both from the Catholic and Protestant quarters) become a prominent reawakening call to the true nature of the Church. Christianity becomes more conscious of its nature as a Church "needing continual renewal," hence *ecclesia semper reformanda est*—the church is always being reformed.[14] One of the implications of the emphasis is the return to the apostolic and post apostolic traditional understanding of the Church as a "*community of migrants,"* which in the early times influenced all aspects of its theology and modulated the dynamics of the religion. According to Phan, the migratory character is a permanent and a fifth character of the Church as a migrant institution *de facto* and *de jure*, which transforms it to a worldwide religion.[15] Thus, migration (wondering) becomes a trope for salvation, which is connected with various traditions and practices in the sacramental and liturgical life of the

[12]Kondothra M. George, "Theology of Migration in the Orthodox Tradition." In *Theology of Migration in the Abrahamic Religions*, ed. Elaine Padilla and Peter C. Phan, 63-76 (New York, NY: Palgrave Macmillan, 2014) 64-65.

[13]Nancy Bedford, "Protestantism in Migration: Ecclesia Semper Migranda." In *Theology of Migration in the Abrahamic Religions*, edited by Elaine Padilla and Phan Peter C, 111-131 (New York, NY: Palgrave Macmillan, 2014) 120..

[14]Bedford, "Protestantism in Migration," 113.

[15]Phan, "Christianity as an Institutional Migrant," 10, 22..

church, devotional readings, retreat, recollection, pilgrimage, etc. It is a form of scattering and gathering, missionary journeys and returns, forceful or voluntary migrations of going and homecoming, etc.[16] It may not be surprising, therefore, to hear that migration saturates the church with an *eschatological* orientation. It reminds Christianity of its essential goal. It energises the Church on the road to its final fulfilment in the reign of God. The same thinking invokes an underlying claim that makes migration the centre and heart of the theological bias of World Christianity. Without migration, Christianity is a polished antiquated product of the museum, which has lost its essence and mission in the world. This would be demonstrated by examining some of the theological aspects of the Church's life.

Migration and the Church's Missionary Character

A point has been made that migration is one of the key factors that has contributed immensely to the geographical expansion and internal diversity of Christianity across the globe. Migration as a part of the life of the religion is retraceable to Abram's journey from Haran to Canaan. The journey is interpreted as an obedience to divine command (Gen 12). Suffice to mention that all the OT stories of migration and the interpretations given to them in the NT revolve around the Babylonian exilic experience of the Jews.[17] It provides the context within which other stories of migration in the Judeo-Christian literature were formulated and became complexly intertwined with the experience of Jews living in diaspora.[18]

In the NT, the migratory act of Jesus from Galilee to Jerusalem marks the pivotal moment in the history of Christianity. For the Christians, he is the pragmatic and charismatic migrant per

[16]Irvin, "Theology" 9.

[17]Saunder, Snyder, and Fiddian-Qasmiyeh, "Introduction: Articulating" 19. See also Erin K. Wilson, and Luca Mavelli. 2016. "Taking Responsibility: Sociodicy, Solidarity, and Religious-Sensitive Policymaking in the Global Politics of Migration." In *Intersections of Religion and Migration. Issues at the Global Crossroads*, edited by Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder. New York, NY: Palgrave Macmillan, 2016) 261-284, accessed December 15, 2021, doi:10.1057/978-1-137-58629-2_11; also Damaris S. Parsitau, "The Role of Faith and Faith- Based Organizations among Internally Displaced Persons in Kenya," *Journal of Refugee Studies* 24, no. 3 (2011): 473–492

[18]Susanna Snyder, Zayn Kassam, Anna Rowlands, and Narzanin Massoumi, "Theologies and Ethics of Migration: Muslim and Christian Perspectives." In *Rescripting Religion in the City: Migration and Religious Identity in the Modern Metropolis*, edited by Jane Garnett and Alana Harris, 17–36 (Farnham, England: Ashgate, 2013) 22.

excellence. He is the initiator and champion of Christian migration, which consistently replays in the life of the Church. Ontologically, the migration of Jesus takes its root in the incarnation, which makes him to stand between divinity and humanity and embraced both. Historically, he remained a migrant per excellence.[19]

His apostles and disciples, following the instruction of their master Jesus (cf. Lk 9:2; 10: 1-6; Matt 28:19; Acts 1:8), championed the movement of the gospel beyond Jerusalem and Palestine to the ends of the earth (Rome). The dominant opinion is that the persecution of the apostles and disciples necessitated the movement of Christianity from Jerusalem to other parts of the world. Thus, migration propels the expansion of the frontiers of Christianity. A reading beyond the surface shows that it is the gospel that occasioned the persecution. The persecution is only a secondary cause of the early Christian movement. It is religion, the faith of the people, their teachings about Jesus Christ (Christology) that brought the persecution, which in turn led to the dispersion of the disciples. Overtly or otherwise, "religion and religious freedom —or lack of it—have exerted a powerful "push" and "pull" in the dynamics of migration, whether internal or international/intercontinental, free or forced, temporary or permanent, documented or undocumented, planned or unforeseen."[20]

These migratory stories have today formed a "paradigmatic responses of faith and obedience to the divine command"[21] to carry the gospel to all parts of the world. They set the tone and contour of Christian migration history as mobility of the gospel. This is championed by the Holy Spirit through human agency. In other words, it is the missionary drive of *going out* and *bearing witness* to the gospel,[22] obeying and carrying out the divine command that gives rise to the formation of Christian communities in different parts of the world. There is equally in the

[19]Phan ("Christianity as an Institutional Migrant," 25) gives an impressive portrait of the person and life Jesus as a migrant.

[20]Elaine Padilla and Peter C. Phan, "Introduction: Migration in Judaism, Christianity, and Islam." In *Theology of Migration in the Abrahamic Religions*, ed. Elaine Padilla and Peter C Phan, 1-5 (New York, NY: Palgrave Macmillan, 2014) 1.

[21]Padilla and Phan, "Introduction: Migration," 2

[22]Manchala, "Migration: An Opportunity," 13

scriptures the theological undertone of "*scattering*" and "*gathering*" of the disciples of Jesus as missionaries of the gospel. The disciples scattered from Jerusalem (Acts 7) carrying the gospel to different parts of world, and would once in a while "gather" again in Jerusalem (Act 15; cf. Isa 43: 5-9; 49:5-10; 56:3-8; Jer 31:8-10). One also reads the motif of *to-ing* and *fro-ing*, back-and-forth of the movement of the gospel with the people,[23] a kind of homecoming for one reason or another, find themselves coming back from their various missionary posts to Jerusalem and Palestine, and setting off again.[24]

Contemporary scholars[25] have even gone further to conceptualise the migration of the gospel in the spiritual and mystical sense. Thus, the motif of scattering and gathering continues with pilgrimage to the Holy City and the monastic vow. Those who took monastic vows see some relationship between wandering and holiness.[26] In a mystical presentation of the concept, it is the mystical journey of the *self* with God as the Mystery. The migration starts from divine love, is accompanied by God's self-disclosure in and through various visible signs, and after many waystations, arrives at the "Station of No Station."[27] During this mystical migration, the self is never alone but travels in the company not only of the divine but also of other human migrants. Furthermore, because the divine self-disclosure occurs in material signs, the migrating self develops a deep care for creation, and thus migratory spirituality flows into eco-ethics and spirituality. It becomes in another sense the transformation of the inner cosmos of the self with the outer universe that renews the self in evolutionary manner.[28]

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[23]The Book of Acts can simply be described as the Book of Missionary Movements. One can see here how human mobility can accelerate the spread of the gospel.

[24]Irvin, "Theology," 14.

[25]Jennifer B. Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, eds. *Intersections of Religion and Migration. Issues at the Global Crossroads.* New York, NY: Palgrave Macmillan, 2016; Padilla, Elaine and Peter C Phan, eds. *Theology of Migration in the Abrahamic Religions*. New York, NY: Palgrave Macmillan, 2014

[26]Irvin, "Theology," 14.

[27]Padilla and Phan, "Introduction: Migration" 4.
[28]Elaine Padilla, "Signs of Wonder: Journeying Plurally into the Divine Disclosure." In *Theology of Migration in the Abrahamic Religions,*, ed. Elaine Padilla and Peter C. Phan, 209-237 (New York, NY: Palgrave Macmillian, 2014) 209

Ursache adds another, probably economic, perspective to the contemporary understanding of mission and migration, He draws attention to the Church's mission to evangelise, and argues that the presence of the migrants in their destination country(s) calls for a shift in the paradigm of mission. It is a big resource-saving opportunity for a Church that has "invested enormously to send out missionaries to those countries that are closed to the gospel and now are at their door steps in Europe. It benefits as well the countries whose faith seems to be obsolete due to secularism, now being challenged and revitalized by the flood of migrants. Simply put, the presence of the migrants challenges the Church to be conscious of its nature and mission.[29]

Migration, Ecclesiology and the Christian Eschatology

One of the interesting aspects of the missionary character of the Church is not simply that the gospel moves. The horizon of the early movement would exert enormous influence on the eschatological and soteriological belief that Jesus himself would come back soon, and that the *scattered* would be *gathered* together with him (Matt 25:31-46) in Jerusalem (Lk 24:49-53; Acts 1:10-12).[30] In other words, the Church is the Church of the scattered migrants, who are on their way to gather by gathering. It echoes the early claim that migration is a permanent feature of the Church, and not a mere historical phenomenon. As an institutional migrant on the way to realising the kingdom of God, it takes care of all the migrants in this common journey in faith, hope, and love.[31]

The Christian eschatological insight, as George observes, becomes the driving force for human commitment in history. It defines and determines the Christian ethics in its interaction with the world. It reminds Christians as migrants that the ultimate goal in life is not for immediate gains but a future that is both normative and eternal. It gives meaning to the present existence and

[29]Liviu Ursache, "The Impact of Migration on Church Mission." *Proceedings of Harvard Square Symposium, The Phenomenon of Migration, August* 22-23, 2016 (Örebro, Sweden: Örebro University School of Business, 2016) 393-400 [398-399], eText, accessed December 26, 2021, doi:10.5281/zenodo.999640.

[30]Irvin, "Theology," 13.

[31]Phan, "Embracing," 105.

inspires the believer on the journey to the eternal home.[32] It is this understanding that explains the Christian life as a dedicated journey with the purpose of realizing the kingdom of God. Christians are simply wayfarers on a pilgrimage here on earth. The implication is that the ethical and social involvement of the church and its historical configuration are shaped by this ultimate goal. Therefore, material possessions and comfort, worldly power and authority are values that are hierarchically subdued to the dominance of the kingdom of God. The reign or kingdom of God becomes the ultimate fulfilment of the Christian aspiration for love, justice, and salvation. It is beyond here and now. It can be experienced here and now but an imperfect glimpse of the eternal reality where every creation is geared towards. Hence all Christian ethics arise from this vision of the kingdom of God, and God is God in all and of all.[34]

Fernandez' interjection of the existential reality of Christian experience is remarkable in the Christian eschatological journey as a being in the world. He observes that there are moments of emptiness and sorrows in life that human logic cannot ignore. But the hope in the living God does help migrants to imagine and live out new possibilities which is future oriented.[35] It is important to note the distinction between the classical tradition of a "better-past" from the Christian linearity and forward-looking of Christian eschatology. Even where and when the earthly pilgrimage points towards a return to the homeland, it is more than a return to the original homeland. It is not a return to the glorious past (lost garden) but forward-looking to a better "city" promised by God (Heb 11:16; 13:14). The eschatological homecoming is about God, who is the new and ultimate desirable homeland. Therefore, the Christian understanding of migration, whether in the physical, spiritual or symbolic sense, leads ultimately to the ideals

[32]George, "Theology of Migration," 68-69.

[33]Pope Paul VI. November 21, 1964. "Lumen Gentium." In *The Documents of Vatican II*, ed. Daniel J. Castellano, 61-148 (Vatican City: The Vatican Publishing House), accessed December 23, 2021. http://www.vatican.va/archive/hist_councils/ii_vatican_council/

[34]George, "Theology of Migration," 68.

[35]Carmen Nanko. Fernández, "Creation: A Cosmo-politan Perspective." In *In Our Own Voices. Latino/a Renditions of Theology*, ed. Benjamín Valentín, 41-63. (Maryknoll: Orbis, 2010) 41-63.

of divine habitation, a place filled with joy,[36] where every eye would like to see and the tongue speak about (I Jn 3:2; I Cor 2:9).

The migrants themselves are the constructors of a new city in the shrinking world of multiple experiences. They are on a journey in God and to God, and simultaneously at home and on the way.[37] Therefore, migration is not simply an accident of history in the development of Christianity. This thinking invariably impacts on the ecclesiology of the Church. Migration is at the service of the Church. It is a catalyst for the realization of the eschatological and ecclesiological realities of the Church.[38]

Migration, Theology and the Christian Liturgy

The first obvious theological and liturgical shifts and the rise of plurality of theology is thanks to early migration that saw the political movement of the capital of the Roman Empire from Rome to Constantinople. The unprecedented shift creates awareness and opportunity for local churches. It induces the churches to developing their own liturgical and theological traditions. A kind of local piety gives vent to monasticisms, spiritualities, and many forms of ecclesiastical organizations. It sets the paradigms for contemporary regional and denominational theologies. Its pull and push forces would play a decisive role in the expansion, formation, and indigenisation of Christianity.[39]

Within the inner world of the Church, Christians as pilgrims celebrate and worship the *Deus Migrator*, the One who leads, saves and is ever present on the journey (cf. Ex 6:6-8). The same God is finally and fully revealed in Jesus Christ (Jn1:1, 14; 1 Jn 1:2b; Heb 1:3). For the same reason, the Church worships the Father through the Son in the Holy Spirit, imitates and follows the steps of the Son, the Paradigmatic Migrant. The Son promised his Church the Holy Spirit

[36]Irvin, "Theology," 21.

[37]Bedford, "Protestantism in Migration," 125

[38]Phan ("Christianity as an Institutional Migrant," 10

[39]Phan ("Christianity as an Institutional Migrant," 20, 31.

(Lk 24:49; Jn 14:21-31; Acts 1:8), who becomes the "push" and "pull" of the migrants. Thus, the meeting of the natives and migrants in the ecclesial life of the Church, and their full participation in liturgical worship expands the work of the unity that Jesus the founder of Christianity had prayed for (Jn 17:11b, 21-22).

The Church's understanding of the spirituality of its liturgy is couched in the portrait of migratory act. It is couched as a transcendental worship that unites the earthly and heavenly liturgy. It transforms Christians and leads them into the transcendental sphere. It frees them from shackles of social limitations and expands the basis of their moral, political and socio-cultural communities.[40] The liturgy disposes Christians, whether as natives or immigrants, as co-migrants in this world and on the way to their eternal homeland. It affords them the reason to appreciate spiritually the moral (ir)relevance of borders by encouraging one another to sacrifice self-interest to build an intimate global community, where border-based crises no longer have a place. They strive sacrificially and universally to transcend the earthly boarders and migrate to the heavenly realm. They recognise their unity and help each other to offer a more meaningful and ultimately humane response to the experiences of different forms of migration.[42]

In the liturgy, Christians also participate individually and collectively in the life of communion in the spirit and in the Holy Trinity. Their celebration is a sacrifice offered in the liturgical doxology to God Almighty Father, through Christ the Saviour of the world, and with Him the Eternal Priest and in Him the Son, and in the unity of Holy Spirit, all honour and glory revert

[40]Phan, "Embracing," 105

[41]Charles Taylor, "What Was the Axial Revolution?" in *The Axial Age and Its Consequences*, ed. Robert Bellah and Hans Joas, 30-46 (Cambridge, MA: Belknap Press of Harvard University Press, 2012) 30-46.

[42]Benjamin Schewel, "The Moral Relevance of Borders: Transcendence and the Ethics of Migration." In *Intersections of Religion and Migration. Issues at the Global Crossroads*, ed. Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, 241-257 (New York, NY: Palgrave Macmillian, 2016) 242, accessed December 16, 2021, doi:10.1057/978-1-137-58629-2_10.

to the Holy Trinity. They see themselves as dynamic parts of the totality of that community bound by the Trinitarian unity.

The reader observes the resonance of migration in the celebration of the Eucharist as *anamnesis* (recollection or remembrance). The liturgical tradition of anamnesis takes the Christian back to the core history of salvation. It reflects the whole human history in its totality and catholicity. It is "memory" or "remembrance" in its total sense, not simply confined to the historical past. It points to the future homecoming of Jesus to take his own to the eternal homeland – God, who is the centre of all worship. Thus, celebrating the death and resurrection of Jesus Christ as anamnesis enkindles the expectation for the future which includes all created reality.[43] In this sense, the Christian migrants remember the past cast into the future.[44] It is a kind of homecoming event, going back to the past for better future. The eschatological orientation draws the attention of the Christian to conceptualise the past as anamnesis. It is not the celebration of the past for the sake of the past. It is a way of meeting the future, which is rooted in the heavenly liturgy. So, whatever activities that may be going on in the Church's liturgy, it is a foretaste for the perfect celebration in the heavenly kingdom.

A Theological Redefinition of Migration

Phan could have been correct to observe that adequate attention is yet to be given to the significant role migrants play in transforming the culture and churches of the countries of destination. In their ethnic communal life, they formed their own ethnic Christian communities; worshiped according to their own liturgical traditions, in their own languages, under the leadership of their own clergy, and in their own churches. While preserving some of their distinguishing forms of Christianity in their new country, they made immense contributions to the belief system of the host communities. Their presence could give rise to a new form or

[43]George, "Theology of Migration," 68-69.

[44]Cf. John Meyendorff, "Does Christian Tradition have a Future." *St. Valdimir's Theological Quarterly* 26 (1982): 139-54.

hybrid Christianity that is essentially a medley of their ethnic Christianities.[45] In this sense, the migrants are not simply marginal or peripheral or supporting club members in the transformation of the society. They are *de facto* agents of change both within and outside the Church. This is not because they are ontologically or intrinsically different from the rest of humankind.[46] But they have the privilege of three worlds: the in-behind (the original homeland), the in-between (the current home) and in-beyond (the future and anticipated homeland). The pull and push of the anticipated or dreamed homeland propels them to act beyond and outside the normal. This is seen in their capacity to produce contextual and local ecclesial forms while maintaining a transnational imaginary and strong ties to communities outside the host community.[47]

There is a cautionary prompt that migration is not a mere sociological factor. It is a fundamental theological issue with enormous eschatological and spiritual demands. Migrants ought to be pictured as "the pilgrim people of God on the march toward the kingdom of God." Their social and political status as migrants and sojourners, without a permanent residence and citizenship, and "the persecutions they suffer, lend depth and poignancy to their theological reflections on their social condition."[48] This is Phan's crucial argument in the celebrated anonymous *Letter to Diognetus* cited in the *Letter of Clement of Rome to the Corinthians*. The migrants, in spite of sharing the same social environment with the rest of human, demonstrate in their fate of the citizenship of heaven. They are the people of God in the world but not of the world (Jn 17:14-16). While in the world, they are aliens and strangers to the world. Being encouraged to contribute to the business and wellbeing of the world, still they see themselves in the spatial and spiritual sense as "wayfarers" on the march to an eternal homeland *beyond* the homeland *behind*. Therefore, their marginal life of "in-between" their homeland and their new land;

[45]Phan "Christianity as an Institutional Migrant," 21.

[46]Bedford, "Protestantism in Migration," 117; cf. Phan, "Embracing."

[47]Bedford, "Protestantism in Migration," 117.

[48]Phan "Christianity as an Institutional Migrant," 23.

belonging to neither and living "in-both" governs their ethical principles about the world. They are beings in two cultures but not of any culture because their true homeland is beyond the earthly home. Every foreign land is their fatherland, and every fatherland is a foreign land to them.[49]

Their life is a life of *in-beyond*; a life of margin. It is not defined primarily by the centre, but by the point at which negative and positive experiences of interculturality connect. The lesson, according to Bedford is that the true life of the Christian [or the Church] is a hyphenated life of "in-between" and "in-beyond." It is a life that is *here* and *not-here*. It is a life of being in the world but at the same time being out of the world. It is a life of double vision; a life that engenders positive change within a given context.[50]

Phan tells his audience that all are migrants. All, irrespective of where and when, are living "out of place," in "exile" "in-between worlds". They are fellow wayfarers heading towards a common destination. Therefore, they are destined as co-migrants to welcome, protect and love the other: the foreigners, the strangers and the migrants among them. In doing this, we not only welcome, protect, and love them as we embrace, protect, and love ourselves, but also welcome, protect, and love ourselves in and through them. Together, as natives and migrants—the distinction has now become otiose—we are all pilgrims, not back to where we came from (the countries of origin) nor to the foreign lands (the countries of destination) because neither is our true home.[51]

Therefore, to welcome, protect and love the migrants demand appropriate ethical behaviour of *philoxenia* (love of strangers). It includes taking care of the material and spiritual needs of the

[49]Phan, "Embracing," 105

[50]Bedford, "Protestantism in Migration," 117. The idea is originally from Jung Young Lee, *Marginality: The Key to Multicultural Theology* (Minneapolis: Fortress Press, 1995) 2, 59ff and Bhabha, Homi. 1994. *The Location of Culture.* New York, NY: Routledge.

[51]Phan, "Embracing," 105

migrants without border. It takes the form of generous hospitality, working together with the migrants to affirm and defend their rights, and live in compassionate solidarity with them. Loving the migrant is not a service to the migrant but the reaffirmation of the person in *me*, "the person in and through whom I can discover my true identity, that is, who I am: a migrant, or better still, a *co-migrant* with Jesus. the Paradigmatic Migrant, and other fellow migrants, in the journey back to *Deus Migrator*."[52] This understanding introduces the intersecting realities of migration and Christianity.

The Intersecting Realities of Migration and Christianity

This paper has consistently argued that migration has contributed immensely to the growth of Christianity and its self-understanding. In some cases, migration provides opportunities for new religious and identity formation resulting to complex integration of migrants and indigenes. The argument may tilt to underscore some positive qualities of migration in the expansion of Christianity and drawing attention to the nature and mission of Christianity. There are still some underlying challenges and controversies posed by migration to the religion. Beckford stresses the dynamism in the religious experiences of the migrants that could result to tensions and divisions within previously unified religious 'collectivities'. Added to these are the various awkward predicament and experiences of the migrants, which impact on their religions and on their environments. The situation is succinctly articulated by Bedford as she writes: "Migrants live immersed in the ambiguities and difficulties of the present age, and are forced to navigate them as best they can."[54]

But migrants are never lone wayfarers. They travel with fellow migrants, and above all, with the Migrant God, who leads. This flow affects the demography of religion across the globe.[55]

[52]Phan, "Embracing," 106

[53]Beckford,. "Religions and migrations" #10

[54]Bedford, "Protestantism in Migration," 118

[55]Pew Research Center, "The Future of World Religions"

It heightens controversies and conflicts which can be acute among the migrants, and between migrants and the indigenes. It can persist even long after settlement in their new locations.[56] The fear and threat vary with complex factors relating to economy, politics, social, culture and religion. The native and the migrant religionists feel threatened since some of their members would abandon their early faith to embrace other's.[57] Even religious buildings and monuments by migrants, serving as symbols of their presence, providing support and resources for them and fellow migrants, and shaping public opinions, influencing policy-makers and legislators in relation to some potentially contentious issues,[58] may turn out to lie on the boarders of conflict.

In their journey to their destination country(s), which is sometimes undefined, the migrants intentionally or otherwise, carry with them their baggage of faiths.[59] From their varied cultures they bring diversity and plurality to life. Their shared patrimony becomes religion (and theology), which, to their own advantage, opens a multifaceted platform of social and spiritual realities. It creates a bond of solidarity for the migrants, who now discover certain commonalities in their common and respective experiences. They understand themselves as a people of common destiny.

As they travel, they continue to transform the religious landscapes of their new and host communities and countries. Their religion and faith shape them into cohesive communities, providing them with effective means for physical survival, economic upward mobility, social stability, civil integration, cultural preservation, and of course, spiritual progress in the host countries.[60] They slowly but progressively reconstruct and reshape a new home better than and

[56]Beckford,. "Religions and migrations" #9

[57]Ursache, "The Impact of Migration," 397.

[58]Beckford,. "Religions and migrations" #12

[59]Beckford,. "Religions and migrations"

[60]Douglas E Cowan, "Religion on the Internet." In *The SAGE Handbook of the Sociology of Religion*, ed. James A Beckford and N. J. Demerath III, 357-376 (London, England: Sage, 2007) 357-376.

unlike their imaginations.[61] Religion (and theology) would afford them the strength and courage to cross boundaries and in a profound manner reach out to the local communities of the host countries, especially in public worship and ritual celebrations.[62] Their willingness to engage, accelerated by the power of social media, in practical inter-faith and ecumenical activities, is a solid proof that religions of all kinds break iron borders and positively contribute to "the vitality of civil society."[63]

The back-and-forth drives in human mobility can also have some ideological and religious impact on the society. Granted that the movement "can become embodied, retaking physical and material form," the interest at the moment is on how religion becomes one of many socio-cultural and spiritual remittances that immigrants send – influencing religious changes in their homelands. As earlier indicated, there are many reasons that could induce migration, and migrants often go beyond borders to find a sense of self, and to transform the self to social and spiritual assets. It signals a notice and a challenge to the Church for the urgency to go beyond the earthly borders to rediscover its true home.[64]

Situating the study of migration within the scope of Christian theology would then give an alternative, probably a different and resounding, outlook of the entire story. The realities of life have proved that theology and religion are inseparable from migration discourse.[65] They are not only valuable sources of support to migrants before, during and after their journeys,[66] they teach what it means to live and be in the world as migrants. Thus, Groody writes:

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[61]Padilla, "Signs of Wonder," 209-210

[62]Kim Knott, "Living Religious Practices." In *Intersections of Religion and Migration. Issues at the Global Crossroads*, edited by Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, 71-90 (New York, NY: Palgrave Macmillian, 2016), 71-90, accessed December 16, 2021. doi:10.1057/978-1-137-58629-2_3

[63]Beckford,. "Religions and migrations" #14

[64]Stephen M. Cherry. "Exploring the Contours of Transnational Religious Spaces and Networks." In *Iintersections of Religion and Migration. Issues at the Global Crossroads*, ed. Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, 195-224 (New York: Palgrave Macmillian, 2016) 211, accessed December 16, 2021, doi:10.1057/978-1-137-58629-2_8..

[65]Knott, "Living Religious Practices," 74.

[66]Holly Straut Eppsteiner and Hagan Jacqueline, "Religion as Psychological, Spiritual, and Social Support in the Migration Undertaking." in *Intersections of Religion and Migration. Issues at the Global Crossroads,* ed. Jennifer

[67]B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, 49-70 (New York, NY: Palgrave Macmillan, 2016). doi:10.1057/978-1-137-58629-2_2.

… it [theology] names all of human existence in terms of migration, it offers an alternative identity that is not only more dynamic but also more suited to the right ordering of relationships and the building of a more peaceful and just society.[67]

Saunder, Snyder and Fiddian-Qasmiyeh, commenting on the insight of Eppsteiner and Hagan,[68] draws attention to the insecting reality of migration and religion. They see in them a kind of symboitic relationship. For them, these include, "the ways in which the sacred, ritual, belief, identity and community shape and are shaped by immigration." The support religion and spirituality offers to the migrants gives vitality to migration. Otherwise, migration would cease to subsist. This is added to the intricate intersecting relationship between the equations of religion and migration. The live experiences of migration and religion is a practical demonstration of how both can as well intersect with diverse identity markers and power structures. To mention is the "camp experience" of migrants. By designing special camps and locations for migrants, they understand themselves as persons of one definition and one destiny. In many instances, it leads to a build-up of a new dedicated ethno-religious solidarity. It solidifies religion and migration and makes them inseparable from each other. This may have positive and negative returns.

Positively, many religions, championed predominantly by the Christian religion, are now appreciating the basic commonality of humanity that transcends all religious divides and opens the door for interfaith dialogue. This could be seen in the leading role of Christianity in interreligious dialogue. In some cases, religious contentions would erupt. This can in very few occasions incubate not only religiously motivated radicals and violent extremists but also hostile reactions against them. Nigeria's experience in camps designated to the Internally Displaced Persons (IDP) is a point of reference.

Daniel G. Groody, "Migration: A Theological Vision." In *Intersections of Religion and Migration. Issues at the Global Crossroads*, ed. Jennifer B Saunder, Elena Fiddian-Qasmiyeh and Susanna Snyder, 225-240, (New York, NY: Palgrave Macmillian, 2016),227, accessed December 16, 2021, doi:10.1057/978-1-137-58629-2_9.

[68]Eppsteiner and Jacqueline, "Religion as Psychological," 49-70

It is pertinent to mention the dominant hermeneutic role of the sacred texts and stories of Christian religion. They provide an indispensable platform to articulate, narrate and re-live the life experiences of migration. This is well attested in the reading and interpretation of migrant stories in the Christian scriptures. They become reference points for leap of faith. But something noteworthy of note is that the migrants are not just receptor or hearer of the words from the sacred texts. They are active agents who interpret not only their own predicaments and experiences. By reading the text through the lens of migration and appropriating them to their life experiences, they bring to the world of religion and migration a profound understanding of the intersecting relationship between the two. Their presence becomes a 'sacred' living presence that shades new light on old texts, leading to them (the texts) being understood in new ways precisely consequent upon their migration experiences.[69]

Conclusion

Few issues have been raised in the forgone discussion, which would anticipate more robust exploration by scholars. However, the stress point here is on the symbiotic relationship between the realities of migration and the Christian life. Their complementarity and indispensability become obvious. One may not conceive Christianity in its true nature without migration, and the concept of migration remains incomplete, empty and devoid of substance without religion and theology. Christian religion defines the ultimate goal of migration, and the later keeps alive the communal sense of the essentially eschatological nature of the Church. Thus, in Christian faith, migration is a trope for salvation. This is connected with various Christian traditions and theology. It is the thread that braids and sets the contour of the spiritual, sacramental and liturgical life of the Church. It creates the "arena par excellence where one of the characteristic

[69] Saunder, Snyder, and Fiddian-Qasmiyeh, "Introduction: Articulating," 20.

Christian virtues, namely, hospitality toward the stranger, can be practiced." [70] Without migration, Christianity could have been driven to another edge.

Interesting also is that the concept of migration goes beyond the Christian metaphorical usage of wondering and returning. It includes many other theological and spiritual realities such as pilgrimage, missionary journey, retreat and recollection, scattering and gathering, migration and homecoming, going out and coming back. All these transcend the physical and lead to the ultimate and eternal home. Hence, Christians understand their life here on earth as migrants who are on the way to the eternal happy homeland, where nothing ever conceived in human mind is found. It is the meeting place where all long to be.

[70] Phan "Christianity as an Institutional Migrant," 31.

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The Impact of Migration on African Traditional Religion

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Abstract

Migration almost always affects religion. This is so because when people migrate to a new place, they alter routines of daily life, and new experience inevitably acts upon even the most tenaciously held religious traditions. Religion often inspires migration too. The paper looks at the impact of migration on African religion. The main aim of the paper is to examine the positive and negative impacts of migration on African religion. The paper adopts the descriptive and phenomenological methods of analysis drawing information from secondary sources. In the course of the research, it was discovered that there is intersection of African religion and migration especially as it affects migration. That, African traditional religious practices are moved to the cities during migration through a familial linkage of home and city with tremendous consequences. That, migration has a lot of impact on the cultures of different people. Migration has caused the distortion of the cultural fabrics of Africans by the cosmopolitan nature of the urban centres. This is because many migrants abandon their cherished African lives and indulge in foreign cultural lifestyles that are not African but found abroad. The paper concludes that migration has both positive and negative impact on African traditional religion. Migration has impacted African traditional religion in many areas. The African-ness in the lives of migrants of African origin and those who have been submerged by the expansion of cities always makes it difficult for them to discard their culture even if it means secret indulgences. This has brought about religious syncretism. The paper recommends that Africans need to be educated and given orientation to always return or remember their roots even in a foreign land. That, documentation of research on African religion and migration is key in understanding not just migration issues but African religion in particular. Therefore, more research on issues of migration and African religion should be carried out.

Keywords: *Impact, Migration, Religion, African Traditional Religion*

Introduction

Migration is a world-wide phenomenon. It is a phenomenon because, all people and races migrate from one place to another based on the prevailing situations around them. On the other hand, migration itself as a human way of life is not a one directional life situation. It could be urban-rural and urban-urban as well depending on how the immigrants and emigrants view it. Since human beings are dynamic and life situations also keep changing, migration has become part of human existence. This is because people keep changing their places of abode for various reasons which are social, political, psychological, religious, economic, and environmental. All these can lead to migration.

Another area of interest under this study is the involvement of African religion in migration with its attendant effects. This can lead to debate because most scholars have only concentrated their works on those factors that are considered as the push and pull factors of migration without considering how these have impacted on African religion and vice versa.

Conceptual Clarity

The main terms which need clarification in this paper are: migration and African religion.

What then is Migration?

According to Iwena[1], "Migration is the movement of people from one geographic area to another, involving permanent or temporary residence or settlement".[1] Also baring his mind on what migration is, Udo avers that, "migration is the permanent or semi- permanent change of residence from one administrative unit (district, country, province, state or country) to another".[2] The Central Statistical Office (CSO) classifies migration as internal and international characterised by change of residence within a nation and across national borders respectively.[3]

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[1]Iwena OA, *Essential Geography for Senior Secondary Schools, 8th edition*, (Ibafo: Tonad Publishers, 2018):169.

[2]Udo RK, *The Human Geography of Tropical African,* (Ibadan: Heinemann, 1982):206.

[3]Central Statistics Office (CSO). "World Migration Statistics". Last updated 19.10.2021, https://www.cso.ie>aboutus>who..weare/.

The main thing here in the definition of migration is that the region where people are leaving is called the origin or source region while the region where people are entering is called the receiving region or the destination region. The movement in migration may involve short distance of less than 10 kilometers to 100 kilometers. Scholars of population like Onokerhoraye[4] and Olomo and Kadiri[5] have agreed that migration is an important component of population. It is also a major determinant of population profile, especially the age and sex composition of the population of those areas which receive large numbers of migrants. As with Iwena above, Olomo and Kadiri opine that migration which may be permanent or irregular, require lengthy change of residence, usually more than one year; and temporary when it is for less. Distance bias is key in migration as shorter distance enhances more people migrating to such areas and longer distance inhibits larger population moving to the area. Therefore, migration is the movement of people from one place (country or city) to another permanently of temporarily.

African Religion

African religion according to Ekwunife:[7]

Is institutionalised religious beliefs and practices which are rooted in the past… religious culture, a religion that was transmitted to the present overt and covert votaries by successive…forebearers mainly through oral traditions (myths and folklores, songs and dances, liturgies, rituals, proverbs, dances, pity sayings and names, sacred spiritualists and persons, initiation rites, festivals, sacred places and objects and religious works of art; a religion which is slowly but constantly updated by each generation in the light of new religious experiences through the dialectical process of continuities and discontinuities.

[4]Onokerhoraye AG, *An Outline of Human Geography: The Geography and Planning History of Study Notes,* (N.P. 1985):55.

[5]Olomo RO and MA Kadiri, *Population Geography*: *A Basic Textbook,* (Ibadan: Daystar Publishers, 2000):55.

[6]Olomo RO and MA Kadiri, *Population Geography,* 60.

[7]Ekwunife ANO, *Consecretism in Igbo Traditional Religion*, (Enugu: Snaap Press, 1990):1.

According to Awolalu[8]:
African Traditional Religion is the religious beliefs and practices of the Africans. It is the religion which resulted from the sustaining faith held by the forebears of the present Africans, and which is being practiced today in various forms and various shades and intensities, by a large number of Africans; including individuals who claim to be Muslims or Christians.

African religion also called African Traditional Religion, is the indigenous religion and original religion of the African people. It was founded by Africans for Africans, and it is practiced by Africans. The religion is handed on by word of mouth from one generation to the other due to the absence of sacred texts. While African religion is not a religion of the books like the Koran and the Holy Bible, it is nevertheless, written on the hearts of Africans and can be seen in other sources which include: songs, myths/legends, idioms, wise sayings, and arts/symbols. Various aspects of African religion include beliefs in God who is called by different names across Africa, beliefs in spirits, deities, ancestors, magic and witchcraft and traditional African medicine.[9]

Global Migration

An overwhelming majority of people migrate internationally for reasons related to work, family and study. These migration processes largely occur without fundamentally challenging either the migrants or the countries they enter. In contrast, other people leave their homes and countries for a range of compelling and sometimes tragic reasons, such as conflict, persecution and disaster. While those who have been displaced, such as refugees and internally displaced persons (IDPs), comprise a relatively small percentage of all migrants, they are often the most in need of assistance and support.

[8]Awolalu JO, *West African Traditional Religion*, (Ibadan: Onibonoje Press, 1979):1.
[9]Shishima SD, Dzurgba A and Akper, GI, *CTH 491: African Traditional Religion and Culture,* (Abuja: National Open University of Nigeria, 2012): 4-5.

Factors for Migration

There are many causes of migration and they are complementary. These involve both "push" and "pull" factors both at the origin and destination of the migration which may defy simple distinction. Waugh and Bushell have identified seven push factors and seven pull factors. The push factors are political fears, not enough jobs, few opportunities, natural disasters, wars, unhappy life and shortage of food (99).[10] These are the factors that push people out of their rural settlements to urban centres. The pull factors are hope for a better way of life, chances of getting good jobs, improved living conditions, education, better housing, medical care and family links. Revenstein adds that bad and oppressive laws, heavy taxation and unattractive climate, uncongenial social surrounding and even compulsion (slave trade, deportation), all have produced and are still producing currents of migration; but none of these currents can compare in volume with that which arises from the desire inherent in most men to better themselves in material respects. Wegh[11] is also of the agreement that there is family link in the cities as members who move to cities first know where they can find accommodation and these continue to identify with their familial links as long as they live abroad.

The Impact of Migration on African Religion

Migration affects African religion either positively or negatively. This is because when people migrate to new places, they change routines of daily life and either take on new life experiences or combine both the old lifestyle and the new one in the new place including religion. For the African, he/she takes his/her religion/culture along anywhere he/she is going to. Even if the African has found a new faith, he/she may still combine with his/her own religion – the African religion and practice the two together. Migration has a lot of impact on African religion, especially in the following areas:

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[10] Waugh D and T Bushell, *Key Geography Connections,* (England: Stanley Thornes Publishers, 1992):99.

[11] Wegh SF, *Between Continuity and Change: Tiv Concept of Tradition and Modernity*, (Enugu: Snaap Press, 2003):199-200.

Religious impact: Africans are notoriously religious and they carry their religion anywhere they go.[12] Thus, Africans arriving a new land may accept the established religion of the land but at the same time may retain a few elements of their religion. This is what the African slaves imported into North America to work on plantations did. This could be called "religious syncretism".

Religious Syncretism

Constituting the basic ingredients within the varieties of religious syncretism known as Afro-Brazilian cults, Yoruba beliefs and practices have experienced a widespread acceptance on the part of a broad spectrum of Brazilian society which cuts sharply across racial and socio-economic class lines.[13] African influence has played its profoundest role in the formation of modern culture more in Brazil than any other part of America. African religion is evident throughout the fabric of Brazilian society due to the high percentage of African descendants in the population.[14]

Another form of religious syncretism involved Amerindian societies and Afro-Brazilian communities. The Tupi-Guarani peoples of Southern Brazil practiced a form of ancestral spirit possession in which the heroic chiefs and warriors of the past returned to provide guidance and assistance for the living. This resembles the ancestral spirit possession practiced by the Bantu.[15] Thus, the Yoruba concept of the high god *olorun* who works through the intermediaries (*orisas*) was identified with the idea of the Christian creator (God) who works with his son Jesus Christ. Hence, Jesus is seen as the Christian equivalent of *orisa*. This gave birth to many Afro-Brazilian cults. These cults have different ways of worship.

[12]Mbiti, JS, *African Religions and Philosophy*, (London: Heinemann, 1969):2

[13]Sturm, Fred Gillette, "Afro-Brazilian Cults" in Booth Newell S (ed). *African Religions: A Symposium*, (New York: Nok Publishers, 1977):217.

[14]Sturm, Fred Gillette, "Afro-Brazilian Cults", 217.

[15]Sturm, Fred Gillette, "Afro-Brazilian Cults", 219

They however, follow these general steps according to Sturm:

1. An offering is made to *Esu* to guarantee the opening of the avenue of communication and block any interference
2. Purification of the altar, the mediums and persons who are present to attend service with incense. This is known as the act of defumacão.
3. A chant (ponto cantade) to *Ogun* follows to insure the strength and safety of the circle. Sons of the Saint are lined on one side, daughters on the other, both lines facing the altar.
4. The opening prayer (prece de abertum dos trabalhos) is intoned consisting of a general invocation of all spirits of light.
5. Greetings (saudacoes) follow to the protector spirit of the terreiro to the leaders of the community, to the drums, to the altar in form of chant and song.
6. The "work" itself then begins. This involves the invocation of a particular line of spirits, proper drum beat sounding, sons and daughters dancing and singing until one or more experiences the descent (baixar) of the spirit. This is the time that the spirit performs the work of healing and other demands are met.
7. The sons and daughters are purified at the conclusion of the "works".
8. A closing prayer (prece de encarramento) expresses appreciation to the spirits which had descended and graciously offered assistance in the service.[16]

Public services of this nature are liturgical acts through which the spiritual forces of nature meet with the living and interact for the benefit of the living. In fact, the Afro-Brazilian cults have entered into programmes of social outreach. For instance, they provide medical assistance to people freely, assist the orphans and elderly, publish newspapers daily/weekly, etc. Due to these humanitarian services, the membership of the Afro-Brazilian cults keeps increasing on a daily basis in Brazil.

[16] Sturm, Fred Gillette, "Afro-Brazilian Cults", 230-231.

Vooduism (Voodoo)

Again, some Africans take on a different strand of African religion in a new land or a different form of African religion. This is what the Africans who entered the Caribbean Island and Haiti did. They started practicing voodoo (Vodun) and this religion has impacted the world over. Voodoo has a lot of impact on Haitian people. The word voodoo is from ewe and refers to the lesser deities of the "Dahomean pantheon". For Haitian people, vodun stands for the gods and spirits of all the major peoples of Africa who make up the Haitian nation. At vodun service, the priest calls the gods of Dahomey and gods of Nigeria like Shango or Ogun as well as gods of the Congo.[17] At the centre of voodoo is a priest called Houngan who is both feared and respected. His female counterpart is called Mambo and has the same authority as Houngan. Vooduism has become a major religion in the Caribbean Island, Haiti and Jamaica. It has impacted African religion and the world over either positively or negatively.

Cultural Impact: Migration has a lot of impact on the cultures of different people. For the Africans, since they cannot separate their religion from culture, the African religion and culture thus, has impacted the world over in areas like African language, folklore, music, songs and dances. Other areas are traditional African medicine, witchcraft, charms and magic.

Language: Throughout the Caribbean, languages spoken today contain thousands of African words that have been retained. The unofficial language of the Caribbean is Creole, a product of the meeting of Europe and Africa. Many of the names of the African gods were transported to the Caribbean in their original form. In Jamaica Island, you hear names like Cudjoe, Kwaku, Cuffie or Quasia, Kamie – names of Akan people of Ghana.[18]

Folklore: African folklore as well as proverbs have impacted the world positively especially from the North to South America. Examples can be given from Jamaica of the Ashanti proverbs:

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[17] Barrett, Leonard, "African Religion in the Americas: The "Islands in Between". Newell S. Booth (ed). *African Religions: A Symposium,* (New York: NOK Publishers, 1977):199-211.

[18] Barrett, Leonard, "African Religion in the Americas…", 209.

i. "It is the Supreme Being who pounds fufu (mush) for the one without arms" appeared in Jamaica as: "when cow lose him tail, God Almighty brush fly".
ii. "When a fowl drinks water, it first shows it to the Supreme Being" appears in Jamaica as: "when fowl drinks water, him say thank God. When man drinks water, him say nutten or chiken member God when him drink water".
iii. "Wood already touched with fire is not hard to set alight" appears in Jamaica as: "Ole fire stick no hard fe light".
iv. "The hen's foot does not kill her chicken", appears in Jamaica as "foul tread upon him chicken, but him no tread too hard" or "hen neber mash him chicken too hot".
v. "When a great number of mice dig a hole, it does not become deep", appears in Jamaica as: "too much rat nebber dig good hole".
vi. "All animals sweet, but the hair on them causes us not to notice it", appears in Jamaica as: "darg sweet, but long hair cober it".
vii. "When too many people look after a cow, hunger kills it" appears in Jamaica as: "too much busha, darg crawney".[19]

Marketing: This has also impacted migration positively. Africans meet in market places for religious festivals, prayers, and perform religious rituals which also affect people globally.

Traditional African Medicine: Traditional African Medicine has global impact on many people and not just Africans alone. African herbal medicine has been improved upon and now it is processed and packaged in form of drugs and syrups. African traditional medicine is easily accessible and cheap. People have faith in Afro-Caribbean medicine.[20] This is a combination of African Traditional Medicine and Brazilian medicine. One must remember that many of the drugs now manufactured by the Orthodox medicine/doctors have their origin from traditional African medicine. On a similar note, traditional divination has a lot of impact on the people

[19] Barrett, Leonard, "African Religion in the Americas…, 209-210.

[20] Barrett, Leonard, "African Religion in the Americas…,211

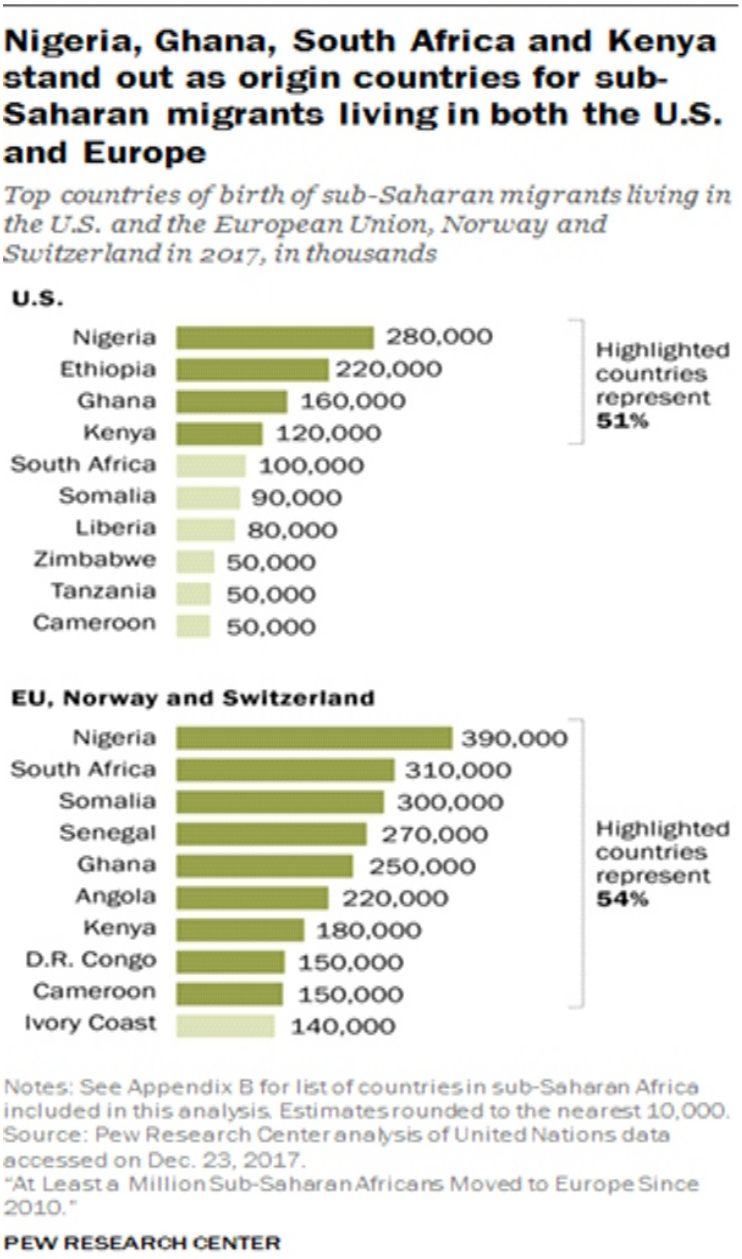
globally. Since there is no laboratory in African healing, the diviners are the laboratories and they are doing the work of diagnosing ailments very well. The diviners called *Babalawo* in Yoruba and *Orshor* in Tiv are well recognised globally and respected.

Music and Dancing: According to Barret, the music of Africa was probably the major source by which the Africanisation of the Caribbean was accomplished.[21] Africans love music and dance. They sing and dance at all times, in times of joy and sorrow. During religious festivals, the drums, bells, horns and other musical instruments call on the gods to come to the aid of the Africans. In the Caribbean and Haiti Islands, they sing and dance as the drums begin to sound. It is said that music began in Africa. Africa is the foundation of music like the shuffle, foxtrot, jazz, mento, calypso, rock and roll and present day "soul".[22]

Other areas that migration has impacted African religion and culture include, charms, magic and witchcraft. In fact, the belief in and use of charms has earned African religion the name fetishism. Witchcraft is African wisdom which has also impacted people both positively and negatively. Magic is the ability to control nature for good or bad. This has also impacted the world as some Europeans refer to African magic as black magic. The migration figures below show how migration has impacted Africa and African religion globally.

[21] Barrett, Leonard, "African Religion in the Americas…,211

[22] Barrett, Leonard, "African Religion in the Americas…,213



Source: Pew Research Center March 21, 2018; https://www.pewresearch.org/global/2018/03/22/at-least-a-million-sub-saharan-africans-moved-to-europe-since-2010/ph-03-22-18_africa-final-02/

Other areas which migration has impacted African religion include the following:

Use of body Protectors in War

Body protectors are forms or magical arts which are used for personal ends. They are believed to bring good luck and give protection to their owners. There are different types of body protectors. Some enable one to escape from instant harm in a motor vehicle accident. A person in possession of this type of body protector can turn into a bird or any animal and escape from accidents. Some of these charms can be for success in trade, examinations, love, marriage, or simply for physical strength.

There are thus war charms which are believed to give protection against gun shots, metal and iron attacks. With such charms or body protectors, the effects of bullet, knives, spears, arrows and matchet are neutralised. These charms are mostly used during war as they are believed to keep the enemy at bay. In this time of heightened insecurity globally, the body protectors are very useful. As a result, the use of magic and other superstitious instruments has increased worldwide. Migrants from Africa have brought magical instruments, charms and other superstitious materials to different parts of the world and they are heavily patronised.

Secret Societies

There are other traditional secret societies that are very important in the lives of Africans. Since these are traditional, they were mostly practiced by the rural dwellers only to be transported to other parts of the world. These are the Ekpe and Ekpo among the Efik and Ibibio; Oro, Ogboni, Osugbo among others for the Yoruba; Akombo and Adzôv for the Tiv, etc. Laguda explains that secret societies as found in Nigerian traditional set up perform many functions. They boost the psychological wellbeing of the initiates, increase social status and value, licence to secure government favour in business and economy.[23] Laguda also avers that there are also imported secret societies whose members are mainly elites and educated members of the society who are in Europe and America. These are Freemason, Roscicrucian, AMORC, Temple Solaitre, Shepheredhill, etc.[24]

Marriage Customs

Marriage customs are deeply religious in Nigeria. Many people on this note that traditional marriage behaviour is the exclusive preserve of the rural areas. But research has shown that it is practiced by the urban dwellers as well. Gbenda avers that, "no matter the

[23]Laguda DO, "Power and Secret Societies in Nigeria Indigenous Religious Traditions." In S.D. Shishima e.d *African Religion in Modern Scholarship*, (Kuru: NIPSS, 2012):79

[24]Laguda DO, "Power and Secret Societies in Nigeria Indigenous Religious Traditions", 84.

amount of Westernisation, people usually start with traditional marriage ceremonies before wedding in the church".[25]

No group in Africa has completely neglected traditional customs regarding marriage in our modern society. The marriage institution in Africa has religious connotations. All the traditional marriage rituals are duly followed to pave way for successful marriage which the end product is procreation and stable home. When neglected, the repercussions are there such as divorce, barrenness and many of such absurdities of life that could have been initially averted. All these traditional marriage practices are practiced globally and have impacted migration and African religion.

The negative impact of migration is the distortion of the cultural fabrics of Africans by the cosmopolitan nature of the urban centres. Many migrants abandon their cherished African lives and indulge in foreign cultural lifestyles that are not African but found abroad. They are isolated from their relatives and hardly go back to the rural areas. They acquire higher education and see nothing good in the traditional cultural way of life. The manner of eating, dressing, worship and even speaking is un-African. Some of these migrants abandon their religion and follow foreign religions such as Eckankar, Goddianism, Grail, Bahai and even Christian and Islamic religions. Some of them mix up African religion and Christianity and practice the two together. They identify with these new ways of worship either for financial gains or social status changes. These and many more have negative impact on African religion. Whatever is the case, these impacts are minimal and have not completely obliterated the very foundation which African religion has laid in the lives of Africans.

Witchcraft practice has been condemned by many people as non-existent especially by adherents of other religions. One then asks why are they preaching against it in the first place?

[25] Gbenda, J.S, "African Christian Faiths in Dialogue: The Nigerian situation." In S.D Shishima. ed. *African Religion in Modern Scholarship*, (Kuru: NIPSS, 2012):32.

Witchcraft practice which has been taken to Europe and America is not an exclusive preserve of African migrants. Many Europeans and Americans practice it.

Africans and Europeans buy witchcraft relics from shops in towns, keep them or send them home to be made more efficacious with sacrifices. This connection links both Africans and Europeans together. For the Tiv, they buy artefacts *(imborivungu* and *Ityough ki Ayu).* These artefacts are dangerous but beneficial to the owners and their relations. These artefacts have the promise of wealth, prestige and general success. If not properly handled, may breed fighting, both physical and spiritual and may lead to many deaths.

There is another dimension to witchcraft which Shishima calls "neo-witchcraft". To him, "this act is practiced by the educated elites as well and in our urban centres, and our institutions of higher learning"[26]. Examples abound in this practice such as denial of promotions, hiding of people's files, writing petitions against other people, rape, killing, failing of students in examinations and reducing students' scores in examinations and wicked acts of dismissal from places of work by the leaders. All these acts have negatively impacted African religion and migration.

Consequences of Rural Urban Migration

Many population scholars have explained that consequences of migration are on the source or origin and on the receiving areas. Iwena[27] and Onokerhoraye[28] have identified a summary of the effect of migration on the origin and receiving centre. These are: it reduces population pressure on agricultural land at the source region. It reduces population pressure on the few social amenities at the departure areas. It causes food shortage at the source areas as those workable populations move to foreign lands leaving the aged that cannot work on the farm. It also leads to economic and social problems in the source areas. It supplies migrants labour at

[26] Shishima, S. D. "Neo-Witchcraft and Development in Nigeria: The Benue Experience." In S.D. Shishima. ed. *African Religions in Modern Scholarship*. (Kuru: NIPSS, 2012):4

[27] Iwena, O.A. *Essential Geography for Senior Secondary,* 170.

[28]Onokerhoraye, A. G. *An Outline of Human,* 58.

the receiving region. It leads to the development of social amenities at the receiving region. It boosts markets at the receiving region. It also promotes cultural integration such as inter-marriages at the receiving region. Migrants do also contribute to the source region. Several examples exist to demonstrate the fact that returning migrants may bring changes to their area of origin.

Conclusion

That migration is carried out by human beings and Africans in particular is important to their thoughts and practices. One such thinking is the African-ness in the lives of migrants and those who have been submerged by the expansion of cities. It is always difficult for them to discard their culture even if it means secret indulgences. In this instance, one can aptly say that migration has both positive and negative impact on African religion. Migration has impacted African religion in many areas. Some of these areas include religious syncretism, African traditional medicine, folklore, witchcraft, language, etc. It has tried to erode the very foundation through which African life stands on. This is discerned from the way of life of most Africans who live abroad. Even when they finally return back to Africa, their lifestyles do not agree with that of other Africans. Some even refuse to return to Africa except their corpses when dead. Therefore, Africans need a lot of orientation and education on the need to always remember their roots even in a foreign land.

Recommendations

1. Africans need to be educated and given orientation to always return or remember their roots even in a foreign land.
2. More research should be embarked on, on the issue of migration and African traditional religion.
3. Documentation of research on African religion and migration is key in understanding not just migration issues but African religion in particular.
4. Specialists in African traditional religion (medicine-men, diviners, priests, etc.) who are the main custodians of African religion should be more open in their practice of the religion. They should demystify the practice of the religion and also handover their arts to their younger ones for continuity of the religion.

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Glocal Intelligibility: The Place of Communicative Competence in English for Nigerian Migrants

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Abstract

The English language has continued to expand into new territories and has remained the language of choice for international communication. While the introduction of technology and America's role as the leading country in that sphere have contributed to the expansion of the language, migration has also helped in the facilitation of national and international communication in English. This paper reaffirms the importance of English as the preferred language of communication globally, and the need for migrants to achieve competence in the use of the language. With precise descriptions and comments that indicate acceptable forms of usage, the paper also highlights specific language use cases as cues to the future development of communicative competence.

Keywords: *communicative competence, English language, migration*

Introduction

In today's world, a sedentary lifestyle is becoming normal with us. Advancement in technology has made it possible that we could sit at home and relate comfortably to any issue with people in different parts of the world, and the outbreak of the Covid19 pandemic has introduced a 'new normal' where many people now live and work online. That notwithstanding, human beings are migratory species; always moving from one country/place to another, seeking new and better livelihoods or business opportunities. When people plan to relocate to a new place, especially outside their home country, they should be able to communicate in the language of their new abode. This is most likely why many non-native English speakers seeking to migrate to many European and North American countries, for example, are frequently asked to provide proof of English proficiency[1]. Language/communicative competence) can excel in such settings, whether for academic or business/career/professional purposes. Thus, in our resolutions to migrate, it is important that we, naturally, invest in ourselves, the most important skills of success necessary in any part of the world. One of such skills is communication skill. We must hone our communication skills, both in speech and in writing.

One of the main reasons for the demand for proficiency proofs is that each country has its own set of laws, and only those who are familiar with those laws (which in this case includes If we cannot communicate, it is like winking at a girl in the dark. Any man who does that knows automatically that nothing happens; there is no result.

[1]Joy Chinwe Eyisi and Frank Onuh. *Dictionary of Commonly Confused Words*. Lagos: University Lagos Press and Bookshop Ltd. 2021.

The girl cannot see the movement of your eyes and so your effort is futile. This is exactly what happens when we communicate and there is no understanding. Our efforts become futile. We can be the most intelligent set of people, with fantastic brainpower, but we must be able to transmit it so that the other set of people will understand us. This transmission is what we call communication. Understanding, therefore, is the key element of communication. The big question here is: How do we achieve understanding in our communication, especially as migrants going into new territories? To answer this question, this paper will focus on three things: the language of communication, common and avoidable communicative errors, and how one can build one's communication skills.

Language of Communication

For this study, we shall delimit our language choice to English for two major reasons. First, the English language is a world language[2]. Even if you migrate to a country where English is not the language of communication, officially and unofficially, it is easier to find an interpreter who understands English and can help us to overcome the challenges of our inability to speak the language of the community. Second, the essence of communication is for us to understand the speaker or writer and for them to understand us when we speak or write. So, *understanding* is the key.

Relationship flows better where there is understanding in the language of communication. This means that without understanding, communication is vague, making little or no meaning. Besides, communication without understanding is like a buffet without food.

[2] George Yule. *The study of language. Cambridge*: Cambridge University Press, 2010.

The following anecdote titled 'The Polish Remover Joke' exemplifies what could happen when a migrant lacks the language competence of a new place.

One day, an immigrant from Poland entered a New York City Police Precinct to report that his American wife was planning to kill him. The police officer on duty was intrigued by this, and so asked: "How are you sure that she's gonna kill you? Did she threaten to kill you?" "No", replied the nervous immigrant. "Did you hear her tell someone else that she's gonna kill you?""No." "Then why did you think she's gonna kill you?" asked the exasperated officer. "Because I found bottle on dresser and I think she gonna poison me!" He handed the police officer the suspect bottle. The officer took one look at the label on the bottle and started to laugh aloud. The immigrant became indignant and asked, "What's funny? Can't you see the label on the bottle said 'Polish Remover'?

The language issue in the anecdote above occurred because the migrant used his previous knowledge to interpret the meaning of the two words: 'Polish Remover'. We must not be like this Polish migrant. We must improve our communication competence in English so that we can overcome language difficulties, surmount linguistic obstacles and accelerate successfully in our migration opportunity anywhere in the world. While emphasizing the importance of words and their right usage in communication[3], notes:

Words are the foundation on which language is built. It is, therefore, difficult, if not impossible to teach, conduct business meetings and transactions and have personal conversations without using words.

[3] Eyisi and Onuh, *Dictionary of Commonly Confused Words*.

We are, thus, in a trial whenever we speak and/or write; we allow our listeners and readers to judge us. The outcome of this judgement depends on two things: the words we use and the way we use them. (vi)

We are not expertly knowledgeable in English because it is not our mother tongue. It is the language we learnt from schools and we are still learning it, as we continue to communicate in it. Unfortunately, learning English is not easy, especially because of its complications, from spelling to pronunciation and the complexities of its grammar. The learning of any Nigerian language, for instance, Igbo, Hausa or Yoruba, is not as difficult as the learning of English, because words of these languages are pronounced as they are spelt. The English word: *house*, for example, is called *ụlọ* in Igbo, *gida* in Hausa and *ile* in Yoruba.

In each of these languages, the word is pronounced as it is spelt, thereby making it easy for anyone to decipher the pronunciation of any word just by knowing its spelling. But this is not so with English. Indeed, any attempt to find the pronunciation of a word of English from its spelling may lead to a grievous mistake; the language is replete with orthographic complexities. Consider the following words:

Word	**Pronunciation**
One	*/wʌn/*
Ewe	*/juː/*
Choir	*/ˈkwaɪə/*
Luxury	*/ˈlʌkʃəri/*
Vehicle	*/ ˈviːɪkl/*
Student	*/ˈstjuːdənt/*

Challenges of Migration and Language: Emeka's Experience

In life generally, there are times, we need to make some difficult decisions in order to support ourselves and improve our well-being. This is the situation my friend, Emeka, found himself in. He complained that life in Nigeria was too harsh for him, and he found it difficult to cope with the financial, social and emotional challenges. So, in 2001, he decided to travel to the United Kingdom at the age of forty-five, to better his life for a greater future. Little did he know that life could be difficult also in the UK. The embarrassment Emeka had from language-related issues was the most challenging of his problems. He studied in Nigeria where the English language is the official language and the only language of instruction in schools. He has a master's degree in engineering and, apart from being fluent in his native language; he could speak and write in the English language fluently and prolifically, especially in the Nigerian setting. Therefore, we never knew that of all the challenges of migrating to a new location that language could be one of the major crises to manage, especially in the English-speaking country, such as the UK. Unfortunately, that was the first problem that welcomed Emeka on his arrival at the British airport. According to him, he could not understand 'the white man's speech neither could

they understand his, yet both were speaking English! Their utterances were foreign to him just as his were to them. This affected my friend so negatively that he became frustrated.

He called me one morning and, in tears, narrated how he was humiliated in a programme he attended the previous day. According to him, when he arrived for the programme, he was greeted by an elderly lady who was kind and friendly towards him. After the opening ceremony, they all left and returned the following day. On seeing this lady, he approached her and in the course of exchanging pleasantries, he asked: *how was your night?* The lady did not respond, apparently pretending not to have heard him. So, he enquired again, *how was your night?* This time, Emeka said he was loud and was sure she heard him. But, again, there was no response. He was confused. So, during breakfast, he got his meal and sat directly opposite her. As they were eating, Emeka said he looked directly into her eyes and asked her if everything was all right. He then repeated the question: *How was your night?* To his rudest shock, the lady emptied her cup of coffee on his head, barking and threatening brim and storm. Everyone's attention was drawn to them, and the lady could not be calmed. Eventually, both Emeka and the lady were dismissed from the function, for peace to reign. He added that he could not recover from the embarrassment and humiliation he suffered, especially when everyone blamed him for having the effrontery to ask such a stupid and nasty question to a lady he met only yesterday. He then asked me: "Joy, do I need to meet her one thousand times before I enquire how her night was? I think it's racism at work. They make every effort to humiliate me for any little thing I try to do, even when I mean no harm at all". He truly wept. The question he asked innocently landed him in a very big mess, so much so that he desired to return to Nigeria.

So, I comforted him and urged him to relax and listen to me.
I told him it was not a problem of racism at all. It was the same problem of language which he complained to me on the first day of his arrival to the UK. His language challenges are not limited to his inability to understand the manner of their speech alone. It also includes his inability to understand the meaning inherent in many words of the English language, including phrasal and idiomatic usage. Emeka could not believe me. So, I urged him to google the meaning of the question he asked the old lady. He did and the meaning he found shocked him to the marrow that he felt stupid and sympathized with the woman. In the English language, *how was your night* means: *how was your last night's sex?* You can ask this question to a close friend of yours whom you know went home last night with a date. It means, as an accomplice, you care to confirm that he enjoyed sleeping with her. A husband or wife can also say this to their spouse in the morning, if they enjoyed a blissful relationship together, as in: *How was your night sweetheart? Mine was splendid having you by my side.* With this, I encouraged Emeka to stay, listen attentively, read voraciously and relate cordially with the English people, since he's already in their midst. Understanding their culture is crucial to his harmonious relationship with them. Coming back to Nigeria will not solve the problem but developing an unquenchable interest in English, for communicative competence in the language can.

To sum up my story about Emeka, I want us to realize the need for communicative competence in English. As we can see, *how was your night* does not mean what we think? Yet, in Nigeria, we use it and get away with it, just because we are ignorant of what it means. We believe it should mean what we think. But this is not always true with language. Language is what the native speaker says and understands NOT what anyone else expects they should say and understand. Therefore, to ameliorate the challenges of migration, so that we do not encounter frustrations and humiliations like our friend, Emeka, we need to develop our communicative competence in English, and using the native speakers' variety of the language as a standard would save you from global embarrassment.

Developing Communicative Competence in English

Why English, you might ask? Of all the languages in the world, why must we develop our competence in the English language for migration purposes? We would start with the first question.

Why English?

1. **English is a world language.**

A world language is a language that is learned and spoken internationally by native and second language users. It is the primary language spoken and understood by the majority of the world's population in almost every region. English has risen to the top of the global language hierarchy due to its widespread acceptance and usage. According to Klappenbach[4], English has approximately 360 million native speakers and nearly twice as many people who speak it as a second language, making it one of the most widely spoken languages in the world[5]. Undoubtedly, therefore, the English language is seen in almost every sector of life, including education, medicine, business, technology, tourism, communication, and others. Day by day, many companies of the world continue to mandate English as their official corporate language. The language has saved humanity from a re-enactment of the Tower of Babel, and today, TOEFL or IELTS proofs of English proficiency are almost mandatory for hopeful migrants. Thus, gaining communicative competence in English is a priceless venture for anyone who wishes to acquire greater opportunities for a successful career.

2. **It helps for social integration.**

Proficiency in English is extremely important for international migration. It can help us for purposes of integration in a new environment. We need to understand the language skills to get on the bus, phone calls and get involved in local community events confidently. One who grew up in Nigeria, for instance, may say: *I want to enter the bus. Driver drop me here. I cut off the phone*, etc. But, if we develop our communicative competence in English, we shall be able to overcome these blunders and speak correctly by replacing each of the erroneous sentences above with: *I want to get on the bus. Driver may I alight here. I hung up*. Ideally, language is an essential part of culture. A migrant in China who is proficient in the use of the Chinese language can have accelerated achievements than his counterparts who are not. Knowledge of English helps us to understand local culture and

the English traditions, both of which are essential for successful integration into an English-speaking community. With the advent of Netflix, for instance, migrants can now easily access good English movies which might help them better understand the socio-cultural lives of English people as well as their communication peculiarities. Migrants who can communicate fluently in English feel that they are part of a new community. It can also make it easier for us to make friends, which is crucial for successful integration.

[4]Anna Klappenbach. Most spoken languages in the world 2020, (2019), https;//blog.busuu.com/most spoken-languages-in-the-world/.

[5]Eyisi and Onuh, *Dictionary of Commonly Confused Words*.

1. **It minimizes migration costs.**

Competence in English can go a long way in minimizing the costs of migration, including the direct out-of-pocket expenses and the psychological costs of leaving the home country for a foreign geographical environment. Besides, it has a favourable impact on various non-economic outcomes, such as social integration, the size of a migrant's social network, political participation, and civic engagement. The favourable impact on educational attainment, health outcomes, and family life is also significant. It provides better career opportunities, job matches, and many other benefits that make life more comfortable and joyful. While someone with poor English communicative competence struggles to adapt to the new context linguistically, someone with moderate proficiency blends in smoothly with little or no difficulty.

2. **English is the most popular means of information dissemination.**

Information is key. Knowledge is power. Language serves as a conduit for learning about other factors that influence migration. For instance, migrants who understand the language of their new abode will find it easier to assess information about other issues of the community, such as educational requirements, job opportunities, health information, and dos and don'ts of the people. As a migrant, having this competency can make it easier to assess and access one's rights and privileges. Many non-English speaking countries presume that migrants should be able to communicate in English, which is why they frequently provide an English translation of their national customs and laws. The English language takes on messianic roles in this kind of situation, serving as a veritable tool for sustainable migration. So as we make our plans for a successful migration to any country, we must consider the need to groom ourselves in this all-important language called English.

Points of Emphasis: Avoidable Errors

If the language is not correct, then what is said is not what is meant; if what is said is not what is meant, then what ought to be done remains undone; if this remains undone, morals and arts deteriorate; if morals and arts deteriorate; justice goes astray; if justice goes astray, the people will stand about in helpless confusion. Hence there must be no arbitrariness in what is said. This matters above everything. Confucius[6]

1. *a. He is not our staff.*
   b. *He is our staff.*

[6]Confucius. AZQuotes.com. Wind and Fly Ltd. 2022. https://www.azquotes.com/quote/611536, accessed March 30, 2022.

The word *staff* means all the workers employed in an establishment. Therefore, using the expression *our staff* to refer to one person makes the sentence wrong since one person cannot be referred to as *staff*. The correct sentence is:

He is not a member of our staff.
He is a member of our staff.

2.An European teaches English in my university.
The indefinite article *an* has been wrongly used here. Normally, the indefinite article is *a* before a consonant sound (as in: *a man,* a key) and *an* before a vowel sound *(*as in: *an egg, an apple*). In our sentence above, the word *European* begins with a consonant sound thus: /jʊərəpiːən/. As a result, it is a version of the indefinite article that should precede it. When this correction is effected, our sentence reads:

A European teaches English in my university.
Following the explanation above, you can see that it is incorrect to say *an Hausa man,* but correct to say *a Hausa man* since the first sound in the pronunciation of *Hausa* is /h/.

1. All troubleshooters and dupes must be punished for their evil deeds.
The words *troubleshooter* and *dupe* have been misinterpreted as a result of poor acquisition of the English vocabulary. A *troubleshooter* is a person who helps to settle disputes while a dupe (noun) means a person duped. But many people use the former as if it means a person who causes trouble and the latter as a person who tricks others. We should now understand their meanings and use them appropriately. The correct sentence is:

All troublemakers and tricksters must be punished for their evil deeds.

2. There's a wake-keeping in Chief Udo's house tonight.
Wake-keeping is bad English. We should not use it. What we say in good English is a *wake* (or *wakes* for plural). The sentence should, therefore, be re-written as:
There's a wake in Chief Udo's house tonight.

Note that *wake-keep* is also bad English.
3. He will visit me at month-end.
Month-end (or *year-end*) is un-English, the fact that we say *weekend* notwithstanding. One should, in good English, say:

He will visit me at the end of the month.
4. The only agendum for this meeting is examination malpractice.
Agendum and *agenda* are both Latin words for singular and plural respectively. The English language borrowed only *agenda* leaving *agendum.* Therefore, *agendum* is not used in the English language. *Agenda* stands for both singular and plural forms (*agendas* though, not popular, is also plural). The expression in good English is often put in the form

below:

The only item on the agenda for this meeting is examination malpractice.

Avoid the use of *agendum* in English. Always say: *item* or *items on the agenda. Point(s)* can also be used instead of *item(s)*.

5. You should sign your signature here.

Sign your signature is un-English. Unfortunately, many Nigerians are oblivious of this fact. One often hears such expressions even from the lips of well-educated people. We should not imitate them. The correct expression in good English is:

You should sign your name here.

Or

You should put down your signature here.

Or

You should append your signature here.

6. She is the commissioner for women affairs.

This sentence is faulty because of the omission of the apostrophe *s* for *women.* The correct sentence is:

She is the commissioner for women's affairs.

We should always say:

Catholic Women's Organisation, women's education, etc.

7. Dr Mrs Amina Abubakar is a vivacious woman.

This sentence is harmed by the wrong use of the title *Mrs* after the use of a professional title, *Dr*. The comprehensive definitions of *Mrs* as provided in standard dictionaries of English are as follows:

i. the title of a married woman without a higher honorific or professional title.
The Concise Oxford Dictionary of Current English (Ninth Edition)

ii. a courtesy title for any married woman not styled 'Lady', 'Dr', etc, used before her name or her husband's
The New Webster's Dictionary of the English Language (International Edition)

iii. a title used before the family name or full name of a married woman who has no other title.
Cambridge International Dictionary of English

iv. a title prefixed to the surname of a married woman who has no title.
Oxford Advanced Learner's Dictionary of Current English

Therefore, avoid the use of *Mrs* when addressing a married woman who has got another title. The acceptable expression in good English is:

Dr Amina Abubakar is a vivacious woman.
Note that the use of the title *Mr* for a man is synonymous with the use of *Mrs* for a woman. In other words, *Mr* is to a man what *Mrs* is to a woman. It is wrong to say: *Dr Mr Otuniyi* just as it is wrong to say *Dr Mrs Otuniyi*. Add their first names to indicate a difference, where necessary, thus: *Dr Abdul Otuniyi; Dr Tina Otuniyi. In cases where two persons bear the same name Tina* and the same title *Dr,* but one is married while the other is not, then you can use the title *Miss* or *Mrs* to indicate the difference. But it must be at the end of the name and enclosed in parentheses as in: *Dr Tina Otuniyi (Mrs).* Besides, it is not advisable to use a string of titles as in: *Chief Dr Mrs.* This is typical of Nigerians. Such is never heard from the lips of native speakers of the language. We should use one title in a given situation. Use academic titles in academic situations, religious titles in religious situations and chieftaincy titles in cultural situations.

8. *Good morning, Madam* (to a woman known to you).
The use of *madam* can only be acceptable in any of the following contexts:
when we want to formally and politely address a woman who we do not know or whose name you do not know, whether she is married or not; when we want to address a young girl who behaves like an old person, expecting others to obey her as in*: she is a proper little madam,* or when we refer to a woman who is in charge of a group of prostitutes in a brothel.

As a result, addressing a woman who is familiar to us, perhaps your lecturer, as *madam* is un-English. We should avoid it. Similarly, in the salutation column of a formal letter, if the receiver is a woman and her name is known to us, we address her by her name for instance: *Dear Mrs Madu* (surname only). Since the speaker of the above sentence is addressing a woman known to him, he should have said:
Good morning, Mrs Okoro, Dr Okoro or ***Prof. Okoro*** *(*as the case may be*).*

9. *The way and manner in which they reported the matter shocked me.*
This sentence consists of jarring tautology. *Way* and *manner* mean the same thing and so should not co-occur. Either *the way* or *the manner* should be used in the sentence thus:
The way in which they reported the matter shocked me.
Or
The manner in which they reported the matter shocked me.
Similarly, we must avoid the use of the following tautological expressions: *bending corner*, *should in case*, *still yet, can be able*, *can be possible* and *must have to.*

10. *I'm sure it cannot be possible.*
This sentence is tautologous. *Can* and *be possible* are not used together in the same environment. One should say:
I'm sure it won't be possible.

11. *You got a B grade in the last semester examination; you tried.*

To try means *to make an attempt or effort*. The expression *he tried* depicts an unsuccessful attempt - *failure*. A *B grade* means *very good* and so the student did not just try but did well. Our sentence should be restructured thus:
You got a B grade in the last semester examination; you did well.

12. A: *How are you?*
B: *We thank God.*
C. *We are managing.*
B and C's responses are abnormal in English. The acceptable answer to the question, *How are you?* is:
Fine, thanks. Or ***Fine thank you.***

13. a. *Lectures will hold in the evening.*
b. *The meeting will hold on Monday.*
c. *A service of thanksgiving and praise holds at Cana House.*
Each of these expressions is, in the words of Ọjị (2001), 'babu English', yet almost everyone says or writes sentences such as the above. It is most embarrassing when they come from the lips or pen of a university lecturer, particularly, in English. The word *hold* is used both transitively and intransitively. When it is used transitively, it involves activity and means *to take place*. A lecture, meeting or service is an activity and so could not hold but could be held (transitive use in the passive voice). Accuracy in the use of English demands that one should say:
Lectures will be held in the evening.
The meeting will be held on Monday.
A service of thanksgiving and praise takes place at Cana House.

14. I will visit you on upper Monday.
The expression *upper Monday* is un-English. We should not imitate such usage. In standard English, we should say:
I will visit you on Monday week.
Try to use the expressions *today week, tomorrow week*, *Tuesday*/*Wednesday, week,* etc. when you mean seven days after today, tomorrow, Tuesday/Wednesday, etc. They are acceptable in English. Nevertheless, *upper Monday* or *next week Monday* is unacceptable.

15. Chika is a talkative.
The word *talkative* is an adjective. However, here it has been wrongly used as a noun. In good English, one should say:
Chika is talkative.
Or
Chika is a talkative girl.
16. For better for worse
Although this expression is almost always used in various religious groups, during marriage celebration, to mean that the marriage must be accepted whether the results will be good or bad, it is wrongly expressed. The right expression in English is:
For better or worse.
Also acceptable is:

For better or for worse.

(The use of *or* is obligatory in the expression; *for* is optional.)

17. Kindly lend me some money

The adverb *kindly* is a deceitful word. It cannot replace *please* in a sentence. To this end, let us have recourse to what Grieve (in Eyisi)[7] asserts about *kindly:*

In particular, note that ***kindly*** *does not mean* ***please.*** *It does not soften an order to a request; it sharpens it. Most commonly, it is used by senior officials to their juniors, especially, if their juniors have seemed reluctant to carry out orders. Never use it in your letters.*

Besides, Ọjị (2002)[8] in his work entitled *Quo Vadimus?* (*Where Are We Going?*) states:

Kindly *is also used to a person of inferior status who may not be a willing horse. A naughty child is a good example. So, if I say: 'Kindly, wash those plates', I mean: 'I know you are not willing to wash the plates but I order you to do so'.* We should avoid using *kindly* for request purposes.

The acceptable expression in a polite request reads:

Could you please lend me some money?

18. I will travel next tomorrow.

Next tomorrow is not English yet many Nigerians often use it. Now that we are serious about learning English, we must not use it. We should always say: *the day after tomorrow*. Our sentence above should be corrected as:

I will travel the day after tomorrow*.*

However, one can say *next week, next Monday*, *next year* (but not *next tomorrow*)

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[7]Eyisi, J. C. A Grammar of English Students' Companion. (Revised Edition) Lagos: University of Lagos Press and Bookshop Ltd. 2015

[8]Nzebunachi Ọjị. *Quo Vadimus?* (*Where Are We Going?*) (Unpublished), 2002.

19. I hope the students know themselves.
This sentence, as it is, means that every student knows himself/herself.
This meaning is implied by the wrong use of the pronoun *themselves*, where *each other*, or *one another* is more appropriate. The sentence should be recast as follows:
I hope the students know each other.
Or
I hope the students know one another.

Similarly, the expression, *I hope you know yourselves*, possesses the same interpretation as given in the use of *themselves* above. The use of *each other* or *one another* should be adopted here, to replace *yourselves.*

20. He made the comments to my hearing.
Although the expression *to my hearing* is widely used in Nigeria, it is an erroneous construction in English. What we say in good English is:
He made the comments in my hearing.

21. My fiancé told me he would come by 9.00 pm; I was surprised to see him at 8.45.
Here is another problem where the use of *by* is misunderstood. As already indicated *by* means *any time up to but not later than*. The arrival of the fiancé at 8.45 pm is still in line with the expectation. If the fianceé is knowledgeable about the correct use of English, she wouldn't be surprised. She should in good English restructure her sentence as follows:
My fiancé told me he would come at 9.00 pm; I was surprised to see him at 8.45.

22. I live in the campus.
Campus, meaning the grounds and buildings of a university or college, is preceded by the preposition *on* not *in*. The above sentence is jeopardized by the use of *in*. We should always say:

I live on the campus.
Note that the use of the definite article is not obligatory in the sentence. It is equally correct to say:
I live on campus.

23. This type of dictionary is not in the market.
In English, the expression used to indicate that something is available for sale to the public is *on the market* and not *in the market*. A person can be in the market for something if s/he is interested in buying something. But an item is *on the market* for people to buy. The above sentence is, therefore, wrong due to the faulty use of the preposition *in*. The acceptable construction is:
This type of dictionary is not on the market.
Note that we can also use *onto the market* as in: *The book has just come onto the market*; meaning that it has become available for people to buy.

24. The man is as poor as a church rat.

This expression in English is said as follows:
The man is as poor as a church mouse.

25. What is good for the goose is good for the gander.
This idiom is blotted because of the faulty replacement of *sauce* with *good*. The acceptable idiom is as follows:
What is sauce for the goose is sauce for the gander.

26. Lady and gentlemen, I have come to the end of my speech.
Some people feel that if we have only one lady in the gathering, the audience should be addressed as *lady and gentlemen*. This is not true. The expression in good English is always as follows:
Ladies and gentlemen, I have come to the end of my speech.

27. How do you do? (to someone who is familiar to you)
How do you do is used as a formal greeting when one meets somebody for the first time. The usual reply to this expression is also *How do you do*? As in the following:
A: *How do you do, I'm James Eke*.
B. *How do you do, I'm Lizzy Uchendu*.
It is, therefore, incorrect to use it for somebody who is well-known to you. In such a situation you should simply say:

How are you?

28. We rounded up the lecture at 4pm.
To *round up* means to gather people, animals or things together in one place, as in: *The guide rounded us up and led us back to the coach*. This is not the meaning intended in the above sentence. Rather, the speaker meant that they finished the lecture at 4pm. To achieve this meaning, the correct construction is:
We rounded off the lecture at 4pm.
We should henceforth avoid the confusion between *round up* which means to arrest or to gather together and *round off* which means to finish.

29. As God would have it, I became the winner in the competition.
The correct English expression *as luck would have it* is immutable. *Luck,* therefore, must not be substituted for *God* in the expression. We should always say:
As luck would have it, I became the winner in the competition.

30. More grease to your elbow.
Although many people often use the expression *More grease to your elbow*, it is erroneous in English. *Grease* is not the correct word in the idiom. The correct word rather is *power*. We should always say:
More power to your elbow. (We should not put *s* in *elbow*.)

31. My name is Okonkwo Janet.

Okonkwo in this expression is the surname. As a rule, first name comes first. It may be followed by the middle name and then the last name. It is not for nothing that they are so called: *first, middle* and *last.* whenever you write your name starting with your surname, you must mark off the surname by a comma. This is the linguistic convention. It is the absence of a comma after Okonkwo that ruins the above construction. The correct expression is:

My name is Okonkwo, Janet.

Or

My name is Janet Okonkwo.

In our bid to achieve accuracy in our use of English, it is ineluctable to disclose certain English constructions, which in spite of their grammaticality and acceptability, have been judged otherwise by some users.

1. *She is **a European.***

   As already indicated, this is good English.

2. *This bag is at the **extreme end** of the classroom.*

This is an acceptable English expression. Those who criticize the use of *extreme end* as tautological are mistaken because *extreme end* is a standard collocation in English. They are hereby advised to check it up in various good dictionaries of English.

Conclusion

The status of English as a global language appears to be secure for the foreseeable future, especially now that it is the default language of many technological products; the language of the 'new normal'. It has become the preferred language for international communication. Because of the good living standard, ease of doing business and quality of education obtained in many European countries, the number of Nigerians seeking greener pasture has continued to rise. However, for migrants to excel in their new abode, they are expected to possess a good level of competence in the English language. Migrants with these linguistic abilities not only assimilate more quickly into their new community, but they also have a better chance of succeeding in their new environment. It is wrong to think that our listeners/readers would understand our communication intentions and/or always make the right inference just because of our poor use of the shared language. Migrants are, therefore, encouraged to make serious efforts to learn the language of their new environment prior to departure which in this case, is the English language.

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spoken-languages-in-the-world/, accessed February 10, 2020.

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Economic Impact of Migration: A Case Study of the United States of America and The Federal Republic of Nigeria

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Abstract

Migration is a practice that is as old as time itself. It has serious impacts on the people moving and the places involved (origin and destination). Several reasons have been identified as the motivation for migration, however, the differences in economic opportunities remain one of the major drivers of intra and inter-regional migration. Migration is rarely divorced from geopolitical challenges and in fact has been a focal point of political debate in developed nations, as governments assess the economic, security, and humanitarian concerns. With the continued interest in migration, reliable data is necessary to drive its discourse both locally and globally. For this case study, a review of previous publications, archives, publicly available statistics, and reports from global organizations on migration including the International Organization of Migration was conducted to provide an insight on the current state of migration in developed and developing nations. This review shows that even though migration has several benefits to all involved, the nations of origin feel the negative impact more as they continue to lose highly skilled human resources to developed economies. Appropriate policies must be put in place to tackle the root causes of migration by addressing fundamental issues such as poverty, corruption, insecurity, organized crime, threats to climate change and other broader issues in the countries of origin of migrants. This could greatly benefit migrants and their families while contributing to the development in the origin and destination countries.

Keywords: *Economic impact, Migration, Brain Drain, Immigration*

Introduction

Human migration refers to the movement of people from one place to another across the globe. This could be to settle temporarily or permanently in the new location.[1] Historically, human migration span back several centuries[2], right from the time when people moved to regions of the world without human habitation to the more recent shift in global population due to labor migration, refugee migrations, and urbanization.[2] Today, migration has been significantly made easier by improved transportation techniques.

Depending on the origin and destination, individuals who migrate can be categorized as emigrants who leave one country to live in another and immigrants who enter a country from another to make a new home. Also, they could be refugees who move to a new country because of unbearable situations in their former home.[1]

Furthermore, based on the direction of migration, individuals can be categorized as return migrants who move back to the location where they came from and seasonal migrants who move with each season or respond to change in labor or climate conditions.[1]

A critical question regarding migration is why people move, or simply put, what forces drive human migration? Migration can be voluntary or involuntary. When it is unintentional, it could be due to forced displacement due to reasons such as deportation, human trafficking, slave trade, flight from war-torn regions, ethnic cleansing, among others.[3]

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[1]International Migration - United Nations Population Division | Department of Economic and Social Affairs."

2013. Un.org. 2013. https://www.un.org/en/development/desa/population/theme/international-migration/index.asp.

[2]International Organization for Migration. "World Migration Report 2020." World migration report. Accessed January 14, 2022. https://worldmigrationreport.iom.int/wmr-2020-interactive/.

[3]Emily. 2007. "The Importance of Migration and Remittances to Economic Stability and Competitiveness |Post & Parcel." Post & Parcel. May 30, 2007. https://postandparcel.info/24553/news/the-importance-of-migration-and-remittances-to-economic-stability-and-competitiveness/.

Research has further classified the factors responsible for the demand and supply of immigrants and emigrants across regions into push and pull factors. Push factors forcefully push individuals into leaving a place, such as those mentioned earlier and others that include poor medical care, few job opportunities, political instability, and natural disasters. On the other hand, pull factors attract individuals to a new place, such as better climate, increased job opportunities, security, and better living standards.[4]

The movement of people across the globe is inevitable today, and its growing importance cannot be ignored. International migration, for example, provides significant financial and social benefits for migrants, their families, and the countries producing and receiving these individuals.[1] Currently, one out of every 35th individual represents an international migrant. However, it is interesting to know that three-quarters of all international migrants are in only 12% of all countries across the globe.[5]

To have a deeper understanding of how vital immigration is on the global level, a study by the European Commission has shown that the employable age within Europe will decrease by 20 million, barely less than a decade from now. The shrinking workforce translates to an increase in the number of dependents. This could negatively impact the economic growth and competitiveness of the region. Furthermore, a report published in 2000 by the United Nations stated that migration would have to be sustained at the double the current rate to maintain the size of the workforce. Without sustained migration by 2050, the European Union will need two workers to pay for one pensioner.[2]

The topic of international migration is quite complex and often accompanied by misinformation and disinformation. Not only do migration patterns differ across regions and continents, but the whole process is also profoundly affected by both historical and contemporary factors. With the increasing discourse around migration issues, it becomes essential to be familiar with unbiased and evidence-backed information on its impact. Understanding the effects of these factors individually or together is necessary to have a clearer picture of international migration and dispel myths and rumors that have trailed this topic for decades.[2]

Migration affects different aspects of our lives, creating substantial financial and social benefits for all involved. This could range from mixing of racial and cultural experiences to friction between the majority and minority populations, including racism and racial discrimination. However, the economic impact of migration is

invariably the most crucial benefit to the development of countries.

Statistics On Global Migration

In 2019, the United Nations estimated the total number of migrants globally to be 272 million, a 51 million increase from 2010. A year later, international migrants represented 3.6 percent (281 million) of the global population, compared to 2.8 percent two decades ago.[4, 5] Considering countries with the largest diasporas in 2020, immigrants from India ranked first with 18 million citizens living outside of their place of birth, followed by Mexico, Russia, China, and Syria.[5]

The USA remains the largest destination for popular destinations, with 51 million immigrants in 2020, housing about 18% of the global migrant population.[4] This was followed by Germany, Saudi Arabia, the Russian Federation, and the United Kingdom.[4,5]

On the other hand, Egypt has the highest number of citizens in diaspora in the African continent, followed closely by Morocco, South Sudan, Sudan, and Somalia.[5] One of the common misconceptions about migration is that the top destination for African and Asian migrants is out of the region they were born in; however, this is not true as most movement occurs intra-continentally.[6]

The Economic Impact of Migration

Over the years, there have been several discussions on the benefits of migration, including economic impact. However, with the extensive research on the economic impact of migration,

[4]United Nations. 2020. "International Migration 2020 Highlights | United Nations." United Nations. United Nations. 2020. https://www.un.org/en/desa/international-migration-2020-highlights.

[5]USA Facts. 2021. "US Immigrant Population over Time." USAFacts. 2021. https://usafacts.org/data/topics/people-society/immigration/immigration-and-immigration-enforcement/immigrants/.

[6] Nunn, Ryan, Jimmy O'Donnell, and Jay Shambaugh. 2018. "A Dozen Facts about Immigration." Brookings. Brookings. October 9, 2018. https://www.brookings.edu/research/a-dozen-facts-about-immigration/.

a vestige of ill-informed perceptions remains, fuelling public antagonism towards migration. This could inadvertently jeopardize efforts to adapt region-specific migratory policies in adaptation to rising economic and demographic challenges.[7]

Labour Markets

Evidence has shown that immigrants play a significant role in the most dynamic sectors of the economy. Also, immigrants have accounted for 47% of workforce increase in the United States and 70% in Europe in the past decade. Thus, they are well-represented niches crucial to economic development (both in fast-growing and declining sectors).

Additionally, they fill labour needs by taking up jobs regarded by domestic workers as unattractive or lacking career prospects. New immigrants represented 22% of entries into strongly growing occupations in the United States and 15% in Europe. These include notably health-care occupations and STEM occupations.[8]

The Public Purse and Economic Growth

The increasing aging populations could jeopardize the financial sustainability of developed nations. Of the many solutions proposed to tackle this issue is immigration, to provide funds for the public purse to fund welfare activities for the elderly population. Employment is the single biggest determinant of migrants' net fiscal contribution, and the characteristics of the immigrants determine their contribution to the country's fiscal situation. Also, a report by the University College London found that immigrants who arrived in the United Kingdom from 2000 onwards have made much more significant fiscal contributions than those who had been in the country longer.[2]

Those who are young, educated, and highly skilled tend to work in high-paying sectors making a more positive net fiscal contribution compared to older and less-skilled immigrants.

[2] How Immigrants Affect Public Finances - Full Fact." 2017. Full Fact. 2017. https://fullfact.org/immigration/how-immigrants-affect-public-finances/.

Furthermore, compared to natives, migrants tend to be more concentrated in the younger and economically active age groups contributing less to the dependency ratio. The net impact is a positive boost on the working-age population and contribution to technological progress, which boost the Gross Domestic Product (GDP) and are positive drivers of economic growth.[11]

COVID-19 Pandemic and Immigration

Immigration activities were hugely affected as the world grappled with the Corona Virus outbreak. The pandemic disrupted all forms of human mobility through border closures and travel restrictions. By mid-2020, a reduction in the total stock of international migrants was reported (~2 million); this accounts for about 27% reduction in the expected growth expected from 2019. As an integral part of today's globalized world, this adjustment to the new normal to accommodate the changes brought about by the pandemic has affected the livelihoods of several immigrants and their families across the globe, further undermining progress in realizing the Sustainable Development Goals.[3]

Immigration and The United States Economy

The United States is home to the largest immigrant population globally.[11] Immigration accounted for 32% of the population growth between 2000-2018 in North America.[4] These immigrants are taking an increasingly prominent role in the American economy, which is different from America-born workers. They can be found in several sectors at different skill levels. They also lower the cost of some labor activities, including childcare, food preparation, house cleaning and repair, and construction, and provide more demand for housing.[5] Despite their contribution to the economy, aggressive steps were taken to restrict the flow of immigrants during the Trump administration. This was based on the belief that they negatively influenced the culture and economy of the United States.[6] Furthermore, immigration was linked to criminality and suppressed wages.[7]

Immigrants taking the place of native workers in the workforce remains a hot topic. On the issue of restricting immigration as a means of improving wages, however, studies have suggested that limiting immigration does not translate to increased wages for natives. A review of the 1920 immigration quotas showed no increase in the salaries for native-born workers. The Quota limited the number of aliens of any nationality entering the US[8] to 3% of the foreign-born individuals of that nationality living in the United States in 1910.[9] Certain professions such as artists, lecturers, nurses, professors, and those belonging to any recognized learned profession were exempted from the Quota.[10] In fact, a slight decline in wages for

natives was reported following the implementation of the quotas because of both the falling rate of immigration and the immigration of unrestricted groups.[11]

Economic Impact

Immigration fuels the economy, and immigrants are found in sectors where there is a relative need for workers or labor shortages could otherwise affect growth.[12] The US needs immigrants to stay competitive and drive economic growth. Immigrants are innovators, consumers, and job creators with enormous spending power. The resultant effect is the creation of employment opportunities for all Americans. Globally, about half (~45%) of Fortune 500 companies were

[7] Can Immigration Solve the Demographic Dilemma? – IMF F&D." 2020. Imf.org. 2020. https://www.imf.org/external/pubs/ft/fandd/2020/03/can-immigration-solve-the-demographic-dilemma-peri.htm.

[8] The National Academies of Sciences, Engineering, and Medicine. "New Report Assesses the Economic and Fiscal Consequences of Immigration. Nationalacademies.org. 2022. https://www.nationalacademies.org/news/2016/09/new-report-assesses-the-economic-and-fiscal-consequences-of-immigration

[9] Summary of 1920s Quota Laws." 2022. Sunyulster.edu. 2022. http://people.sunyulster.edu/voughth/quota_laws.htm.

[10] The Nation's Immigration Laws, 1920 to Today.2015. Pew Research Center's Hispanic Trends Project. Pew Research Center's Hispanic Trends Project. September 28, 2015. https://www.pewresearch.org/hispanic/2015/09/28/chapter-1-the-nations-immigration-laws-1920-to-today/.

[11] Susan Forbes Martin. 2021. A Nation of Immigrants. Cambridge: United Kingdom. https://www.cambridge.org/us/academic/subjects/politics-international-relations/american-government-politics-and-policy/nation-immigrants-2nd-edition?format=PB&isbn=9781108820592.

[12] Abramitzky, Ran, Philipp Ager, Leah Platt Boustan, Elior Cohen, and Casper Worm Hansen. 2019. "The Effects of Immigration on the Economy: Lessons from the 1920s Border Closure." *SSRN Electronic Journal*. https://doi.org/10.2139/ssrn.3513619.

[13] The Positive Economic Impact of Immigration." 2022. FWD.us. January 6, 2022. https://www.fwd.us/news/immigration-facts-the-positive-economic-impact-of-immigration/.

founded by immigrants and their descendants; these companies employ over 10 million individuals globally.[12]

More so, immigrants in the labor force, increase the economy's productive capacity and raise GDP. In 2016, immigrants added $2 trillion to the US GDP; two years later, they added $458.7 billion to local, state, and federal taxes and after which they had over $1.2 trillion left in spending power, this was used to purchase goods and services, stimulating local business activity.[12] Overall, immigration improves labor market efficiency, the estimated efficiency gains for native-born workers ranging between $5 - $10 billion annually. Furthermore, as immigrants see a rise in their incomes, so do natives; this is called "immigration surplus." Immigration surplus is a metric of natives' total gains from immigration.[13] The surplus accrues to factors whose productivity is enhanced by the presence of immigrants. However, not everyone benefits from the immigration surplus as the majority goes to the owners of capital.[14]

Fiscal Impact

A strong fiscal foundation is essential for the economy of a nation to thrive. The creation of a sustainable fiscal path promotes growth and developmental opportunities.[15] Immigrants, whether documented or undocumented, are net positive contributors to the federal budget in the United States. Because they are generally of working age, they impose relatively small costs on Social Security and Medicare. On the other hand, through taxes paid, immigrants contribute to funds spent on defense (the largest component of federal non-defense spending), reducing the federal tax burden of the average American.

[13]Immigration's Economic Impact." 2008. Archives.gov. April 10, 2008. https://georgewbush-whitehouse.archives.gov/cea/cea_immigration_062007.html.

[14]Benefits of Immigration Outweigh the Costs." 2016. Benefits of Immigration Outweigh the Costs. 2016. https://www.bushcenter.org/catalyst/north-american-century/benefits-of-immigration-outweigh-costs.html.

[15]The Fiscal & Economic Impact of the National Debt." Pgpf.org. pgpf.org. 2022. https://www.pgpf.org/the-fiscal-and-economic-challenge/fiscal-and-economic-ximpact.x

Population Impact

Immigrants are essential to stabilizing the aging population in the United States; between 2010 and 2020, the US saw its slowest population growth of any decade since the 1930s. The birth rate in the United States has continued to decline. The Centers for Disease Control and Prevention reported in 2019 that the overall birth rate reached its lowest in 32 years (Hamilton, Martin, and Osterman 2020).

Declining birth rate and immigration levels mean that future immigration is needed to increase the population size in the United States and maintain a senior to the working-age ratio for economic growth. Based on projections, the US needs to double immigration rates to remain globally competitive and maintain fiscal programs like Social Security.[17]

American Workforce

Foreign-born adults participated in the labor force at a higher rate than native-born Americans (65.7 vs. 62.3 %). Immigrants are prolific entrepreneurs, launching new companies at twice the rate of native-born entrepreneurs.[22] The resulting jobs increase employment opportunities for native-born American workers, boost wages, and strengthen the middle class.[17] Also, they complement rather than compete with native-born workers because they have different skillsets and educational backgrounds. They also fill labor needs by purchasing goods and paying taxes. Clearly, when more people work, productivity increases, and as an increasing number of Americans retire in the coming years, immigrants will help fill labor demand and maintain the social safety net.

Education

Immigrants are well-educated and highly skilled in their fields. 43% of recently arrived families and diversity-based immigrants are college graduates, a higher proportion compared to 29% of native-born Americans. Children of immigrants tend to be more educated, earn more, and work

[16]Hamilton, Brady, Joyce Martin, and Michelle Osterman. 2020. "Vital Statistics Rapid Release Births: Provisional Data for 2019." https://www.cdc.gov/nchs/data/vsrr/vsrr-8-508.pdf.

[17]Sherman, Arloc. 2019. "Immigrants Contribute Greatly to US Economy, despite Administration's 'Public Charge' Rule Rationale | Center on Budget and Policy Priorities." Center on Budget and Policy Priorities. August 15, 2019. https://www.cbpp.org/research/poverty-and-inequality/immigrants-contribute-greatly-to-us-economy-despite-administrations

in higher-paying jobs than their parents. Encouraging the admittance of educated immigrants will thus keep the workforce flexible, allowing companies to grow faster, and increase American workers' productivity by bringing in individuals with diverse skill sets and new ideas.[18]

Additionally, over half of STEM degrees awarded by US universities go to international students. 44% of medical scientists are foreign-born same as computer software developers. Immigrant workers are also overrepresented in academia, engineering, mathematics, and health professions.[19,20]

Housing

Immigrants also impact the US housing sector as they directly influence housing demand through their purchasing power. By attracting natives, they indirectly generate demand in growing areas and shift the demand for housing within urban toward neighborhoods in less desirable or rural areas.[19] declining birth rates in the US-born population mean that immigrant households make up an increasing share of the total growth in US-occupied housing.[20] Immigrants accounted for 8.7 % of the total growth in homes in the 1970s, 15.7 % in the 1980s, and 31.9 % in the 1990s.[19,]

Immigrants and the Aging US Population

Immigrants bolster the national birth rate. A reduction in the birth rate can lead to a decline in the labor force, reduced demand in specific industries, and a slowing and less dynamic economy. Furthermore, economists have argued that the relatively younger age of immigrants represents a means of stabilization for the aging populations of economies in the global North due to the historically low birth rate in the native populations (Hamilton et al., 2019).[21]

[18]Card, David. 2005. "Is the New Immigration Really so Bad?," August 2005. https://doi.org/10.3386/w11547.

[19]How 40 Million Immigrants Create Housing Wealth and Stabilize Communities - New American Economy." 2015. New American Economy. July 6, 2015. https://www.newamericaneconomy.org/housing

[20]Dowell Myers & Cathy yang Liu (2005) The Emerging Dominance of Immigrants in the US Housing Market 1970–2000, Urban Policy and Research, 23:3, 347-366, DOI: 10.1080/08111470500197920.

[21]Hamilton, Brady, Joyce Martin, Michelle Osterman, and Lauren Rossen. 2019. "Vital Statistics Rapid Release Births: Provisional Data for 2018." https://www.cdc.gov/nchs/data/vsrr/vsrr-007-508.pdf.

Overall, encouraging immigration could result in greater occupational specialization and a net positive effect on combined federal, state, and local budgets. Immigrants and immigration are good for the country, communities, and the economy. New arrivals to the US help drive business creation, fuel innovation, fill essential workforce needs, and strengthen the middle class. This drives innovation, leads to a better-educated workforce, greater occupational specialization, and an overall improvement in economic productivity.[22] Family-based immigration promotes family unity and integration, which are core principles of American values.

Immigration and The Nigerian Economy

Nigeria is the most populous nation in Africa and the 7th most populous country in the world; it is projected to be the 3rd most populous by 2100.[23] It is also the top birthplace among African immigrants in the US. Nigerian immigrants in the US are well educated; it has been reported that 6 in 10 black Nigerian immigrants in the United States had a bachelor's degree or more education – a proportion that roughly doubles that of the native-born.[24] Even though they account for less than 1 percent of the black population in the United States, they represent almost 25% of all Black students at Harvard Business School.[25]

In the West African Region, Nigeria represents an essential destination for migrants. According to the UNDP, the number of immigrants was expected to increase to 1.1 million in 2010. Most immigrants come from neighboring ECOWAS (Benin, Ghana, and Mali).[26] Refugees and asylum seekers also contribute to the overall immigrant stock. It is also a destination country

[22]Wharton PPI. 2016. "Penn Wharton Budget Model." Penn Wharton Budget Model. June 27, 2016. https://budgetmodel.wharton.upenn.edu/issues/2016/1/27/the-effects-of-immigration-on-the-united-states-economy

[23]Gramlich, John. 2020. "Fast Facts about Nigeria and Its Immigrants as US Travel Ban Expands." Pew Research Center. Pew Research Center. February 3, 2020. https://www.pewresearch.org/fact-tank/2020/02/03/fast-facts-about-nigeria-and-its-immigrants-as-u-s-travel-ban-expands/.

[24]Anderson, Monica, and Gustavo López. 2018. "Key Facts about Black Immigrants in the US" Pew Research Center. Pew Research Center. January 24, 2018. https://www.pewresearch.org/fact-tank/2018/01/24/key-facts-about-black-immigrants-in-the-u-s/.

[25] *The New York Times*. 2022. "Opinion | What Drives Success? (Published 2014)," 2022. https://www.nytimes.com/2014/01/26/opinion/sunday/what-drives-success.html?hp&rref=opinion&_r=0

[26] Development Research Centre on Migration, Globalization and Poverty (DRC) 2007 Global Migrant Origin Database, Development Research Centre on Migration Globalization and Poverty, March 2007, Version 4.

for highly skilled migration – professional and technical workers –such as general managers, corporate managers, and science professionals.[27]

Even though Nigeria is a popular destination for African migrants, more people move out than move into Nigeria. The tendency to emigrate is particularly high among the highly skilled. 10.7 % of the highly skilled population who trained in Nigeria work abroad, mostly in OECD countries. There is also an increasing trend in education-related migration. From 2000 to 2006, the number of Nigerian students abroad more than doubled, from 10,000 to 22,000.[26] Furthermore, it is estimated that the Nigerian student population in the United Kingdom may increase from 2,700 in 2007 to 30,000 in 2030 (IOM 2009).[27] According to the Pew Research Center, many Nigerians expressed pessimism about their nation's economic and political situation in a 2018 survey, and a 2020 report found that 45% of Nigerian adults plan to move to another country sometime within the next five years (Gramlich 2020).[27]

Remittances: A Benefit of Immigration

One of the benefits of migration to developing nations, if not the most important, is remittance. Remittances are funds sent by foreign migrants to their home countries. These funds result from high remuneration for similar occupations, which creates a massive incentive to emigrate to developed countries (Emily 2007).[6] Remittances constitute the second-largest flow of capital to developing countries, behind only governmental development aid. Concerning remittances made to the county of origin, Nigerians abroad make the most contribution to remittances back home on the African continent due to their commitment and duty to ensuring the well-being of their loved ones (IOM 2009).[27]

The global remittance market (GRM) is vast and impacts both low-income and high-income countries. About 500 million people depend somehow on the steady, reliable, and speedy flow

[27] International Organization for Migration - "Migration in Nigeria - A Country Profile 2009. Prepared by Adejumoke Afolayan and IOM's Research Division. Accessed January 15, 2022. https://publications.iom.int/system/files/pdf/nigeria_profile_2009.pdf.

of remittances (Emily 2007).[6] It consists of several channels such as banks, money transfer operators, mobile network operators, and others.[28] GRM market size was valued at $682.60 billion in 2018 and is projected to reach $930.44 billion by 2026 (Allied Market Research 2021; UN DESA 2018).[29]

The inflow of remittances increased dramatically from $2.3 billion in 2004 to $17.9 billion in 2007. In 2007, remittances accounted for 6.7 % of the GDP; a decade later, Nigerians in the US sent $6.2 billion in remittances to Nigeria, the highest sent to any African nation (IOM 2009; Gramlich 2020).[27,29] According to World Bank reports, a total of US$ 25.08 billion was received in remittances in 2018 and accounted for 5.74% of the Nigerian GDP. Globally, the countries that outperform Nigeria concerning remittances are India, China, the Philippines, and Mexico. The increase in the inflow of remittances in recent times to the Nigerian economy has been attributed to - renewed confidence in the economic reforms and increasing investment opportunities (IOM 2009).[27]

Remittances are beneficial to the Nigerian economy. It is reported that the majority is used for consumption, health and education, and for investments both by the recipients and remitters (shares and stocks and building houses). Also, funds received are also used for beneficial community projects in education, health, and recreation (IOM 2009).[32] With the amount of funds sent via remittances to the African continent, the average cost for money transfers to Sub-Saharan Africa remains the highest globally. The global average cost of remittances in Q4 was 8.96% for Africa, a rate higher than the 6.82% quoted globally. The excess fees charged for remittances to Africa were to the tune of $1.8 billion in 2019 (World Bank Group 2021).[30] The high cost impacts the lives of the ex-pats and their families and affects Africa's economy in

[28]Allied Market Research. 2021. Allied Market Research. 2021. https://www.alliedmarketresearch.com/remittance-market.

[29]Remittances Matter: 8 Facts You Don't Know about the Money Migrants Send Back Home | UN DESA United Nations Department of Economic and Social Affairs." 2019. Un.org. 2019. https://www.un.org/development/desa/en/news/population/remittances-matter.html.

[30]World Bank Group. 2021. "Remittance Flows Register Robust 7.3 Percent Growth in 2021." World Bank. World Bank Group. November 17, 2021. https://www.worldbank.org/en/news/press-release/2021/11/17/remittance-flows-register-robust-7-3-percent-growth-in-2021.

general and cutting costs and enabling smooth transfers will benefit everyone involved. Remittances from diasporas continue to be an essential feature of the modern-day economy; as such, the role of migrants in strengthening the global economy, in addition to the diversification of the social fabric of our communities, must be recognized (Emily 2007).[6]

Migration and Brain Drain

Migration produces more losers than winners in developing countries. It is responsible for brain drain, which is the movement of highly skilled individuals from developing nations like Nigeria to developed nations. Brain drain is anti-developmental and places a great constraint on the progress of low-income countries. This movement induces shortages of manpower in key activities, undermining the country's ability to adopt new technologies or deal with health crises, further increasing the technological gap between leading and developing nations. Additionally, it discourages the process of knowledge creation as it induces a continuous decline in the quality of education. Finally, it has a direct and negative effect on the quality-of-service delivery to the public.

The resultant concentration of human capital in the most advanced economies contributes to their technological progress to the detriment of the countries producing these intellects (Ogbu 2019). In the case of Nigeria, the Federal government should address and review all the various policies that have triggered the emigration of these intellectuals. Additionally, a conflict-free political environment should be provided to facilitate the return of migrants to their homeland (Ogbu 2019).[31]

[31] Ogbu, Esther. 2019. "A Publication of Association for the Promotion of African Studies MIGRATION and the PHILOSOPHY of BRAIN DRAIN in NIGERIA." Journal of African Studies and Sustainable Development 2 (4): 2640–7065. https://www.apas.africa/journal/J.2.4.5.pdf.

Conclusion

Human migration's impact is felt in several regions across the globe; as with several aspects of our lives that have been affected by modernization, migration is nonexempt. Immigration is thus a positive but also disruptive change, and understanding these impacts is important to have a productive discussion about the role of migration. Therefore, it is essential to examine the changes in the direction, level, population, and frequency to understand the evolution of migration. This could help inform policies and programs necessary to maximize the benefits of migration both for host countries and the migrants themselves. Individuals in diasporas continue to contribute to their homes' economic growth and development by promoting of foreign investment, trade, access to technology, and financial inclusion.

It is essential to know that immigrants across the globe are neither a burden to the public purse nor are they a remedy to addressing fiscal issues. In adjusting to the current reality, the COVID-19 pandemic may reduce the volume of remittances sent to low- and middle-income countries by about 14% (a decline of USD 78 billion from 2019 -2021). Thus, it has been recommended that national strategies and global cooperation will be needed to mitigate the effects of this loss (IOM 2020).[5]

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Migrations in Nigeria: A Survey on Selected Historical Trajectories

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Abstract
Nigeria became an independent entity in 1960. But before this date, the various societies that make up the nation today did undertake activities that ensured their continuous existence. Some of these activities had to do with migration. Many of these ethnic groups trace their various origins to places where they migrated from. Migration therefore has to do with movement of people from one place or region to another. This movement to a large extent is determined by prevailing factors or forces such as environmental, economic, political as well as social. In Nigeria, migrations have occurred both within and without. Those movements that took place internally in Nigeria have to do with migration within while those movements that were from Nigeria to the other parts of the world have to do with migration without. These migratory activities however took place at different intervals: during the pre-colonial times during which many Nigerian ethnic identities moved and settled in different parts of Nigeria; the Trans-Saharan and Trans-Atlantic Slave Trade periods and the colonial period and post-colonial period. The paper assessed migrations during the historical epochs mentioned above. The paper adopts the historical research methodology making use of secondary sources of information. The findings revealed that migration is a global phenomenon. The paper also reveals that in Nigeria, migration has dimensions which span different historical experiences of people. The paper recommends that, there should be a deliberate resolve on the part of individuals and government to create better conditions of living in Nigeria, in order to forestall massive migration of people to other countries of the world. The paper contends that internal migrations within Nigeria be encouraged as this will lead to stronger ties and unity of people in the country.

Keywords: *migration, historical trajectories, trans-Atlantic slave trade, Trans-Saharan Slave Trade, External Forces*

Introduction

Migration is defined as, "Movement from one country, place or locality to another".[1] Ever since the earliest humans began to spread from Africa, they have been on the move.[2] There are more than 250 million migrants today, representing the highest number since World War II and possibly ever. Migrants leave their homes for diverse reasons. These may be firstly; to seek better jobs and access to better health care, secondly, to run away from famine, war or natural disasters and thirdly; to flee from persecution while looking for political and religious freedom which they do not enjoy at home.[4]

The United Nations' landmark 1961 Convention and 1967 Protocol relating to the status of Refugees, defined refugees and outlined the rights accorded them, setting one international standard for migration policy. While migration today shows no sign of ceasing, many countries are either unable or unwilling to meet this standard. The entire world must have the realisation that migrants are not enemies and should be welcomed. The essential thing to do is only to address the factors pushing them to migrate in the first place.[5]

Many groups and societies in Nigeria today, trace their histories to places outside of their current locations. While some are of the opinion that they migrated from some locations outside Nigeria, some emphasise their origins from places within Nigeria. But the bottom line of the entire arguments is that the very existence of these different ethnic identifies of Nigeria today is explained through migration. In the light of the above, migration as a concept and phenomenon becomes imperative.

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[1]Britannica, T. Editors of Encyclopedia. "Human migration". *Encyclopedia Britannica,* August 31, 2021. https://www.britannica.com/topic/human-migration.

[2]Britannica, T. Editors of Encyclopedia. "Human migration". *Encyclopedia Britannica,* August 31, 2021. https://www.britannica.com/topic/human-migration.

[3]Britannica, T. Editors of Encyclopedia. "Human migration". *Encyclopedia Britannica,* August 31, 2021. https://www.britannica.com/topic/human-migration.

[4] International Organisation for Migration (IOM)- UN Migration. World Migration Report 2020. Last updated 15/11/2020. https://worldmigrationreport.iom.int.

[5]International Organisation for Migration (IOM), *ibid.*

The paper is therefore segmented into six sections. The first segment is the introduction; secondly, we have a segment on perspectives on migration in Nigeria. The third segment dwells on traditions of origins of groups in Nigeria and migration. In the fourth segment, the paper takes a look at prevailing external forces and migrations in Nigeria. The fifth segment x-rays rural-urban migration, globalisation and human trafficking in Nigeria. The sixth and final segment has recommendations and conclusion.

Perspectives on Migration in Nigeria

Migrations within or without Nigeria is determined by a number of issues which migration scholars and analyst christened the push and pull factors. The push factors as the term implies are those issues that stimulate migration from a particular location while the pull factors are those prevailing circumstances that attract migrants to a location. These factors are quite common when research on migration is undertaken. However, they are at the same time peculiar to particular migration missions.

People move for lots of reasons which as earlier stressed are often called push and pull factors. Some people are pushed to leave their countries or regions because of conflict, natural disasters or persecution. The majority however, are pulled to countries or regions that offer better economic prospects for themselves or their families. It is quite common that a mix of push and pull factors affects a person's decision to migrate.[6]

In the past thirty years, the number of international migrants rose by nearly 80%. In 1990, migrants represented 2.88% of the global population. Since 2005, the number of international migrants has shot up. In 2000, that percentage fell slightly to 2.82%. But in 2019, it rose again to 3.54%.[7]

[6] International Organisation for Migration (IOM), *ibid.*

[7] International Organisation for Migration (IOM), *ibid.*

We have therefore identified four general theories of migration and discussed them in this segment. These theories or perspectives are: (a) Ravenstein's law of migration; (b) Gravity model (c) Stouffer's theory of mobility and (d) Lee's theory of migration.

The first perspective which is Ravenstein's laws of migration came into force as early as 1885. Using the birthplace data, Ravenstein identified a set of generalizations which he called Laws of Migration concerning inter-country migration in Britain in the 19th century. Most of these generalisations are quite tenable even at the moment.[8] These generalisations according to Ravenstein are as follows:

(a) There is an inverse relation between distance and volume of migration. Majority of migrants moves to short distance only. Migrants going long distance generally go by preference to the large centres of commerce and industry.

(b) Migration proceeds step by step. The inhabitants of countryside flock into the nearby rapidly growing town. The gap created by this out migration in the countryside is filled up by in-migration from still remoter country side. The inhabitants of the town then move to the nearby urban centre up in the hierarchy.

(c) Every migration current produces a counter current.

(d) The native of the rural areas are more mobile than their counterpart in the urban areas and the major direction of migration is from agricultural areas to the centres of industry and commerce.

(e) Females are more mobile than male in the country of birth, but male more frequently venture beyond.

[8]Grigg, DB, "E.G. Ravenstein and the 'Laws of migration", *Journal of Historical Geography,* volume 3, No.1 (1977): 41-54.

(f) Migration is highly age selective where adults in the working age groups display a greater propensity to migrate.
(g) Volume of migration increases with the process of diversification of the economy and improvement in transport facilities.
(h) Migration occurs mainly due to economic reasons.[9]

Some of these generalisations are indeed contested in some circles. It has been largely argued that migration in the economically developed countries is more likely to be urban to rural than in the opposite direction.[10]

The second perspective is Gravity model. Gravity model based on Newton's law of gravitation goes one step further and states that, the volume of migration between any two interacting centres is the function of not only distance between them but also their population size. In other words, migration is directly proportional to the product of their population size and inversely proportional to the square of the distance separating them. According to Johnston et. al, the model was initially proposed by the exponents of social physics in the 19th century and was reviled in the middle of the 20th century.[11]

Gravity model attracted severe criticisms as doubts have been raised in several quarters regarding the authenticity of population size as a potential force for attraction.

The third perspective is based on Stouffer's theory of mobility. S. A. Stouffer, an American sociologist introduced one such modification in the gravity model. Stouffer

[9] Carling J., and Collins F., "Aspiration, desire and drivers of migration", *Journal of Ethnic and Migration Studies,* Vol.44 No.6 (2018): 909-926.

[10] *Ibid*, 915.

[11] Carling J., and Collins F., "Aspiration, desire and drivers of migration", *Journal of Ethnic and Migration Studies,* Vol.44 No.6 (2018): 909-926.

formulated his Intervening Opportunity Model (IOM) in 1940 and claimed that there is no necessary relationship between mobility and distance.[12]

Stouffer's model suggests that the decline in the volume of migration is due to an increase in the number of intervening opportunities with increasing distance. Stouffer is of the opinion that, the number of migrants from an origin to a destination is directly proportional to the number of opportunities at that destination and inversely proportional to the number of intervening opportunities between the origin and the destination.[13]

The fourth perspective is based on Lee's theory. Everett Lee's comprehensive theory of migration in 1966 is hinged on his formulations with factors that lead to spatial mobility of population in any area. These factors are: (a) factors associated with the place of origin (b) factors associated with the place of destination (c) intervening obstacles, and (d) personal factors.

According to Lee each place possesses a set of positive and negative factors. While positive factors are the circumstances that act to hold people within it, or attract people from other areas, negative factors tend to repel them.[14]
To Lee, in addition to these, there are factors which remain neutral and to which people are essentially indifferent. While some of these factors affect most of the people in the area, others tend to have differential effects. Migration in any area is the net result of the interplay between these factors.

Lee suggests that individuals involved in migration have near perfect assessment of factors in the place of origin due to their long association. However, the same is not necessarily true for

[12] Stouffer Samuel A, "Intervening Opportunities: A Theory Relating to Mobility and Distance". *American Sociological Review,* vol.5 no.6 (1940): 845-867

[13] Stouffer Samuel A, "Intervening Opportunities, 845-867.

[14] Lee ES, "A theory of migration". *Demography,* vol.3 (1966): 47-57.

that of the area of destination. There is always some element of ignorance and uncertainty with regard to reception of migrants in the new area.[15]

Consequently, this paper shall draw from the four perspectives above to drive home its points. The summary of the outlined perspectives above is that migration is determined extensively by the 'push and pull' factors prevalent in given societies of the world. It is in the light of this, that our next segment which is on traditions of origins and migration in Nigeria become imperative.

A Survey of Traditions of Origins and Migrations in Nigeria

According to a document of Nigerian Embassy in Berlin, virtually all the native races of Africa are represented in Nigeria, hence the great diversity of her people and culture. It was in Nigeria that the Bantu and Semi Bantu migrating from Southern and Central Africa, intermingled with the Sudanese. Later, other groups such as Shuwa-Arabs, the Tuaregs and the Fulanis who are concentrated in the far North entered Northern Nigeria in migratory waves across the Sahara Desert.

In the light of this revelation, it could be inferred that, the Tiv group in the central area of Nigeria who are said to have migrated from the Southern and Central Regions of Africa and who are of Bantu descent are one of the earliest occupants of Nigeria. Today, there are more than 250 ethnic groups estimated to be in Nigeria. While no single group enjoys an absolute numeric majority, four major groups constitute 60% of the population of Nigeria. According to this document, the groups are Hausa-Fulani in the North, Yoruba in the West, and Igbo in the East.[17] However, the Hausa-Fulani are considered here as one and it would appear only three groups are mentioned here. A detailed presentation of the largest ethnic groups in Nigeria is done by the world Atlas. By this presentation, Nigeria has eight largest ethnic groups as follows:

[15] Lee ES, "A theory of migration". *Demography,* vol.3 (1966): 47-57.

[16] Paul Obi-Ani, Ngozika Anthonia Obi-Ani and Mathias Chukwudi Isiani, "A Historical Perspective of Nigerian Immigrants in Europe", *Cogent Arts and Humanities,* vol.7 no.1 (2020): 61-98.

[17] Paul Obi-Ani, Ngozika Anthonia Obi-Ani and Mathias Chukwudi Isiani, "A Historical Perspective of…, 61-98.

- Hausa (25.1%), Yoruba (21.0%), Igbo (18.0%), Ijaw (10.0%), Kanuri (4.0%), Fulani (3.9%), Ibibio (3.5%) and Tiv (2.5%). Other groups have 12% respectively.[18] This can be explained in tabular form as follows:

Largest Ethnic Groups in Nigeria

Rank	Ethnic Group	Share of Nigerian Population
1	Hausa	25.1%
2	Yoruba	21.0%
3	Igbo	18.0%
4	Ijaw	10.0%
5	Kanuri	4.0%
6	Fulani	3.9%
7	Ibibio	3.5%
8	Tiv	2.5%
*	Other Groups	12%
09	**09**	**100%**

Source: www.worldatlas.com. Visited 28/11/20221

In view of the foregoing, our attention here will be given to the eight major groups in Nigeria. That is, the traditions of origins and migratory activities of these groups will be considered in this segment.

[18] www.worldatlas.com. Visited 28/11/2021.

Hausa Group

The origins of the Hausa are not known, but one hypothesis suggests they were a group of indigenous peoples joined by a common language – Hausa, while another theory explains their presence as a consequence of a migration of peoples from the Southern Sahara Desert.[19] The cities of Hausa however, prospered due to local and interregional trade in such commodities as salt, precious metals, leather goods and slaves. Islam was adopted by many of the rulers and elite of the city-states in the 14th and 15th centuries but was also one of the reasons for their loss of independence when the Muslim Fulani leader Usman dan Fodio between 1803 and 1815 launched a 'holy war' (Jihad) and conquered the region in the early 19th century.[20]

There is equally a foundation legend of the Hausa known as the Bayajida or Daura legend, although this probably dates to the 16th century and reflects the increased influence of Islam in the region at that time.[21] It could be inferred from the narrative above that, the history of Hausa group is largely that of migration.

Yoruba Group

According to Adeyemi Akande, there are two popular Yoruba myths of origin. There is the tale of Obatala and Oduduwa in the tussle to create the earth commonly referred to as the myth of creation. There is the other tale involving a great migration from "Mecca" to Ile Ife. The migration myth which is the concern of this paper states that; Oduduwa, the acclaimed progenitor of the Yoruba nation was a warrior and Son of Lamurudu, a one-time King of Mecca. Lamurudu had three sons; Oduduwa, the ancestor of the Yoruba, Kukawa and Gogobiri who were ancestors of two tribes in the Hausa country. Oduduwa, the Crown prince, reverted into idolatry during his father's reign and planned to change the city into pagan state. He even

[19] https://www.worldhistory.org. visited 28/11/2021.

[20] www.worldhistory.org. visited 30/11/2021.

[21] www.worldhistory.org. visited 30/11/2021.

converted a great mosque in the city into an idol temple. This action sparked a series of uprisings that eventually led to the slaying of Lamurudu and the expulsion of his sons. It is said that Oduduwa travelled with his followers from Mecca for ninety days. After wandering for a while, he finally arrived at the place now called Ife where he met Agboniregun also called Setiulu the founder of Ifa worship and eventually established Ife Empire.[22]

Igbo group

There is a debate over the origin of Igbo. Two Anambra communities – Nri in Anaocha Local Government Area and Aguleri in Anambra East Local Government Area claim the Igbo originated from their areas. The family tree of Nri was traced from the origin of Abraham who was the favourite child of God. A man called Eri, the progenitor of Ndigbo lived in Egypt and was the special adviser on religious matters to the 5th dynasty of Pharaoh of Egypt. It was in those days in Egypt that Eri determined who was going to be the next Pharaoh. And by their law, there was a deity called Emem and for anything to happen during the time, the man called Eri in his capacity as the religion adviser to the Pharaoh of Egypt was responsible. Eri however recruited devotees to himself and migrated from Egypt to the tributary of River Niger and Benue known as Ezu na Omambala. It was from here that Eri and his children moved to establish the Igbo communities.[23] This tradition though, contested is a guide to the migration story of the Igbo into their present location (South-Eastern Nigeria).

Ijaw group

Ijaw people, also known as Ijo or Izon are found in the Niger-Delta area of Nigeria. They are predominantly found in Bayelsa State, Delta State and Rivers state respectively. They are also found in other states like Ondo, Edo and Akwa Ibom. Many are found as migrant fishermen in camps as far West as Sierra Leone and as far East as Gabon. The Ijos are the descendants of the

[22]Adeyemi Akande, "Migration and the Yoruba myth of origin" in *European Journal of Arts,* No1 (2016): 40.

[23] Ujumadu Vincent. "Where did Igbo originate from?" in *Vanguard,* August 10, 2014

autochthonous people or ancient tribe of Africa known as the Oru. The Ijaws are one of the ten prominent migrant fishing tribes in West African sub-region. They migrate to different locations along the inshore rivers and coastlines of Nigeria and republic of Cameroons. [24]

Kanuri group

Originally, a pastoral people, the Kanuri were one of many Nilo Saharan groups indigenous to the Central South Sahara, beginning their expansion in the area of Lake Chad in the late 7th century and absorbing both indigenous Nilo-Sharan and Chadic (Afro-Asiatic) speakers. According to Kanuri tradition, Sef, son of Dhu Ifazan of Yemen, arrived in Kanem in the ninth century (9th C) and united the population into the Sayfawa dynasty. This tradition however is likely a product of later Islamic influence, reflecting the association with their Arabian origins in the Islamic era. Evidence of indigenous state formation in the Lake Chad area dates back to Circa 800BCE.[25]

Fulani group

Evidence of Fulani migrations as a whole from the Western to Eastern Sudan is very fragmentary. Delafosse, one of the earliest enquirers into Fulani history and customs, principally relying on oral tradition, estimated that Fulani migrants left Futa Toro and Macina towards the East between the 11th and 14th centuries. In the 15th century, there was a steady flow of the Fulani immigrants into Hausa land and later on Bornu. Their presence in Baghirmi was later recorded when Fulani fought as allies to Dokkenge in Birni Besef, when he founded Messenya (a Chadian town) early in the 16th century.[26]

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[24] Brisibe W, "Understanding the planning and settlement patterns in selected Ijaw migrant fisher folks camps" in *Journal of Global Ecology and Environment* No.6 Vol.3, (2017): 56.

[25]Babagana Abubakar, "Kanuri Complete", *ResearchGate*, 23rd January 2021. https://www.researchgate.net/publication/320004428.

[26]DO, "History Corner – Peoples of the Gambia – The Fula" 27/2/2014. www.Africa.gm.africanewsandinformationcommunity.

Ibibio group

The most acceptable version of Ibibio history described that the Cameroon will offer a more concise explanation of the Ibibio migration story. This was corroborated by oral testimonies by field workers who say that the core Ibibio people were of the Afaha lineage whose original home was Usak Edet in Cameroon. This was premised on the fact that among the Ibibio people, Usak Edet is popularly known as Edet Afaha (Afaha's Creek) which reflects the fact that Ibibio people originated from Usak Edet.[27] After the first bulk of the people arrived in what later became Nigeria, they settled first at Ibom. It is believed that the Ibibios had been the aboriginal people of Ibom settlement founded by their forefathers Ibom.[28]

Tiv group

The Tiv said that they emerged into their present location from the Southeast Africa. It is claimed that the Tiv wandered through Southern, South-Central and West-Central Africa before arriving at the Savannah lands of West African Sudan and settled at Swem Karagbe the region adjoining beginning of 1500 CE. "Coming down" as they put it, was in batches, some moved southward across Obudu mountains, others moved northward spreading over Mdema and Waka Districts while others moved into core Benue Valley (Present Central Nigeria). These dispersions took place in the early 1500 CE to 1600 CE overtime as social interactions began and new migrants came into Nigeria.[29] According to Cartwright's record of Bantu migration before other tribes finally migrated to join the Tiv, suggests that the Tiv posed no threat to new migrants to the region who cohabited with them until the coming of the Europeans.

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[27] Life in Southern Nigeria: the Magic, Beliefs and Customs of the Ibibio Tribe. *Nature* 114, (1924): 43–44.

[28] Life in Southern Nigeria: the Magic, Beliefs and Customs of the Ibibio Tribe. *Nature* 114, (1924): 43–44.

[29] Mark Cartwright, "Bantu migration" *World History Encyclopedia*, 11/4/2019. https://www.worldhistory.org/Bantu_Migration/

The European's first contact with the Tiv was in the 18th century. This was not the time of Tiv migration for the people had already occupied the Benue plains before this period.[30]

It could however be observed that, among the major ethnic groups surveyed above, their histories are purely based on migrations. Each and every one of these groups traced their origin from a location outside the shores of our present Nigeria presupposing that, migration is quite key to their very existence.

Prevailing External Forces and Migrations in Nigeria

After the groups and peoples of Nigeria had settled down in their present locations, they came under immense external influence that occasioned the massive movement of their people either to Europe or America as well as other regions of the world. This external influence revolves round the imperial motives of Europe in Africa and other parts of the world. According to Oguntomisin;

European interest in Africa began before the 7th Century B.C. Their curiosity about the Flora and the Fauna of Africa had been tremendous; consequently, various European countries had the desire to explore the continent. But the Phoenicians blazed the trail in the 7th Century BC. By the 13th Century AD, the Genoese had succeeded in visiting a few places in Africa such as the Azones, Madeira, Canary Islands and the territories bordering the Mediterranean Sea.[31]

Our concern in this segment of the paper is on how the Trans-Saharan trade and the Trans-Atlantic slave trade forced people from Nigeria to massively migrate to other parts of the world.

The Trans-Saharan Trade was an economic activity in which different commodities were exchanged across long distances. There is no precise date when Trans-Saharan trade started.

[30] Britannica, T. Editors of Encyclopaedia. "Benue River." *Encyclopedia Britannica*, August 29, 2011. https://www.britannica.com/place/Benue-River.

[31] Oguntomisin, GO, *SAMOBA Essays on Euro-African Relations in the 19th and Early 20th Centuries,* (Ibadan, John Archers Publishers, 2017):5.

However, in Nigerian history, the introduction of Camel in about the 7th Century as a means of transportation was so important in linking some Nigerian areas such as Kanem-Borno and Hausa States to the trans-Saharan trade network with the boundaries of modern Nigeria, there were four major centres identified with the trans-Saharan trade. These are Ngornu, Birnin Ngarzagamu, Kukawa and Nguru (in Borno), Kano, Katsina and Zaria in Hausa land. These commercial centres were linked through trans-Saharan trade routes to similar centres in North-Africa such as Tripoli and Tunis.[32]

The fact is that the trans-Saharan trade introduced slavery and slave trade in its operation across the Sahara, and a large number of slaves were moved from centres in the Nigeria area across the Sahara to North Africa and consequently Europe and the other parts of the world. A large number of slaves who could not cross the Sahara, died on the way while others that eventually crossed got integrated to North Africa and European populations as well as other parts of the world.

The origins of trans-Atlantic slave trade are subjected to different interpretations. Some historians believe that the trans-Saharan slave trade laid the foundation for the subsequent evolution of trans-Atlantic slave trade. According to this opinion, long before the development of European agricultural plantations overseas, especially during the 15th and 16th Centuries (A period of trans-Atlantic slave trade), Southern European countries particularly Spain and Portugal were obtaining black slaves to cultivate their plantation estates through trans-Saharan trade. It is believed that the shortage of labour in Southern Spain encouraged heavy dependence on slave labour.[33] This is why even with the emergence of trans-Atlantic slave trade, shipment

[32]Suleiman, M.D., Ugbegili, S. I. et. al., *Basic History for Junior Secondary Schools 3.* (Ibadan: Spectrum Publishers, 2018): 2, 3 & 4.

[33] Suleiman, M.D., Ugbegili, S. I. et. al., *Basic History for Junior,* 21.

of slaves was done first to Portugal and Spain before the new world (America). By the year 1600, there were up to 100,000 African slaves in Spain alone.[34]
The trans-Atlantic slave trade was unique in the history of slavery for three reasons: first, is its historic duration as it lasted for about four centuries. The second reason is that the victims were all black Africans (Negroes). The third reason is that it led to the evolution of an anti-black ideology which manifested as racism, for example, Apartheid System in South Africa. The trans-Atlantic slave trade involved many regions and continents that is, Africa, America, the Caribbean, Europe across the Indian Ocean. The trans-Atlantic slave trade is often regarded as the first system of globalisation. According to a French historian Jean-Michel Deveau, "the slave trade and slavery which lasted from the 16th Century to the 19th Century, constituted one of the greatest tragedies in the history of humanity in terms of scale and duration."[35]

The bulk of the people sold into slavery were acquired through warfare, raids and kidnappings. The large number of boys and girls sold to slave merchants indicated that forceful capture was an attractive source of slave acquisition. In general terms, the use of violence was the central and most effective strategy employed in the acquisition of slaves from Nigeria and elsewhere in Africa. Scholars like Philip D. Curtin and Inikori have attempted to provide some kind of statistical figures regarding the actual number of Africans and by extension Nigerians that were taken as slaves to the New World. However, it has been generally estimated by historians that during the whole period of the slave trade, about 25 million people at least were sent out of Africa South of the Sahara.[36]

These two major currents (trans-Saharan trade and trans-Atlantic slave trade) massively forced a lot of people from Nigeria to migrate to other parts of the world, thereby diminishing the population base of Nigeria. It has been re-echoed by scholars of African background that, these

[34] *ibid,* 22.
[35] Suleiman, M.D., Ugbegili, S. I. et. al., *Basic History for Junior,* 23.
[36] *Ibid*, 34.

able bodied men that forcefully migrated to Europe and America created a vacuum in Africa and Nigeria that led to the underdevelopment of the continent. Walter Rodney in *How Europe Underdeveloped Africa* is a chief proponent of this viewpoint.

Nigeria - Historical Net Migration Rate Data[37]

Year	Net Migration Rate	Growth Rate
2022	-0.280	-2.780%
2021	-0.288	-2.370%
2020	-0.295	-2.640%
2019	-0.303	-2.260%
2018	-0.310	-2.820%
2017	-0.319	-2.450%
2016	-0.327	-2.680%
2015	-0.336	-2.330%
2014	-0.344	-2.550%
2013	-0.353	-2.750%
2012	-0.363	-2.680%
2011	-0.373	-2.860%
2010	-0.384	-2.540%
2009	-0.394	-2.480%
2008	-0.404	7.730%
2007	-0.375	8.380%
2006	-0.346	8.810%
2005	-0.318	10.030%

[37]MacroTrends. "Nigeria Net Migration Rate 1950-2022". Retrieved from https://www.macrotrends.net/countries/NGA/nigeria/net-migration

2004	-0.289	11.150%
2003	-0.260	7.880%
2002	-0.241	8.560%
2001	-0.222	9.360%
2000	-0.203	10.330%
1999	-0.184	11.520%
1998	-0.165	-2.940%
1997	-0.170	-2.860%
1996	-0.175	-2.230%
1995	-0.179	-2.720%
1994	-0.184	-2.650%
1993	-0.189	-1.560%
1992	-0.192	-1.540%
1991	-0.195	-2.010%
1990	-0.199	-1.490%
1989	-0.202	-1.460%
1988	-0.205	-59.720%
1987	-0.509	-37.390%
1986	-0.813	-27.220%
1985	-1.117	-21.390%
1984	-1.421	-17.620%
1983	-1.725	91.670%
1982	-0.900	1,100.000%
1981	-0.075	-110.000%
1980	0.750	-52.380%

1979	1.575	-34.380%
1978	2.400	26.720%
1977	1.894	36.460%
1976	1.388	57.190%
1975	0.883	134.220%
1974	0.377	-392.250%
1973	-0.129	-5.150%
1972	-0.136	-4.900%
1971	-0.143	-4.030%
1970	-0.149	-4.490%
1969	-0.156	-4.290%
1968	-0.163	25.380%
1967	-0.130	35.420%
1966	-0.096	52.380%
1965	-0.063	117.240%
1964	-0.029	-825.000%
1963	0.004	-33.330%
1962	0.006	-25.000%
1961	0.008	-11.110%
1960	0.009	-18.180%
1959	0.011	-15.380%
1958	0.013	-7.140%
1957	0.014	-6.670%
1956	0.015	0.000%
1955	0.015	-6.250%

1954	0.016	-5.880%
1953	0.017	-5.560%
1952	0.018	-5.260%
1951	0.019	0.000%
1950	0.019	0.000%

The table above is the Nigeria net migration rate from 1950 to 2022. United Nations projections are also included through 2021.

- The current net migration rate for Nigeria in 2022 is -0.280 per 1000 population, a 2.78% decline from 2021.
- The net migration rate for Nigeria in 2021 was -0.288 per 1000 population, a 2.37% decline from 2020.
- The net migration rate for Nigeria in 2020 was -0.295 per 1000 population, a 2.64% decline from 2019.
- The net migration rate for Nigeria in 2019 was -0.303 per 1000 population, a 2.26% decline from 2018.

Rural-Urban Migration, Globalisation and Human Trafficking in Nigeria

According to Isah Mohammed Abbass:

There is no disputing or denying the fact that rural Nigeria is engulfed in chronic albeit with endemic crisis. The background to the crisis in Nigeria's rural areas and the socio-economic and political impact of the crisis dates at least back to the colonial era. This was when colonialism exploited the resources of rural areas thus increasing the levels of rural poverty and so changing the entire structure of the rural economy. This was done by the nature of land holding, etc. This affected the nature and system of social production and productivity, the social and physical provision of infrastructure, the ecology and labour force recruitment as well as worsening the overall poverty level amongst the rural residents.[38]

It can be observed from the above information that, during the colonial period in Nigeria, the rural areas were immensely exploited by the colonial authorities therefore impoverishing these areas. In the same vein, the colonial authorities paid a lot of attention to the development of urban areas and economies. Many urban centres as a result emerged in Nigeria. Some of these urban settings sprung up due to rail-transportation activities. Most of the railway stations grew or evolved to

[38]Abbass I.M., "Trends of Rural-Urban migration in Nigeria", *European Scientific Journal.* Vol. 8, No.3, (ny): 98-99.

become bigger urban centres in Nigeria.

In most of Central and Eastern Nigeria, rail transportation activities contributed immensely towards the emergence of urban centres. The main tracks of rail transport in Nigeria during the colonial times are outlined in the table below.

Weight of Track Rails – Main Lines and Branch Lines

S/No	Main Lines Tracks		
1.	Lagos – Apapa Local – Jebba	80 1b	307
2.	Jebba – Minna	60 1b	158
3.	Minna – Kaduna Junction Zaria	70 1b	151
4.	Zaria – Kano	60 1b	87
5.	Port – Harcourt – Enugu	80 1b	151
6.	Enugu – Kafanchan	70 1b	307
7.	Kafanchan – Jos	60 1b	63
8.	Kafanchan – Kaduna	60 1b	111
9.	Kuru – Maiduguri (mixture of second hand materials)	80/70/60 1b	398
	Total		**1733**

Source: Civil Engineering Department Nigerian Railway Corporation

Along the routes or tracks outlined in the table above, there sprang up several stations which today number up to 42 in Nigeria.[39]

The Nigerian population as a consequence took advantage of the rail facilities and other amenities in urban centres and migrated from their rural settings to these urban areas. Some of these rural dwellers migrated to urban centres in order to get jobs that were seemingly available in these urban centres. Even during the post-colonial times, many Nigerian rural dwellers migrated to urban centres for employment purposes.

There is equally rural-rural migration in Nigeria as well. But much of this has to do with quests for agricultural production. The case of nomadic Fulani herdsmen in Nigeria is a clear example of this. These herdsmen move from one rural area of Nigeria to another for pasture. However, due to the violent nature of some of these herders, it can be observed that their aspect of migration should be discouraged. They and their cattle need to be ranched in order to forestall conflicts.

Globalisation and rising human trafficking in Nigeria is another major theme to be considered here. The process of globalisation is especially pronounced and entrenched in the world economy. An increasingly integrated world economy enables human trafficking to thrive. Just like the slavery of old, modern-day trafficking of humans is a lucrative business that has only become more rewarding for traffickers with the advent of globalisation. The ILO (International

[39] Daniel Mfonobong "Full List of Railway Stations in Nigeria", *Nigeria Infopedia,* last modified March 4, 2020, https://nigerianinfopedia.com.ng/full-list-of-railway-stations-in-nigeria/

Labour Organisation) estimates that annual global profits generated from trafficking amount to around U.S $32 billion.[40]

Nigeria is one of the leading African countries engaged in human trafficking with cross-border and internal trafficking. Scholars have posited that the oil-boom in the 1970s in Nigeria generated the chances for both in and out migration in the country. This created opportunities for taking advantage of economically deprived women and children for international trafficking into forced labour and prostitution. By relating economic globalisation with relative deprivation leading to human trafficking which is modern day slavery.[41]

Globalisation ensures the linking up of economies of the world to a unified system. There is the existence also of an integrated communication in this global system that provides for easy information dissemination world over. This system is capitalist in nature. It allows room for the operation of free market forces of demand and supply. The major consequence of this system is that it exposes many people to poverty and several dehumanising conditions. These conditions invariably have led many into criminal activities such as human trafficking and drug abuse as well as other forms of violence and crisis.

Conclusion

The paper has been able to discuss migrations by providing some of the various perspectives that exists on the subject matter. The traditions of origins of eight major ethnic groups in Nigeria were highlighted and it was discovered that almost every one of these groups has an early history of migration from either an outside location to its present location in Nigeria or from a location within Nigeria to its present location. These eight major ethnic groups in Nigeria are the Hausa, Yoruba, Igbo, Ijaw, Kanuri, Fulani, Ibibio and Tiv. External influence or forces at

[40] Kwame Aduhene-Kwarteng, "Globalization and Human trafficking" in *ResearchGate*. https://www.researchgate.net/publication/320753277_The_influence_of_globalization_on_Human_trafficking

[41] African Studies Centre, Oxford School of Global and Area Studies.

some point stimulated forced migration of people from Nigeria to other parts of the world. These forces revolved round the trans-Saharan trade and trans-Atlantic slave trade. During the colonial times and even up to the post-colonial period, there emerged massive rural urban migration in Nigeria. This phenomenon was caused by the colonial authorities and was further sustained by the post-colonial or independent Nigerian government. Globalisation and its attendant complexities however paved way for such vices as human trafficking in Nigeria. Government has to sustain its fight against this menace so as to ensure that peace and development thrive in the country. In the earliest times, there was migration and this continued to the present times. The paper therefore contends that despite the fact that migration is often associated with poverty, other factors also drive the phenomenon including youth unemployment, climate change and urbanisation. Employment-seeking migration accounts for the biggest share of intraregional mobility as youth migrate from one part of Nigeria to another looking for better job opportunities. Considering these issues raised in the paper, the following recommendations have been proffered:

(1) That, migration as a phenomenon and concept is worth studying. This is because of the enormity of importance it has on mankind generally, Africans and Nigerians in particular.
(2) That migration of people from Nigeria to other parts of the world especially in search of employment and better living conditions should be discouraged. The government of Nigeria needs to consciously work towards providing jobs for its citizens as well as better living conditions.
(3) Migration from one part of Nigeria to the other should be encouraged in order to ensure unity and cohesion in the country.
(4) Government should consciously provide modern social amenities in the rural areas in order to discourage massive migration of people from rural areas to urban centres in Nigeria. Hence this trend scales up criminal activities in such urban centres.
(5) The Nigerian government should sustain its fight against human trafficking through the National Agency for Prohibition of Trafficking in Person (NAPTIP). This fight is important since it will go a long way in sanitising the Nigerian society thereby projecting the country's image positively in the world.

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Youth Education and Migration in The Pandemic Era

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Abstract

Education is a life-long process of transforming an individual to become a functional member of the society. It is a veritable legacy by any government to ensure that the citizens receive adequate training that will promote development of the society. Youths are the leaders of tomorrow; they must be given adequate education and provided with the necessary ingredients that would promote their existence. Youth is a developmental period between 15-35 years. In Nigeria, a youth is a young person within the age of 18-35 years of age. Most youths are in institutions of higher learning where they are empowered for survival. Migration is a normal human activity, involving movement away from the place of origin to a new environment. This movement maybe due to the 'push and pull' factors. These are the reasons why youths exit their origin to a destination or host environment. There are five types of migration: labour migration, forced migration or displacement, human trafficking or modern slavery, environmental migration and sponsored temporary migration. Today, the entire world is experiencing a lot of challenges, including the devastating COVID-19 pandemic. In the face of all the challenges, youths are not daunted, in their characteristics, they still find ways and means of surviving, either formally or informally, by migrating to greener pastures. Illegal migration should be discouraged as it exposes the youth to great risks. The youth should be provided with quality, equitable, inclusive education for life-long living to embark on safe, beneficial and sustainable endeavours.

Keywords: *Youth, Education, Migration, Push and Pull factors,*

Introduction

Migration in a generic sense involves animals, man and information and communication technology (ICT). In all, migration entails movement from one place to another in search of a better, more useful, or beneficial and appropriate environment. When people move from their place of origin to a host community, in search of safety (asylum), greener pasture, union with family member(s), it is migration. Animals migrate when they move from one environment to another in search of a conducive environment. In technology, when data are transferred (copied) from one location to another (pasted), it is called migration. In this presentation, we are concerned with migration involving man –the youth. The key concepts are explained: education, youth and youth education and migration. The reasons for youth migration, types of migration, COVID-19 pandemic and youth education, are discussed. The challenges of and opportunities for youth migration amid the pandemic are presented. Then, the way forward for youth education and migration is proffered.

Education

Education is a process which starts from birth and ends at death. It is an on-going, life-long process, which provides knowledge, skills, values and attitude to the recipients. It is a means of transmitting the culture of a people to the next generation. Education focuses on making citizens of a culture functional; imbuing in them the required behaviours for them to survive and live sustainable life in the environment. Education exposes the learners to imbibe the right knowledge, skills, values and attitudes. It deals with the empowerment of individuals to solve their personal problems and those of their societies. Education and society are two-way traffic.

The society sends the children to school to be educated. At the end, they are returned to the society to impact its development. It is an 'instrument for national development and social change'[1]. Education is not synonymous with schooling. It involves a life-long learning and life-wide learning[2]. Life-long learning means that one learns at all phases of life and at all routes of learning (childhood, adolescent, youth, adult). Life-wide learning entails learning in whatever positions or responsibilities one finds oneself. This is experiential.

Youth and Youth Education

Youth is normally regarded as the period of life between childhood and adulthood. The World Health Organization (WHO) under the United Nations officially revised the age standards in 2015[3]. A person is now seen as young before 44 years of age. According to the new classification, the young age is from 25-44 years,

middle age is 44-60; elderly age is 60-75, senile age is 75-90 and long livers are after 90 years. This presentation focuses on the youth, which is 18 -44 years of age (see table 1).

Table 1 Classification of age by different International organizations

Entity/Instrument/Organization	Age	Reference
UN Secretariat/UNESCO/ILO	Youth: 15-24	UN Instruments, Statistics
UN Habitat (Youth Fund)	Youth: 15-32	Agenda 21
UNICEF.WHO/UNFPA	Adolescent Youth: 15-32	UNFPA
UNICEF/ The Convention on Rights of the child	Child until 18	UNICEF
The African Youth Charter	Youth: 15-35	The African Union, 2006

Source : www.un.org/esa

[1]Federal Republic of Nigeria (FRN) 2014. *National policy on education*, (Lagos: Nigeria Educational Research and Development Council Press, 2014).1-4.

[2]Obanya, PAI. Educationeering, (Ibadan: HEBN Publishers PLC, 2014), 55-68.

[3] Dyussenbayev, A. (2017). Ages periods in human life. Advances in Social Sciences Research Journal. 4(6), 258-263.

There are no universally accepted international definitions of the youth age group. However, for statistical purposes, the United Nations without prejudice to any other definitions by Member States, defines youth as those persons between the ages of 15-24 years. This definition is flexible. According to the World Youth Report (2018), there are 1.2 billion youth aged 15-24 years, making for 16 per cent of the global population. These people need to be educated as they are the life wire of the society. Youth education is the training, empowerment and capacity building provided to young persons. In Nigeria, a youth is a young person between the age of 18 and 35 years. Most youths are in tertiary education. Tertiary education is training given after post basic education in institutions such as: colleges of education, polytechnics, monotechnics, universities and inter-university centres[4].

Through education, youths are empowered to become future leaders. The youth is the age of strength. They think big, hope for the best and envision tomorrow. The youth turn their dreams into concrete actions[5]. The age is a phase of thorough and whole change, it transports one from one world to another. It is a phase of transition in terms of physique, mentality, society and environment. They like to explore; they have practical and pragmatic tendencies. Jahan[5] believes that youths need quality education to function effectively. For him, people without education are like weapons without bullets.

Education is instrumental for the realization of one's innate self, strength, natural fitness and factual being. In the absence of it, one may choose improper path of life. Education helps the youth to quench the thirst for realizing their potentials.

[4]Federal Republic of Nigeria (FRN) 2014. National policy on education, (Lagos: Nigeria Educational Research and Development Council Press, 2014). 39.

[5]Jahan, T. (2014). European Youth Insight. https://europeansting.com/2014/10/03/how-can-education-empower-youth-to-become-tomorrows-leaders/

So, they must be provided with the best possible education and facilitated with favourable conditions to attain their skills and contribute to the development of their communities. In this globalized and knowledge-based world, every young person should be given the opportunity to develop his or her potentials to bring about the needed change in behaviour.

Education is a means to reform the minds of the young people. Young people who lack education cannot differentiate between wrong and right, good and bad. They cannot impact their society. Rather they can be a clog in the wheel of societal development. The majority of the combatants, in Afghanistan, and Pakistan, members of Boko Haram, kidnappers, armed robbers, in Nigeria are the young people. They become problematic to the communities. Proper education is one way of handling these challenges. Education encompasses all developments. The environment and societal conditions determine the fate and destiny of the youth.

Education to the youth is as important as the soul is to the body. With proper education imparted to them, they can become productive, scientific-oriented, broad-minded, and ideal citizens of the society as the society is significantly influenced by this category of people. When the environment does not satisfy their needs, they seek for them elsewhere, hence, migration.

Migration

Migration simply means movement from one place to another. This movement can either be done by man or animal. There is also migration in computer, when data or software are moved from one location to another. In this presentation, our focus is movement by man, youth, to be specific. It can also be seen as an act of movement of persons from one country or locality to another.

The International Organization for Migration (IOM)[6] explains migration as, movement of people who move away from their usual place of residence, whether within a country or to another, temporarily or permanently, and for various reasons[7]. So, for a layman, a migration is the movement of a person from one place to another. For example, we have migrant fishermen, herdsmen, hunters, etc. Migration is a normal human activity. Man has always moved from one locality or place of residence to another. We move from our families into our homes. We migrate from our homes to regions, cities and towns. We also migrate to countries. These movements are as a result of some factors. Man is always looking for a more conducive environment or condition in which to live, a means of survival, or a greener pasture.

According to IOM[6] migration is movement of people from one geographical area to another When people leave their place of residence (origin) to live in another area (host), it is migration. Migration can be permanent or temporary with the intention of returning to the original home in future.

Reasons for Youth Migration

There are a number of reasons why young people migrate. These reasons are termed the 'Push' and 'Pull' factors[7]. The 'Push' factors are the reasons why young people want to leave their countries or places of residence; while the 'Pull' factors are the reasons why they want to go to a country. The Push/Pull factors are shown in figure 1 below.

[6]International Organization for Migration (IOM) (2019). https://www.iom.int/who-migrant-0

[7]Woldeab, R. (2019). Why do people migrate? The 4 most common types of migration. https://populationeducation.org/why-do-people-migrate-the-4-most-common-types-of-migration/

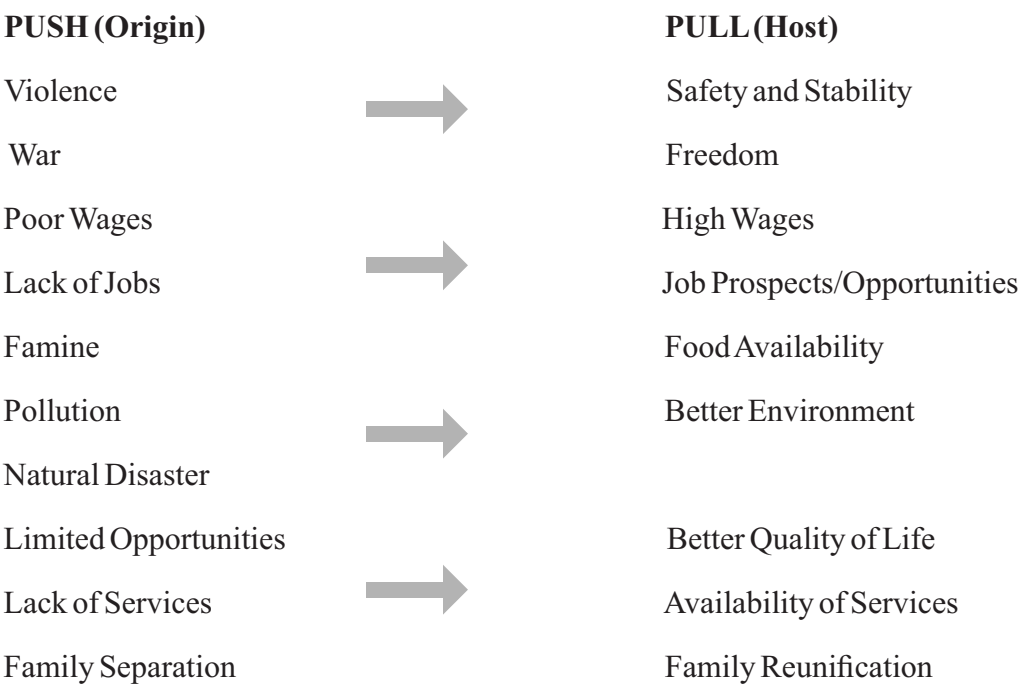

Fig. 1: The Push and Pull Factors in Migration (Offorma G. 2022).

Figure 1 above presents the reasons why young people migrate to other places of residence. In a situation where a country or community experiences violence or war, the youth normally seek for safety, and freedom and so, they migrate to another country or community that is stable and peaceful. In a country where workers' wages are poor, the youth move to countries with higher wages.

If there is lack of job, they move to where they can get employment. For example, the Nigerian medical personnel (doctors, nurses, medical laboratory technologists, physiotherapists) and engineers are exiting the country for greener pastures in the United Kingdom, Canada, Unites States of America, the United Arab Emirate, etc. Within the past two decades, policy discussions on migration have been dominated by images of young Africans taking rickety boats to Europe due to poverty and lack of opportunities including jobs[8]

In a situation where there is famine, as in Somalia, the youth move to a better environment. Countries that experience pollution or natural disaster normally will

lose majority of the young people. They are mobile and full of energy and would not want to waste their lives in an unconducive environment.

In a situation of limited opportunities to grow or lack of services, the young people seek for better quality of life, and availability of the needed services. Many Nigerian youths are exiting the country because of limited opportunities, unemployment, poor infrastructure, insecurity, incessant strike actions by different groups of workers, poor facilities in schools, and uncertainties. So, those who have the opportunity migrate to other countries, that have organized systems and good quality of life.

Newly married youths join their spouses in another country to start new families. Some youths join their siblings who have established in the host countries to start earning their living.

Types of Migration

There are four most common types of migration categorized by the International Organization for Migration (IOM) as reported by Woldeab[7]. They are labour migration, forced migration or displacement, human trafficking or modern slavery and environmental migration. The specific causes of migration can fall under these wide-range categories. For example, both migration due to displacement/forced migration and environmental migration can include migration due to natural disaster.

1. Labour Migration

Labour migration is the movement of people (youth inclusive) from one state to another in search of employment. IOM indicated that in 2017, an estimated 164 million migrant workers globally were involved in this type of migration. This was 59% of the world's international migration population.

[8] Boampong, M. & Assamah, D. (2021). Migration amid COVID-19: Young Africans weigh their options. https://www.un.org/africarenewal/magazine/january-2021/migration-amid-covid-19-young-africans-weigh-their-options Retrieved 29/12/21

Labour migration can be movement from rural to urban cities or movement across national borders. It is attributed to economic inequalities, search for employment. Economic, political and environmental factors all contribute to this type of migration. The figure below shows sub-Saharan Africans going to Europe.

Fig. 2: Sub-Saharan Africans going to Europe. Source: eureporter.co

2. Forced Migration of Displacement

This type of migration is the movement of persons who have been forced to flee from their homes due to war, generalized violence, violation of human rights or human-made disasters. For example, people in the North-East geopolitical zone: Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe who were displaced due to Boko Haram insurgency, and conflicts. Benue State of Nigeria experienced internal displacement as a result of herdsmen attack. In Borno and Adamawa States, there were 3, 118 movements by people between 3rd -9th January 2022.[9]
This was higher than the movement between December 27, 2021 -January 2, 2022, which was 2,972. This indicates that internal displacement in Nigeria is on the increase. It was reported that Nigeria has the highest number of internally displaced people in Africa (2.7 miilion) 2013-2020. Africa has the highest of such in the world[10]

IOM indicated that in 2018, of the 70.8 million forcibly displaced people, 41.3 million (58%) were internally displaced and the remaining 25.9 million refugees

and 3.5 million asylum seekers (42%) were externally displaced.
The report showed that over the past 10 years, the number of forcibly displaced people both within countries and across borders has increased to over 50%.

2. Human Trafficking and Modern Slavery

This type is explained as the action of illegally transporting people from one country or area to another.

The main purpose of this action is for forced labor or sexual exploitation. We have heard about people who deceive young people, promising them gainful employment overseas, only to employ them as sex workers or in forced labour. Youths are mainly involved in this type of migration. IOM stated that in 2016, of the 25 million victims of forced labor, 5 million are estimated to have illegally crossed an international border.

3. Environmental Migration

Environmental migration is the movement of people who mainly for reasons of sudden or progressive changes in the environment which adversely affect them, are forced to leave their places of residence temporarily or permanently. This movement can be within the country or abroad. For example, in 2012, when Nigeria experienced flooding, the people of Anambra state, Delta state and Kogi state migrated to nearby towns, temporarily. They went back to their homes when the flood subsided. According to IOM, in 2018, 17.2 million people across 144

[9]Nigeria Emergency Tracking Tool Report No. 257. 3rd – 9th January, 2022. https://dtm.iom.int/reports/nigeria-%E2%80%94- emergency-tracking-tool-report-257-3-9-january-2022

[10]Varrella, S. (2021). Number of internally displaced persons in Nigeria 2013-2020. https://www.statista.com/statistics/1237374/number-of-internally-displaced-persons-in-nigeria/

countries and territories were displaced due to environmental disasters. This movement was mainly within the countries. Very few migrated to other countries.

Fig 3: Pictures showing the devastating effects of flooding in Anambra and Delta States of Nigeria in 2012.

Source: http://www.igbofocus.co.uk/Anambra_State/Anambra-in-Flood.jpg

The picture on the left shows the residence of people submerged in Delta state, while the one on the right was in Anambra state. The then Governor, His Excellency, Mr. Peter Obi was informed of the flooding in the place, at Omasi. He went with his team to render some help by 2.00 am. On their way back, to get to where their cars were parked, the flood had covered the whole road including their cars.

9. Sponsored Temporary Migration

Apart from these four common types of migration, there is an emerging one, known as Sponsored Temporary Migration. This is experienced when young people, especially in academics, are sponsored overseas for educational training/programmes by educational funding agencies, such as, Ministries of Education, Governments, Tertiary Education Trust Fund (TETFund); or quality assurance bodies, like National University Commission (NUC), French Embassy in Nigeria (for teachers of French language), and institutions of higher learning. Some of the sponsored youth stay back in the host country at the end of the programme, because of better quality environment, availability of services, employment, security, higher wages or joining a spouse.

COVID-19 Pandemic and Youth Education

The world experienced a lot of challenges due to the unprecedented and rapid spread of COVID-19 pandemic, which started in 2019. It spread to many nations in 2020. Since then, different variants of the virus are emerging: Delta and Omicron.

The impact has been huge on the economy, education, health and social mobility of the youths. At a stage, it was like the entire world came to a halt, and many countries declared lockdown and closed schools and their borders in a bid to contain the spread of the virus.

In a global survey on the immediate impact of COVID-19 pandemic on the education of youth, among other aspects of their lives was conducted by partners of the Global Initiative on Decent Jobs for Youth[11]. It involved 12,000 respondents aged 18-29 years, from 112 countries. The study population was made up of students and workers with a tertiary education, who accounted for a quarter of the youth in the sampled countries.

The results showed that for youths who were studying or combining study and work before the crisis, 73% experienced closure of school. Not all were able to transition into on-line and distance learning.

This mode of teaching learning became an alternative during the COVID-19 pandemic. 13% did not have access to education – courses, teaching and learning. This was acute among youth in lower income countries. It shows the sharp digital divide that exists between regions.

Despite efforts for schools and training institutions to provide continuity in education through on-line delivery mode, 65% of the youth indicated that they learnt less since the pandemic. 51% believed their education would be delayed. 9% expressed fear that their education would suffer or even fail.

[11]International Labor Organization (ILO) (2020). Youth and COVID-19: Impacts on jobs, education, rights, mental well-being. Survey Report 2020.

Education is a key instrument for human and economic transformation in all nations of the world. But this fundamental role of education seems to elude some countries, such as Nigeria. The challenges facing the education sector in Nigeria were explained as: inadequate funding, poor infrastructure, shortage of qualified personnel, political instability, poor policy formulation and implementation and endemic corruption[12]. These problems were aggravated by the emergence of COVID-19 pandemic. They have their negative impacts on youth education.

Challenges and Opportunities of Youth Migration amid the Pandemic

COVID-19 pandemic has both the good and bad aspects in terms of youth education and migration.

Challenges

- The problem of unemployment existed before the pandemic. Despite the increased investment in education, African youth experienced uncertainties with transitioning from childhood to adulthood.
- The pandemic has further exacerbated the challenges including disruption in education, training, employment, while some were laid off their jobs and some had their working hours reduced.
- Some young people who could not find jobs at home were compelled to migrate to other countries in search of employment opportunities. Some youths take the risk of their lives by adopting irregular migration.

[12]Akor, A.I. & Ali, R.B. (2019). Rethinking and repositioning the Nigerian education sector: Challenges and ideas. BSUJEM 1(1), 48-55.

- Migration for education and work increasingly has been the common phenomena in Africa. Data from the International Migrant Stock 2019 Report indicated an estimate of 272 million migrants, showing an increase of 51 million since 2010. The UN Department of Economic and Social Affair (DESA) reported that about 20% of all international migrants in the South are young Africans of under the age of 20 years. This makes Africa the youngest region of international migrants[13].
- Due to poverty and unemployment, young people migrate using different means of cheap transportation, such as rickety boats to Europe; donkeys, motorcycles, to neighbouring African countries. These are very risky as they may lose their lives enroute their destinations.
- Restriction on travel as a result of COVID-19 pandemic and closure of borders by some countries have impinged on or delayed migration of youth within and outside Africa.

Opportunities

A number of opportunities emerged with the existence of COVID-19 pandemic.

- Migration benefited both the communities of origin and destination. As the migrants render services to the host communities, they also earn their living, which impact their families.
- COVID-19 gave boost to automation of education and businesses. Digitalization poses a unique opportunity to migrant youth. During COVID-19 pandemic, new mode of education, strategies and pedagogy were introduced. The youth acquire new skills by engaging in on-line teaching and learning.

[13]United Nation (2018). World Youth Report. https://www.un.org.

- Youth are called the digital citizens and they embraced skills they would not have learnt if there was no lockdown.
- The pandemic brought opportunities for families to be close to their young children. During the lockdown both parents and their children stayed together and even guided the youth on-line class assignments posted to them by their teachers. The opposite was the case before the pandemic.
- Migration for young people who experience multiple shocks with little or no social protection in their place of residence may increase, especially for families seeking ways of combatting their socioeconomic challenges.
- There are also opportunities for youth who possess useful and required skills in the host countries. Youths with skills in the health sector are in high demand by such countries especially in the pandemic era. For example, between March and April 2020, some countries in the West offered work or exchange visitor visas to encourage people with medical training and expertise to migrate. This explains why most young doctors, nurses, electronic engineers find it easy to get visa to overseas countries, where their services are needed. Once employed, these migrants play a major role in supporting their families back home.

Recommendation

Below are some recommendations.

1. There are limited migration pathways for low-skilled African youth migrants. Governments should think of investing money in building training institutions to prepare such needed manpower and export them to the destination countries. This will yield foreign exchange for the countries of origin.
2. Young people should be granted access to quality education, employment and freedom of mobility within Africa to achieve their aspirations and to contribute to the development of the continent.
3. Both skilled and unskilled workers' wages should be increased to motivate the youths to stay in their countries of residence. Nigeria has approved minimum wage of ₦30,000.00 for workers. Though it is not adequate, some state governments are yet to implement the policy. Increase in salaries of workers will curb the incessant strike actions by different workers' groups due to poor conditions of service and nonpayment of salaries. Many people send their children overseas for education because of the uncertainty of the graduation period due to incessant strike action by tertiary education teachers, poor learning environments and dearth of

teaching resources.

4. Massification of access to education should be supported by adequate funding. In Nigeria the budget for education is only 7%, which is in contradistinction with the UNESCO recommendation of at least 25% budget allocation to education by countries. Governments should bear this in mind while allotting funds to different sectors of the economy. The researcher observed that as of September 2021, there are 170 universities made up of 43, 48, and 79 federal, state and private universities, respectively. There are 152 colleges of education: 27, 54 and 82 federal, state and private colleges respectively. Nigeria has also 17 federal and 26 state polytechnics; and five inter-university centres.
5. The sharp digital divide between low-income and high-income countries should be bridged through partnership among nations. This is the last of the 17 Sustainable Development Goals (SDGs).
6. Youths should be encouraged to adopt regular, ordered and safe migration to avoid taking risk of their lives.
7. Governments, NGOs, should create awareness for the youths through the social media, of safe migrant pathways, dangers of irregular migration and opportunities at home to help the youths to take proper decision on migration.
8. Parents who encourage their young children to travel overseas by selling their property to get the required money to sponsor them should rather advise them to use the money and start a little business in Nigeria. This will blossom if they work hard. Illegal migration should not be encouraged, as it entails a lot of hardship and probable loss of life.
9. Educational institutions should adopt blended learning mode and governments should encourage and support its effective implementation, by ensuring that the teachers are well trained in the required skills and adequate infrastructure and facilities provided in the schools.

Conclusion

This paper has discussed youth education and migration amid the COVID-19 pandemic. Education is the hub of all development and a veritable instrument for national development. Migration is an aspect of globalization and has its pros and cons. Youth migration has been shown to have been motivated by poverty, unemployment, insecurity, inadequate implementation of educational programmes and policies, lack of infrastructure, poor workers' wages, corruption among others.

COVID-19 pandemic has been devastating, affecting the entire world. It has adversely affected the economic, social, health and education of the youth. Nevertheless, the youth in their characteristics are struggling to survive and taking risks to migrate to other destinations in search of greener pastures.

The youths are future leaders and should be given access to quality, equitable and inclusive education to prepare them to live a sustainable life.

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Laundering of Proceeds of Corruption in Nigeria Through International Migration and Economic Globalisation: The Legal and Enforcement Imperatives

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Abstract

This paper using doctrinal, case study and comparative legal approaches examines whether international migration and economic globalisation facilitates laundering of proceeds of corruption in Nigeria. To achieve this overarching aim, relevant concepts: proceeds of corruption, international migration, economic globalization and laundering were delineated, and also the paper examines the nexuses between corruption and laundering on first part and laundering of proceeds of corruption and international migration and economic globalisation on the second part. Thereafter, the legal frameworks on laundering of proceeds of corruption, gaps in the legal and enforcement regimes and the legal and enforcement imperatives were thoroughly examined. The findings of the research reveal that apart from international migration, economic globalization is a major facilitator of laundering of proceeds of corruption in Nigeria because of the existing legal gaps and the three failures (3Fs) of the enforcement regime which this research also identified are major enablers. On the basis of the findings, the paper identifies the legal and enforcement imperatives and made far reaching recommendations which includes the amendments of the anti-money laundering laws, and the conversion of the three failures (3Fs) of the enforcement regime to three successes (3Ss).

Keywords: *International Migration, Legal and Enforcement Imperatives, Laundering, Proceeds of Corruption.*

Introduction

Laundering of proceeds of corruption is a major obstacle to development and has become an increasing source of concern for developing countries. Every year, a massive volume of capital is illegally or illicitly transported out of developing countries and into tax havens and the financial centres of the world leading to depleted foreign reserves, drastic reduction in collectable revenue, tax underpayment or evasion and poor investment in-flows.[2] An estimated US $420 billion of capital was transferred out of Africa, chiefly to the major economies, in the three and a half decades following 1970.[3] From 1980 to 2009, an estimated net resource transfers of between $597 billion to $1.4 trillion left Africa.[4]

This same period, Nigeria was a major source country for illicit financial transfers out of Africa with over $217.7 billion lost to illicit financial flows during the period.[5] These outflows made Africa net creditor of the world to the tune of US $1.4 trillion.[6] Global Financial Integrity (GFI) estimates that illicit outflows from developing countries ranged from $620 billion to $970 billion in 2014.[7] This is a far cry from Organisation for Economic Co-operation and Development (OECD)'s Development Assistance Committee (DAC) member countries total ODA of $135.2 billion that same year.[8] Also, the annual value of trade-related IFFs in and out

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[1]Isabella Massa, "Capital Flight and the Financial System" in Ajayi, S. I. and L. Ndikumana (Eds.) (2014) Capital Flight from Africa: Causes, Effects and Policy Issues. Oxford: Oxford University Press.

[2]Van Der Does de Willebois E, Halter EM, Harrison RA, Park JW and Sharman JC (2011). The Puppet Masters: How the Corrupt Use Legal Structures to Hide Stolen Assets and What to Do About It. World Bank. Washington, D.C.

[3]James K Boyce and Leonce Ndikumana, *Capital flight from African: Scale, Causes and Effects and Countries Updated Estimates 1970 -2010*, (October 2012) 9 <http://www.peri.umass.edu/fileadmin /pdf /ADP/SS_Africa_ capital_flight_Oct23_2012.pdf> accessed 12 December, 2021; Ndikumana, L., and J. Boyce. 2008. New Estimates of Capital Flight from Sub-Saharan African Countries: Linkages with External Borrowing and Policy Options. Working Paper 166. Amherst, MA: Political Economy Research Institute, University of Massachusetts.

[4]Global Financial Integrity Report 2010.

[5]Ibid.

[6]Ibi Ajayi and Leonce Ndikumana, "Scale, Causes and Effects from Africa" in Ibi Ajayi and Leonce Ndikumana (eds), *Capital Flight from African* (Oxford 2015) 5.

[7]GFI Report 2017 <https://gfintegrity.org/gfi-iff-report-2017_final/> accessed 10th November 2021.

[8]OECD, "Development aid Stable in 2014 but Flows to Poorest Countries Still Falling" https://www.oecd.org/development/development-aid-stable-in-2014-but-flows-to-poorest-countries-still-falling.htm

of developing countries has amounted to, on average, about 20 percent of the value of their total trade with advanced economies.[9] The United Nations Conference on Trade and Development (UNCTAD) in a report published in September 2020, stated that Africa loses about US$88.6 billion in illicit capital flight every year which is equivalent to 3.7 per cent of the continent's gross domestic product. These illicit flows rob Africa and its people of their prospects, undermining transparency and accountability and eroding trust in African institutions.

Nigeria has been among the top source of capital flight through illicit financial flows from Africa.[10] These findings were reiterated in the 2015 report of the African Union's High-Level Panel on Illicit Financial Flows from Africa. Global Financial Integrity for the period 2004-2013 showed that Nigeria surpassed South Africa as the country with the largest average illicit financial outflows in Africa during the ten-year period covered and Nigeria ranks tenth among the top source countries for illicit transfers.[11] Studies of illicit financial flows (IFFs) have shown that oil-exporting countries like Nigeria are vulnerable to illicit financial transfers. Reports of UNCTAD study of trade mis-invoicing of primary commodities shows that export mis-invoicing is a major channel of capital transfers out of Nigeria.[12] The challenge of illicit financial flow persists in Nigeria.

There is a growing body of literature that paints an alarming picture of the magnitude of these illicit capital flows between African countries and other parts of the world.[13] The consequences of IFFs can be devastating for several reasons. IFFs enable corrupt politicians, public officials, and economic elites to hide their proceeds of corruption and when IFFs are sent overseas, they are likely to reduce the elites' support for the development of the state because less of their

[9] (https://gfintegrity.org/issue/illicit-financial-flows/) accessed 10th November 2021.

[10] (Ndikumana and Boyce n. 3) 12

[11] Kar, D., and Spanjers, J. (2015). Illicit Financial Flows from Developing Countries: 2004-2013. Global Financial Integrity p 8.

[12] United Nations Conference on Trade and Development (UNCTAD) Report 2016, p. 48.

[13] Christian Aid Report 2008; Ndikumana and Boyce 2008 (n.3); Kar, D., & Cartwright-Smith, D. (2010). Illicit financial flows from Africa: Hidden resource for development. Washington, D.C.: Global Financial Integrity. <www.gfip.org> accessed 12 July 2021.

wealth is dependent upon the domestic economy.[14] UNCTAD Economic Development in Africa Report 2020 shows that the large financing gap for the Sustainable Development Goals cannot be closed solely through government revenues but by tackling illicit financial flows, that will open the door to releasing much needed investments in education, health and productive sectors.[15]

The impact of laundering of proceeds of corruption in Nigeria is visible and palpable to all. Its debilitating far reaching effects is by far the greatest challenge confronting us as a nation today. While nations of the world are facing the challenge of Corona Virus (also known as Covid-19), Nigeria's topmost challenge appears to be "Corruption Virus". This virus of corruption and laundering of its proceeds is deadlier than Covid-19. While the prediction of the devastating impact of Covid-19 in Africa seems to have failed, one prediction on Africa and Nigeria in particular by rating agencies[16] that has been proven right over the years is the spread and effects of corruption. At the wake of the emergence of the Covid-19, Melinda Gate was reported to have said 'that she feared coronavirus in Africa would lead to dead being put out in street, as in Ecuador".[17] Though she was criticised by many Africans and regarded as a prophet of doom, her statement represented the unexpressed fears of many regarding the expected impact of Covid-19 in Africa giving the prevailing underdevelopment, poor standard of living, inadequate health facilities and poverty occasioned by corruption and laundering of its proceeds. The reality today has proven the contrary to the prediction of the impact of the pandemic in Nigeria. However, reports and predictions on the spread and impact of corruption have consistently been

[14]The World Bank. "Illicit Financial Flows (IFFs)" <https://www.worldbank.org/en/topic/financialsector/brief/illicit-financial-flows-iffs> accessed 10th November 2021

[15] Economic Development in Africa Report 2020.

[16]An example of rating agency is the transparency international.

[17]Melinda Gate. "Melinda Gates said she feared coronavirus in Africa would lead to dead being put out in street, as in Ecuador" <https://africacheck.org/fbcheck/melinda-gates-said-she-feared-coronavirus-in-africa-would-lead-to-dead-being-put-out-in-street-as-in-ecuador/> accessed 15th November 2021.

correct. The Transparency International (TI) and other rating agencies[18] reports show consistently that Nigeria is among the most corrupt nations in the world.[19] SERAP report indicates that corruption was in the increase in Nigeria from 2015 to 2018[20] and also, TI report on the rate of corruption in Nigeria shows that this trend continues over the years, in spite of efforts by the anti-corruption agencies[21] to stem the tide.

The PricewaterhouseCoopers (PwC) report shows, "that corruption in Nigeria could cost up to 37% of Gross Domestic Products (GDP) by 2030 if it is not dealt with immediately. This cost is equated to around $1,000 per person in 2014 and nearly $2,000 per person by 2030".[22] The real and opportunity cost of laundering of proceeds of corruption is immeasurable. The gravity of the situation has been one of the reasons for the gradual improvement in the uptake of strategies against money laundering in Nigeria. However, some commentators attribute the adoption of anti-money laundering regimes more to a combination of coercion and peer pressure from international community than to rational choice.[23]
Corruption and laundering of its proceeds are major push factors for international migration (IM). In 2016, over twenty thousand (20,000) young Nigerians were involved in the crossing of the Mediterranean Sea.[24] The UN migration data portal reveals that there were 1.3 million

[18] World Bank's Worldwide Governance Indicators (WGI) and Global Integrity Report, Mo Ibrahim's Index of African Governance and the Global Integrity Report. While TI focuses mainly on measuring corruption levels, the others focus on levels of governance.

[19] Transparency International "Corruption Perception Index 2018" <https://www.transparency.org/cpi2018> accessed 23 June, 2019.

[20] Socio-Economic Rights and Accountability Project (SERAP). *From Darkness to Darkness: How Nigerians are Paying the Price for Corruption in the Electricity Sector* (Lagos, SERAP August 2017) 17; SERAP, Nigeria's Corruption Assessment Performance Survey 2019 <https://serap-nigeria.org/download-our-latest-report-nigerias-corruption-assessment-performance-survey.ngo/> accessed 24 June, 2020.

[21] The two specialised anti-corruption agencies in Nigeria are the Independent Corrupt Practices and Other Related Offences Commission and the Economic and Financial Crime Commission (EFCC), established in 2000 and 2004 respectively by Acts of the National Assembly.

[22] <https://www.pwc.com/ng/en/press-room/impact-of-corruption-on-nigeria-s-economy.html> a ccessed 18 November ,2021.

[23] Levi, M., and W. Gilmore. (2002). "Terrorist Finance, Money Laundering and the Rise and Rise of Mutual Evaluation: A New Paradigm for Crime Control?" European Journal of Law Reform 4, no. 2: 337–64; Sharman, J. C. (2008) "Power and Discourse in Policy Diffusion: Anti-Money Laundering in Developing States" International Studies Quarterly 52, no. 3: 635–56.

[24] Nwalutu, M. O., (2016), "From Africa to Europe, youth and transnational migration: Examining the lived experiences of Nigerian migrant youth in Malta" (Doctoral thesis), University of Toronto, Canada.Google Scholar,

emigrants from Nigeria in 2017, representing 0.6% of the total population.[25] Report in 2019 states that there are about 15 million Nigerians in the Diaspora. According to the De Haas, irregular migrants from Nigeria dominate migration to Europe and North America and represent 25.5% of all West African migrants living in Organization for Economic Cooperation and Development (OECD) countries.[26] Corruption, be it petty, systemic, abuse of office or extortion had been reported to facilitate illegal migration and prevent the effective investigation of migrant smuggling.[27]

On the other hand, international migration and economic globalization have been linked as two major channels of laundering of proceeds of corruption. But little critical studies and research has been carried out towards establishing and exposing this link in most nations, Nigeria inclusive. Therefore, this research aimed at closing the gaps, and using doctrinal, case study and comparative approaches in examining the role of international migration in laundering of proceeds of corruption in Nigeria. To achieve the above stated aim, this paper after conceptual clarification, examines the nexus between corruption and laundering of proceeds of corruption on the first part, and between laundering of proceeds of corruption and international migration and globalisation on the second part; the legal framework on anti-laundering of proceeds of corruption in Nigeria; the gaps existing in the legal and enforcement regime of anti-laundering of proceeds of corruption in Nigeria; and the legal and enforcement imperatives.

2; Ojeme, V. (2016, October 28). 22,500 Nigerians cross Mediterranean Sea, in 2016 says EU. Vanguard Newspapers., <https://www.vanguardngr.com/2016/10/22500-nigerians-cross-mediterranean-sea-2016-says-eu-2/> accessed 15th November 2021.

[25]Visit <https://migrationdataportal.org/> accessed 10th November 2021.

[26]De Haas, H. (2008). Irregular migration from West Africa to the Maghreb and the European Union: An overview of recent trends (Vol. 32). Geneva, Switzerland: International Organization for Migration.

[27]Susan Rose-Ackerman and Bonnie J Palifka. *Corruption and Government: Causes, Consequences, and Reform* (Cambridge University Press, 2016) 7-9; UNOCD Report 2013, p. 18.

Conceptual Clarification

There are certain concepts that require definitions to delineate the scope of this paper and also, to aid the reader in understanding this work. They are proceeds of corruption, international migration, globalisation and laundering.

2.1. ***Proceeds of corruption***

UNCAC defines "proceeds of crime" as "any property derived from or obtained, directly or indirectly, through the commission of an offence".[28] This definition of UNCAC is all encompassing; it is not limited to property derived from corruption offences, but extends to property derived or obtained through commission of the convention offences and the instrumentalities of the crime. What is property?

According to UNCAC:
Property shall mean assets of every kind whether corporeal or incorporeal, movable or immovable, tangible or intangible, and legal documents or instruments evidencing title to or interest in such assets (Article 2(d) of UNCAC).[29]
ICPC Act states that:
Property means real or personal property of every description, including money, whether situated in Nigeria or elsewhere, whether tangible or intangible, and includes an interest in any such real or personal property.[30]

[28] Article 2(e) UNCAC; The AUCPCC in Article 1 uses "proceeds of corruption".

[29] Article 2(d) of UNCAC.

[30] Section 2 of ICPC Act Cap C34 Laws of Federation of Nigeria (LFN) 2004.

The Supreme Court of South Africa in considering what property is to be regarded as the "instrumentality of an offence", noted that:
The determining question is whether there is a sufficiently close link between the property and its criminal use, and whether the property has a close enough relationship to the actual commission of the offence to render it an instrumentality. Every case will of course have to be decided on its own facts.[31]

Proceeds of corruption extend to the illicit assets in their transformed or converted form. According to Goredema, proceeds of crime are comprised of:
Property derived or realised directly or indirectly from a (serious) crime, (the initial criminal proceeds) and includes property resulting from the conversion or transformation of the initial criminal proceeds (secondary criminal proceeds) and income, capital or other economic gains derived from either the initial criminal or the secondary criminal proceeds.[32]

In this vein, AUCPCC defines proceeds of corruption to mean:
Assets of any kind corporeal or incorporeal, movable or immovable, tangible or intangible and any document or legal instrument evidencing title to or interests in such assets acquired as a result of an act of corruption.[33]
The definitions above show clearly that proceeds of corruption are not limited to money. Therefore, this paper adopts the AUCPCC's definition that defines proceeds of corruption to include such assets in their converted forms.

International Migration

As rightly observed by King *et al*, one major feature of migration studies is that it is fragmented with binaries such as forced versus voluntary, temporary versus permanent, legal versus illegal, internal versus international, etc., and in dissecting these many binaries, it was noted that

[31] *National Director of Public Prosecutions* v *National RO Cook Properties (Pty) Ltd*, (2004) ZASCA 36 [32].

[32]Charles Goredema, "Recovery of Proceeds of Crime: Observations on Practical Challenges in Sub-Saharan Africa" in *Tracing Stolen Assets: A Practitioner"s Handbook*. (Switzerland: Basel Institute on Governance, International Centre for Asset Recovery, 2009) 33.

[33] Article 2(d) of UNCAC. This definition encompasses the various forms of assets: corporeal, incorporeal, movable, immovable, tangible, intangible, document or legal title and interests.

internal and international migration is one that stands out as the most fundamental division.[34]

Therefore, international migration is used in contrast to internal migration. Internal migration is the permanent or temporary movement of person or persons from one geographical location to another within the same country to another area of the same country for the purpose, or with the effect of establishing a new residence.[35] It also means the movement of people within a State involving the establishment of a new temporary or permanent residence.[36] Therefore, internal migration can be temporary or permanent and include those who have been displaced from their habitual place of residence such as internally displacedpersons, rural–urban migration and covers both nationals and non-nationals moving within a State for habitual residence.

International migration on the other hand is the movement of persons away from their place of usual residence and across an international border to a country of which they are not nationals.[37] The United Nations Department of Economic and Social Affairs (UNDESA) defines "international migrant" as, "any person who changes his or her country of usual residence".[38] This definition excludes temporary movements such as movement for recreation, holiday, visits to friends and relatives, business, medical treatment or religious pilgrimages. The United Nations Department of Economic and Social Affairs (UNDESA) defines an "international migrant" for statistical purpose as, "any person who changes his or her country of usual residence".[39] The UN DESA definition excludes movements that are for "recreation, holiday, visits to friends and relatives, business, medical treatment or religious pilgrimages".

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[34] Russell King, Ronald Skeldon and Julie Vullnetari. "Internal and International Migration: Bridging the Theoretical Divide". (2008). Working Paper No 52 Sussex Centre for Migration Research - University of Sussex 1-2.

[35] African, Caribbean and Pacific States (ACP) Observatory on Migration, 2011.

[36] Adapted from International Organization for Migration, World Migration Report 2015.

[37] International Organisation for Migration, World Migration Report (2015).

[38] Recommendations on Statistics of International Migration, Revision 1 (1998).

[39] Recommendations on Statistics of International Migration, Revision 1 (1998).

The main test is the change of residence whether temporarily like students or permanent (relocation) that involves the crossing of border. Therefore, in this paper IM is the temporary or permanent movement of persons away from their place of usual residence and across an international border to another country.

Economic Globalisation

According to World Trade Organisation (WTO)[40], globalization can be defined as, "the increased interconnectedness and interdependence of peoples and countries. It is generally understood to include two inter-related elements: the opening of international borders to increasingly fast flows of goods, services, finance, people and ideas; and the changes in institutions and policies at national and international levels that facilitate or promote such flows."[40] This definition accords with economic globalisation. Gao defines economic globalization to "mean the increasing interdependence of world economies as a result of the growing scale of cross-border trade of commodities and services, flow of international capital and wide and rapid spread of technologies".[41] In essence the definition reflects the continuing expansion and mutual integration of market frontiers, and as rightly stated by Goa, it is "an irreversible trend for the economic development in the whole world at the turn of the millennium".[42] Thus, globalisation with the aid of technology has led to the world becoming a global village. The elements of economic globalisation are international trade; foreign direct investment; capital market flows; migration or movement of labour; and diffusion of technology.[43]

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[40] World Trade Organization (WTO), <An Official Definition of Globalization by the World Health Organization" <https://www.wto.org/> accessed 27 March 2021.

[41] Gao Shangquan, *Economic Globalization: Trends, Risks and Risk Prevention CDP Background* Paper No. 1 (2000) ST/ESA/2000/CDP/1.

[42] Ibid.

[43] Joseph E. Stiglitz. "Globalization and growth in Emerging Markets and the New Economy" Journal of Policy Modeling 25 (2003) 510.

Laundering or Money Laundering

Laundering is a "generic term used to describe the process by which criminals disguise the original ownership and control of the proceeds of criminal conduct by making such proceeds appear to have been derived from a legitimate source".[44] Therefore, it has been defined as, "any act or attempted act to conceal or disguise the identity of illegally obtained proceeds so that they appear to have originated from legitimate sources".[45] This implies that laundering is a "middle crime" in the chain of crime commission that is used to hide the proceeds of corruption or triggers the commission of another crime.

Traditionally, all laundering cases pass through three stages. The placement stage is the first stage where the illicit property is introduced into the financial system; layering stage is the substantive stage where the illicit property is "washed" and its ownership and source are disguised or concealed; and integration stage is the final stage where the "laundered" or "washed" property is re-introduced into the legitimate economy.

The established nexus between money laundering and corruption, and the need to prevent corrupt persons, particularly the politically exposed persons (PEPs), from enjoying the proceeds of their criminality,[46] underscore the criminalisation of money laundering as one of the corruption related offences.[47] Its commission usually sets the stage for the commission of other

[44]International Compliance Association (ICA). "What is Money Laundering". http://www.int-comp.org/careers/a-career-in-aml/what-is-money-laundering/> accessed 27 March 2019. Also, in 1995 the Interpol General Assembly defined money laundering as "any act or attempted act to conceal or disguise the identity of illegally obtained proceeds so that they appear to have originated from legitimate sources": <http://www.interpol.int/Crime-areas/Financial-crime/Money-laundering> accessed 27 March 2020.

[45]Interpol General Assembly in 1995.

[46]It is reported that "as much as $32 trillion in private financial wealth is hidden is offshore havens — roughly equivalent to the annual output of the US, Chinese and Japanese economies combined": James S Henry, The Price of Offshore Revisited: New Estimates for Missing Global Private Wealth, Income, Inequality, and Lost Taxes (July 2012). 8 <http://www.taxjustice.net/cms/upload/pdf/Price_of_Offshore_Revisited_120722.pdf> accessed 27 March 2021; David Chaikin and J C Sharman. *Corruption and Money Laundering: A Symbiotic Relationship*. (New York: Palgrave, 2009) 7-30.

[47]John Hatchard. *Combating Corruption: Legal Approaches to Supporting Good Governance and Integrity in Africa* (Edward Elgar Publishing Limited, 2014). 165 and 274.

corruption and related offences, such as bribery, tax evasion or terrorism financing.[48] It is a "middle crime" in the chain of crime commission; it is used to hide the proceeds of corruption or triggers the commission of another crime. It has domestic and transnational dimensions. The Intergovernmental Action Group against Money Laundering in West Africa (GIABA) report reveals that "a greater proportion of proceeds of corruption are laundered and used internally".[49]

In terms of operation, the principles of money laundering are traditionally the same in all cases and pass through three stages.[50] Placement is the first stage where the illicit property is introduced into the financial system; layering is the substantive stage where the illicit property is "washed" and its ownership and source are disguised or concealed; and integration is the final stage where the "laundered" or "washed" property is re-introduced into the legitimate economy.[51]

Money laundering (Prohibition) Act of 2011 defines ML as, "when a person in or outside Nigeria directly or indirectly conceals or disguises the origin or; converts or transfers, removes from the jurisdiction; acquires, uses, retains or takes possession or control of; any fund or property, knowingly or which he/she should reasonably have known that such fund or property is, or forms part of the proceeds of an unlawful act."[52] A body corporate on the other hand is liable on conviction, to a fine of not less than 100% of the funds and properties acquired as a result of the offence committed, and a withdrawal of its license. Where the body corporate persists in the commission of the office for which it was convicted in the first instance, the Regulators may withdraw or revoke the certificate or license of the body corporate.[53]

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[48] Joint Research Centre for Transnational Crime, *Offshore Financial Centres and Corruption: A Toolkit For KNAB Investigators* (June 2006) 7 <http://www.knab.gov.lv/uploads/eng/dinicola_offshore.pdf> accessed 27 March 2021.

[49] GIABA. *Corruption and Money Laundering Nexus: An Analysis of Risk and Control Measures in West Africa* (GIABA Report 2010) paragraph 93.

[50] These are placement, layering and integration.

[51] International Compliance Association (ICA) <http://www.int-comp.org/careers/a-career-in-aml/what-is-money-laundering/> accessed 27 March 2016; John Howell. *The Prevention of Money Laundering and Terrorist Financing* (ICC Commercial Crime Services 2006) 1-2.

[52] Section 15(2) ML(P) Act.

[53] Section 15(3) ML(P) Act)

Some acts which constitute money laundering under the ML(P) Act are spelt out in sections 1 and 15 of the Act. Section 1 of the Act makes it illegal for any individual to accept or make any cash payment that exceeds N5,000,000.00 (Five Million Naira). Corporate institutions shall not make or accept any cash payment of a sum exceeding N10,000,000.00 (Ten Million Naira) except in a transaction through a financial institution.

The Act also provides that any individual who is transporting cash or negotiable instruments in excess of US $10,000 or its equivalent must declare this to the Nigerian Customs Service. Non-declaration of the funds or false declaration is an offence that is punished upon conviction by the individual forfeiting the funds in question, or to imprisonment of not less than two years or both.[54]

Nexus between Corruption and Money Laundering

There is a nexus between corruption and money laundering. Goredema noted that the links between corruption and money laundering can hardly be contested.[55] ML remains one of the main channels of laundering of proceeds of corruption from most nations. On the other hand, corruption is one of the predicate offenses of money laundering. The movement and concealment of proceeds of corruption is made possible through money laundering. Money laundering is a crime only insofar as the underlying act generating the proceeds to be laundered, the predicate offence, is a crime. Corruption is a crime. Transparency International (TI) rightly defines corruption as, "the abuse of entrusted power for private gain."[56] Broadly, it is categorised into two: grand and petty. Grand corruption, also known as high level or political corruption, involves the massive looting of state resources by high-ranking officials or

[54] Section 2 (3) & (5).

[55] Charles Goredema. "Recovery of Proceeds of Crime: Observations on Practical Challenges in Sub-Saharan Africa" in *Tracing Stolen Assets: A Practitioner's Handbook*. (Switzerland: Basel Institute on Governance, International Centre for Asset Recovery, 2009) 33).

[56] Transparency International (TI)

politically exposed persons (PEPs) for their personal gain. According to Rose-Ackerman, "grand corruption involves a small number of powerful players and large sums of money".[57] Grand corruption is a major predicate offence of money laundering. However, it can be used for all forms of corrupt practices.

In 2005, GFI estimated that approximately 5% of global IFFs came from corruption and the United Nations Economic Commission for Africa's (UNECA) High Level Panel on Illicit Financial Flows (IFFs) from Africa also estimated that 5% of African IFFs came from corruption.[58] Therefore, there is a symbiotic relationship between corruption and money laundering.[59] The established nexus between money laundering and corruption, and the need to prevent corrupt persons, particularly the PEPs, from enjoying the proceeds of their criminality, underscore the criminalisation of money laundering as one of the corruption related offences. It is reported that "as much as $32 trillion in private financial wealth is hidden in offshore havens –roughly equivalent to the annual output of the US, Chinese and Japanese economies combined".[60]

Studies from Africa and elsewhere highlight the corrosive impact of corruption on strategies to combat money laundering.[61] In a report on the nexus between corruption and money laundering, Eastern and Southern Africa Anti-Money Laundering Group (ESAAMLG) articulated the impact of corruption on the implementation of AML measures to include:

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[57] Susan Rose-Ackerman and Bonnie J Palifka. *Corruption and Government: Causes, Consequences, and Reform.* (New York, Cambridge University Press, 2016) 11.

[58] UNECA, "High Level Panel on Illicit Financial Flows" <https://archive.uneca.org/iff> 2nd September, 2021.

[59] Michael Findley, Daniel Nielson and Jason Sharman. *Global Shell Games: Testing Money Launderers" and Terrorist Financiers" Access to Shell Companies* (Griffith University Centre for Governance and Public Policy 2012) 20-21.

[60] Henry, (n 46).

[61]Eastern and Southern Africa Anti-Money Laundering Group (ESAAMLG), "An Assessment of the Links between Corruption and the Implementation of Anti-Money Laundering Strategies and Measures in the ESAAMLG Region", Dar es Salaam: ESAAMLG.
http://www.esaamlg.org/userfiles/Corruption_and_AML_Systems.pdf.; Chaikin, D., and J. Sharman. 2009. Corruption and Money Laundering: A Symbiotic Relationship. New York: Palgrave Macmillan; GIABA (Inter-Governmental Action Group against Money Laundering in West Africa). 2010.
Corruption–Money Laundering Nexus: An Analysis of Risks and Control Measures in West Africa. Dakar: GIABA.

As one of the most significant contributors to proceeds of crime that become available for laundering, corruption can render the AML system dysfunctional by clogging it with a large volume of cases to deal with, Because of its connection to money laundering, corruption will try to prevent the adoption of effective measures against money laundering and may succeed in doing so if not detected and confronted. The implementation of AML measures that have been adopted can be impeded by corruption—such as by interfering with the capacity of mandated institutions to perform their duties or influencing the relevant officials [or] institutions in the private sector on whose co-operation prevailing AML systems increasingly rely, to secure their collusion in sabotaging the effective implementation of AML measures.[62]

In essence the links between corruption, illicit financial flows, and money laundering can hardly be contested; that explains the criminalisation of money laundering as an offence under the international and national laws.

4. Whether Laundering of Proceeds of corruption is Facilitated by International Migration and Economic Globalisation?

Illicit financial flows are multidimensional and transnational in character. Like the concept of migration, they have countries of origin and destination, and there are several transit locations.[63] In addressing the question, whether international migration and globalisation facilitate laundering of proceeds of corruption, the research analyses the following cases to determine existence of element of international migration and/or globalisation.

Sani Abacha and Mr Abubakar Bagudu

He was a former Head of State in Nigeria who ruled from 1993 to 1999. He died in office and after his death, above US $5 billion was reported laundered and these monies were kept in banks in Europe.

The shell company, Doraville was registered in British Virgin Island, a notorious tax haven, in the name of the elder son of Mr. Abacha, Mohammed. United States and Jersey authorities have repatriated N112.05 billion ($308 million) laundered by Mr. Abubakar Bagudu on behalf of late Gen. Sani Abacha. It was revealed that Mr. Abubakar Bagudu spent six months in federal

[62] ESAAMLG (n 61)
[63] United Nations Conference on Trade and Development (UNCTAD). *Tackling Illicit Financial Flows for Sustainable Development in Africa*, (2020) Africa Report 2020, 1.

detention in Texas while awaiting extradition to Jersey. However, before he was handed over to criminal trial in Jersey, he quickly agreed in 2003 to return $163 million to Nigeria and was released on bond to Nigeria where he was meant to be prosecuted for money laundering.[64] He returned to Nigeria and became Senator and now Governor.
In January 2019, US District Court of Columbia in a suit between Ibrahim Bagudu, Mr Bagudu's elder brother, who was laying claim to $287 million deposited in one account owned by Doraville Properties, a shell company set up by Mr. Bagudu to primarily launder funds stolen from Nigeria.[65]

In February 2020, the U.S. government entered into a trilateral agreement with Nigeria and Jersey to repatriate over $300 million in additional money that Bagudu played a role in laundering during the Abacha's regime.

This case revealed that Mr. Bagudu migrated temporarily to United States where he with the aid of other family members, top members of the regime and Mohammed, Mr Abacha's eldest son were able to facilitate the laundering. Mr. Bagudu migrated to Houston, from there he set up a shell company called Doraville Properties used to launder funds stolen from Nigeria. This element notwithstanding, the role of globalization as enabler is more disturbing in this regard. This case revealed the use of Shell companies which is made possible by globalization. A Shell company can be incorporated and proceeds of corruption laundered using the company as was this case where there is weak or no effective money laundering legal framework. Taking advantage of the elements of economic globalization, Shell companies were registered in United Kingdom and Singapore and used to launder proceeds of corruption from Nigeria.

[64]StAR - Stolen Asset Recovery Initiative, "Corruption Cases - Sani Abacha / Abubakar Bagudu" <star.worldbank.org.> Retrieved 7 February 2020.

[65]Nicholas Ibekwe, "Abacha Loot: US, Jersey, repatriate N112 billion laundered by Kebbi governor, Bagudu" Premium Times 4th February, 2020.

Diepreye Alamieyeseigha: He was a former Governor of Bayelsa State in Nigeria and used companies registered in the United Kingdom, South Africa, Seychelles, the British Virgin Islands, and the Bahamas to launder the proceeds of corruption. He had residence in London, and over US $1.5 million in cash was seized from his London home. He temporarily migrated to London where he kept stolen cash in dollars and incorporated Companies in other countries using Shell companies without migrating to such countries. In this case too, Mr. Alamieyeseigha took advantage of economic globalization in laundering the proceeds of corruption by registering Shell companies in Seychelles, the British Virgin Islands, and the Bahamas.

Three months after Mr. Alamieyeseigha assumed office as governor of Bayelsa State, one Sue Bloom from the Mossack Fonseca office in London made a fax transmission to Rosemarie Flax of Mossack Fonseca office in British Virgin Island (BVI) for availability search of the name Solomon & Peters Limited for registration in BVI.[66] Upon confirmation of availability of the name, Solomon & Peters was incorporated with authorised capital of US $50,000 divided into 50,000 shares. Mr. Alamieyeseigha appointed himself as both the First Director and Secretary of Solomon & Peters.

He then used the company as the conduit for a looting spree, stashing away funds belonging to his state and acquiring properties in several parts of the world.

James Ibori: He was Governor of Delta State from 1999 to 2007. The following persons were used. Ibori's sister, Christine Ibie-Ibori and his mistress, Udoamaka Okoronkwo and they were convicted for money laundering in the United Kingdom. They were each sentenced to five years in prison. His wife, Theresa Ibori, was sentenced to between two-five years in prison for fraud

[66] Emmanuel Mayah. "Panama Papers: How Alamieyeseigha began looting Bayelsa 3 months after becoming governor" Premium Times 4th May, 2016.

and money laundering. They migrated to United Kingdom to facilitate the laundering. His London lawyer, Mr. Bhadresh Gohil, was also sentenced to a 7-year term in prison for fraud and money laundering. Ibori was a temporary migrant, his wife, mistress and sister migrated to UK and Ibori was able to engage a lawyer in UK all made possible by globalization.

Musiliu Obanikoro: Immediately after the 2015 election, he migrated to the US where he is a citizen to avoid answering various allegations of corruption and laundering against him. He later returned and entered into plea bargain with the Economic and Financial Crimes Commission (EFCC). He is currently a star witness for EFCC in money laundering case.

Mrs. Diezani Allison-Madueke: Another case relates to the former Minister of Petroleum, Mrs. Allison-Madueke who has both UK and Dominica citizenships. She is indicted for money laundering. She fled from Nigeria immediately after the 2015 presidential election amidst allegation of corruption against her. The Dominica granted her a diplomatic passport and made her Trade and Investment Commissioner, an appointment which conferred on her a protective shield from arrest by anybody. Therefore, efforts at extraditing her to Nigeria to face charges of corrupt practices have not yielded positive results. The ex-minister is required to answer questions on documents and jewelleries recovered from her house at No. 10, Chiluba Close, off Jose Marti Street, Asokoro, Abuja, and some identified property that were linked to her in Nigeria, UK, U.S., United Arab Emirate and South Africa. She is suspected of using the proceeds of corruption to acquire these properties. Having UK citizenship, Mrs. Diezani migrated to UK in 2015 and efforts, including court summons and order against her, have not yielded any result. Globalisation made it possible for her to acquire properties in other countries as shown in this case and other cases without identifying the true source of the money being used.

The above cases revealed that international migration and globalisation directly and circuitously facilitate laundering of proceeds of corruption in Nigeria. Therefore, what are the legal and institutional frameworks dealing with laundering of proceeds of corruption?

5. Legal and Institutional Framework on Anti-Laundering of Proceeds of Corruption in Nigeria

The existing legal and institutional framework in Nigeria are examined below.

a) The United Nation Convention against Corruption (UNCAC): It is abbreviated at UNCAC and remains till date the most comprehensive international legal

instrument on combating corruption. Nigeria signed and ratified the UNCAC on 9 December 2003 and 14 December, 2004 respectively. UNCAC requires States Parties to establish the laundering offense as crime.[67] The provision is similar to the provision in the United Nations Convention against Transnational Organised Crime.[68]

b) African Union Convention on Prevention and combatting Corruption (AUCPCC): It is abbreviated as AUCPCC. Nigeria signed the Convention on 16th December 2003 and ratified the same on 26th September 2006. The AUCPCC provides for this offence of money laundering of proceeds of corruption.[69] And it is wider in score and coverage compared with the provision of UNCAC on the same offence.

c) Financial Action Task Force (FATF): It provides 49 special recommendations of international standards on combating money laundering and the financing of terrorism and proliferation. It offers strategies required to combat laundering of proceeds of any of the predicate offences.

[67] Article 23 of UNCAC.

[68] Identical to Article 6.

[69] Article 6 of AUCPCC.

d) Egmont Group of Financial Intelligence Unit (FIU): Nigeria partners with the Egmont Group of FIUs through the NFIU. The NFIU is a member of Egmont Group of FIUs and coordinates other FIUs in the West African Sub-Region as it helps the Intergovernmental Action Group against Money Laundering in West Africa (GIABA), in the enforcement of the AML/CFT regime. The core function is intelligence gathering.

e) Interpol offers a platform for the issuing of red notices, making information about wanted persons public (globally), including corruption. The Nigeria Police became a member of Interpol on 10 October 1960 and the Interpol National Central Bureau (NCB) for Nigeria situated in Abuja is the coordination and investigations office for international police enquiries linked to Nigeria. The NCB's key national security partners in Nigeria are all the competent authorities in Nigeria.[70]
F). The 1999 Constitution of Federal Republic of Nigeria (as amended): Section 15(5) of the CFRN provides that "States shall abolish all corrupt practise and abuse of power". This includes laundering of proceeds of corruption.

g) Money Laundering (Prohibition) Act (ML(P)A) 2011: The main law criminalising money laundering in Nigeria. The effort in Nigeria at criminalising the laundering of the proceeds of crime dates back to the enactments in 1989 of the National Drug Law Enforcement Agency Act.[71] The ML(P)A 2011 is the primary money laundering law in Nigeria. It creates offences where a person converts or transfers resources or property derived from corruption offences, participates in money laundering or predicate offences, or collaborates in concealing or

[70] They include: National Drug Law Enforcement Agency; Economic and Financial Crimes Commission; Nigeria Immigration Services; Nigeria Customs Service; National Agency for the Prohibition of Trafficking in Persons; and National Agency for Foods, Drugs Administration and Control, Independent Corrupt Practices and Other Related Offences Commission.

[71] Cap. 253 Laws of the Federation of Nigeria 1990, now Cap N30 LFN 2004 section 3. NDLEA Act was enacted to fulfil Nigeria's obligations under the United Nations Convention against Illicit Traffic in Narcotic Drugs and Psychotropic Substances (Vienna Convention) adopted in 1988. This effort was reinforced by establishment of the Financial Action Task Force (FATF) in 1989 by the initiatives of G7.

disguising the genuine nature, origin, location, disposition, movement or ownership of the resources, property or rights derived directly or indirectly from corruption offences, and other related offences or predicate offences.[72] It criminalises money laundering both in the private and public sectors. Further, the ML(P)A criminalises the act of concealment, removal from jurisdiction, transfer to nominees or retention of the proceeds of a crime or an illegal act on behalf of another person knowing or suspecting that other person to be engaged in criminal conduct or that the person has benefited from criminal conduct, or conspiracy, aiding, etc.;[73] and acquiring, use or possession of a property knowing that such a property represents in whole or in part, directly or indirectly the proceeds of criminal conduct.[74] It extends these offences to any person involved in any conspiracy, aiding, abetting, counselling, inciting, procuring or inducing the commission of an offence under the ML(P)A.[75] The link between corruption and money laundering explains the criminalisation of money laundering as an offence under the ICPC Act.[76]

h) EFCC Act –was enacted in response to international pressure and as a precondition for the removal of Nigeria from the list of Non-Cooperative Countries and Territories (NCCTs) of the Financial Action Task Force (FATF) on Money Laundering. It criminalises economic and financial crimes and establishes EFCC with the power to enforce ML(P) Act and other laws on economic and financial crimes. The Act also created the EFCC and empowered the commission to prevent, investigate and prosecute economic and financial crimes and to coordinate the enforcement of the provisions of any other law on economic and financial crime.[77]

[72] Section 15(1)(a) and (b) Money Laundering (Prohibition) Act 2011 No. 11.
[73] Section 17(1) (a) of ML(P)A.

[74] Section 17(1) (b) of ML(P)A.

[75] Section 18(1)(b) and (c) of ML(P)A.

[76] Section 24 of ICPC Act.

[77] These other laws include the Banks and Financial Institutions Act 1991, Miscellaneous Offences Act, the Money Laundering Act 1995, the Failed Banks (Recovery of Debts) and Financial Malpractices in Banks Act 1994, the Advance Fee Fraud and Other Fraud Related Offences Act 1995, and the Money Laundering and (Prohibition) Act 2011, the relevant sections of Criminal Code and Penal Code dealing with economic and financial crime.

I) ICPC 2004 –criminalises corrupt practices and establishes ICPC to prosecute offenders. It collaborates with other agencies in taming the tide of laundering. It has the mandate to prevent and combat corruption as well as educate citizen of the danger of corruption, among others.
j) NFIU ACT – The Act establishes NFIU as autonomous body. The three main roles of the NFIU are receiving, analysis and dissemination of financial intelligence to end users. The end users are the law enforcement and anti-corruption agencies. It was part of EFCC until 2018 when it was separated and now housed in the CBN.

k) other relevant laws and policies include the Extradition Act; Mutual Legal Assistance Act; NEITI Act; Anti-money laundering policies – Treasury Single Account, Integrated Payroll and Personnel information system (IPPIS); Bank Verification Number (BVN) and Customer Due Diligence. KYC – Know Your Customer.

6. Legal and Enforcement Gaps

In spite of the existence of the legal and institutional frameworks as shown above, the research found and grouped the identified gaps into three failures (3Fs) of the legal and enforcement regime. They are the failure of governance, the failure of the institutions and the failure of the people. These are examined in turn.

The Failure of Governance manifest in the following areas:

First is that there is systemic failure to take care of her citizens by not being able to create the needed job opportunities and reduce high poverty rate in the country. There presently exists huge trust deficit between the government and the governed. Secondly, there is failure to provide effective_social security such as housing, pension and health insurance schemes. This has led to widespread predicate offences, avarice and illicit primitive accumulation of wealth and laundering of same.

Also arising from this failure is weak political will. This is in existence both at international and national levels. Sharman finding regarding OECD member States and developed nations reveals that developing nations and tax haven are more compliant to international standard that most developed nations. This is apparent in Visa and investment policies of most developed nations. Therefore, the use of principle of sovereignty, investment drive and shield of alleged corrupt political exposed persons (PEP) are manifestations of the failure.[78]

There exists unrealistic minimum wage, not even a living wage. A minimum wage of thirty thousand naira when compared to the rise of exchange rate from when the minimum wage was 18,000 naira shows that the minimum wage of thirty thousand naira in Nigeria is less than what was earned when it was 18000 naira. The failure to secure the welfare of the people and to provide the basic amenities needed for decent living. This has led to crazy acquisition of wealth for generation unborn.

The above are preventive mechanisms where provided, otherwise they are incentives/root causes for corruption and laundering of its proceeds. The failure of governance is largely serving as an incentive to engage in corrupt and financial crime and laundering of same.

Failure of Institution

Another failure is that of institution. The relevant institutions (the anti-corruption agencies (ACAs), the Judiciary and the office of AG) have not delivered maximally due to weakness arising from their lack of independence. The independence of the ACA is not secured because of the power of the President to appoint and remove head of ACA.[79] The President has the constitutional power to appoint the Chairman of EFCC in an acting capacity for one year and

[78] See the Panama report < https://www.icij.org/investigations/panama-papers/> accessed 23rd December, 2021.

[79] Section 3(2) EFCC Act. The removal all the head of the EFCC had been at the will of the President since inception.

the renewal of the temporal appointment is at the President's will.[80] Also, the A-G is an appointee of the President and subject to his control. There is lack of physical autonomy of the NFIU being housed by Central Bank of Nigeria (CBN) and this ridicules the independence of the NFIU.

Another gap manifests in the area of investigation. The lack of expertise and skills as was manifested in *FRN v James Onanefe Ibori*.[81] In this case, the prosecution could not establish the elements of the offences in the 170 count charges preferred against the accused. The charges were quashed and the case struck out for lack of evidence. On the subject, the English court was able to secure convictions.

There is also technicalities and weak judicial activism as ground for discharge of PEPs on allegation of corruption and laundering of proceeds of corruption. The Supreme Court in *Orji's Case* missed the opportunity and failed to seized the moment to embrace the current global wave of judicial activism as exemplified by the Indian Supreme Court. India which shares similar peculiarities with Nigeria, has in many cases engaged in judicial activism in protecting overriding public interest and in upholding the mischief rule of interpretation. S. 396(7) of the Administration of Criminal Justice Act (ACJA) was meant to cure the handicap of elevated judges by allowing them to return to conclude part heard cases. The Supreme Court ignoring this law discharged and acquited Orji because the judge returned to his former court to deliver judgement of a part-heard case. His judgement was set aside even when the ACJA has provision for this to prevent starting such part heard cases *denovo.*

Failure of the People

There is the failure of the people of Nigeria to stand against corruption and laundering of proceeds of corruption by demanding for accountability of PEPs and their leaders. Instead, Nigerians are condoning, protecting and celebrating PEPs apparently involved in laundering of

[80] section 3(2) EFCC Act; S.171 of the 1999 CFRN.

[81] Charge No. FHC/ASB/1C/2009; and Ibori v FRN (2009) 3 NWLR (PT. 1128) 283

proceeds of corruption. This is as a result of the entrenched wrong mind set and value system. A system and mind set where the source of wealth is no longer an issue and honour and chieftaincy titles are given on the basis of material acquisition, not integrity. Nigerians are people that have failed to demand for accountability from PEPs.

7. The Way Forward

The legal and enforcement gaps have made legal intervention imperative in the following areas:

First, the discretionary provisions of UNCAC and AUCPCC should be made mandatory for States Parties. This will make it mandatory for State Parties to incorporate such provision into their domestic law to curb corruption and laundering of the proceeds.

There should be elevation of the offence of grand corruption under UNCAC as a crime against humanity. Ndiva Kofele-Kale canvassed that the most effective way to combat corruption is by elevating it to the status of a crime under international law, which entails individual responsibility and punishment, and making corruption subject to universal jurisdiction.[82]

The provision of section 308 of the 1999 CFRN should be amended to exempt grand corruption from cases that immunity clause is applicable. In *Obih v Mbakwe*[83] and *Turaki v Dalhaltu,*[84] the Supreme Court of Nigeria held that section 308 does not cover an incumbent Governor in an election petition since what is at issue is the right to remain in office. This purposeful interpretation should be extended to grand corruption by regarding it as affecting right to remain in office. A corrupt PEP should not be allowed to remain in office as such person should not be in office in the first place.

[82] Ndiva Kofele-Kale. "The Right to a Corruption-Free Society as an Individual and Collective Human Rights: Elevating Official Corruption to a Crime under International Law". (2000). 34 *International Law* 149 – 178.

[83] (1984) All NLR 134, 148.

[84] (2003) 38 WRN 54.

The provision of section 171 should be amended to include the head of ACAs among appointments that require the confirmation of the Senate and a clear provision stating that appointment in an acting capacity made by the President should be for a maximum of one year and not renewable. This will enhance the independence of the ACA in Nigeria and will avert a repeat of the President renewing the appointment of Chairman of EFCC for more than three times.

The Extradition Act and the Mutual Legal Assistance Act should be amended to cover States outside Commonwealth nations. The provision of section 3(2) of EFCC Act should be amended to protect the head of agency from arbitrary removal by the President.

Also, it is imperative to address the gaps in the area of enforcement. The task here is to turn the three failures (3Fs) to three successes (3Ss) in the enforcement regime. To achieve this aim, the following steps should be taken. In the area of governance, the government should provide for effective social security, realistic living wage against the present unrealistic minimum wages. Since the value of naira is depended on the exchange rate of dollars, minimum wage should be the benchmark using the dollar. In this way, the fluctuation in the exchange rate will have no negative impact on the minimum wage. The health insurance, housing and pension schemes should be made more effective and functional. The corruption and political influence in the sectors should be urgently addressed. The government should demonstrate sufficient political will to combat corruption and laundering of its proceeds thereby reducing the trust deficit between the government and the governed. The international community must practically demonstrate the political will. The government should secure and guarantee the welfare of the people via functional programmes that give hope and assurance of a better future. Implementation of social programme should be transparent. The basic social amenities should be made available to remove the current burden on citizens. The above will remove the incentives for corruption and laundering of its proceeds.

To attain the desired success of the institutions, the NFIU should be granted physical autonomy to avoid the repeat of the ugly incidence that transpired between Diaspora Commission (NIDCOM) and Ministry of Communication. NFIU should be provided with its own building given it sensitive role in the anti-money laundering process. The ACA's investigative capacity should be enhanced by full deployment of modern investigative techniques and equipment. The judiciary should engage in judicial activism and do away with technicality on the ground of overriding public interest and in dealing with issue of grand corruption.

The court should seize the moment in cases such as *Orji's* in line with current global wave of judicial activism in protecting general public interest against mere technicality. Office of A-G should be separated from the Minister of Justice and appointment of A-G should be by the recommendation of the Nigeria Bar Association. The unfettered discretionary power of the A-G should be regulated. The operational, financial and physical independence of the ACAs should be maintained by securing their appointment and removal of ACA. The removal should be subject to confirmation by the Senate.

The citizens should wake up from their sleep and actively demand for accountability from the government and their elected public officers; Nigerians should stop condoning and protecting PEPs on ground of ethnicity, religious and regional affiliation; Entrenchment of right mind set and value system via aggressive anti-corruption education, corruption and its devastating effects, as well as the value of integrity, honesty, hard work and nation building; Nigerians must realise and accept that success in preventing and combating laundering of proceeds of corruption in Nigeria can only be fought and won by Nigerians alone. Reliance on external helps from those waiting to receive the proceeds of corruption from us is a cosmetic approach. Nigerians must drive and own the fight against corruption to attain meaningful success. The culture of "it's our time to eat from the national cake" whenever a kinsman, is elected or appointed to public office should be jettisoned; Nigerians should name and shame corrupt persons and not protect them.

The adherence to the above recommendations will mitigate the laundering of proceeds of corruption via international migration and in turn reduce the devastating impact of corruption in Nigeria.

Conclusion

The paper undertook conceptual clarification of relevant concepts, and thereafter inquired into whether international migration and globalisation facilitate laundering of proceeds of corruption. Corruption and laundering of its proceeds remain a challenge of global concern. There is a nexus between laundering and corruption and the cases examined in this paper established that apart from international migration, globalization is a major facilitator of laundering of proceeds of corruption. Whilst international migration and globalisation are inevitable and have many advantages, the examination of the legal, enforcement and institution framework in Nigeria revealed the existence of gaps and the failures of governance, institution and the people are enablers and incentives for corruption and the laundering of it proceeds in Nigeria. To ameliorate the menace of

laundering of proceeds of corruption, addressing the identified gaps make the call for legal intervention and enforcement reform imperative. This connotes that a reform of the legal and enforcement architecture is imperative. It is submitted therefore that implementing the above recommendations in this paper will engender the needed reforms.

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Perception of Facilitators on The Use of Blended Learning Techniques in National Open University of Nigeria

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Abstract

Before the outbreak of COVID-19 pandemic, facilitators faced series of criticisms especially among their counterparts in the conventional universities in Nigeria. COVID-19 pandemic however, brought a change in perception of facilitators in the delivery mode of education to a wider range of people at a minimal cost. As a result of poor perception of people concerning Open Distance Learning (ODL), this study examined perceptions of facilitators on Blended Learning Techniques (BLT). The purpose of the study was to identify, examine and analyse the perceptions of facilitators on Blended Learning Techniques in National Open University of Nigeria. The population for the study was one hundred and fifty (150) facilitators. The sample for the study comprised 80 facilitators randomly selected using simple random technique. Two sub-scale questionnaires were used for data collection using online survey. The data were analysed using percentage, frequency table and simple statistical mean to find the average responses for the study. The results showed that the mean fell below 2.50 and as such were rejected. In addition, the results showed that facilitators had positive opinions about Blended Learning Techniques which have been incorporated in ODL system right from its inception. However, it was observed that there are challenges in the implementation of the system. Thus, it was recommended among others that, different models of blended learning techniques should be adopted to discharge very efficient ODL services to the learners. In addition, it was recommended that facilitators should be well-motivated and provided with stable power supply as well as Internet access in discharging their duties.

Keywords: *Facilitators, Conventional universities, Blended Learning Techniques, Internet Access and Open Distance Learning.*

Introduction

In the continuous search for effective means of delivering quality education to the larger population of Nigerians, open distance learning has been adopted and blended learning has also been incorporated in the mode of its delivery. There have been steady efforts on the part of course developers as well as curriculum developers and teachers including the Management Information System (MIS) and Learning Content Management System. all working to achieve better progress in ODL delivery services in National Open University of Nigeria (NOUN). Due to the outbreak of COVID-19 worldwide, the educational system at present is in transition stage from the usual face-to-face learning approach as could be found in the conventional universities to blended learning techniques. This swift change has become necessary due to the need to meet up with the challenges of providing quality education to students since education has been negatively affected since the outbreak of COVID-19. New technologies and techniques have been adopted in an attempt to reach the larger population of the country who are in search of quality education. It must however be noted that due to various factors such as deficient budgets, lack of essential amenities, advantages of face-to- face learning approach, etc., Nigeria's educational system cannot be said to be completely ready to leave the traditional method of teaching and learning which is face-to-face. The researcher however noted that to understand the psychological repercussions of a pandemic, the fear and anxiety of being infected must be considered and observed. This therefore calls for the need to adopt a rapid change in Nigeria's educational system especially among the conventional universities.

The traditional model of teaching and learning in spite of its wider recognition demands urgent move to the new model of learning in order to cope with potential future outbreaks of diseases and viruses. It has been observed that Open Distance Learning has helped to mitigate the emotional trauma received by most students in the conventional universities, first, from all sorts of harassments from lecturers and now the COVID-19 pandemic.

Open distance learning programmes are well organised, recognized and designed, various classes of citizens are allowed to participate in it – both working class, non-working class and special needs children learning at their pace to achieve the same objective. These advantages have made the National Open University of Nigeria to be unique and able to compete with her counterparts in other parts of the world.

Several arguments are associated with e-learning. They include accessibility, affordability, flexibility, learning pedagogy and life-long learning. It is said that

online mode of learning is easily accessible and can reach learners in rural and remote areas. It is considered to be a relatively cheaper mode of education in terms of the lower cost of transportation, accommodation, and the overall cost of institution-based learning. Flexibility is another interesting aspect of online learning; a learner can schedule or plan his/her time for completion of courses available online. Combining face-to-face lectures with technology gives rise to blended learning and flipped classrooms; this type of learning environment can increase the learning potential of the students. Students can learn anytime and anywhere, thereby developing new skills in the process. Some instructors use simple camera and microphone setups to record lectures in their classrooms. The government also recognizes the increasing importance of online learning in this dynamic world [1]

Some problems are however associated with Open Distance Learning. This is due mainly to the fact that there are a number of technologies available for online education but sometimes they create a lot of difficulties. These difficulties associated with modern technology range from downloading errors, issues with installation, login problems, problems with audio and video, and so on. Sometimes students could find online teaching to be boring and uninteresting.

Personal attention is also a huge issue facing online learning. Students sometimes prefer a two-way interaction which sometimes gets difficult to implement. The learning process cannot reach its full potential until students practice what they learn. Sometimes, online content is all theoretical and does not let students practice and learn effectively. Mediocre course content is also a major issue. Students feel that lack of community, technical problems, and difficulty in understanding instructional goals are the major barriers for online[2]. Graham[3], also stated that the challenges facing effective implementation of blended learning techniques include increased demand on time, inadequate infrastructures, limited access to the Internet, insufficient allocation of funds to the educational sector and lack of motivation for the teachers.

A lot of issues are attached to online education, but these difficulties can be fixed. Technical difficulties can be solved through pre-recording video lectures, testing the content, and always keeping Plan B ready so that the teaching-learning process is not hampered. Online courses should be made dynamic, interesting, and interactive. Teachers should set time limits and reminders for students to make them alert and attentive. Efforts should be made to humanize the learning process to the best extent possible. Personal attention should be provided to students so that they can easily adapt to the virtual learning environment. Social media and various group forums can be used to communicate with students. Content should be such that enables students to practice and also hone their skills.

[1] Basilaia, G., Dgebuadze, M., Kantaria, M. & Chokhonelidze, G. (2020). "Replacing the classic learning form at universities as an immediate response to the COVID-19 virus infection in Georgia". *International Journal for Research in Applied Science & Engineering Technology, 8(3),* 123-127.

[2] Song, L., Singleton, E. S., Hill, J. R., Koh, M. H. (2004). "Improving online learning: Student perceptions of useful and challenging characteristics". *The Internet and Higher Education, 7(1),* 59–70.

[3] Graham, C.R. (2006). "Blended learning systems; definition, current trends, and future directions". In Bonk, C.J. & Graham, C.R. (eds.). *Handbook of Blended Learning: Global Perspectives, Local Designs*, San Francisco, CA: Pfeiffer, Pp. 3-21.

The quality of the courses should be improved continuously, and teachers must try to give their best. Online programs should be designed in such a way that they are creative, interactive, relevant, student-centered, and group-based [4].

The challenge to educational institutions is not only in finding new technology and using it but also reimagining its education, thereby helping students and aca demic staff who are seeking guidance for digital literacy. The increase in personal computer knowledge and usage, wider development of Internet technologies and fast Internet access have aided the provision of ODL services to the citizenry. In the opinion of Davies[5], quick Internet access is the groundwork for providing a very important item of distance education with the web. Hence, blended learning combines training, coaching, distance learning and face-to-face learning.

The term blended learning is a new approach to education system in Nigeria other than NOUN. It is used with increasing frequency within the academic world. It involves a standard combination of traditional face-to-face educational methodology with the self-study online educational resources which makes it possible to get satisfaction from the potential of each teaching method utilized. Blended learning has been identified by the American Society for Training and Development (ASTD) as one of the top ten trends to emerge in the knowledge delivery industry and it is emerging as a major global trend in an educational context[6].

[4]Partlow, K. M., Gibbs, W. J. (2003). "Indicators of constructivist principles in internet-based courses". *Journal of Computing in Higher Education, 14(2),* 68–97.

[5]Davies, D. (2003). "Design content for blended learning solution" E-Learning Conference, Manchester, 18-19 March.

Blended Learning is known roughly as combining the traditional teacher-led classroom learning and technology-based e-Learning. The significant presence of web-based instruction over the few years has led to the discovery of the term "blended learning" which is the hybrid learning approach or mixed mode learning.

Blended Learning (BL), or the integration of face-to-face and online instruction[7], is widely adopted across higher education with some scholars referring to it as the "new traditional model"[8] or the "new normal" in course delivery[9]. However, tracking the accurate extent of its growth has been challenging because of definitional ambiguity[10], combined with institutions' inability to track an innovative practice, that in many instances has emerged organically. One early nationwide study sponsored by the Sloan Consortium (now the Online Learning Consortium) found that 65.2% of participating institutions of higher education (IHEs) offered blended (also termed *hybrid*) courses[6].

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[6]Allen, J. & Seaman, G. (2006). *A Dictionary of Sociology*. Oxford: Oxford University Press.

[7]Graham, C. R. (2013). "Emerging practice and research in blended learning. In M. G. Moore" (ed.), *Handbook of Distance Education*, (3rd ed.), New York: Routledge. Pp. 333–350.

[8]Ross, B., & Gage, K. (2006). "Global perspectives on blended learning: Insight from WebCT and our customers in higher education". In C. J. Bonk, & C. R. Graham (eds.), *Handbook of Blended Learning: Global Perspectives, Local Designs*, (pp. 155–168). San Francisco: Pfeiffer.

[9]Norberg, A., Dziuban, C. D., & Moskal, P. D. (2011). A time-based blended learning model. *On the Horizon*, *19*(3), 207 -216. https://doi.org/10.1108/10748121111163913.

[10]Tynan, B., Ryan, Y., & Lamont-Mills, A. (2015). "Examining workload models in online and blended teaching". *British Journal of Educational Technology*, *46*(1), 5–15.

A 2008 study, commissioned by the U.S. Department of Education to explore distance education in the U.S., defined BL as "a combination of online and in-class instruction *with reduced in-class seat time for students*" [11]. Using this definition, the study found that 35% of higher education institutions offered blended courses, and that 12% of the 12.2 million documented distance education enrollments were in blended courses. As already mentioned, there is not *one* concept of distance education, but a variety of such concepts. And there is a disparity between some of them. Often concepts are so strong and convincing that they are cast into the mould of a model which can be tested and with which experiences can be made[12].

Even more: such models can be fixed or even become "petrified" when they are institutionalized. Consciously or sub-consciously distance teaching institutions are shaped by certain theoretical notions and ideas about distance education. Therefore, it might be useful to present a small number of selected models of distance education for a clearer understanding of their conception underpinnings. Three models of distance education, which are some of those propounded by Otto[12], are listed herein.

1. The group distance education model
2. The autonomous learner model
3. The network-based distance education model

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[11]Lewis, L., & Parsad, B. (2008). *Distance Education at Degree-granting Postsecondary Institutions: 2006–07 (NCES 2009–044)*. Washington: Retrieved from http://nces.ed.gov/pubs2009/2009044.pdf.

[12]Otto, P. (2018). *Pedagogical Models in Distance Education*. Retrieved from; www.c3/.uni-oldenburge.de>cde>retrievedon 23rd Feb.2021.

The Group Distance Education Model

In the opinion of Otto[12], this model is similar to the third one as radio and television are used permanently as teaching media, especially for transporting lectures held by professors. However, these lectures are as a rule not received by individual students but rather by groups of students attending obligatory classes where they follow the explanations of an instructor, discuss what they have heard and watched, do their assignments and take their tests. No special printed teaching material is developed and distributed with the exception of the customary "lecture notes". The Chinese "Central Radio and Television University is the most prominent example. But similar models are also used in Japan and Korea.

Analyzing this model critically one might say that this is not really a form of distance education although, to be sure, groups of students are taught at a distance. In fact, it is a form of **technically extended campus-based education**. The lectures transmitted are the same as on a real campus. And the instruction in the local classes remind us very much of classes or seminars on a campus as well. The managers of the Chinese system are even very much concerned not to depart from the formats of campus-based teaching and learning. They maintain – and are even proud of this – that the Central Radio and Television University is a university just like all other universities. In other words: they do not adapt the methods of teaching and learning to the special needs of the distant learners.

The Autonomous Learner Model

This model was propounded by Otto[12]. It provides for freedom to develop independent learning. Its goal is the education of the autonomous learner, which is, pedagogically speaking, an ambitious, demanding, but also a very promising goal.

The students do not only organize their learning themselves as in for example, in the correspondence or multiple mass media model, but they also tackle the curricular tasks, are responsible for determining the aims and objectives, selecting the contents, deciding on the strategies and media they want to apply and even the measurement of their learning success.

Here, the professors have ceased to present contents again and again, lecture after lecture or one course after the other. Here, the long tradition of expository teaching comes to an end. Instead, professors function as individual and personal advisors, as facilitators, who meet the students regularly once a month or so for long and thorough interviews. In these meetings the students present, discuss and negotiate their objectives and plans. The agreements they reach are fixed in form of a contract.

The Network-Based Distance Education Model

This model is presently emerging as part of the digital transformation of our work and *Lebenswelt* [12]. It provides for the possibility to work in a digitalised learning environment. This is a most convenient learning situation. The students have access to even the remotest teaching programmes and databases carrying relevant information. They may work off-line or on-line. They may use CD-ROMs with distance education course in hypertext-form or just data bases while studying a subject (expert systems). They may take part in virtual seminars, workshops, tutorial and counselling meetings, tuition or project groups and chat with their fellow students. The greatest pedagogic advantage, however, is that the students are challenged to develop new forms of learning by *searching, finding, acquiring, evaluating, judging, changing, storing, managing and retrieving information* when needed. They have the chance to learn by discovery and to be introduced into learning by doing research.

This model is certainly a complex and demanding one. But it is promising as it opens up new dimension of pedagogical endeavour in distance education. For the time being I still believe that the function of computer and network-based learning and teaching will be different ones in campus-based education and in distance education.

Statement of the Problem

Blended learning approach has been tested but as a result of some lapses, the idea of combining the conventional form of learning and e-Learning approach becomes quite imperative and this calls for quality facilitation method. There has been relatively high up roaring on the poor academic performance of students in all schools, which can be used to measure the quality of their teachers. Therefore, quality facilitation becomes quite imperative to ensuring quality input that would bring about quality output in the educational system. Blended form of teaching should be given adequate attention, providing the necessary required facilities especially in the science-oriented courses such as laboratories, technical workshops and many others that would encourage the technological advancement of the country. Therefore, high quality facilitators should be engaged and encouraged to implement blended form of learning rather than using unqualified people to do the work of facilitation. However, while majority of the facilitators considered blended learning as a good approach in the present dispensation especially since the outbreak of COVID-19 pandemic, some think otherwise. To this end, there is the need to analyse the perception of facilitators on the use of blended learning techniques in the National Open University of Nigeria.

Purpose of the Study

The main purpose of this study is to analyse the perception of facilitators on the use of blended learning techniques in the National Open University of Nigeria. Specifically, this study seeks to:

1. determine the perception of facilitators on the use of blended learning techniques at National Open University of Nigeria.
2. examine the hitches encountered in blended learning in National Open University of Nigeria.

Research Questions

The following research questions guided this study:

1. What are the perceptions of facilitators on the use of blended learning techniques in National Open University of Nigeria?
2. What are the challenges of blended form of learning in National Open University of Nigeria?

Scope of the Study

This study centered on the perception of facilitators on the blended learning techniques in National Open University of Nigeria.

Methodology

Research Design

The appropriate design for this study is descriptive survey research design employed to analyse the perception of facilitators on the use of Blended form of Learning Techniques in National Open University of Nigeria.

Population of the Study

The Population for this study is one hundred and fifty (150) facilitators who are currently staff in some of the study centres of the university.

Sample and Sampling Technique

The sample for the study is eighty (80) facilitators randomly selected from the population. Equal gender was not considered in selecting the sample.

Research Instrument

The instrument for the data collection was a well-structured questionnaire, which was personally designed by the researcher. The instrument consists of twenty-five (25) structured items divided into two major parts namely; A and B respectively. Part A consists of five (5) items which helped to elicit information on the biodata of the respondents while part B represented the main body of the questionnaire

having twenty (20) generated statements. Each item of the questionnaire was designed using 4-point scale method. These include Strongly Agree = SA, Agree = A, Disagree = D, Strongly Disagree = SD.

Method of Data Analysis

The result of every items collected from the questionnaire was calculated using percentage and frequency table and simple statistical mean to find the average responses for the study.

Decision

In interpreting the mean value, a mean of 2.50 was accepted and mean that falls below the mean score of 2.50 was rejected.

Data Presentation and Analysis of Students` Questionnaire
Section A

Table 1: Distribution of Respondents by gender

Gender	Frequency	Percentage
Female	42	52.50
Male	38	47.50
Total	80	100.00

Distribution of the respondents by gender indicates that, 52.5% of the respondents were female whereas 47.5% were males.

Table 2: Distribution of Respondents by Age

Age	Frequency	Percentage
25-35	12	0.15
36-45	33	41.25
46 and above	35	43.75
Total	80	100.00

Distribution of respondents by age shows that, 0.15% of the respondents are between ages 25-35, 41.25% are between the age of 36-45, and 43.75% are between the ages of 46 upwards.

Section B

Table 3: Perceptions of facilitators on the use of blended learning techniques in National Open University of Nigeria

S/N	ITEMS	SA 4	A 3	D 2	SD 1	Mean
1.	Blended learning techniques in National Open University of Nigeria helped to improve teaching and Learning.	35	14	18	13	2.89
2.	Traditional approach is better than blended learning.	12	10	23	35	1.99
3.	Blended learning makes teaching and learning more interesting.	39	25	11	5	3.23

4.	E-learning and face to face learning are not properly implemented in all courses.	42	19	10	9	3.19
5.	Accessibility to various teaching techniques	29	32	12	7	3.04

Have been made to the learners through blended learning

Analysis on Research Question 1

- For item 1, the mean score is 2.89 which means that, blended learning techniques help to improve teaching and learning in NOUN
- For item 2, the mean score is 1.99 which is less than 2.25 and therefore indicates that traditional approach is not better than blended learning methods.
- For item 3, the mean score is 3.23 which means that learning is more interesting with blended learning techniques.
- For item 4, the mean score is 3.19 which means that, e-learning and face to face learning methods are still not properly implemented in all courses in NOUN.
- For item 5, the mean score is 3.04 which means that accessibility to various teaching techniques have been made available to learners through blended learning techniques.

Table 4: The Blended learning techniques and its difficulties in National Open University of Nigeria (NOUN)

S/N	**ITEMS**	**SA**	**A**	**D**	**SD**	**Mean**
		4	**3**	**2**	**1**	
1.	Internet access is not made available to the facilitators independently.	28	25	17	10	2.89
2.	It is time consuming.	25	32	16	7	2.94

3.	Practical courses do suffer most in blended learning.	38	23	10	9	3.13
4.	There is sufficient fund allocated to facilitators for this teaching method	15	11	27	27	2.18
5.	Enough infrastructures have been set up to achieve the expected goals of blended learning approach	18	14	26	22	2.35

Analysis for Research Question 2

- For item 1, the mean score is 2.89 which shows that Internet access is not made available to the facilitators independently.
- For item 2, the mean score is 2.94 which means that, blended learning technique is time consuming.
- For item 3, the mean score is 3.13 which means that, practical courses do suffer most in bended learning.
- In item 4, the mean score is 2.18 which means that sufficient fund is not allocated to facilitators to implement blended learning methods.
- In item 5, the mean score is 2.35 which means that enough infrastructures have not been set up to achieve the expected goals of blended learning implementation.

Discussion of Findings

Research Question 1: The result from the first research question shows that blended learning techniques help to improve teaching and learning in NOUN. Thus, traditional approach which is face to face is not better than blended learning methods. Indeed, learning is more interesting when blended learning techniques are adopted. However, it is an ongoing process as the e-learning methods are not fully implemented in all courses in NOUN, and accessibility to various teaching methods have been made available to learners through blended learning techniques.

The findings are in support of Lewis and Parsad[11] who stipulated that 35% of higher education institutions offered blended courses, and that 12% of the 12.2 million documented distance education enrollments were in blended courses.

The findings are also in conjunction with Graham's[3] position that with blended

learning approach, learning environments solve some communication problems sourced by distance learning environments. To this end, blended learning techniques comprise both the advantages of face-to-face teaching and that of the online teaching respectively.

Research Question 2: The result from the second research question, indicates that, Internet access is not made available to the facilitators in NOUN independently; blended learning technique is time consuming on the side of the facilitators; practical courses suffer most in blended learning; sufficient fund is not allocated to facilitators for the purpose of implementing blended learning methods, and enough infrastructures have not been set up to achieve the expected goals of blended learning. These findings are in conjunction with what Partlow and Gibbs[4], opined. They stated that online programs should be designed in such a way that they are creative, interactive, relevant, student-centered, and group based. According to Partlow and Gibbs[4], the challenge to educational institutions is not only finding new technology and using it but also reimagining its education, thereby helping students and academic staff who are seeking guidance for digital literacy. The study is also in agreement with what Graham's[3] position that the challenges facing effective implementation of blended learning techniques include increased demand on time, inadequate infrastructures, limited access to the Internet, insufficient allocation of fund to the educational sector as well as lack of encouragement for the teachers.

However, these findings are evidence to the fact that Nigeria as a nation is still having problems with poor allocation of funds to the educational sector, poor Internet access, poor infrastructures among others.

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[3]Graham, C.R. (2006). "Blended learning systems; definition, current trends, and future directions". In Bonk, C.J. & Graham, C.R. (eds.). *Handbook of Blended Learning: Global Perspectives, Local Designs*, San Francisco, CA: Pfeiffer, Pp. 3-21.

[4]Partlow, K. M., Gibbs, W. J. (2003). "Indicators of constructivist principles in internet-based Courses". *Journal of Computing in Higher Education, 14(2),* 68–97.

[11]Lewis, L., & Parsad, B. (2008). *Distance Education at Degree-granting Postsecondary Institutions: 2006–07 (NCES 2009–044)*. Washington: Retrieved from http://nces.ed.gov/pubs2009/2009044.pdf.

Conclusion

In conclusion, based on the available findings from the study "perception of facilitators on the use of blended learning techniques in the National Open University of Nigeria, it was revealed that although the implementation of blended learning is still not in its fullest to accommodate all the courses in NOUN, yet it is the most effective technique to achieve high quality teaching and learning in NOUN. The facilitators should be well-motivated financially and provided with access to the Internet. Until most of these strategies are put into action, the perfect implementation of blended learning in NOUN and even beyond would not be effectively achieved.

Recommendations

The following recommendations were made from the study:

1. National Open University of Nigeria needs to incorporate blended learning techniques in all courses being offered.
2. Facilitators should be well-encouraged through attractive remuneration and also provided with sufficient practical facilities that would make the programme worthwhile.
3. Internet access should be made available to all facilitators in National Open University of Nigeria.
4. Sufficient fund should be made available by the government to ensure effective and efficient delivery of blended learning techniques in NOUN thereby giving room for the reintroduction of workable models into the system.

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R. Graham (Eds.), *Handbook of Blended Learning: Global Perspectives, Local Designs*, (pp. 155–168). San Francisco: Pfeiffer.

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Novel Strategies for the Mitigation of Corruption in Developing Countries

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Abstract

*Corruption is a global issue with greater impacts in the developing world. It is a complex social phenomenon with multidimensional aetiogenesis and the least progress in improving living standards among the developing regions of the world. This paper reviewed the historical contexts, definitions, types, and features of corruption; its challenges, concerns, causes, and consequences, and strategies proposed for its elimination. The aim of the paper was to establish the nexus of the root causes, consequences, and novel strategies for the elimination of Corruption in developing countries, and the expectation that the discourse would contribute modestly to policy development in shaping the contexts of the understanding and deployment of strategies to mitigate corruption, insecurity, and migration in the region. The author advanced two theoretical frameworks, "**Taofeek's triad model of the root causes of corruption"** and "**Taofeek's interlink model of the root, stem causes and consequences of corruption" for the discourse.** The paper brought to fore, "desperation" to meet "basic needs for survival" and "greed to nurture and sustain unnecessary needs and ego" as the stem, and root factors of corruption respectively.*

Socio-economic protection facilities for rural dwellers, artisans, and all those at the lower level of the economy are recommended. Policy makers and managers of public resources must be actively engaged on transparency and accountability for the countries' policies, and resources. The paper recommended the establishment of Youths' Employment Fund (YEFund) in the template of TETFUND, to focus youths' engagement in agriculture, rural development, sanitation, community security, and teaching.

Keywords: *Corruption, Novel Mitigation Strategies, Developing countries.*

Introduction

The aim of this paper is to establish the nexus of the root causes, consequences, and novel strategies for the elimination of Corruption in developing countries.
There is a deep sense of expectation that, this paper would contribute modestly to policy development in shaping the contexts of the appreciation and deployment of strategies to mitigate corruption, insecurity, and migration in the African continent and the developing world.

History of Corruption

The earliest records of corruption date back to the thirteenth century BC, to the time of the Assyrian civilization, in discovered plates, written in cuneiform, archeologists were able to discern how and who accepted bribes. Also, the old Roman law, considered corruption as a criminal offense and defined it as giving, receiving, or claiming benefits to influence an official in connection with his work.[1]

Definitions of Corruption

There is a consensus of position across most dictionaries on the meaning of corruption as dishonest and illegal behaviour by people in position of authority or power.[2]
The Organization for Economic Co-operation and Development (OECD),[3] Transparency International (TI),[4] and the World Bank (1997),[5] all consider corruption as "the abuse of a public or private office, or entrusted power for personal gain", while Rose-Ackerman (1999)[6]

[1]Štefan Šumah (February 21st 2018). Corruption, Causes and Consequences, Trade and Global Market, Vito Bobek, IntechOpen, DOI: 10.5772/intechopen.72953. Available from: https://www.intechopen.com/chapters/58969.

[2]https://dictionary.cambridge.org/dictionary/english/corruption;https://www.collinsdictionary.com/dictionary/english/corruption accessed 29-4-21; https://www.merriam-webster.com/dictionary/corruption accessed 29-4-21.

[3]The Organization for Economic Co-operation and Development (OECD), http://www.oecg.org/corruption/anti-bribery/39532693.pdf

[4]Transparency International. What is corruption? - Transparency.org https://www.transparency.org/en/what-is-corruption#define

[5]World Bank. Huther, Jeff; Shah, Anwar.. Anti-corruption policies and programs : a framework for evaluation (English). Policy, Research working paper ; no. WPS 2501 Washington, D.C. : World Bank Group. http://documents.worldbank.org/curated/en/578241468767095005/Anti-corruption-policies-and-programs-a-framework-for-evaluation

[6]Rose-Ackerman, S. (1999) Corruption and Government: Causes, Consequences and Reforms. Cambridge: Cambridge University Press. In: Ayee, J. A. (2016). The roots of corruption: The Ghanaian enquiry revisited. https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf

and Soreide and Williams (2014)[7] in line with the views of Werlin (1994),[8] described corruption as the misuse of office for unofficial ends. Hope's definition (2015), of Corruption, as the behaviour of office holders or employees in the public and private sectors, to advance their private interests of any kind improperly and unlawfully and/or those contrary to the interests of the office or position they occupy or otherwise, enrich themselves and/or others, or induce others to do so, by misusing the position in which they are placed, perhaps summarises all the definitions.[10]

Howbeit, appropriation of public assets and property for private use and influence peddling, abuse of functions, bribery in the public and private sectors, concealment and cronyism, embezzlement in the public and private sectors, extortion, favouritism, fraud, gifts and hospitality, and legislative corruption, are all known types of corruption. The UN office on drugs and crimes (UNODC) concluded that, deep down, corruption refers to the sort of decay that leads to destruction.

[7]Soreide, T., and Williams. A. (2014) *Corruption, Grabbing and Development: Real World Challenges*. Cheltenham and Northampton, MA: Edward Elgar. In:Ayee, J. A. (2016). The roots of corruption: The Ghanaian enquiry revisited.

[8]Werlin, H.H. (1994). Revisiting Corruption: With a New Definition, International Review of Administrative Sciences, Vol. 60, No. 4: 547-558. In: Ayee, J. A. (2016). The roots of corruption: The Ghanaian enquiry revisited. https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf

[9]Hope, K.R. (2015) "Contextualizing Corruption in the Health Sector in Developing Countries: Reflections on Policy to Manage the Risks", *World Medical and Health Policy*, Vol. 7, No. 4: 383-401. In: Ayee, J. A. (2016). The roots of corruption: The Ghanaian enquiry revisited.
https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf

[10]https://www.unodc.org/e4j/en/anti-corruption/module-1/key-issues/corruption---baseline-definition.html accessed 29-4-21.

Types and features of corruption

There are several classifications and types of corruption. Corruption has been classified as Private and Collective Corruption or ("Individual" versus "Aggregated" corruption), Redistributive and Extractive corruption, High (Well organized corruption) and Low level (Chaotic) corruption, Primary and Secondary corruption, but generally and more widely, it has been classified as Political or *"Grand"* Corruption and Bureaucratic/Administrative or *"Petty"* Corruption.

Political or *"Grand"* Corruption (takes place at the high levels of the political system and *involve political decision-makers*) and Bureaucratic/Administrative or "Petty" corruption (at the implementation end of politics, in public administration, among permanent secretaries, director generals, directors of ministries, departments, agencies and lower levels of the public service).

Features of Political corruption

Political corruption *is the manipulation of the political institutions and the rules of procedures*, influencing the institutions of government and the political system, with the adverse sequence of frequently leading to institutional decay.[12] Laws and regulations are systematically abused by the rulers, side-stepped, ignored, or tailored to fit their interests.[13] According to Krugger (1993), corrupt political elites take advantage of their position to make economic policies to their personal benefit.[14] They change either the national policies or the implementation to serve their interests at some cost to the populace..[15] The common act of presidents, ministers, members of the national assemblies, and other politicians, to allocate the country's oil ridges, private mining of other natural resources, and the sale of huge government investments (such as countries' electricity generating companies, e.g. 'NEPA', pension and health maintenance schemes, et cetera) to themselves, illustrates political corruption. The situation highlights policy makers and regulators simultaneously functioning as the operators and owners of government businesses appropriated to themselves. Unfortunately, political corruption constitutes the

[11]Amundsen, I. (1999). *Political corruption: An introduction to the issues*. Chr. Michelsen Institute. https://www.cmi.no/publications/file/1040-political-coiTuption.pdf

[12]Amundsen, I. (1999). https://www.cmi.no/publications/file/1040-political-coiTuption.pdf

[13]Hope, K.R. (2015) https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf

[14]Ibid https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf

[15]Krueger, A.O, (1993a) Political Economy of Policy Reform in Developing countries, Mass: MIT Press. In: Mashal, A. M. (2011). Corruption and resource allocation distortion for "ESCWA" countries. *International Journal of economics and management sciences*, *1*(4), 71-83. https://www.hilarispublisher.com/open-access/corruption-and-resource-allocation-distortion-for-escwa-countries-2162-6359-1-033.pdf

primary line of sight, thought, and focus of most citizens that sustain the perpetual spirit of commitment to corruption at the administrative and lower levels of governance in the public service and the entire society.[16] In most systems, political and administrative corruption are intertwined as there may be no clear separation between elected politicians and bureaucratic officials.

Features of Bureaucratic corruption

Bureaucratic corruption is also known as petty corruption. It refers to the corrupt acts of appointed bureaucrats in their dealings with either their superior (the political elite) or with the public. The public may be required to bribe bureaucrats either to receive a service to which they are entitled or to speed up a bureaucratic procedure.[17]

The Corruption Challenge

While *Corruption is a global problem*,[18] the peculiarity of the challenge is that Corruption kills in the developing countries. The B20 Australian group (2014) captured it, that "If corruption were an industry, it would be the world's third largest, worth more than $3 trillion and 5 percent of global GDP."[19]

To what extent is information available to the public in the developing world, in respect of the enormous natural resources, and on the rules and regulations guiding the business exploits and transactions on them? How many of the websites of the public institutions and ministries, departments, and agencies (MDAs) have appropriate and detailed information to benchmark their operations for transparency and accountability? Are there statutory regulations, or is it discretionary permits that are employed for the blasting, extraction and exploitation of rich, gravel-borne rocky-mountains that abounds and in use in road construction in developing countries?

[16]Amundsen, I. (1999). https://www.cmi.no/publications/file/1040-political-coiTuption.pdf

[17]Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past Decade's_Empirical_Research_Taught_us_A_Survey.

[18] Amundsen, I. (1999). https://www.cmi.no/publications/file/1040-political-corruption.pdf

[19]B20 (2014) 'B20 Anti-Corruption Working Group. Report to the B20 Office and Taskforce Chairs, July 2014'. www.b20australia.info/Documents/ B20%20Anti-Corruption%20Working%20 Group%20Report.pdf In: Trillion Dollar.

Daniel Kaufmann (2005) reported the estimated global cost of bribery at between $600 billion and $1.7 trillion.[20] According to the Christian Aid (2008), developing countries lose an estimated $100–$160 billion in tax revenues because of trade mispricing.[21] From 1970 to 1996, University of Massachusetts Amherst researchers estimated that capital flight from 30 Sub-Saharan countries totaled US$187 billion, exceeding those nations' external debts.[22]

During the period 2002 and 2011, US$60.8 billion moved illegally into or out of Ghana, Kenya, Mozambique, Tanzania, and Uganda from trade mis-invoicing.[23]
A report of the Extractive Industries Transparency Initiative (EITI, 2012), the global standard for improving transparency of revenues from natural resources, identified unprecedented financial discrepancies, with over US$800million of unresolved differences between what companies said that they paid in taxes, and royalties, against what the government said it received in Nigeria.[24] The sum of these missing funds was said to exceed the 2009 individual budgets for the ministries of Education, Health and Power. The largest amount owed to the government in the report was an estimated US$4.7billion by the Nigerian National Petroleum Corporation (NNPC), for payments of domestic crude.[25]

In the Trillion Dollar Scandal report (2014), the ONE Campaign organization (one.org/scandal) stated that the world's developing countries are deprived of at least US$1 trillion annually by criminals and corrupt officials who exploit layers of secrecy to siphon off cash through money laundering, illegal tax evasion and embezzlement.[26]

According to the Trillion Dollar Scandal report,[27] if steps were taken to end the corruption scandal, the revenues that would be freed up, if invested in health systems, could avert 3.6 million deaths per year between 2015 and 2025 in low-income countries (LICs); avert 4.3 million deaths per year between 2015 and 2025 in lower-middle-income countries (LMICs), put the world on track to end preventable child deaths in these countries by 2030 and contribute

[20]Daniel Kaufmann (2005) 'Myths and Realities of Governance and Corruption'. http://mpra.ub.uni-muenchen.de/8089/1/ Myths_Realities_Gov_Corruption.pdf)

[21]Christian Aid (2008) 'Death and Taxes: the true toll of tax dodging'. https://www.christianaid.org.uk/sites/default/files/2017- 08/death-and-taxes-true-toll-tax-dodging-may-2008.pdf

[22]*"When the money goes west". New Statesman. 2005-03-14.* Political corruption. https://en.wikipedia.org/wiki/Political_corruption#:~:text=Forms%20of%20corruption%20vary%2C%20but,peddling%2C%20graft% 2C%20and%20embezzlement. 29-4-21

[23]Christine Clough, PMP, Dev Kar, Brian LeBlanc, Raymond Baker, Joshua Simmons, Christine Clough, PMP, May 12, 2014. https://gfintegrity.org/report/report-trade-misinvoicing-in-ghana-kenya-mozambique-tanzania-and-uganda/

[24]Nigeria, EITI, 2012, https://eiti.org/files/documents/2012_case_study_-_eiti_in_nigeria.pdf

[25]Nigeria, EITI, 2012, https://eiti.org/files/documents/2012_case_study_-_eiti_in_nigeria.pdf

[26]Trillion_Dollar_Scandal_report_EN.pdfhttps://s3.amazonaws.com/one.org/pdfs/Trillion_Dollar_Scandal_report_EN.pdf?source=blogUS

[27]Ibid. https://s3.amazonaws.com/one.org/pdfs/Trillion_Dollar_Scandal_report_EN.pdf?source=blogUS

over half of the G20's growth target through transparent, open data and the economic opportunities created.[28] In addition, in Sub-Sahara Africa alone, curbing corruption could provide the money to educate an additional 10 million children per year; and pay for an additional half-million primary school teachers – providing all out-of-school children in 16 African countries with an education.

Concerns and Consequences of Corruption

Several studies have documented the negative impact of Corruption on politics, governance, economy, administration, institutions, the environment, social system, humanitarian aid, health, education, public safety, and societal development.[29] Corruption undermines the rule of law, it weakens governance, leads to violations of human rights, inhibits political stability, hinders economic development, reduces social policies, diverts investments in infrastructure and public services, and erodes the quality of life. It destroys the internal democracy of political parties as "money bags" take control of the party.

[28] The impact of corruption on growth and inequality. Transparency International. https://www.transparency.org/files/content/corruptionqas/Impact_of_corruption_on_growth_and_inequality_2014.pdf

[29] Aidt, T.S. (2003) Economic analysis of corruption: a survey*. The Economic Journal 113(491): F632–F652. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past_Decade's_Empirical_Research_Taugh;

Corruption breaches laws and regulations to serve social objectives and to protect the public interest, such as building codes, environmental controls, traffic laws and prudential banking regulations through corrupt means for economic gain can cause

serious social harm.[30,31,32,33,34,35,36,37,38,39] Corruption, causes the collapse of social structures, it reduces public trust in government, increased vulnerability of the poor and the spread of hatred among society's classes due to injustice and inequality, and subsequently undermines national security.[40]

The consequences of the greater affectation of the poor than the rich are no longer to be imagined, it is a reality in the face of the poor constituting the foot soldiers in the prevailing

[30]Kuwait Anti Corruption Authority. The effects of Corruption. https://www.nazaha.gov.kw/EN/Pages/effects-of-corruption.aspx, 29-4-21.

[31]Lambsdorff, J.G. (2006) Causes and consequences of corruption: what do we know from a cross-section of countries. In S. Rose-Ackerman (ed), International Handbook on the Economics of Corruption (pp. 3–51). Cheltenham, UK: Edward Elgar. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past³ Decade's_Empirical_Research_Taught_us_A_Survey

[32]Rose-Ackerman, S. (1999) https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf

[33]Seldadyo, H. and De Haan, J. (2006) The determinants of corruption: A literature survey and new evidence. European public choice society conference (pp. 20–23). Turku, Finland. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past Decade's_Empirical_Research_Taught_us_A_Survey

[34]Tanzi, V. (1998). Corruption around the world: Causes, consequences, scope, and cures. Staff papers, 45(4), 559-594. https://www.imf.org/external/pubs/ft/wp/wp9863.pdf

[35]Treisman, D. (2007) What have we learned about the causes of corruption from ten years of cross-national empirical research? Annual Review of Political Science 10: 211–244. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past _Decade's_Empirical_Research_Taught_us_A_Survey

[36]Jain, A.K. (2001) Corruption: a review. Journal of Economic Surveys 15(1): 71–121. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past _Decade's_Empirical_Research_Taught_us_A_Survey]

[37]Hope, K.R. (1985) “Politics, Bureaucratic Corruption, and Maladministration in the Third World.” International Review of Administrative Sciences 51 (1): 1–6.

[38]Hope, K.R. (1996) Development in the Third World: From Policy Failure to Policy Reform. Armonk. NY: M.E. Sharpe Publishers.

[39]Myint, U. (2000) Corruption: Causes, Consequences and Cures, Asia-Pacific Development Journal,7(2):33-58. https://www.unescap.org/sites/default/files/apdj-7-2-2-Myint.pdf

[40]Rose-Ackerman, Susan. 2001. "Trust, Honesty and Corruption: Reflections on the State Building Process." European Journal of Sociology 42:27-71. In: Chetwynd, E., Chetwynd, F., & Spector, B. (2003). Corruption and poverty: A review of recent literature. Management Systems International, 600, 5-16. https://pdf.usaid.gov/pdf_docs/PNACW645.pdf

challenges of banditry, kidnapping, terrorism, secessionist agitations in Nigeria, Africa, and most of the developing countries.

Widespread corruption in government institutions and services causes disaffection and distrust of people in government.[41] The people's perception that the social system (government and other institutions) is untrustworthy and inequitable affects their willingness and ability to engage in productive activities, and thereby undermines their contribution to social capital with its association with higher poverty.[42]

Corruption impacts heavily on emigration. It evokes ***"Brain Drain Response"*** due to people being 'tired of the existing system, of being treated unfairly' and several unfavorable outcomes associated with it. Corruption act as push factor to potential migrants, especially with highly skilled individuals.[„43,44,45,46] The study by Merkle et al [44] showed **strong evidence that corruption is an indirect push-factor for migration and driver of forced displacement.** Using the human security dimensions of personal, political, economic, community, environmental, food, and health security, the study affirmed the possible ways in which corruption indirectly shape migration aspirations and lead to displacement. In Mali and Ukraine, the findings suggest that the effect of corruption on lack of (good) employment opportunities and on aid resources were the most important links between corruption and the decision to migrate.

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[41]Ibid. https://pdf.usaid.gov/pdf_docs/PNACW645.pdf

[42]Buscaglia, Edgardo. 1995 "Judicial Corruption in Developing Countries: Its Causes and Economic Consequences." Hoover Institution, Essays in Public Policy. In: Chetwynd, E., Chetwynd, F., & Spector, B. (2003). Corruption and poverty: A review of recent literature. Management Systems International, 600, 5-16. https://pdf.usaid.gov/pdf_docs/PNACW645.pdf

[43]Dimant, E., Krieger, T. and Meierrieks, D. (2013) The effect of corruption on migration, 1985–2000. Applied Economics Letters 20(13): 1270–1274. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2),335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past_Decade's_Empirical_Research_Taught_us_A_Survey

[44]Merkle, O., Reinold, J., & Siegel, M. 2017. Maastricht: GIZ Anti-Corruption and Integrity Programme. The link between corruption and the causes of migration and forced displacement. https://www.u4.no/the-link-between-corruption-and-the-causes-of-migration-and-forced-displacement 29-4-21.

[45]Cooray, A. and Schneider, F. (2014) Does corruption promote emigration? An Empirical Examination, IZA Discussion Paper Series No. 809.In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past Decade's_Empirical_Research_Taught_us_A_Survey

[46]Poprawe, M. (2015) On the relationship between corruption and migration: empirical evidence from a gravity model of migration. Public Choice 163(3-4): 337–354. In: Dimant, E., & Tosato, G. (2018). Causes and effects of corruption: what has past decade's empirical research taught us? A survey. Journal of Economic Surveys, 32(2), 335-356. https://www.researchgate.net/publication/312642624_Causes_and_Effects_of_Corruption_What_has_Past_Decade's_Empirical_Research_Taught_us_A_Survey

Corruption-provoked Brain-Drain emigration response results in high levels of unemployment because of the migration of highly skilled professionals and industry experts moving along with industries relocating to neighbouring countries whose economic climate is more favourable for business development. This results further in lack of social advancement, slower economic growth, and threat to the country's insecurity.

The consequences of corruption were aptly and concisely captured by the communiqué of the 2016 London anti-corruption summit, which stated that corruption is at the heart of so many of the world's problems. It further stated that corruption erodes public trust in government, undermines the rule of law, and may give rise to political and economic grievances that may, in conjunction with other factors, fuel violent extremism.[47] Perhaps, the "Corruption status" of a country is the single most important hallmark or test of its governance and development.

Causes of Corruption

I share the view of Enste (2003) and others, that it is inefficient to fight the consequences of corruption, but to take appropriate measures against its causes.[48]
Mauro (1996) noted that while corruption is a global problem, it is widespread in developing countries, not because the people are different from people elsewhere but because the conditions in the developing countries are ripe for it.[49]
Advocacy and emphasis on the removal of the conditions that are ripe for the thriving of corruption is the thrust and novelty of this paper.
An approach to deal with cause, rather than a fight of corruption and its consequences necessitates the need for thorough investigation and identification of the various causes of corruption, particularly, the "root causes", which must be independently identified and evaluated for the determination of appropriate interventions. To get to the root of the cause of corruption, we need to ask and answer the question of, *"Why are people corrupt?"* To answer this question, I constructed two models (Figures 1 and 2) termed as ***"Taofeek's triad model of***

[47]Cameron, D. 2016. In: Ayee, J. A. (2016). The roots of corruption: The Ghanaian enquiry revisited. https://media.africaportal.org/documents/The-Roots-of-Corruption-.pdf)

[48]Enste, Dominik; Heldman, Christina (2017) : Causes and consequences of corruption: An overview of empirical results, IW-Report, No. 2/2017, Institut der deutschen Wirtschaft (IW), Köln https://www.econstor.eu/bitstream/10419/157204/1/IW-Report-2017-02.pdf

[49]Mauro, p. (2002) " The Persistence of Corruption and Slow Economic Growth".International Monetary Fund Working Paper, wp/02/213. In: Mashal, A. M. (2011). Corruption and resource allocation distortion for "ESCWA" countries. *International Journal of economics and management sciences*, *1*(4), 71-83.

the aetiology of corruption" (adapted from the epidemiologic triangle, the traditional model for infectious disease causation) **and "*Taofeek's interlink model of causation and consequences of corruption*".** The narrative is that the urge and drive for corruption lies in the three components of my triad model, that is, (1) the "inherent intrapersonal root factors of need or greed in human", propelled and predisposed by (2) the "prevailing, negative socio-economic environmental factors", and (3) "enabling institutional factors". These are the three components of the triad of aetiology and corruption process. The second model integrates the aetiological factors and consequential pathways of the corruption process.

The commonest push factors which might motivate citizens into desperation for survival and quest for comfort are basic needs, which includes feeding, functional housing, including electricity bills, water supply, transportation, health care and education. These needs do not only exert tremendous pressure on the struggles, striving and pockets of citizens, they also shape their social behaviour in the communities. The extent to which citizens can meet these needs from their gross incomes and how much savings they are able to make indicate the relative ease, difficulties, desperations, and subsequent consequences that they experience.

The pressure and the difficulties with which they meet these needs account for most of "Petty or Bureaucratic/Administrative Corruption". Other needs that lead to desperation can be attributed to greed and classified as Grand or Political corruption.

An illustrative narration is presented here, of the motivation of citizens by corruption as an alternative to no other, to meet their basic needs due to socio-economic pressures. The average *monthly/annual cost (at an exchange rate of 415 Nigerian Naira per United States' dollar) of the basic needs* of a family unit of six persons was compared with the average *monthly/annual income* for low- and middle-income families in 2021 *(at the same exchange rate of 415 Nigerian Naira per United States' dollar)*. How much is the *average cost of basic needs* of citizens per month (and per annum) compared with the *average monthly income* (and per annum) of majority of the population per socio-economic strata? The proportion of income of a low-income and a middle-income civil servants and heads of households that is needed to meet the expenditures on the basic needs of feeding, clothing, housing, electricity, school fees, transportation, and healthcare for a family unit of six members (father, mother and four children) were examined based on hypothesised estimates, that were quite conservatively on the lower sides of expected figures. (Tables 1 and 2).

Table 1: Difference in monthly income and conservative cost of basic needs for a lower-class civil service worker in Nigeria, 2021.

S/N	Economic Item	Cost per month	Cost per Annum
1.	House rent (for a one-bedroom apartment) @ ₦150,000 per annum	₦12,500	₦150,000
2	Feeding @ ₦100 per meal x 3 times per day x 6 persons in the family x 30 days per month	₦54,000	₦648,000
3.	Clothing @ ₦6000 per person per annum x 6 persons	₦3,000	₦36,000
4.	School fees (considered free by government and no cost to parents)	₦0	₦0
5.	Transportation to and from work (father) @ ₦200 per day x 20 days per month	₦4,000	₦48,000
6.	Transportation of children to school @ ₦100 per child per day x 4 children per day x 20 days per month x 9 months	₦8,000	72,000
7.	Healthcare @ ₦3000 = per person per annum x 6 persons	₦1,500	₦18,000
8.	Electricity	₦1000	₦12,000
	Expenditure	₦84,000	₦984,000
	Income	₦30,000	₦360,000
	Balance (Deficit)	(**₦54,000**)	(**₦624,000**)

Source: M.T.O. Ibrahim, 2021.

Table 2: Difference in monthly income and conservative cost of basic needs for a middle-class civil service worker in Nigeria, 2021.

S/N	Economic Item	Cost per month	Cost per Annum
1.	House rent (for a 2–3-bedroom flat) @ ₦350,000	₦29,167	₦350,000
2	Feeding @ ₦200 per meal x 3 times per day x 6 persons per day	₦108,000	₦1,296,000
3.	Clothing @ ₦20,000 per person per annum x 6 persons	₦10,000	₦120,000
4.	School fees @ ₦50,000 per child per term x 3 terms per annum x 4 children	₦75,000	₦600,000
5.	Transportation to and from work & other places (father only) @ ₦1000 per day x 30 days per month	₦30,000	₦360,000
6.	Transportation of children to school @ ₦200 per child per day x 4 children x 20 days per month x 9 months	₦16,000	₦144, 000
7.	Healthcare @ ₦5,000 = per person per annum x 6 persons	₦30,000	₦360,000
8.	Electricity @₦5,000 per month	₦5,000	₦60,000
	Expenditure	₦303,167	₦3,170,000
	Income	₦180,000	₦2,160,000
	Balance (Deficit)	(**₦123,167**)	(**₦1,010,000**)

Source: M.T.O. Ibrahim, 2021.

Income-Expenditure deficit of over Fifty thousand naira and over One hundred thousand naira were observed for both groups, respectively. The hypothesised position of this discourse is that the *"corruption pathway"* is the optional track to bridge the observed gaps.

The two scenarios of the monthly/annual income and expenditure deficit figures of the public, lower and middle social classes workers in Nigeria depicts the relative difficulty and desperation that citizens encounter in their struggle to attain a "manageable" level of living, and the consequent difficulty and desperation that may lead to corrupt behaviour. This hypothesised income-expenditure gap assessment was not inclusive of the consideration of the extremely poor and

disadvantaged, and the economically unengaged rural peasants who are victims of rural poverty.

Proposals for Action

Effective strategies for the elimination of Corruption in the developing world must focus on three factors, the two identified "root problems" (difficulty in meeting basic needs and greed) and the "stem problem" (desperation) in the aetiogenesis of corruption.

The proposed solutions are based on the hypothetical premises that corruption shall be "eliminated" (not eradication) *through the establishment of appropriate economic and social protection facilities to mitigate citizens desperation to meet basic needs, and the institution of* ***"greed control mechanisms"***.

Activities aimed at quelling citizens' desperation to meet their basic needs addresses the prevailing, predisposing, socio-economic environmental factors, which have direct and profound motivating effect on the "inherent, intra-personal root factor (to meet basic needs) in the aetiology of corruption".

The specific high-brow activities to control citizens' desperation to meet their basic needs are subsequently enumerated. Foremost, is to "render out of pocket expenditures on most basic needs unnecessary". In other words, "removing the pressure on the pocket of citizens to meet their most basic needs" is hypothesised to eliminate citizens' desperation and disposition to corruption, and achievable as discussed below.

Establishment of "citizens' mass social protection (housing-transportation-health, and 'lower education' [primary and secondary] fund". In this approach, 20% of the country's tax income should be dedicated to planned low-income, owner occupier housing schemes for low- and middle-income citizens both in rural and urban areas, cashless, card-based-tax payees' intra-city bus transport system, infrastructures-equipment-personnel funding support for "lower" education [primary and secondary] and funding support for Primary Health Care. This fund should be strongly protected against embezzlement. The high probability of success of massive, affordable, low cost housing schemes for citizens in the informal sector and lower/middle cadre civil service has been time proven, most extensively, with the *"Jakande" low-cost housing schemes in Lagos, Nigeria. Inclusive t*ax payment system should be evolved for citizens in the informal sector (commercial transportation operators, artisans, peasant farmers, and small businesses operators). Peasant farmers can be taxed in kind with a pre-specified

proportion of their farm harvest. These strategies are based on the principle of weighted-income-pooled contribution, shared cost for public transportation system, education, housing and healthcare, by all citizens, poor and rich for shared investment in the "social protection fund" for the benefit of all. *Quality* shall become feasible, even with free primary and secondary level education. The establishment and implementation of Education Loan Banks for higher education students would not only remove the pressure of the cost of higher education from the parents' pocket, but it would also serve as sustainable strategy for quality and strikes-free higher education. The institution of transparency and accountability would play an undisputable role in the State's governance system.

A common and unwritten excuse of most Nigerian politicians, for the high level of public corruption, is that of their caring for a very large number of unemployed youths and their parents. To mitigate this, indirectly, the establishment of massive youths' employment programmes is a paramount imperative. Developing countries cannot continue to neglect the very large areas of opportunities and unmet needs (of massive youths' engagement in agriculture, sanitation, security, and teaching in lower education) for youths' employability and productivity. Hence, the attributable fraction of corruption perpetrated by public officials in the guise of meeting the needs of unemployed youths who are dependent on the public servants for economic survival would be significantly controlled. Massive, gainful engagement of youths in Agriculture is envisaged with the provision of land for massive engagement of youths (with clear lists and not ghosts) who will be resident on the farms. The farms should be government promoted public-private massive agriculture development programmes in inter-states Youths' Farming Villages with provisions for agricultural machineries, equipment, and farm implements, one or two-bedroom, owner-occupier housing estate apartments, schools, health centres, recreation facilities, police station, and other social facilities. A *Youths' Employment Fund* (**YEFund**) in the template of TETFUND, is recommended for the funding of these projects. The proposed sources of funding for *'YEFund'* should be sourced with four (4) percent from national oil and gas income, and one percent (1%) of revenue from the private sector.

Further to the enumerated strategies to ease direct socio-economic pressures on citizens' pockets to meet their basic needs, institutions should be properly positioned and strengthened to control greed. According to Dobovšek (1995), corruption is not a weakness of people but of the failure of institutions to obstruct the greed and temptation of individuals. The implication is that corruption is a failure of governance and that the institution of good governance structures

(transparency, accountability, seamless administrative procedures, processes automation, and minimization of human contact as may be applicable in administrative processes, and effective legal policies and frameworks) would effectively check greed.

Therefore, corruption should be made difficult by instituting accountability and transparency reform agenda.[51] These are to hold those administering the rules responsible and accountable for their actions for proper observance of rules and regulations, and in the administration of resources. This can be achieved by standardization and institutionalization of rules, regulations, standard operating procedures (SOPs)/guidelines, and automation of processes. There should be extremely limited space for discretionary powers;[52] planning documentation, and minutes of decisions, and audited financial account statements and management reports should be open to public inspection through the websites of institutions and MDAs; and public office holders should be open to public scrutiny and accountability through the answering of questions on their annual reports in interactive town hall meetings/conferences. Strong penalties/legal

[50]Dobovsek, B. (1995) In: Legvold, Robert (2009). "Corruption, the Criminalized State, and Post- Soviet Transitions". In Robert I. Rotberg (ed.). Corruption, global security, and world order. Brookings Institution. p. 197.

[51]Kuwait Anti Corruption Authority. The effects of Corruption. https://www.nazaha.gov.kw/EN/Pages/effects-of-corruption.aspx, 29-4-21.

[52]Ibid. https://www.nazaha.gov.kw/EN/Pages/effects-of-corruption.aspx, 29-4-21.

sanctions should be instituted against corruption, properties tax and properties rights. National Anti-Corruption Action Plan (NACAP) should be put in place at all levels.

The ownership, and boards of administration of allocated oil rigs, Health Maintenance Organizations (HMOs), pension schemes operators, electricity generation and distribution companies, aviation airlines, et cetera, should be displayed and seamlessly accessible on the website of such organizations and constantly under public scrutiny. Politicians, and policy makers with conflict of interest in such organizations, and on the boards of administration of government resources companies, and agencies should be required and enforced to declare such. This will control disastrous conflicts; keep greed, predatory and other unsavoury human instincts in check; minimize socially undesirable consequences; and generally, will ensure that players and referees abide by the accepted standards of moral conduct and good behaviour. Independence of the judiciary and credible whistleblower role of civil society organisations are critical to overcome the threat and obstacle of the rich and the powerful, in the opposition of reforms.[53] Aggressive media advocacy championed by the academia, the media, Nigerian Bar Association, Nigerian Medical Association, Labour unions and other professional bodies is also crucial.

Conclusion

This paper reviewed the historical contexts, definitions, types, and features of corruption; its challenges, concerns, and consequences posed by the phenomenon; its causes and strategies proposed for its elimination. The paper brought to fore, "Desperation" to meet "basic needs for survival" and "greed to nurture and sustain unnecessary needs and ego" as the Stem, and Root factors of Corruption respectively. The paper also made an exposition and opened discussion and opportunities for further research on how to effect change in what we have been doing without 'change' and what we had not been doing that we ought to do, to eliminate Corruption in developing countries.

Socio-economic protection facilities for rural dwellers, artisans (mechanics, carpenters, bricklayers, tailors, vulcanizers) and all those at the lower level of the economy must be adequately put in place to prevent the risk of their being security threat. Politicians, policy makers and managers of public resources must be constantly and constructively engaged on how things can work.

The populace needs to be critically involved through town hall meetings on the

countries' resources, policies, annual budgets, and management.

[53]Ibid. https://www.nazaha.gov.kw/EN/Pages/effects-of-corruption.aspx, 29-4-21.

This paper recommended the emergence of Youths' Employment Fund (YEFund) in the template of TETFUND, to focus engagement and funding of youths' business initiatives in agriculture, rural development, sanitation, security, primary and secondary level education. The proposed sources of funding for YEFund are 4% of national oil and gas income, and 1% of revenue from the private sector. The details of the operational modalities of the fund to meet its objectives shall be made available to stakeholders, in view of the inadequacy of space in this medium.

Acknowledgement
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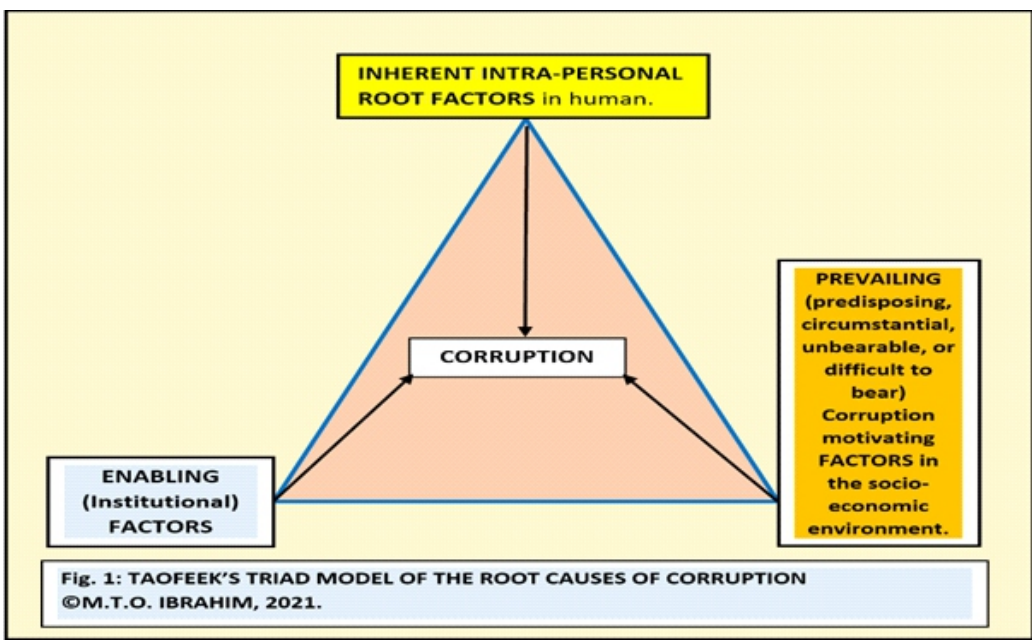

Fig. 1: TAOFEEK'S TRIAD MODEL OF THE ROOT CAUSES OF CORRUPTION
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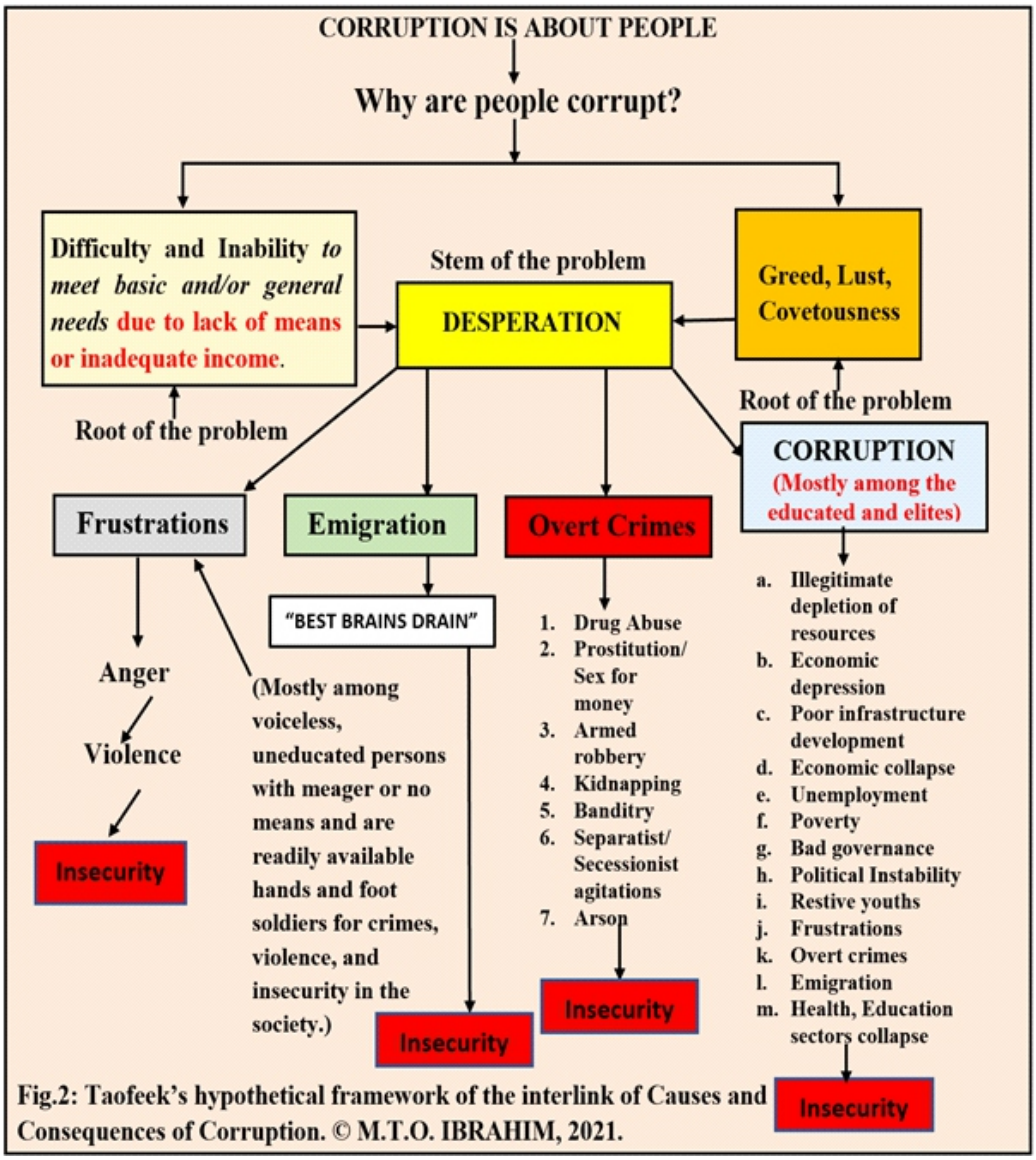

Fig.2: Taofeek's hypothetical framework of the interlink of Causes and Consequences of Corruption. © M.T.O. IBRAHIM, 2021.

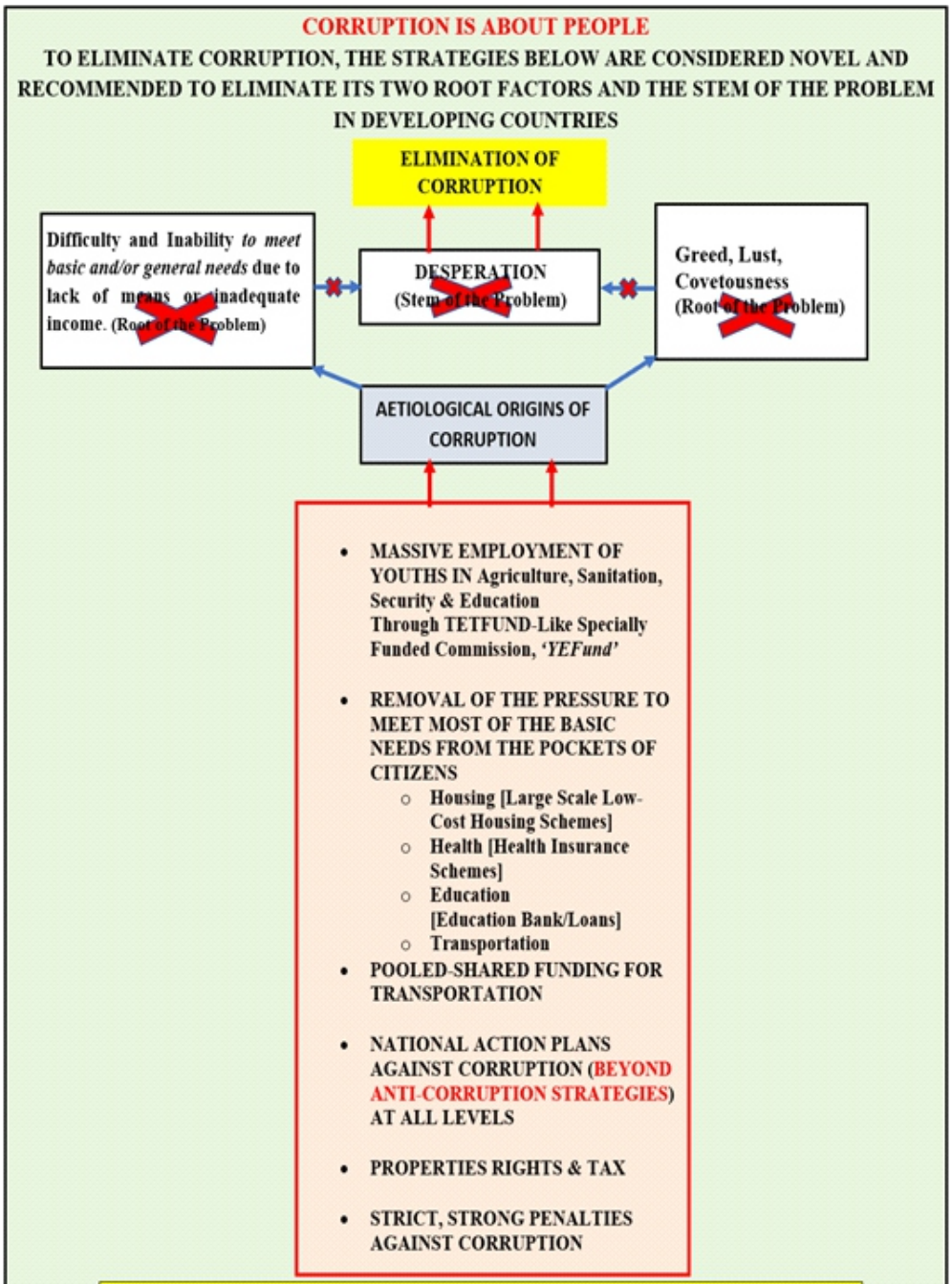

Fig.3: A hypothetical framework of Novel Strategies to mitigate Corruption in Africa and the developing countries: © M.T.O. Ibrahim, 2021.

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