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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.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 located in only 12% of all countries across the globe.²

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.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/>.

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Editorial Brief

This is volume 2 issue 2 (November 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: Young Nigerians' Migration in the Era of Sustainable Development Paradigm in Nigeria: Some Challenges, Framing of Africans' Migration to Europe by Selected News Media the Untold Truth and Need for Media and Information Literacy, Stemming the Tide of Emigration of Persons from Nigeria through Effective Leadership Practice: The Role of Leadership Education, The Benefits of Women's Migration for Work in Nigeria, Migration, Family Values and Continuity: A Study of Igbo Diaspora in Italy, Nigeria's Settler/Indigene Question: A Critical Study of COVID-19 Media Discourse, Environmental Humanities: Implications for Language, Migration and Global Studies, Host Nation Work Ethics and Diaspora Contributions to Economic Development in Nigeria, and Migration: The Mediterranean as Death Trap for African Youths.

The articles in this volume are rich in content, 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 towards the next edition.

Gloria Anetor

Dr. Gloria Anetor
Managing Editor

Young Nigerians' Migration in the Era of Sustainable Development Paradigm in Nigeria: Some Challenges

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Abstract

The contemporary international system is witnessing increasing call for nationalism as against internationalism with great consequences for the human family. One of the fallout of the call is seen in the problems of migrants, asylum-seekers, refugees and internally displaced persons all over the world. Against these backdrops, this paper examines the implication migration of young Nigerians poses for the development of Nigeria in the light of sustainable development paradigm as part of the new roadmap for development model of the UN. Millennium and Sustainable Development Goals are the concrete manifestation of the UN development model. The SDGs are designed to protect the planet, terminate poverty and safeguard the people's well-being. Hence, sustainable development paradigm has become the major template a wide range of policy makers, governance institutions and academics adopt as appropriate framework for mirroring developmental efforts. This is because most advocates and proponents of the sustainable development paradigm agree that the challenges threatening humanity in today's world such as ozone layer depletion, water scarcity, vegetation loss, hunger, insecurity, climate change, poverty and deprivation can be tackled by strict adherence to the principles and tenets of sustainable development since the sustainable development goals are pillared on achieving a balance in terms of economic, social and environmental sustainability. Today the objectives of the development goals are yet to be realised. Therefore, many young Nigerians can no longer be patient. They believe leaving Nigeria for greener pasture is where solution lies for them and yet it is the young dynamic Nigerians that are to build the country of today and tomorrow.

Keywords: Sustainable Development Paradigm, Migration, Development, International System, Modernisation Process.

1. Introduction

In the contemporary international system, states have floundered in human rights protection and foreign policies, especially in the area of migration. There is no doubt that mass media have made globalisation to bring with it increasing states connection and movements of not only capital and goods but also people. Besides, there is the increasing wars and violence as well as poverty that have made humans not only to forcefully leave their homelands but to go in search for better living conditions. Africa is not left out in the current wave of migration.

As a developing continent and as a continent that has witnessed so many wars with devastating consequences, citizens of different countries in Africa have often searched for ways to escape conflicts and poverty in order to improve their living conditions. It is already an established fact that the greater number of people emigrating from Nigeria to search for greener pastures are the young in their quest for improved lives. Nigeria, for instance has witnessed greater number of its dynamic youth citizens leaving the country since the year 2000 for diverse purposes, either for education, employment, reunion with families, or as asylum-seekers.

According to International Organisation for Migration, that increasingly more Nigerians find their way to industrial regions of the North is a function of employment-driven nature of Nigerian emigration. However, migration for citizens of the developing countries has been a herculean task due to the hard immigration policies of the industrialised world. The contemporary international system is witnessing increasing call for nationalism against internationalism with great consequences for the human family. For example, one of the falls out of the self-interested policies of states is seen in the problems of migrants, asylum-seekers and refugees all over the world. Against these backdrops, this paper seeks to examine the implication migration of young Nigerians poses for the development of Nigeria in the light of sustainable development paradigm as part of the new roadmap for development model. The United Nations Development Goals are designed to protect the planet, terminate poverty and safeguard the people's well-being. Thus, *Sustainable development paradigm* has become the major template a wide range of policy makers, governance institutions and academics adopt as appropriate framework for mirroring developmental efforts. This is because most advocates and proponents of the sustainable

development paradigm agree that the challenges threatening humanity in today's world such as ozone layer depletion, water scarcity, vegetation loss, hunger, insecurity, climate change, poverty and deprivation can be tackled by strict adherence to the principles and tenets of sustainable development since the sustainable development goals are pillared on achieving a balance in terms of economic, social and environmental sustainability. For that to happen, proper healthcare systems, human rights promotion, gender equality, rule of law, security, improved living standards, having a decent work environment etc. must be made available. The realization of this objective/utopia is yet to be realised. Therefore, many young Nigerians can no longer be patient; they leave Nigeria for greener pasture. Yet it is the young dynamic Nigerians that are to build the country of today and tomorrow.

The outline of this work is captured under the following introduction, conceptual clarification of migration and sustainable development paradigm, challenges of sustainable development paradigm, some contributive factors influencing Nigerian youth migration, symbiotic relationship between the young Nigerians' migration and sustainable development paradigm in the context of the UN Roadmap of development for all and concluding remark.

2. Conceptual Clarification of Migration and Sustainable Development Paradigm

What is Migration?

The Nigerian National Migration Policy (2015) defines migration as 'the process of temporary or permanent relocation of a person from his or her place of primary abode to another, in search of better living, family reunification, further studies or other reasons'⁴. Migration is a phenomenon that is constantly and radically evolving. It continues each day to assume unprecedented meanings and expressions⁵. It is a global phenomenon that

⁴ Iwuh, F. 2019 'Nigerian Youth Migration: A Quest for Peace' in Kanu, I, A., (ed), *Nigerian Youths in the Face of Migration, Drug Abuse and Fundamentalism*, Fab Anieh, Nigerian Limited, Jos p 5.

⁵ Manchala, D. "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

affects the demographic, social, political, economic, socio-cultural, religious, moral, and spiritual landscapes of the world and human activities⁶. Understood as human mobility, the human persons are the principal actors. They are technically labelled as migrants, sojourners, pilgrims, aliens and strangers⁷, It involves change of residence from a locale, country or region (emigration) to another (immigration).

As Feyisetan rightly observed:

Humans migrate for different reasons, purposes and by different means. Some travel in comfort and confidence such as those who travel for holidays, conferences, duty calls, service as diplomats, workers at both regional and international levels. Some have to relocate to foreign lands as a result of war or banishment as punishment for an offence. Some have to evacuate their homes because of plagues, natural catastrophes like earth quake as in the case of Haiti, volcanic eruption, flood, famine, epidemics, etc. Some have to seek asylum for political, social and economic reasons. There are many Africans and others from developing countries in this condition of existence. These are human made catastrophes resulting from injustice done by a few who hold the economic and political power⁸.

de Haas sees migration as:

An intrinsic part of broader processes of development and social change ... This is grounded in the tenacious idea that poverty, violence and other forms of human misery are the main cause of migration. Development is thus presented as a 'solution' to perceived migration problems. However, this ignores mounting evidence pointing to the fact development initially tends to increase internal and international migration⁹.

⁶ Phan, P, C. '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) 83:77-110.

⁷ Yong, A 'The Im/migrant Spirit: De/constructing a Pentecostal,' In *Theology of Migration in the Abrahamic Religion*, ed. Elaine Padilla and Peter C. Phan, 132-153 (New York: Palgrave Macmillan, 2014) 134:132-153.

⁸ Feyisetan, G (2013). *Exodus and Deportation of Nigerian Youths Who is to Blame*, Kennylink Associates Limited, Lagos, p.3.

⁹ de Haas H. (2010a), Migration and development: A theoretical perspective. *International Migration Review* **44**, 227-264.

Furthermore, migration requires significant social, cultural and economic resources in the form of connections, knowledge, (human capital), and money. Extreme impoverishment, illiteracy, and inadequate infrastructure often deprive of the resources required to migrating¹⁰

Migration could be voluntary or forced. It is worth noting that migration is frequently done in long distances, such as from one country to another. There is internal as different from international migration. Internal migration is a practice where people would leave a region within their country in order to live in another region. This could be brought about by shifts of population into cities brought about by urbanization and sub-urbanization. Another factor could be the seasonal human migration which is primarily related to tourism and agriculture.

In the context of rural-urban migration, many opportunities and attraction of big cities pull large numbers of people to big cities. Migration there, impact on the life of the migrants. Some of the positive impact may include:

- i. Unemployment is reduced and people get better job opportunities.
- ii. Migration helps in improving the quality of life of people.
- iii. It helps to improve social life of people as they learn about new culture, customs and languages which help to improve brotherhood among people.
- iv. Migration of skilled workers leads to a greater economic growth of the region.
- v. Children get better opportunities for higher education.
- vi. Relatively the population density is reduced and the birth rate decreases.

Migration in the Rural-Urban context has negative impact as well. Some of these include:

- i. The loss of a person from rural areas, impact on the level of output and development of rural areas.
- ii. The influx of workers in urban areas increases competition for the job, houses, school facilities etc.

¹⁰ de Hass. H. 'Migration and Development', 17.

- iii. Having large population puts too much pressure on natural resources, amenities and services.
- iv. It is difficult for a villager to survive in urban areas because in urban areas there is no natural environment and pure air. They have to pay for each and everything.
- v. Migration increased the slum areas in cities which increase many problems such as unhygienic conditions, crime, pollution etc.
- vi. Sometimes migrants are exploited.

Another category of migration is that of 'undocumented migration' which is described as migration undertaken without identity papers and permissions required by states to allow migrants to move between jurisdictions and settle in new places. It is one of the forms of irregular movement that are at the centre of contemporary concern for many states. These states feel they are losing control of their borders or likely to be overwhelmed by the influx of people moving to settle on their territory. They consider the issue as problematic. The term 'undocumented migration' has emerged in the last 20 years as one alternative to 'illegal migration' and its association

What is Sustainable Development Paradigm?

Sustainable development paradigm may be described as the totality of environmental regimes, earth summits, conventions, conferences, declarations, agendas, principles, institutions, efforts, materials, etc., at the disposal of the international community in addressing the challenges of environmental degradation and climate change. Accordingly, it may be classified into four sections namely: General principles of sustainable development, International Environmental Law Principles, The Legislative and Institutional Framework of Environmental Protection and Remediation and Principles of international collaboration.

i. General Principles of Sustainable Development:

Here four principles can be deciphered.

- a) *Preventive principle.* This requires that an activity which causes or will cause environmental pollution or damage is to be prohibited.
- b) *Precautionary Principle.* In its most progressive formulation, the principle may be utilised to overturn the traditional burden of proof that is presently weighted in

- favour of polluters in the sense that any activity has to be proven to cause pollution before action may be taken to prevent, reduce or control such pollution. The precautionary principle would act to reverse the burden of proof and require any potential polluter to ensure that the activity would not cause pollution before it is allowed to commence.
- c) *The third principle is polluter pays.* This principle provides that the cost of environmental pollution should be borne by those whose activities are responsible for causing pollution.
 - d) *The principle of citizen participation and the right to a healthy environment.*

This is based on the premise that to ensure the effective implementation of environmental laws at all levels, individuals should be able to participate in environmental decision-making.

ii. International Environmental Law Principles *Sustainable Development*

This is the first international environmental law principle that states that conservation of natural resources for the benefit of the present and future generations (inter-generational equity) must be sustained while the exploitation of natural resources must be 'sustainable' or 'prudent' (sustainable use). There is 'equitable use' of natural resources which implies that the use by one state must take account of the needs of other states (equitable use, or intra-generational equity). Further elements of sustainable principle include integration of environmental considerations into socio-economic and development plans, programmes and projects (integration of environment and development needs)¹¹. All these elements, later in 2002, in Johannesburg, South Africa, became the articles of the Conference.

¹¹ Sands, P. (1995a), *Principle of International Environmental Law*, Manchester University Press, Manchester.

Sands, P. (1995b), 'International Law in the Field of Sustainable Development' in Lang, W. (Ed) *Emerging Legal Principles in Sustainable Development and International Law*, Graham & Trotman Publishers

Through Decleries¹² (2000a) the following international law principles have seen the light of day.

- a) *Principle of Public Environmental Order*
That all members of the society, the administration, groups, organizations, businesses and citizens are called upon to collaborate in sustainable development but under the strategic control and supervision of the state (i.e. Government).
- b) *Principle of Carrying Capacity*
In its narrow scientific meaning, carrying capacity is the number of species or units or species which can be maintained indefinitely by an ecosystem without degradation of that system. Arguably, is our ecosystem not being stressed beyond its carrying capacity as a result of human population, climate change, flamboyant life style of some nations and some people and environmental degradation?
- c) *Principle of Obligatory Restoration of Disturbed Ecosystem*
Sustainable development, understood as the balanced co-evolution of the human-made system and ecosystems, has become obligatory in Law when that balance had already been seriously disturbed to the detriment of the ecosystems. Forests have been burned or cleared, wetlands have been drained, coasts and seas have been polluted. Consequently, in today's world, it is an exercise in futility to strive for balance between human-made systems and ecosystems except correspondingly, abrupt stride is taken to restore the destroyed ecosystems.

¹² Decleries, M. (2000 a), *The Law of Sustainable Development: General Principles*. A Report produced for the European Commission, Luxembourg: European Communities, See generally, pp. 60-124. Available online www.woodlandleague.org/documents/sustainability/sustlaw.pdf, and also available at <http://europa.eu.int> (both last visited on June 12, 2012).

d) Principle of Biodiversity

The principle of biodiversity recognizes the inherent value of wild flora and fauna species, and provides legal protection, for all the variety of these species and for their habitats. The intrinsic value of species is in particular that they are biogenetic reserves and constitutes an integral part of the ecosystems. In that sense, biodiversity is protected as the pre-eminent principle of the stability and vigour of ecosystems, according to the reasoning that the greater an ecosystems' biodiversity, the greater is its stability.

iii. The Legislative and Institutional Framework of Environmental Protection and Remediation

These are the legislative and institutional framework of environmental protection and remediation of nation states and international community

iv. Principles of international collaboration

Under this sub section some enunciated principles of Declaration of the United Nations Conference on the Human Environment, Stockholm (1972) may be illustrative e. g, Principles 1,2, 4, 6, 8, 10, 12, 15, 17, 19, 21, 22, 24 and 25 are some of the examples and a few of these can be cited.

PRINCIPLE 1: Man has the fundamental right to freedom, equity and adequate condition of life, in an environment of quality that permits a life of dignity and wellbeing, and he bears a solemn responsibility to protect and improve the environment for present and future generations. In this respect, policies promoting or perpetuating apartheid, racial segregation, discrimination, colonial and other forms of oppression and foreign domination stand condemned and must be eliminated.

PRINCIPLE 2: The natural resources of the earth, including the air, water, land, flora and fauna and especially representative samples of natural eco-systems, must be safeguarded for the benefit of present and future generations through careful planning or management, as appropriate.

PRINCIPLE 4: Man has a special responsibility to safeguard and wisely manage the heritage of wildlife and its habitat, which are now gravely imperiled by a combination of adverse factors. Nature conservation, including wildlife, must therefore receive importance in planning for economic development.

PRINCIPLE 12: Resources should be made available to preserve and improve the environment, taking into account the circumstances and particular requirement of developing countries and any cost which may emanate from their incorporating environmental safeguards into their development planning and the need for making available to them, upon their request, additional international technical and financial assistance for this purpose.

PRINCIPLE 21: States have, in accordance with the charter of the United Nations and the principle of the international law, the sovereign right to exploit their own resources pursuant to their own environmental policies, and the responsibility to ensure that activities within their jurisdiction or control do not cause damage to the environment of other states or of areas beyond the limit of national jurisdiction. **PRINCIPLE 22:** States shall co-operate to develop further the international law regarding liability and compensation for the victims of pollution and other environmental damage caused by activities within the jurisdiction or control of such states to areas beyond the jurisdiction.

3. Challenges of Sustainable Development Paradigm in Nigerian Context

As a starting point an observation on the credibility or otherwise of Sustainable Development Goals (SDGs) may form a basis to explore the challenges of sustainable development paradigm in Nigeria because they are concrete and specific. The year of reckoning for the evaluation of the SDGs is 2030 and so it may be argued that its assessment now is premature. However, if the foundation of a project is very weak and the way its execution is being carried out is calling for attention, then the likelihood that the result will not obtain its objective may be entertained. From the

following observations some conclusions may be arrived at. Due to limitation of space seven challenges are mentioned here¹³.

The SDGs framework is silent on social groups as agents of change alongside governments. The SDGs framework addresses key systemic barriers to sustainable development such as inequality, unsustainable consumption patterns, weak institutional capacity and environmental degradation that the MDGs neglected. However, it may be observed that the SDGs framework does not identify the wide range of critical social groups that will need to be mobilized to deliver on the goals as agents of change alongside governments.

Some targets do not have focus to enable effective implementation Out of the 169 SDGs targets, 49 (29%) are considered well developed while 91 targets (54%) need to be reinforced by making them more specific and significant work is required to be done on 29 (17%). Overall, the targets require a technical review in such areas as consistency with existing international agreements and processes. This is because some targets do not have focus to enable effective implementation and since there exist important trade-offs among several goals and targets.

A typical example is the trade-offs existing between the target aiming at increased agricultural land-use to help end hunger which ultimately may lead to biodiversity loss. It could also lead to overuse and/or pollution of water resources and downstream, and perhaps, have ill-effects on maritime resources. This in turn could aggravate food security apprehensions. Again, ending poverty and hunger is not only dependent on food security target in SDG 2 but also on macroeconomic policies connected to targets on full and productive employment and decent work under SDG 8 and the reduction of inequality under SDG 10 which should not contribute to climate change under SDG 13. Success in all these is most likely going to improve and better health and wellbeing and then enhance attainment of SDG 3.

¹³ For further clarification consult Oyeshola, D, 2019: 217 – 240, *Sustainable Development: Issues and Challenges for Nigeria (2nd Edn)*, Atman Limited, Osogbo, Nigeria.

Challenges of banditry, kidnapping and insurgencies are not taken into account.

Lack of enhancement of close collaboration between the policy and epistemic communities and other stakeholders The Report of the International Council of Scientific Unions (ICSU) and International Social Science Council (ISSC) (2015) points out that 'SDGs framework poses a number of conceptual as well as implementation challenges. The implementation challenges require 'enhancement of close collaboration between the policy and scientific communities and other stakeholders. The necessary collaboration is not yet in place. The implication of this is that without this partnership which is hard to come by, the hope of achieving the ambitious and overarching Sustainable Development Goals is but chimerical. Nilsson and Costanza (in ICSU and ISSC Report, 2015) believe that SDGs 'offer major improvements on the Millennium Development Goals (MDGs)'.

Implementation Mechanism Within Each Society Seems Inadequate Though universality is intricately associated with the SDGs in different ways, the framework however does not sufficiently state the groups within society other than aid agencies and national governments that is necessary to employ in trying to deliver on the goals. The private sector perspectives and incentives to participate in the delivery of the goals are not reflected in the SDGs framework. This implementation mechanism seems inadequate and thus cast doubt on its efficacy. Also, the SDGs framework allows for low level of inter-linkages and integration. In line with Sen's argument (1999) the framework of SDGs does not articulate 'freedoms' of economic opportunities (like participation in trade and production), political liberty, social empowerment, dignity and basic conditions such as good health and education.

Sustainable Development Goals Were Framed from Modernization Theoretical Perspective and Philosophical Assumption that Development must wear the cloak of the West. As Wisor¹¹ rightly observed, MDGs were hastily designed while the SDGs were consummation of:

...intense political lobbying by every interest group that wants its issue represented on the international agenda. The result is a long and entirely unattainable wish-list of development targets that utterly fails to prioritize

those areas on which international coordination and goal setting is both desirable and feasible¹⁴.

Sustainable Development Goals, like MDGs, were framed from modernisation theoretical perspective and philosophical assumption that development is linear and could only be effectively attained through adoption and application of western models and policies (political and socio-economic). Built on this tradition and imposed on developing countries, the SDGs may again well duplicate the MDGs in terms of progress and results after implementation. It is also observed that the SDGs are not primarily result-oriented owing to the ambitiousness and ambiguity with which they are inextricably formulated. This may perhaps originate their potential failure.

Some SDGs Targets Are Unreachable There are other equally unreachable targets that have been set and hope to be achieved before deadline. Others that are identified include AIDS, tuberculosis and malaria. These are to be eliminated while hepatitis, water borne diseases and other communicable diseases are to be combated. Achieving these targets especially in developing countries where the said diseases are endemic, is conditional upon revitalizing and reinforcing the capacity of the weak and pathetic health institutions.

This is expected to be achieved through training and retraining of medical personnel and experts, and adequately equipping the existing hospitals and medical centres with sophisticated medical apparatuses and medicaments. These should be administered at subsidized cost or even free of cost where and when necessary. This is highly impossible. COVID-19 virus pandemic and medical personnel brain drain to Europe, America and Asia have complicated the challenges.

Other infrastructures that enhance access to the hinterlands should be developed and upgraded. The point in focus is that the decadence and deterioration that characterized developing countries health sector must first

¹⁴ Wisor, S. (2014), 'The Impending Failure of the Sustainable Development Goals' in *Journal Ethics and International Affairs*. Cambridge University Press. Retrieved from <http://www.ethicsandinternationalaffairs.org/2014/theimpendingfailureofthesustainabledevelopmentgoals/24/03/2016>

be reversed before any meaningful fight against diseases and ailments could achieve results. These facilities are elusive given the drastic and persistent diminishing capacities of developing countries, even when boosted by aid and development assistance.

It is, perhaps, with illusory sense of feasibility and optimism that the target of cutting by 1/3 premature mortality from non-communicable diseases and that of road accidents by 1/2 were set. Wisor¹¹ was puzzled by these targets and reacted thus:

Were these numbers pulled out of a hat, or are they based on rigorous assessments of what might actually be achieved over the next 15 years? And does anyone anywhere seriously think malaria can be eliminated by 2030?

The SDGs Embrace ‘Admirable but Decidedly’ Issues of Secondary Importance to Developing Countries It is contended that the SDGs embrace ‘admirable but decidedly’ issues of secondary importance to developing countries. Such matters as those which are primary concerns and sole responsibilities of advanced nations are emphasized. A case in point is target 1.4 of the poverty eradication goal. It assures or guarantees that microfinance is to be accessible by everyone, but it is negligent of the available evidence pointing to the fact that microfinance could make little or no difference to poverty alleviation. SDG 4 deals with education. It states promotion of enduring learning opportunities for all and sundry. As creditable as this may sound, it is scarcely any goal to prioritize over more pressing needs of developing countries such as economic prosperity and wellbeing of the citizens. Perhaps, its aim is to foster luxury among developed countries of the west. Though universal and all-embracing, the SDGs and their targets are too vast and embedded with ambiguities and rhetoric requiring urgent review if they are to be taken seriously by anyone. The goals, targets, and indicators must be cut to size and appropriately prioritized on international agenda to boost confidence and feasibility in them. Otherwise, they are too idealistic and superficial to be achievable.

Lastly, the United Nations Development Programme developed strategies to help alleviate poverty at national level through training of youth and making grants available to beneficiaries. The Federal Government established Small and Medium Enterprise Development Agency. CSOs, CBOs and international partners were around. Nonetheless, MDGs’ low

performance in sub-Saharan Africa are still on ground. Some of the challenges mitigating against success of the goals are issues of data collection, inequality and distributional dynamics, unemployment, economic crisis and weak institutional planning and implementation framework, political instability and governance issues, corruption, mismanagement and maladministration of revenue, inflation, development policies limitations, conflicts and ethnic violence that disrupt government institutions, terrorism, kidnapping and insurgency.

In relation to **the Legislative and Institutional Framework of Environmental Protection and Remediation**, there are many rules and regulations. Unfortunately, in the Nigerian context the transparent, honest and on-time implementation of them is problematic. Similarly, in the context of the area of the **principles of international collaboration** and cooperation the West is not always honouring the financial obligations towards the South. This is understandable because many countries particularly in the West are shifting from internationalism to nationalism in order to protect their national interests. A clear example is the exit of Britain from the European Union.

4. Some Contributive Factors Influencing Young Nigerian Migrants

Young Nigerians migrants primarily may be classified into two namely legal and illegal. The legal are generally trained and are professionals like the medical doctors, nurses, teachers' technicians, students etc. The second category can be put under the general group of artisans These two groups are within the age range of 18 and 39. The non-professionals often migrate through the Sahara Desert and Mediterranean Sea to their arrival in Europe. Illegal migrants do not only engage in long and tortuous journey through the Sahara Desert but are also abandoned and isolated in a foreign land without protection and security (food security, medical, economic security etc.) from the foreign land.

The Sahara Desert is world's largest hot and driest desert covering much of North Africa and many illegal migrants heading for Europe in search of greener pastures through this Desert have lost their lives in the desert. More than half of Saharan migrants in Africa are Nigerians and it has been

difficult to get the correct number of people that die in the Sahara Desert. However, more people die in the Sahara Desert than the Mediterranean¹⁵.

In addition, illegal migrants that are lucky to get to Europe alive face another struggle for acceptance into the European society. They are abandoned to frustration as they face the task of getting legal residence permit. For Nigerians, getting asylum has been a herculean task. This is because Nigeria is not considered by the European Union as a country where there is political persecution and migrants' asylum claims are hardly treated¹².

Generally, Nigerian illegal migrants adopt sophisticated, daring and evasive methods to elude increasingly tight border controls and enter countries in the developed North. A growing number of young people are involved in daredevil ventures to gain entry into Europe. Movements are more clandestine, involving riskier passages and trafficking via diverse transit points, such as trafficking through Senegal to Spain by way of the Canary Islands. Individual stowaways engage in life-threatening trips hidden aboard ships destined for Southern Europe and recently they have headed as far as East Asia. Unscrupulous agents exploit these desperate youths with promises of passages to Italy, Spain, and France. Increasing numbers of West Africans especially from the coastal states are risking their lives to get to Europe by sea as unemployment soars in Dakar¹³

According to the International Organisation for Migration (IOM), the Senegalese government has reached an agreement with Spain and illegal migrants from Senegal upon arrival in the Canary Islands are normally repatriated within 40 days under the terms of an agreement between the Spanish and Senegalese governments.

¹⁵ Awoniyi, F. (2018), 'At least 30, 000 Nigerians are Awaiting Deportation in Germany', <https://www.pulse.ng> Accessed September 10, 2018

¹³ Poverty, search for status driving migration to Europe.
<https://www.thenewhumanitarian.org/feature/2007/07/04/poverty-search-status-driving-migration-europe>

As African migrants continue to find their ways to Europe, they transit different countries where they face inhuman and cruel treatments. These illegal migrants are forced to go into prostitution (women primarily) for survival, and are also sold into slavery to work under torture and meagre pay. In spite of the difficulties the illegal migrants face, many young Nigerians are bent on migrating to other lands. Why are they so disposed? There is no doubt that certain factors motivate people to migrate across international borders and Young Nigerians' migration is not an exception. Nigerian young migrants, particularly illegal ones often target Europe because of the sea and land routes that African countries such as Libya and Morocco share with European countries such as Italy and Spain. The poverty situation of citizens is also a significant factor driving migrants to Europe. The former Nigeria President Olusegun Obasanjo has said the worsening level of unemployment, poverty and unresolved conflict across the African continent are major threats responsible for increasing illegal migration from Africa, through Mediterranean, to Europe by Africans.

In the case of Nigeria, the breakdown of the Nigerian educational system at virtually all levels, high unemployment and poverty rates in Nigeria and a general disillusionment with the country's political leadership¹⁴ and insecurity are the major causes of youth discontent with the Nigerian state. Many young Nigerians are frustrated and see their ambition dashed away. They lose hope in the country and in some cases take up unholy activities like taking drugs, joining armed robbery and cultism. Some become so frustrated and venture to leave for foreign lands.

Albert Hirschman¹⁴, a renowned social scientist in the areas of economics and politics in developing countries contends that there are three ways of responding to the discontents of politics. Some people opt to 'exit' their country while others remain in their country and vent their discontent ('voice') and still others decide neither to exit nor voice their dissatisfaction. While Nigerians have always opted out of their state and immigrated to other states within and outside the continent, the recent flux of Nigerian Young to Europe has led to a constructed 'migrant crisis' that has shown a light on migration as a phenomenon within the continent.

¹⁴Hirschman, A. O. (1970). *Exit, voice, and loyalty: Responses to decline in firms, organizations, and states* (Vol. 25). Harvard University Press.

The illegal migration of thousands of Nigerian youths has been a response to the unviability of life in Nigeria. In 2017, Nigerian returnees from Libya appealed to the federal and state governments to provide job opportunities to prevent the youth from embarking on dangerous journeys to secure better living in Europe. According to the Nigerian Immigration Service, more than 10,000 Nigerians died between January and May 2017 attempting to reach Europe through the desert and the Mediterranean Sea. The Federal Government of Nigeria has consistently reacted to the issue of youth unemployment with a wide array of empowerment programmes.

The set of social protection schemes are called National Social Investment Programme (NSIP). Some of the programmes include:

The N-Power Job Creation Programme that was launched by Buhari Administration to help Nigerians aged between 18 – 35 years acquire and develop the requisite skills and knowledge for self-development and economic growth;

Youth Empowerment Agribusiness Programme was launched in January 2016 by the Federal Government of Nigeria in collaboration with Africa Development Bank to help contribute to job creation, food security as well as improved livelihoods for Nigerian youth. The three-year US \$300 million programme was targeted to 18- to 35-year-old in 36 states and was projected to create 250,000 jobs. Beneficiaries of the programme were to complete a two-week training, an internship and were subsequently expected to submit agribusiness proposals for loan considerations of up to \$50,000. There were also other programmes such as:

The **Social Welfare Intervention Programme** where the Federal Government collaborates with state governments to implement social welfare intervention programmes such as conditional cash transfers, vocational training for youth, hiring of teachers, and school feeding programme among other interventions.

The Youths Entrepreneurial Support Project, a N10 billion Youth Entrepreneurial Support Project to empower youth with loans to start businesses. About 36,000 jobs were expected to be created annually through the project. While the government has initiated these programmes for the

youth, it has not at the moment translated into better live for the young Nigerians, and as a result, many young people are still eager to leave for foreign lands.

Unresolved economic and infrastructural problems, insurgencies and political challenges constitute some of the major factors responsible for increasing migration from Nigeria to Europe and to other parts of the world. As long as these challenges subsist, and overall, political unrest, economic instability and general deprivation are experienced on daily basis and journey of the youth migrants through tortuous desert routes before facing an even more dangerous crossing of the Mediterranean in flimsy, overcrowded vessels to Europe¹⁵ notwithstanding, Europe will continue to struggle with migrant inflows from Nigeria.

5. Symbiotic Relationship and Challenges Between the Young Nigerians' Migration and Sustainable Development Paradigm in the Country

Majority of the illegal migrants and casual workers are daily paid if they are able to get some employment. Some of them work as prostitutes, house girls and some are in prisons. Their owners may pay only little if they pay at all taxes or insurance on such jobs or on their workers. They do not need to think about pension or leave allowance or overtime for their workers. They call them only when they need them and pay them when or how they want to pay them. Illegal immigrants do not have local standing so they cannot complain, report or cry out for justice and in some places even the workers have to pay kick-backs to the owners for protecting them. They dare make any noise about the way they are being treated, they will in turn be threatened to be reported to the authority,

When they are sick they will not be able to go to hospitals. Alternatively, they seek private or self-medication and when they are seriously ill whether from the hazard of their jobs or hard condition and stress, they lose their jobs. When they die only the rest of the immigrants need to find a way of disposing of their dead colleagues.

¹⁵ Onajin, A. (2018), 'Illegal Migration: EU must Start in Nigeria', <https://www.vanguardngr.com> Accessed September 10, 2018.

Despite all these dehumanizing conditions, the immigrants will still manage to send few dollars or euros home to the hungry family members. The family members will share the stipend with joy and rejoice that their child is doing well abroad.¹⁶ Other categories of migrants like the legal, professional and those living in diaspora send money home as well.

Questionable character of the figures notwithstanding, during the 1990s, the value of official development assistance (ODA) remained roughly constant while the value of recorded remittances increased steadily and surpassed ODA in 1996.

By the turn of the millennium, while the ODA too has risen remittance amounts have skyrocketed, reaching 200 percent of ODA in 2006 and quickly approaching 300 percent (Carling, 2020, 114). From this it may be deduced that remittance has contributed to the home countries of the migrants. However, it may also be stated that it has affected the quantity of ODA available to the developing countries. Relative to the quantum of resources required for developmental programmes of Nigeria, remittance it receives is insignificant. Besides, it has contributed to the government syndrome of 'we cannot do it alone', private, individuals, religious groups and corporate entities must partner with the government.

Education and migration are symbiotically interconnected. In general terms as people become informed the levels of migration tend to increase because they are simultaneously endowed with capabilities and the aspiration to move.

Increasing education, access to modern media, and exposure to the relative wealth of migrant typically coincide with changing ideas of the 'good life' away from agrarian or pastoral lifestyle as well as increasing material aspirations. Increasing levels of education also tend to increase mobility levels because mobility is more likely needed in order to obtain degrees or finish secondary school, as well as to find jobs that match their qualifications in labour markets that grow in structural complexity¹⁷.

¹⁶ Feyisetan, *Exodus and Deportation of Nigerian Youths Who is to Blame*, 174

¹⁷ de Haas, H. (2007). Turning the Tide? Why development will not stop migration, *Development and Change* 38, 819-841 and
de Haas, H. (2009). *Mobility and Human Development*. UNDP, New York.

de Haas argues against the idea that much 'South-North' migration is essentially driven by poverty, war-fare, and environmental degradation and climate change. This is because the most long-distance migration neither occurs from the poorest countries nor from the poorest segments of the population in those countries. In fact, middle-income countries tend to be the most migratory and international migrants predominantly come from relatively better-off sections of origin populations¹⁸

He cites the examples of countries such as Mexico, Morocco, Turkey, and the Philippines prominently among origin countries of international labour migrants. In Africa for instance, extra-continental migration (mainly towards Europe, but also to the Gulf and the Americas) is dominated by middle-income countries in North Africa and South Africa, while migration from most low-income sub-Saharan countries is lower on average and predominantly intra-regional.

According to migration transition theory¹⁹, demographic shifts, economic development and state formation initially increase internal (rural-to-urban) and international emigration. Only when countries achieve higher development levels does emigration tend to decrease alongside increasing immigration, leading to their transformation from net emigration to net immigration countries. Expanding networks partially gave migration its own momentum by reducing risks and costs of migration²⁰, see also Massey.²¹

¹⁸ Czaika, M., and de Hass, H. (2012). The role of internal and international relative deprivation in global migration. *Oxford Development Studies* **40**, 423-442.

¹⁹ Skeldon, R. (1997). *Migration and Development: A Global Perspective*. Addison Wesley Longman, Harlow, Essex.

Zelinsky, Z. (1971). The Hypothesis of the mobility transition. *Geographical Review* **61**, 219-249.

²⁰ Hatton, T.J., and Williamson, J.G. (1998). *The Age of Migration: Causes and Economic Effects*. Oxford University Press, Oxford and New York.

²¹ Massey, D.S. (2000), Book review. The age of mass migration: Causes and economic impact by Timothy J. Hatton and Jeffrey G. Williamson. *The Journal of Modern History* **72**, 191-204.

At the micro-level, for most people, migration represents opportunity and the hope of a better future. At the macro-level, the profound economic, demographic, and social transformations that accompany process of development and modernisation will inevitably lead to increased migration, particularly from rural-to-urban areas both within and across international borders. Migration is development, as Skeldon¹⁹ argued, instead of the antithesis of development.

However, the argument may carry some weight in countries that enter bilateral agreement with some industrial countries with the understanding that the citizens of the origin countries will migrate and after a period of time will come back home and the money that may accrue will go to the origin countries for government to use for development

Nigeria does not enter or have such a bilateral arrangement.

Virtually, all industrialised countries wish to attract and retain skilled migrants like managers, senior officials, legislators, professionals like doctors, nurses and engineers, technicians and associate technicians. On the other hand, restrictions are placed on the inflow of the less skilled and unskilled are not welcome. None Governmental functionary Nigerians particularly Academic Staff Union of Universities (ASUU) view the emigration of their skilled migrants as a loss to their country leading to brain drain and dilapidation of some essential infrastructure like health and education.

At independence, Nigeria wanted to develop like Europe. Accordingly, it embarked on the process of development by establishing infrastructure of education, transportation, health facilities, water and communication etc. By 1980 Nigeria has become truly the giant of Africa. All those that the country trained have become profitable capital investment by contributing to the wellbeing of the country. All that is now in the past. Nigeria has become poor. Unresolved economic and infrastructural problems, insurgencies, political unrest, economic instability, general deprivation are experienced on daily basis. All these are taken place in the context of sustainable development paradigm, the UN road map of development for all. Except the young Nigerians are educated and skills empowered and the enabling environment to realize their full potential is available, the young will continue to migrate and the future of the country may remain bleak.

6. Concluding Remark

Sustainable Development Paradigm outfit is an innovative attempt, an orientation in the direction of development for all. Unfortunately, in practical terms and in relation to the evaluation of its half tenure which terminates by 2030, its objective is far from been realised. In the Nigerian situation, poverty, unemployment, sense of hopelessness among many young Nigerians, the unresolved economic and infrastructural problems, insurgencies, kidnapping, corruption and political challenges constitute the major factors responsible for increasing migration from Nigeria to Europe and other parts of the world. The assumption that development for Nigeria most go through modernisation process, in this case, through remittances from migrants and those in diaspora and sustainable development paradigm is villainous.

In Nigeria where that is a search for progress for all, there should be concerted efforts to implement the Second National Youth Policy Document of the Federal Republic of Nigeria 2009; it provides a foundational template for further discussions on the 'priorities, directions and practical support' that the government can provide for its youth. Similarly, the Nigerian government should provide funds, facilitate training and ensure conducive environment aimed at developing the informal sector. The country's formal economy is too weak to absorb the large number of young people. The informal sector therefore becomes crucial in the nation's aspiration to curb youth unemployment and economic growth.

The spirit behind sending remittances home by the migrants and those in diaspora is to be sustained and its spirituality from African culture perspective be better developed. Nigeria must approach its developmental challenges differently, the threat to use instrument of mass destruction and variety of sanctions from those who do not sincerely wish Nigeria well notwithstanding. Industrialisation as an instrument of progress for Nigeria is fundamental. Furthermore, as long as the challenges of political unrest, economic instability and general deprivation are experienced on daily basis subsist and functional strategies to address radically the challenges of the young Nigerians are not in place, migration with its attendant consequences like the development of human capital will continue and Nigeria may not develop. Meanwhile, the sustainable development paradigm as engine of development must be subjected to a critical review, hope for a better society

for Nigeria must be kept alive and confronting headlong the challenges of the young Nigerians' migration, legal or illegal, skilled and professional, educated or illiterate must take a central stage in the politics of the Nation. Lastly, the government must cut down drastically the cost of governance by 50 percent and the salaries of political appointees by 50 percent and follow the example of Ghana, its counterpart and neighbour in this respect.

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Framing of Africans' Migration to Europe by Selected News Media the Untold Truth and Need for Media and Information Literacy.

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Abstract

International migration from countries in sub-Saharan Africa to Europe and the United States has grown dramatically since 2010. It particularly generated a huge media interest, when it reached its peak in 2015 and 2016 because of the frequent mishaps associated with the process and the crises it generated in Europe. The local and international news media are hitherto dotted with various perspectives of stories on migration, especially from Africa, which is described as big a story. This paper examines the framing of these stories by selected news media in Europe, especially the migrant's major destination countries: Spain, Italy, and Greece and news media in African countries with high number of migrants to Europe: Nigeria, Ghana and Kenya in 2015 and 2016 the peak of the migration crises in Europe. Using content analysis, the study found that the media in Europe had more negative frames and presented the African Migrants as a threat to the host communities while the African media framed African Migrants as victims, trapped in a helpless situation. The study concludes that media would continue to frame issues irrespective of where they occur and perspectives would always be centred on one form or stereotype or the other. It recommends that the media should rise above stereotype and present narratives and frames that would address a challenge than worsen it. This underscores the need for Media and Information Literacy that provide citizens with competencies for critiquing information before use, for enhanced life expectancies.

Keywords: Migration, Africa, Crises, Europe, News Media, Media Literacy

Introduction

Migration has been part of humanity for ages. Historically, migration of human population, being the movement by people from one place to another with the intention of settling temporarily or permanently in the new location, began with the movement of *Homo erectus* out of Africa across Eurasia about 1.75 million years ago¹.

However, the manifestation of the unusual international migration since 2010 seems to threaten stability, human rights, resources, and security in countries of origin of the migrants and especially countries that serve as the transit points as well as the recipient or destination countries². These developments placed human migration in the global public sphere.

Although Europe has been known to be a major destination for African migrants, with Spain and Italy as key entry points, the influx in 2015 of about a million people³ became a serious concern for the destination countries in Europe and it generated huge media reports. The media played a central role in providing information about the event which has been termed as Europe's refugee or migration crises⁴.

¹ Bae, Christopher J.; Douka, Katerina; Petraglia, Michael D. (8 December 2017). On the origin of modern humans: Asian perspectives. *Science Journal*. 358(6368) . doi:10.1126/science.aai9067.

² IJRC (September 4, 2015) Migration crisis: recent developments, human rights standards, and European court decision. Retrieved from <https://ijrcenter.org/2015/09/04/migration-crisis-recent-developments-human-rights-standards-and-european-court-decision/>

³ Frontex (2015) Frontex Annual Risk Analysis 2015. Retrieved from <https://frontex.europa.eu/publications/ara-2015-ZVWlr>

⁴ Georgiou, M. and Zaborowski, R. (2017). Council of Europe report: Media coverage of the "refugee crisis": A cross-European perspective. Retrieved from <https://rm.coe.int/1680706b00>

It has remained one of the central issues that have dominated the global media landscape with reports of migrants fleeing violent conflicts or losing their lives during and even after their journeys⁵. Ethical Journalism Network (2015) reported that the migration crises period, especially, 2015 was the year that journalists recorded the highest movement of people across boundaries.

The arrival of almost a million refugees and migrants to Europe in 2015 became a top media topic and controversial issue in the continent's public debate. In fact the European media played a critical role in framing the issue... of the migration crises Chouliaraki, Georgiou and Zaborowski (2015, p.2).

Henley, J. (June 15, 2018)⁶ noted that there has been a sharp drop in the influx of migrants to Europe from what it was in 2015 and 2016, there is, however, tension among the European Union as to fashioning out acceptable modalities for handling the issue. There are still reports on migrants entering Europe.

The UNHCR has reported that "Spain has welcomed 9,500 irregular migrants so far this year, Greece 12,000 and Italy 15,300. But the underlying factors that have led to more than 1.8 million migrants coming to Europe since 2014 have not gone away; most observers believe it is only a matter of time before the number of arrivals picks up again"⁶.

The media reportage on what is today termed as one of the most disturbing migration crises because of the massive influx of people (from the Middle East and Africa) into Europe⁷ hitherto show case a divergent discourse and frames.

⁵ Chouliaraki, L. Georgiou, R.M. Zaborowski, W. O (2015). The European "migration crisis" and the media. A cross-European press content analysis. Retrieved from <http://www.lse.ac.uk/media-and-communications/assets/documents/research/projects/media-and-migration/Migration-and-media-report-FINAL-June17.pdf>

⁶ Henley, J. (June 15, 2018),.What is the current state of the migration crisis in Europe? *The Guardian*. Retrieved from <https://www.theguardian.com/world/2018/jun/15/what-current-scale-migration-crisis-europe-future-outlook>

⁷ Wilson, J. and Abubakar, A. (2018) Pictorial Framing of Migrant Slavery in Libya by Daily Trust Newspaper, Nigeria. *Media and Communication Currents*.1(2). 75-90.

Henley, J. (June 15, 2018)⁶ noted that “Three years after Europe’s biggest influx of migrants and refugees since the second world war, tensions between EU member states over how to handle irregular immigration from outside the bloc – mainly from the Middle East and Africa – are rising again”. That is to say the issue is still rife within the news media purview.

The media in Europe and Africa have responded and have continued to respond to the Europe migration crises and evolving issue through many daily news stories and reports. African migrants from different countries at each of the point of the event have remained in the limelight of global news headlines because of the disturbing deaths toll recorded in the Mediterranean Sea, which hitherto serves as a major route to Europe for African migrants and other migration related issues such as the popular slavery issue in Libya⁸.

These reports by the media have been presented in different perspectives and frames by the various media channels as noted by Georgiou, M. and Zaborowski, R. (2017)⁴ that: “Throughout the events of 2015-16, the media played a central role in providing information about the new arrivals and in framing these events as a “crisis”. Furthermore, from the arguments and divergent coverage of the events, the European press systematically framed the arrival of migrants as crises for Europe⁵

Similarly, Wilson, J. and Abubakar, A. (2018)⁷ noted that besides the broad-based look at media coverage, “the reports, as is always the case with the media, have been framed differently”. Considering that Africans have always been a part of the migration story as constituting the thousands who try to make the journey to Europe yearly as illegal migrants as well as the reports that irregular immigration from outside the European Union are mainly from the Middle East and Africa⁹, African Media must have framed the events differently.

⁸ Killalea, D. and AFP (December 12, 2017) Trapped in hell: Mediterranean horror stories. Retrieved from <https://www.news.com.au/world/africa/trapped-in-hell-mediterranean-horror-stories/news-story/5e9fd91ae9f27e9938d0b977de50d12b>

⁹ BBC (2017) Key facts: Africa to Europe migration. Retrieved from <http://news.bbc.co.uk/2/hi/europe/6228236.stm#spain>

Moreover, there could be other frames besides the broad perspective by the European media. The European media framing of the event as “crises” relates to entire migrants which constituted Africa and, Middle East and others. It was not specific to Africans. There are also ways in which media framed the Africans migration within the crises period in the major destination countries for African Migrants: Spain, Italy and Greece as well as in African countries that constituted a large number of the migrants: Nigeria, Ghana and Kenya to Europe¹⁰.

Therefore, this paper examines the framing of African Migrants to Europe by the major destination countries (Spain, Italy and Greece) and African countries that constituted the large chunk of the migrants to Europe at that period under study (Nigeria, Ghana and Kenya). This paper examined news media in: Spain: The Local; Italy: The Italian Insider and Greece: The national Herald. It further examined news media in African countries with high number of migrants to Europe: Nigeria: Daily Trust; Ghana: News Ghana; Kenya: The Standard. The study period was 2015 and 2016, the peak of the migration crises in Europe. Objectives of the study are to:

- Examine the types of frames used by news media in the selected European and African Countries in respect of African migrant's issues.
- To examine the tones of frames (positive or negative)
- To identify the dominant frame

Literature Review

Framing issues or events by the media are usually showcased in different content types. Tankard, J., Hendrickson, L., Silberman, J., Bliss, K., & Ghanem, S. (1991)¹¹ noted that framing is a vital element in organising media content through the use of selection, emphasis, exclusion and collaboration, so as to provide context and suggest what the central event or issue is.

¹⁰ Connor, P. (March 22, 2018) At Least a Million Sub-Saharan Africans Moved to Europe Since 2010: Sub-Saharan migration to the United States also growing. Retrieved from <http://www.pewglobal.org/2018/03/22/at-least-a-million-sub-saharan-africans-moved-to-europe-since-2010/>

¹¹ Tankard, J., Hendrickson, L., Silberman, J., Bliss, K., & Ghanem, S. (1991). Media frames: Approaches to conceptualisation and measurement. A paper presented at the annual convention of the Association for Education in Journalism and Mass Communication, Boston, Massachusetts.

Entman, (1993)¹² described media framing as an important media element that shapes the way media organizations and media practitioners shape the audience opinions and how audience perceive news content. It is primarily a process in which media organizations choose what part of media content to select and which part to leave out in the news reporting process, thus producing different angles or perspectives for audience selection once it is released as a final product. Framing enables the presentation of news content in various ways, producing different versions, different attributes for the purpose of emphasis or enhancing the salience of issues and events

¹² .

Furthermore, Framing is about methods through which the mass media organise and present news content. It is an approach of communicating images and simplifying complex issues for members of the audience to understand and form opinion about a reported event or issue. Since the media are situated in societal norms and culture and report stories in ways that are likely to resonate with the target audience, hence, media coverage is not simply a textual element, but a data source from which inferences are drawn about public discourse¹³ pointed out that. Through news frames the media impart provide information and impart knowledge to the public, which in most cases influence the opinion and decision of the public¹⁴. According to Chilisa (2012)¹⁵. framing depicts how issues are portrayed in the news media and how messages are encoded with meaning so that they can be easily interpreted in relationship to existing ideas. Frames provide boundaries around a news story and determine what is and is not newsworthy.

¹² Entman, R. M, (1993). Framing: Towards clarification of a fractured paradigm. *Journal of Communication*, 43 (4). 51-58.

¹³ Fleras, A. (2011). *The media gaze: Representations of diversities in Canada*. Vancouver, Canada: University of British Columbia Press

Nesbitt-Larking, P. (2007). *Politics, society and the media* (2nd ed.). Peterborough, UK: Broadview.

¹⁴ Dimitrova, D.V and Stromback, J. (2005). Mission accomplished/ framing of the Iraq war in newspapers in Sweden and United States. *Gazette*, 67(5), 399-417.

¹⁵ Chilisa, B. (2012). *Indigenous research methodologies*. Thousand Oaks, CA: Sage

Hallahan, K. (1999). Seven models of framing: Implications for public relations, *Journal of Public Relations Research*, 11(3), 205-242.

Chime-Nganya, Ezegwu, Ezeji (2017)¹⁶ posit that framing can mould and shape a public issue which can have significant consequences for how the public view and understand an issue and noting that the way a social issue is cast can have significant effect on how the public respond to it. For example, Andrea and Erin (2017)¹⁷ have noted that “media’s coverage of migration has demonstrated the relationship between media framing and public discourse across all types of migration, including economic, family reunification, and undocumented border crossing.”

The question of how the media have represented and shaped the discourse of the migration in Europe and other associated events such as the migrants’ slavery in Libya are central to the media since it is an event that has gained global attention. IJRC (September 4, 2015)⁵ noted that the media play a significant role in symbolic construction of migrant identity and “the press representation of migration perpetuate the ambivalence of migrant as either a sufferer or a threat.”

The media coverage of the Europe migrant crises, especially during times of mass arrivals that contributed to increased asylum seekers, tends to be episodic, with attention tilted to refugee policy such that migration was covered thematically with the focus predominantly on immigrants. The emphasis on particular episodes means that most media attention to refugee issues are reported during times of crisis and framed in such a way that the focus would be on issues of legitimacy and security concerns rather than the longer term contributions that migrants may make^{18,17}. Similarly, Andrea, and Erin, T. (2017)¹⁷ pointed out that framing influences the audience to conceive of migrants as takers rather than givers, drains on the economy, using terms as “flood of migrants” or “waves of migrants” that usually emphasise on their cost to the recipient nations.

¹⁶ Chime-Nganya R. C. Ezegwu, D. T. Ezeji, A. (2017) Analysis of Nigerian Newspapers Framing of President Mohammedu Buhari’s Medical Leave to United Kingdom. *Media and Communication Currents*. 1(2). 39-56

Schmitz, F.M; Filipone, P &Elderman, M, E. (2003). Social representation of attention hyperactivity disorder. *Culture and Psychology*. 9 (4), 383-406.

¹⁷ Andrea, L and Erin, T. (2017) Deciding Who’s Legitimate: News Media Framing of Immigrants and Refugees. *International Journal of Communication* 11, 967–991

¹⁸ Hier, S. P., & Greenberg, J. L. (2002). Constructing a discursive crisis: Risk, problematization and illegal Chinese in Canada. *Ethnic and Racial Studies*, 25(3), 490–513

These frames point to what Esses, Medianu & Lawson (2013)¹⁹ noted as coverage that suggests dehumanization of migrants by highlighting potential threats to the host nations.

There were also frames that emphasised the quantification of the crises. Some countries had alarming figures of migrants that were making the journey to Europe at that time. Some countries in Africa at some points were framed as countries with the highest number of migrants. In 2015 there were reports in news media pointing to the large number of migrants leaving Africa for Europe and the large number of deaths in the Mediterranean Sea. For example, Ghana was reported to be among the leading nations in migration, so was Nigeria, Kenya, and Senegal among others. For example, it was reported by Graphic Online (December 21, 2015)²⁰ that:

More than 4,000 Ghanaians arrived on the shores of Italy between January and December this year to seek greener pastures in Europe. This ranks Ghana as topping the 10 countries from which migrants travel to Italy by sea and the top five in Africa.

According to Gillespie, P (2017)²¹ the migration crises has drawn a huge media coverage but the narratives are framed from two perspectives: “the emotional and highly charged reporting on the plight of migrants as victims; and on the story of numbers and the potential threat migrant pose to the security, welfare ... of the host communities”. Gillespie further notes that the second frame or narrative often overwhelms the first despite the “excellent exceptions”. Migration, in spite of its global nature is presented in different light by the media, with few of the media regularly presenting the narrative from a broader perspective. This media approach has led to media reportage reducing migration and experiences of those involved to stereotype²¹. Ethical Journalism network research on how media reported migration from Europe, middle East and Africa reported that that there is often a battle over media framing which paved way for biased reporting with the use of terminologies and newly coined words sounding demeaning²¹.

¹⁹ Esses, V. M., Medianu, S., & Lawson, A. S. (2013). Uncertainty, threat, and the role of the media in promoting the dehumanization of immigrants and refugees. *Journal of Social Issues*, 69(3), 536– 578.

²⁰ Graphic Online (December 21, 2015) Ghana among leading countries in migration. Retrieved from <https://www.graphic.com.gh/news/general-news/ghana-among-leading-countries-in-migration.html>

²¹ Gillespie, P (2017) World view: Migration coverage is polarised and narrow. Retrieved from www.irishtimes.com/opinion/world-view-migration-coverage-is-polarised-and-narrow-1.3146891?mode=amp

The same study by the Network pointed out that media narratives have had a great influence on how the public views the migration issue. However, findings revealed that reports were mixed in perspectives: presenting the inhuman angle to the migration issue and the downplaying of serious discrimination against migrants. Frames are key in reporting whichever perspectives the media organization deems suitable.

Theoretical Framework

Framing theory provides an avenue for the media to situate their perspective of a given situation or event. Sometimes referred to as second-level Agenda Setting, because it closely relates to Agenda setting theory. Framing as a theory of mass communication has been credited to Gregory Bateson as being the first to posit it in 1972. It refers to how the media packages and present information to the public and highlighting certain events and issues and giving them particular context to encourage or discourage certain interpretation, thus exercising selective influence over how members of the audience view reality. Frames are means through which the media deliver their messages on issues. Framing could serve as a media way of influencing the interpretation of a given issue by the audience²². Frames are cognitive structures that guide the representation of events. Framing of information can manipulate the interpretation or the likely perspective of the audience or develop particular conceptualisation of an issue or event²³. In Framing by media volume of coverage devoted to a particular issue is not as important as the frame the media adopt and the public makes sense of its experience using interpretational packages called frames²⁴.

According to McQuail²⁵ framing theory is a philosophical postulation that provides explanation on which news content is typically shaped and contextualised by a media outlet. In other words, it is about media organizations deliberately creating, selecting and shaping news stories in particular frames to reflect the reality they wish to create.

²² Goffman, E. (1974). *Frame analysis: An essay on the organization of experience*. Boston: North-eastern University Press.

²³ Chong, D., & Druckman, J. N. (2007). Framing theory. *Annual Reviews*, 10, 103-126.

²⁴ Esses, V. M., Medianu, S., & Lawson, A. S. (2013). Uncertainty, threat, and the role of the media in promoting the dehumanization of immigrants and refugees. *Journal of Social Issues*, 69(3), 536– 578.

²⁵ McQuail, D. (2005) *McQuail's mass communication theory*. London: Sage Publications.

The media place figurative frames of images around issues, events and actions and directing audience attention to specific issues, ideas and individuals while downplaying what lies outside the frame²⁶.

In terms of tone, ²⁷notes that much of media coverage tilted more to the negative than the positive. Media report underreported the dangers that surrounded the migration crises and focused on sensationalism. News media generally use two main kinds of frames: episodic and thematic. Episodic news frames are the predominant frames on news media that depicts public issues in terms of concrete instances, focusing on events that involve individuals located at specific places and at specific times²⁸. The thematic news frames, are news frames that place public issues in a broader context by highlighting on general conditions²⁸.

Greussing and Boomgaarden ²⁹ pointed out that there are factors that influence the pattern of frame. For example, a crisis could create a pattern of frames. Crises situations have shown that media and public attention broaden to a variety of perspectives, causes, and solutions in respect of the crises. For the migration crises, there is obviously a pattern of frame dominant in the media.

Method

This study adopted content analysis as a method. News media were purposively selected in the major destination countries for African Migrants and African Countries with very high number of migrants (Spain: The Local; Italy: The Italian Insider; Greece: National Herald; Nigeria: Daily Trust; Ghana: News Ghana; Kenya: The Standard). The News media were selected because they all have English versions and online presence and are popular and within the top 10 newspapers in the selected countries.

²⁶ Boykoff, J.& Laschever, E. (2011). The tea party movement, framing, and the US media. Social movement studies. *Journal of Social, Cultural and Political Protest*, 341-466.

²⁷ Greenslade, R. (December 17, 2015) Where media fails on the reporting of migrant and refugee. Retrieved from www.theguardian.com/media/greenslade/2015/dec/17/where-media-fails-on-the-reporting-of-migrant-and-refugee

²⁸ Mato, K. (2012). *Issues on Jonathan's transformation agenda*. Retrieved on July 14, 2013 from <http://weeklytrust.com.ng/index.php/within-the-nation/10461-issues-on-jonathans-transformation-agenda>.

Gyong, J. E. (2014). A social analysis of the transformational agenda of President Goodluck Ebele Jonathan. *European specific journal*, 8(16), 98- 11

²⁹ Greussing, E. and Boomgaarden, H. G. (2017) Shifting the refugee narrative? An automated frame analysis of Europe's 2015 refugee crisis. *Journal of Ethnic and Migration Studies*. 43 (11) 1749-1774. <https://doi.org/10.1080/1369183X.2017.1282813>

This study built on a dataset of articles, representing a coverage of only African migrants' issues during the 2015 and 2016 peak of the migration crisis in Europe. The dataset includes news articles and editorials published in three national quality papers

A census method was used. Thus, a google search and websites search of the selected news media were conducted for available articles during the period under study (2015 and 2016). The search phrase "African migrants to Europe" "African refugees in Europe" was used to search for articles on African migrants which enabled the display of all related items. Other forms of search adopted was the use Keywords "African Migrants to Europe" + each of the selected newspaper's name + 2015 and 2016. The search platform on each newspaper was also used to get relevant archived contents. A total of 204 articles were found from the searches for the study period.

Frames Categories: using the thematic and episodic frame approaches, the content categories for the study are as follows:

1. Causal interpretation: This includes actions, variables, factors, reasons or elements responsible for the migrants' crisis
2. Victims: (Migrants portrayed as victims and helpless, trapped in camps)
3. Threats (Migrants portrayed as threats to security and welfare and culture of the host country)
4. Dehumanised and Unwanted: Migrants framed as dehumanised and unwanted by the host country. Detained in camps, open fields and prevented by barbed wires and fence erected by host countries
5. Solution: (calls for solution, offering solutions to the migration crises)
6. Political: emphasis on government policies and efforts.
7. Crises Instigation: Any coverage that supports, stimulates, advances a definition of the situation or crises
8. Success: Excellent exceptional stories. Acceptance of migrants by hosts.

Tones of Frames

1. Positive: Frames that are favourable to the migrants
2. Negative: Frames that are unfavourable to the migrants
3. Neutral: Articles that are neither in any of the two types described above.

Findings and Discussion

Total number of Frames

The study through the search frames identified in the method section found a total of 204 frames that touched on African Migrants to Europe or African refugees in Europe. These frames cut across newspaper articles (headlines and contents) that had the search phrase or keywords and limited to 2015 and 2016.

Table 1: **Total number of Frames**

Newspapers	Number of Frames	Percentage (%)
The Local (Spain)	49	24
Italian Insider (Italy)	21	10
National Herald (Greece)	22	11
Daily Trust (Nigeria)	36	18
News Ghana (Ghana)	42	21
The standard (Kenya)	34	16
Total	204	100%

Source: Field work, 2018

Table One shows the total number of frames found in the selected newspapers. The Local (Spain) recorded the highest number frame (49 or 24%) that relate to the African migrants to Europe among the other major recipient or destination countries in Europe. This may not be unconnected to Spain being one of the major entry points for African migrants and with the recorded influx in 2015 of about a million people³. For the African Newspapers, the table shows News Ghana (Ghana) recorded the highest number of frames (42 or 21%) among the other major migrants' nations in Africa. This could be linked to the huge number of migrants from Ghana at that point in time²⁰

Table 2: Total number of Frames in European and African Newspapers

Newspapers	Number of Frames
European Newspapers	
The Local (Spain)	49
Italian Insider (Italy)	21
National Herald (Greece)	22
African newspapers	
Daily Trust (Nigeria)	36
News Ghana (Ghana)	42
The standard (Kenya)	34
<i>Total for African Newspapers</i>	112 (55%)
Total	204 (100%)

Source: Field work, 2018

Table Two shows total frames from the selected papers in Europe and Africa. Africa has more frames on the African migrants to Europe than the European Papers. Besides the massive general reports that reflected on the entire migration crises irrespective of region or country of the migrants by the European news media, these are restricted to African migrants to Europe. Hence, African media ordinarily have more coverage and frames considering that the scope of this study is restricted to only African migrants to Europe.

Table 3: Total number of Frames in European and African Newspapers

Frame Categories	European Newspapers			Sub total	African Newspaper			Sub Total
	The Local	Italian Insider	National Herald		Daily Trust	News Ghana	The standard	
Causal interpretation	0	0	0	0	0	3	2	5
Victims	13	11	16	40	8	15	13	36
Threats	24	12	20	56	4	7	14	25
Dehumanised and Unwanted	9	7	4	20	2	1	5	8
Solution	7	2	0	9	16	8	5	29
Crises	0	0	1	1	2	3	1	6
instigation								
Political	13	5	7	25	11	4	6	21
Success	1	3	1	5	2	3	3	8

Table 3 shows the occurrence of the categories of frames. Some of the unit content codes occurred in two or more categories and thus were coded in the various categories they were relevant. For example, some content fell under the threat, as well as the victims' categories. So, they were counted twice (for each category). The table shows that the media in Europe framed the African Migrants to Europe issue more on the threat categories. Content that framed the issues as a threat to the host communities occurred 56 times. This is an indication that the media narratives during the period tilted more towards the threat perspective. This finding is in line with²¹ position that media reportage reduces migration and experiences of those involved to stereotypes²¹. This position overwhelms the positive exceptions of the migration issue. However, the African media had more frames on African migration to Europe as being more of victims, trapped in a helpless situation. This is also in line with²¹ position that one of the perspectives of the media narratives centres on emotion.

Table 4: Tones of Frame

Frame Tones	European Newspapers			Sub total	African Newspaper			Sub Total
	The Local	Italian Insider	National Herald		Daily Trust	News Ghana	The standard	
Positive	10	7	3	20	23	19	9	51
Negative	39	14	19	72	11	18	19	48
Neutral	0	1	0	1	5	5	4	14

Table Four shows the tones of the frames used by the selected media. The European media had more negative tones than the positive in framing African migrants to Europe. The African Media had more positive frames than the negative. This finding supports the position of ²¹ that narratives of the media were polarised. While the host framed it as more negative, the media in migrants' nations framed it as positive.

This study has shown that media, irrespective of location or sophistication are influenced by the gravity of events and how it affects them as a nation. This has shown the tilt of the frames in this study. The inability of the European media, especially in the major host countries to avoid sentiment in framing an issue that seemed to have a negative effect on their society was clearly seen by the tilt of the frames. The inability of the European media to see the good sides of migration to the host nations is an indication of stereotypical reportage. The African media on the other hand went in line with the thought that solution to the problem is important since the migrants are perceived as mostly helpless victims and thus calling for a lasting solution to the event.

The Untold Truth

Oftentimes, the coverages of very sensitive issues are beclouded in sentiments and emotions, with the truth being downplayed. What you get from the News Media More often than not, is slanted towards organizational sentiments rather the holistic honest/accurate views of the issues. The Media subtly persuades you to imbibe or internalize their own views. This is manipulation through framing which is very unethical. Framing manipulates audience's interpretation or the likely mis-conceptualisation of an issue or event

If an issue sensitive as the Challenges faced by African Migrants in Search of Greener Pastures in Europe could be so insensitively and sentimentally reported

merely, to suit the sentiments of and alleviate the fears of the host countries, then it means that media coverages should strictly be at the “Beholders Views”. Hence, there is need for the diverse audiences of the Mass Media to be highly discretionary in using the information presented by the Media since “all that glitters are NOT GOLD”!!!

Media and Information Literacy (MIL)

The findings of this paper underscores the value of the need for every citizen to be Media and Information Literate

Meaning of Media & Information Literacy

This refers to the skills and competencies that empowers you, as a citizen to access, retrieve, understand, evaluate and use, create, as well as share information and media content in all formats using various tools in a critical, ethical and effective way, in order to participate and engage in personal, professional and societal activities”³⁰. Simply put, “MIL equips citizens with competencies needed to seek and enjoy the full benefits of the citizen’s fundamental human right”³¹.

Suggestions

1. The media should rise above stereotype and present narratives and frames that would address a challenge or problem rather than worsen it.
- 2.(a) Every citizen need MUST embrace MIL for Lifelong Values and Quality Living for enhanced Life Expectancy
- (b) MIL should be incorporated into our school curricular right from the primary education level so that Children can start at their very early ages to critique information before use and hence, inculcate the habit of rebuffing hate speech and fake news which characterize and have eaten deep into the fabrics of our contemporary world!!!

³⁰UNESCO. In Onumah. Chido (2019). Engaging MIL issues: Background, Dynamics and the future. Paper presented at the **A Two-Day Curriculum Adaptation Workshop on UNESCO Global Media and Information Literacy Curriculum**. March **25 &26, 2019**.

³¹Onumah. Chido (2019). Engaging MIL issues: Background, Dynamics and the future. Paper presented at the **A Two-Day Curriculum Adaptation Workshop on UNESCO Global Media and Information Literacy Curriculum**. March **25 &26, 2019**.

Conclusion

The Media anywhere in the world obviously presents an issue the way they find suitable for several reasons. The migrations crises showed how media struggled with narratives. This study concludes that the media in the major destination countries framed the African migrants to Europe issue more of a threat and downplaying important frames as solution and success. On the other hand, the African media in countries with the leading migrants framed the issue more from the emotional perspective, which showcased migrants as victims, which by implication was a call for tolerance and solution to the crises.

The media would no doubt continue to frame issues irrespective of where they occur but perspectives would always be visible and it would always be centred on one form or stereotype or the other. The media should rise above stereotypes and present narratives and frames that would address a challenge rather than worsen it.

Being Media and Information Literate will provide skills and competencies that would enable citizens to critique information before use as access to and the use of accurate information will provide them with requisite information necessary for enhancing Life Expectancies in this 21st Century.

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Stemming the Tide of Emigration of Persons from Nigeria through Effective Leadership Practice: The Role of Leadership Education

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Abstract

This paper explored the issue of the trans-border emigration from Nigeria. In so doing, it considered the nature of the linkage between leadership practice in Nigeria and the changing trend in emigration trajectory in the country. On the spur of the growing concern; both from government and international community, about the increasingly disturbing statistics of emigrants from Nigeria, the paper sought to ascertain the linkage between the lingering leadership question and the emigration challenge and how resolving the issue of leadership deficit in the country could translate to settling the Nigerian emigration challenge. To do this, the paper adopted the exploratory cum expository research methodology. In so doing, it retrieved published outcomes of direct research and relevant data from secondary sources as well as opinions from some experts through interview. This was to garner sufficient data on the issue to help reach some level of understanding on the linkage. On finding that leadership practice in Nigeria and its emigration challenge are inextricably tied, the paper held that resolving the leadership question in Nigeria would result in addressing her emigration challenge. To this end, the paper suggested that careful and proper incorporation and involvement of the leadership education tool in the attempt to solve the Nigerian leadership conundrum would mostly bring about denouement to her disturbing emigration challenge. It then submitted that to effectively address Nigeria's emigration challenge, resolving Nigeria's leadership deficit is a must and the tool of leadership education offers a potent remedial resource.

Keywords: *Emigration of Persons, Leadership, Leadership Education, Migration of Persons, Leadership Practice.*

Introduction

With the increasingly worrisome spate of voluntary cross border migration from Nigeria to elsewhere in the recent times, growing interest on the issue of trans-border emigration in Nigeria has been ignited. Scholars are becoming more and more interested in not just the statistics of Nigerians emigrating to elsewhere but also in their motivating triggers or causes. Outcomes of these scholarly efforts show generally that a number of things are referenced as triggers of this development or experience; the increasing inclination to cross-border or trans-border emigration from the country, which is massively serving to alter the migration trajectory in the country.

Referenced identified triggers range from the quest for better job opportunities, bid to evade widening unemployment levels and its related consequences, search for wealth prospects, avoiding consistently worsening safety and security challenges, expanding population and attendant strains, to better working conditions and standards of living.¹ While this list of triggers may not be exhaustive, it is, however, important to note that leadership is clearly not included in the list. This development is probably the reason why the question of whether leadership; both in practice and as a function, is of any significance to the whole issue of migration direction in Nigeria, has been asked. It is largely in the bid to respond to this question and also to consider how possibly addressing the leadership question in Nigeria can be of help to effectively reduce or stem trans-border emigration from the country that this work was embarked upon

Besides, scholars (Ezemenaka, 2009, 75-77; Carling, 2006, 53-56) have consistently maintained that while leadership may not have been identified to be directly linked to the question of emigration of persons in the country, it cannot, however, be safely excised from it. Leadership is not just at the foundation of the whole processes and development of migration activities but also critically important to them. Adosete, for instance, argued that basically all identified triggers for emigration from Nigeria; whether economic or political are invariably consequences of leadership; leadership

¹ Innocent Duru, "Examination of the Causes and Consequences of International Migration in Nigeria." *Asian Development Policy Review* 9, no. 4 (October 13, 2021): 180-193.
<https://doi.org/10.18488/journal.107.2021.94.180.193>

failure or leadership success². Similarly, Kari, Malasowe and Collins³ and Darkwah and Verter⁴ maintained that while the triggers or what they call the push and pull for trans-border migration from Nigeria may be more systemic and foundational, they are nonetheless, hinged on much more deeply ingrained value; viz, leadership. Corroborating, Duru⁵ observes that the reported triggers for present day emigration of persons in Nigeria are more of effects than causes that are mainly bad governance predicated on absence of effective leadership, leadership failure or leadership ineptness.

To this extent, the link between leadership and the emigration question in Nigeria is identified and observed. The place leadership occupies and the role it plays in contributing to stimulating or inciting the push and pull that inform migration activity; whether emigration or immigration, cannot be easily discountenanced. This is why it has been consistently submitted that whether people migrate to settle temporarily or permanently in any place, they generally do so against a cause and for a purpose. Studies (Abadi et al. 2018; Ajaero et al 2017; Darkwah & Verter, 2014)⁶ have shown that whether people migrate voluntarily or by coercion it is always directly or indirectly the consequence of leadership effects. It is to this extent that it has been argued that migration for the most part is a direct or indirect function of leadership success or leadership failure⁷ and so migration and leadership are inextricably tied.

The implication would be that the efforts directed at fixing the emigration challenge in Nigeria must automatically be incorporate and channeled at addressing the lingering leadership question in the country. Since the migration concerns of Nigeria cannot be safely or completely excised from

² Samson Adesote, "Internal Conflicts and Forced Migration in Nigeria: A Historical Perspective." *Journal of Identity and Migration Studies* 11, no. 1 (2017): 1-26.

³ Unar Kari, Godwin Malasowe and Ogbu Collins, "A study of Illegal Migration in Nigeria and the pull and push factors, 2011-2017 *World Journal of Innovative Research* 6, no. 5 (2018): 53-60

⁴ Samuel Darkwah and Nahanga Verter, "Determinants of International Migration: The Nigerian Experience." *Acta Universitatis Agriculturae Et Silviculturae Mendelianae Brunensis* 62, <http://dx.doi.org/10.11118/actaun201462020321>

⁵ Duru "Examination of Causes and Consequences of International Migration in Nigeria." 189-190

⁶ These studies argued variedly how what are readily identified as the pull and push for international migration are actually the ultimate consequences of the leadership question in Nigeria

⁷ Adesote, "Internal Confilcts and Forced Migration in Nigeria." 1-24

her leadership practice, it follows that the effort to fix the emigration concern in Nigeria would neither be complete nor effectively guided if the leadership is not equally addressed. Further, since a traceable and apparently regressive link between the leadership practice in Nigeria and the challenge of emigration of persons can be established it would mean that whenever there is any change in the leadership practice and pattern there would likely be same or similar change in the emigration configuration and activities in the country. The change in the leadership, its pattern and exercise, would proportionately be the change in the impact on the migration cause in the country. For, if there would be any policy that directly impacts migration or the provision of the economically conducive or unconducive environment that triggers migration and its intent or the insurance of safety and security on the basis of which many migration activities are informed, it is ultimately the function and indirect consequence of leadership⁸. Hence, it would be safe to say that the issue of emigration of persons in the country cannot be safely and effectively addressed without attempting to resolve the lingering leadership question in the country.

It is to this end, that the question of addressing the emigration challenge in Nigeria as one inexorably subsumed in the lingering leadership question in the country is raised. That is how the resolution of the leadership conundrum in Nigeria could lead to or translate to stemming the burning emigration challenge in the country. It is to this effect that the researcher identifies and recommends the effective involvement and incorporation of the leadership education in the leadership selection, training and mentoring processes as the potent remedy or panacea of effect. It is thought that the proper application of the leadership education tool would help to not only enthrone the right leadership that would truly would inspire enduring productivity but also coalesce the Nigerian people around the appreciation of the need to collectively get the system to be positively impactful for the good of the greatest number.

⁸ Kari, Malasowe and Collins, Op. Cit.

Statement of Problem

Cross-border migration from Nigeria especially in the relatively recent times is fast becoming a burning issue for not just the Nigerian government but also the international community⁹. Equally worrisome is the staggering statistics of emigration in the country. The numbers are increasing. They keep rising and expanding. The news media continue to be awash with staggering statistics of emigration in the country. For instance, it was reported that in just one year, over 7, 000 Nigerian trained nurses migrated to the United Kingdom¹⁰. Those who have moved to the United States, other parts of Europe and the western world apparently be much higher and are not reported. It is, however, not in doubt that Nigerians leave the country every day in droves and even more are planning and nursing the intention for any opportunity that presents itself. Just recently, it was widely reported that a good number of medical doctors and medical practitioners converged at the embassy of United Arab Emirates in Abuja seeking to be granted passage to relocate, settle and work in the United Arab Emirates.

Similarly, it was severally reported that citizens of South Africa sought the expulsion of the large community of Nigerians for xenophobic and other sundry reasons¹¹. The same report was received from Ghana. Nigerians who have migrated there for business were practically asked to shut their business and return to Nigeria. It took the intervention of the Nigerian Ministry of Foreign Affairs for this demand to be upturned or at best held in abeyance¹². Only in relatively recent times it was widely reported that Nigerians who migrated to the United States of America were credited with not just being one of the fastest growing migrant populations in the country but the largest collection of migrants from a single African and Middle-Eastern countries with over 400,000 number of them. It has even once been reported by the New York Times and repeated in many news media like the Aljazeera and CNN that Nigerians stand amongst the most traveled and

⁹ Hein De Haas, "International Migration and National Development: Viewpoints and Policy Initiatives in Countries of Origin: The case of Nigeria." A report prepared by the International Migration Institute, University of Oxford for Radbound University, Nijmegen and Directorate General for International Cooperation, Ministry of Foreign Affairs, Netherlands. (2006): 9-14

¹⁰ Deborah Tolu-Kolawole, "7,256 Nigerian Nurses Left for UK in One Year." Punch Newspapers, May 20, 2022, <https://www.punchng.com>.

¹¹ Afe Babalola, "Xenophobic Attacks of Nigerians in South Africa." Vanguard Newspaper, September 11, 2019, <https://www.vanguardngr.com>

¹² The Editorial, "Xenophobic Attacks in Ghana. The Guardian, August 02, 2019, <https://www.guardian.ng>

widely settled population in the world. Just recently, the Nigerian government returned over 12,000 of Nigerian from Libya¹³. The story is apparently not much different with the number of Nigerian returnees from Ukraine as a result of the ongoing Russia-Ukraine crisis. Reports indicate that several thousands of Nigerians who migrated permanently or temporarily to these countries (Russian and Ukraine) returned or were safely returned¹⁴.

These series of reports and incidences that point to or reflect to a large the galloping spate and expanding statistics of the emigration levels of persons from Nigeria are mindboggling. As troubling and mindboggling as these statistics may present, the reported figures only referenced or captured documented migrants from Nigeria; that is those who emigrated from the country legally and by appropriate and acceptable migration means. Statistics of undocumented or illegal Nigerian migrants, which could be more troubling, are however not captured in the above referenced reports. Further-still those who unfortunately die enroute North Africa to Europe or manage to survive the hassles and hazards of the journey may not also have been well represented or accounted for in the reported statistics. The pointer here is that number of emigrants from shores of Nigeria may even be far more than have been reported or accounted. If the statistics of Nigerian migrants accounted for or reported are troubling, they certainly would be more disturbing if all those migrating from the Nigeria shores are accurately and fully captured.

While trans-border emigration may not be inherently wrong, it has, however, become heavily worrisome in the Nigerian experience. This is to the fact that the development or trend in Nigeria is effectively spiraling out of control. With the trajectory of emigration from Nigeria especially in the relatively recent times, it is feared that if the trend is not mitigated it could fan grave, debilitating and seriously negative economic consequences and crises for the country. For, the trans-border emigration has resulted in serious brain drain, human capital flight and deflection and consequent

¹³ National Emergency Management Agency, "Voluntary Nigeria Returnees from Libya. The Guardian, March 02, 2022, Op. Cit.

¹⁴ Luminous Jannamike, Victoria Ojeme & Ezra Ukanwa, "Russia/Ukraine War: Nigerians return with Tales of Woes." Vanguard Newspaper, March 5, 2022.

depletion of highly coveted skills from the country¹⁵. Some of the best and the brightest, the specially gifted and skilled and the most resourceful who have the capability and capacity to contribute to not just spur the economy to exponential growth but also service it for better comparative advantage and competitiveness are practically snatched from the country by this migration curve.

This development and its potential consequences for the country, scholars¹⁶ have strongly and consistently argued cannot be safely extricated from the leadership failure the country is plunged in and has continued to grapple with for relatively much longer time since her independence in 1960. It is, to this end, that, scholars¹⁷ have differently informed and submitted that the emigration challenge is closely linked to the leadership issue in Nigeria as they argue that challenge of emigration from Nigeria are a direct or at best indirect consequence or function of the effects of persisting leadership or governance failure in the country.¹⁸ It is within this connection that it is contended that any effort at addressing the emigration challenge in the country cannot be sufficient or far reaching without the incorporating the effort at addressing the leadership issue or conundrum in the country. For, leadership failure in Nigeria has been found to not just ultimately reside solidly at the foundation of the pull and push for emigration but also as a critical indirect trigger of it.¹⁹

Since the reason for mass emigration to other country can be attributed to or closely linked with failed leadership or governance in the country, the researcher reasoned those efforts to attempt to address the challenge of emigration in the country must include efforts to find out what remedy there is that could contribute significantly to help stem or curb the lingering governance or leadership failure in the country. It is to this end, that this research work was provoked. That is to suggest the tool of leadership education as a possible remedy and to examine how the tool of leadership

¹⁵ Raji Adeyemi, Akowe Joel, Joel Ebenezer and Emmanuel Attah, "The Effect of Brain Drain on the Economic Development of Developing Countries: Evidence from Selected African Countries." *Journal of Health and Social Issues* 7, no. 2 (2018): 66-74.

¹⁶ Peter Mba and Chike Ekeopara, "Brain Drain:" Implications for Economic Growth in Nigeria," *American Journal of Social Issues and Humanities* 2, no. 2 (2012, March): 41-47.

¹⁷ Samson Adesote, Op. Cit., and Unar Kari, Godwin Malasowe and Ogbu Collins, Op. Cit.

¹⁸ Unar Kari, Godwin Malasowe and Ogbu Collins, Ibid

¹⁹ Unar Kari, Godwin Malasowe and Ogbu Collins, Ibid

education can be effectively used to address the lingering concern of leadership or governance failure in Nigeria. To this extent, it is expected that with the involvement and proper application of this tool the issue of leadership or governance failure in Nigeria would not just be effectively addressed but the current aggressive emigration challenge in the country, which has been found to be closely linked with leadership or governance failure or to be one of the direct consequences of the effects of leadership or governance failure in country, would also be significantly stemmed.

Research Questions

To guide this research the following research question were raised:

1. What are the pushes and pulls for the aggressive emigration of persons from Nigeria in the relatively recent times?
2. In what ways is the leadership in Nigeria contributing to inform and spur the increasingly aggressive emigration of persons from the country to elsewhere?
3. What remedy is there to resolve the seeming unyielding leadership conundrum in the Nigeria such that the pushes and pulls for emigration of persons from Nigeria may be effectively stemmed?
4. What the role of leadership education in curbing the lingering leadership or governance failure in Nigeria that has largely been attributed to mass emigration in the country

Methodology

In the effort to ascertain how to resolve the leadership question in Nigeria which is strongly held has direct and indirect implications on the vexing challenge of emigration in the country the researcher adopted the exploratory cum expository research methodology. This was done to investigate how the resolution of the leadership failure in county could proportionally assure the mitigation of its emigration challenge. In so doing, the researcher elicited data from wide ranging sources; direct research outcomes, relevant secondary sources on migration; immigration, emigration, leadership function and practice, leadership education and the like and made extensive use of them. To retrieve and effectively employ the sourced data in the study, the researcher, within the period of seven weeks, visited several databases that included but not limited to ebscohost, googles scholar, researchgate, and proquest to access and retrieve published

research reports and scholarly works or articles on the areas of interest for this work.

This done, the researcher painstakingly weighed the contents of data retrieved for relevance and persuasiveness and carefully applied them in the work. Aside the aggressive use of the data retrieved from the aforementioned sources, the researcher also interacted and interviewed experts conversant with the emigration matters in Nigeria. This was done with the intent of shoring up wide ranging relevant data and opinions on the issue of concern for careful code and triangulation purposes. In the coding and triangulation process, careful matching and differentiation were done with the data such that significant threads emerging were carefully noted. Running threads or emerging thoughts in the pieces triangulated were carefully organized and what was found or observed, to the degree of their clarity and elucidatory input were carefully incorporated and applied in the final analysis and submissions in the work.

Migration of Persons in Nigeria

As obtains in other climes, the populace of the Nigerian nation state has always been involved in migration activities. Even before the arrival of the colonialists, those who occupied and owned the Nigeria geographical space migrated from one place to other. Even some historical records have it that some even by conquest in war chose to move and settle in area of conquest and with the people who dwelt there. History of the Nigerian space is replete with reports and deposition of all sorts of migration activities and tendencies by the indigenous peoples of the area. There are reports that these migration activities of the people saw them move even beyond the shores of the geographical boundaries of the present-day Nigeria to as far as Senegal, Mali and Niger. It has further been reported that migration activities at the time was regarded almost as a regular venture or cultural norm.

While migration was a common and regular practice in the historical past of the present-day Nigeria, it was however, hardly intercontinental, in the sense of migrating from one continent to another. Nigerians and in fact Africans at the time basically migrated from one place, occupied and inhabited by one tribe, to another or from their location to a yet to be inhabited or occupied landed space. It was not until the colonial era and in fact the slave trade experience that the question of migration assuming a

broader, intercontinental perspective and understanding in the Nigerian experience emerged. While the role of leadership in the emigration of persons from Nigeria to elsewhere in this type of migration in the slave trade experience was wholly forced and not voluntary, it took no much time after, however, for Nigerians and indeed Africans to commence and embrace directly unforced, voluntary intercontinental migration that hitherto hardly existed²⁰

With the colonial experience and the post-colonial independence status, the rate of Nigerians migrating from the rural environments within the country to the urban centers increasingly rose and continues to today. The same trend obtained in the rate of migration of Nigerians to other counties in the world. Countries in the western world became mainly the targeted ports of the changing emigration pattern in the Nigeria.²¹ Though rate was incremental in the period nearly before the Nigerian independence from colonial rule and immediately in the years after, it, however, went spiral and literarily explosive in the years that followed until recently when it would seem that having the opportunity or means to emigrate was not just celebrated as an achievement but viewed as a long desired object of liberation²²

With this new or usual posture to migration practice or involvement, intended migrants as it were would seek whatever means or avenues available or possible to see out the migration process. Hence, the delineation legal and illegal migration was couched, as it were. Prospective migrants could go at almost nothing to actuate their intention to migrate or to relocate, as it is now identified. This, apparently, has become the posture to migration practice in the country that when and where the migration to other continents, is not immediately doable or achievable, the migration to other African countries or locations become or is seen as ready alternative.

Migration anywhere in the world is not a happenstance or does not just happen but actually caused or informed. The Nigerian experience has not been different. From accounts of those who have emigrated or intending to

²⁰ Samson Adesote Op. Cit.

²¹ Tim Braimah, "Sex Trafficking in Edo State: Causes and Solutions" 13, no. 3 (2013): 17-29.

²² Olubunmi Akintola and Olagoke Akintola, "West Africans in the Informal Economy of South Africa: The Case of Low Skilled Nigerian Migrants." *The Review of Black Political Economy*, vol. 42, no. 4 (2015): 379-398.

emigrate especially to the continents of Europe and North America and even more recently to the middle eastern countries, it obvious that the cause or the motivating factor converges in either in search of better living conditions or running away from the harsh conditions in the country. This means that people are basically are emigrating from Nigeria to where the effects of leadership practice are apparently more favorable and comparatively more positively stimulating. That is, given the current general ambience in the country, Nigerians emigration pull and push tend to be readily informed by either evasion of the almost unbearable harsh economic climate in the country heightened by worsening security challenges or simply in search of environments with urbane living conditions, opportunities, provisions and hopes which invariably are accounted as direct and indirect consequences of the fast declining and distasteful quality of governance²³ in the country and the continued failure and absence of meaningful and working leadership framework²⁴.

Leadership and the Emigration Question in Nigeria

Leadership has always been and remains an important part and indispensable tool for the effective pursuit and attainment of organizational success and competitiveness²⁵. For leadership plays critical role and occupies crucial place in the whole process of designing, pursuing and achieving desired goals as well as maintaining the relative competitiveness of an enterprise or organization.²⁶ For whether the mission and vision of an organization or outfit exists or the right culture or climate for productivity and competitive outcomes is in place or whether the enabling practices are sought and engaged or followed, or whether the right attitudes or commitment exists depends largely on leadership.²⁷

The immediate implication that can be drawn is that while the importance and positive role of effective leadership can hardly be doubted on the overall health and competitiveness of any system or nation state, the converse,

²³ Adesote, Op. Cit.

²⁴ Kingsley Moghalu, "Africa leadership conundrum." The Fletcher Forum of World Affairs, 41, no. 2 (2017): 172-191.

²⁵ Louis et al. "Learning from leadership: Investigating the links to improved student learning: Final report to research to the Wallace foundation." Minnesota: University of Minnesota.

²⁶ James Collins, "Good to great: Why some companies make the leap and others don't." (New York: HarperCollins, 2003), 188-210.

²⁷ Robert Marzano et al., "School Leadership that Works: From Research to Results." (Alexandria, Virginia: Association for Supervision and Curriculum Development, 2005), 1-217

however, can mean grave consequences. The impact that such failure or absence can exert would not only be deep and grave but could have ripple or spiral effects that could be widespread and extensive. This is where the question of migration comes into the equation. For whether people immigrate or emigrate or not is contended to be the function or effect of the impact or effects of leadership success or failure or even absence.

Humans, it has been established, tend to move or migrate to either evade the effects of the leadership failure or ineffectiveness or to search for the effects of leadership effectiveness and/or success that are often seen and experienced in better living standards, greater involvement and investment in the cause of the system, availability and accessibility of life enhancing and sustaining infrastructure and amenities and the like, the converse of which however is often the case if effective leadership presence and impact are not felt. It is to this effect that the Nigeria migration issue or specifically emigration challenge can be properly and in fact effectively situated. Many of the Nigeria's populace leave or plan to leave the country today mainly in the quest for greener pasture and implicitly in evasion of the harsh conditions in the country extensively because the leadership at all levels and in the different sectors apparently is failing to insure, inspire and stimulate the effects of leadership that as earlier identified would cause them to remain in the country or seek to plan their extended stay in the country.

Besides, it is hardly in doubt that Nigeria has and appreciates the role and importance of leadership in nation building, national growth and competitiveness.²⁸ Positions of leadership and environment for leadership engagement and exercise that are erected and dot the different structures of administration and governance in both the public and private sectors in Nigerian state lend strong credence to this. In spite of this development, the leadership question in Nigerian remains worrisomely loud and haunting, just as the challenges or absence of meaningful growth and sustainable development continues to mount. This means that something much more has to be done to address this apparent leadership conundrum in Nigeria. It is to this end, that this paper identifies and recommends the effective

²⁸ Moghalu, Op. Cit.

Moghalu, Kingsley. (2017). "Africa Leadership Conundrum." *The Fletcher Forum of World Affairs* 41 no. 2.

incorporation and involvement of leadership education in the effort to bring to final denouement the seemingly unyielding leadership mire in the Nigerian experience

Leadership Education

Leadership education, simply put, is a targeted learning engagement in leadership concept, conception and practice. It is a specialized learning for the understanding of leadership composition, function and application. Leadership education is invariably at the heart and essence of leadership training. It captures and enfolds the learning, training and exposure in leadership function, practice and conceptualization. In fact, leadership education embeds the delivery and sharing of the bits and pieces of leadership concept and use; that is, its understanding, conceptualization, engagement, practices, application and functions as well as the history of the development and evolution of leadership application and practice²⁹

It is important to note that while leadership education may embed some components of political mentoring, it is distinctively much more. It is much more than political mentoring in which understudying and passing on of certain political postures and approaches are watchword and central, to include and encapsulate identification, appreciation and accessing of those values of leadership and leadership understanding that not enjoy extensive and almost universal acceptance and application but proven across cultures to both work and significantly spur competitiveness and ascendance to prominence.³⁰ Leadership education ordinarily entails immersion into the analysis, clarification and understanding of leadership for the purpose of knowing it apart so as to effectively engage it to spur and aid the pursuit and attainment of desired goals, shared interests and meaningful causes.

This is why it has been observed that leadership success both in practice and function is dependent, for the most part, on the type and quality of leadership education employed and invested in.³¹ It is to this extent that

²⁹ Samuel Komives, "Advanced leadership." In S. R. Komives, J. P. Dugan, J. E. Owen, C. Slack, & W. Wagner (Eds.) *Handbook for Leadership Development*, (San Francisco, California: Jossey Bass, 2011), 1-13

³⁰ Kathy Guthrie and Tamara Jones, "Teaching and Learning: Using Experiential Learning and Reflection for Leadership Education, accessed June 16, 2021, <https://www.wileyonlinelibrary.com>

³¹ Komives, Op. Cit.

leadership education is viewed as an essential component to proper and clearer leadership engagement and its effective exercise and application. Within this frame, leadership education comes across as a critical tool and meaningful resource for leadership success. In which way, the exclusion or the noninvolvement of leadership education in leadership selection, engagement and use would by implication result in failure in the achievement of leadership success and effectiveness.

This implies that the place of leadership education in the effective search and use of leadership for the pursuit and realization of set goals; whether collective or individual, organizational or personal, is simply fundamental. This determination stems from the understanding that leadership education properly conceived and employed should provide that rare resource to not only recognize and delineate the different leadership styles, approaches and frames there are but also the ones that lie importantly within. While exercise of leadership is largely felt in the outside, it is believed to be significantly rooted within and takes its spur therefrom. In which way, leadership education serves to inform and stimulate in the leader/prospective leader that the need of being in continual active touch with the enabling inner resources for effective leadership engagement is not only appreciated but carefully differentiated.³²

In offering this service, therefore, leadership education inputs not just an external support resource in terms of supplying those tools and means for identifying, selecting and applying meaningful and helpful leadership frame and skills but also that navigating guide for the leader to be in regular touch with their inner self and resources that would help them to both understand and apply themselves effectively to leadership engagement and to stamp out or bracket those intrusions and interferences that could hinder/blur their leadership effectiveness.³³

Now, if to this extent, the importance of leadership education and the critical role it plays in informing and assuring leadership effectiveness and success is anything to go by, then there is at least one question that must be asked in the Nigeria's situation. Is there any possible link between the

³² Guthrie and Jones, *Op. Cit.*

³³ Travis Bradberry and Jean Greaves, "Emotional intelligence 2.0." (San Diego, CA: Tallent Smart, 2009), 61-96.

involvement of leadership education and Nigeria's experience of lingering and almost unending story of leadership failure or elusiveness? In a word, what role has the inclusion or non-inclusion of leadership education played in the Nigeria's experience of unyielding political leadership failure or inability to spur the desired growth and global competitiveness.

Leadership education requires that anyone who must aspire to the position of leadership either at the individual, collective or state level must not only understand what leadership means and demands but also what it is not and must not be mistaken for or usurped to be. It is on the value of the instruction of leadership education that the leader/prospective leader comes to know and understand that it is grossly inadequate to aspire for a position of leadership at whatever level without first being a good and studious student of the school of leadership education. It is only in so doing that the leader or the aspirant for the leadership position appreciates that the position of leadership does not have any magic wand to transform an individual into a leader he/she has never been. The necessary training, understanding for the adjustment of the self to respond to and serve the demands, expectations and requirements for the effective exercise and engagement with the leadership function, must be allowed to take place and be achieved at the school of leadership education or training.

Also, leadership education requires that the leader/prospective leader knows and understands that leadership engagement is much more than external response to leadership demands. That is that it retains also the resources to offer the leader/prospective leader the tool of discernment to recognize and appreciate that leadership engagement actually begins with the self as the first object of leadership function and impact.³⁴ As such, the leader/prospective leader through the learning and information from leadership education comes to the understanding that he/she does not only need to know the self apart but also have objective clarity and appreciation about his/her level of readiness, capacity and disposition for the leadership demands, function and engagement. In so doing, the leader/prospective leader reaches the awareness of the importance of the need to know and understand their inner strength, elasticity, disposition and inner capacity for effective leadership delivery as not only fundamental but truly critical to

³⁴ Christie Brungardt, "The Intersection between Soft Skill Development and Leadership Education, *Journal of Leadership Education* 10, no.1 (2011, Winter), 1-22.

leadership success. This is so that the required adjustment or the resources to shore up for effective response to the ensuing demands and expectations of leadership engagement are both made and provided for.

With leadership education or training, leaders or prospective leaders become aware that leadership is largely a function of fruitful and quality process of engagement that entails the positive attraction of *influence*, ennobling and enhancing *inspiration* and quality *bridge-building*.³⁵ In leadership education the leader or the learner knows that the power of leadership lies in its capacity or capability to effect change or initiate change through the acts of influencing, inspiration or bridge-building. This encompasses cultivating, maintaining and keeping the right relationships and connections, triggering the inner energy and capacity to move from mere good to great³⁶ and informing the appreciation for and igniting that zest and hunger for transformational change in the self and in the leg.

In leadership education, the appreciation is achieved that leadership functions in relationships to influence and inspire that commitment to shared vision and articulated goal³⁷ and are effectively pursued and meaningful realized. In leadership education, therefore, understanding is reached that leadership informs and achieves followership by quality persuasion informed by or founded on the right and enriching *relationships*, compelling *competence* and endearingly and captivating *character*³⁸ devoid of brute force or use of an external legitimized power, not matter how welcome and acceptable. In a word, this persuasion would only gain traction or achieve the pull desired when the influence that results is informed not by the application nor exercise of power but the engagement of the three indispensable resources that the leader must possess, viz; compassion, competence and character.³⁹

With the right and effective leadership education it is appreciated that where there is compassion, that is, where the care that is sought is provided and/or

³⁵ Joseph Domfeh and Osayamen Imhangbe, "The Essentials of Leadership" (Meadville, PA: Christian Faith Publishing, 2019), 15.

³⁶ Collins, Op. Cit.

³⁷ Marzano, Op. Cit.

³⁸ John Maxwell, "The 21 Irrefutable Laws of Leadership." (Nashville, Tennessee: Thomas Nelson, (2007)

³⁹ Ibid.

is seen and the competence that is needed by the led to navigate both the immediate and sometimes remote challenges of life exists and is effectively supplied and engaged and where the character which means honesty, dependability and trustworthiness are qualitatively available and the leader can muster their sustainability, the capacity to inspire and achieve change with the follower would hardly be in doubt. The understanding of these pieces and components of leadership and the appreciation of the connections therein to exercise and achieve effective leadership is largely informed and dependent on the involvement and impact of the right and helpful leadership education. The absence of this understanding or knowhow to engage with leadership in this frame and composition would invariably detract from the quest for meaningful leadership exercise and the provision of one. For *nemo dat quod habet* (no one gives what they do not have) nor afford to point out what you do not know.

The apparent exclusion of this component in the overall leadership process is perhaps what has contributed to have largely bedeviled the quest for productive leadership in sub-Saharan African, within which Nigeria is a significant constituting part. That is, where the regular experience has largely been recurrent incidences of persons mounting positions of political leadership with neither proven capacity for transformative leadership nor grounded in the knowledge of what leadership entails and requires. This would probably be why the conscientious effort to curb the leadership failure in Nigeria would almost continue to be elusive and unrealizable if the process for identification, selection, appointment or enthronement of leadership in Nigeria is not tinkered with to compulsorily include and involve the activity and input of leadership education and training.

Leadership Education in Effective Leadership Practice and Curbing the Emigration Challenge in Nigeria

The close link between the lingering leadership question and the emigration of persons from Nigeria to elsewhere has been observed and carefully documented (Ezemenaka, Kari, Malasome & Collins; Adesote and Darkwah & Verter)⁴⁰. They maintain that the expanding and spiraling form of emigration of persons from Nigeria to elsewhere in increasingly rising and disturbing numbers or proportions cannot be effectively dissociated from the ever-worsening levels of the lingering leadership failure or absence in the country. In fact, Moghalu²⁸ strongly contends that almost all the challenges Nigeria currently faces and have to grapple with are traceable and inextricably linked to the leadership conundrum Nigeria has. He maintains that it serves as the trigger and the inexorably limiting factor or lid⁴¹ that either informs negative experiences and unhealthy conditions in the country or the bar that limits and restricts any meaningful move and push for liberation and breakage from the entanglements that the same leadership failure has informed and created. So, he posits that not until the leadership question in Nigeria is resolved and eliminated, most of the challenges Nigeria is currently grappling with, of which emigration persons challenge is certainly one, will linger, persist and remain unyielding and unabated.

In their studies, Ezemenaka Carling and De Haas differently indicate both remote and immediate connection between the menace of massive emigrations of persons in Nigeria and the effective governance and leadership question in Nigeria. Ezemenaka, for instance, found that one of the major pulls and enablers of unregulated emigration from Nigeria is the complete failure or absence of governance and the non-enthronement of the right leadership that would inspire and inform the development of the right climate that discourages emigration.⁴² For Duru, the regular pushes and pulls for trans-border emigration of persons in Nigeria were not just the function of irresponsibility in governance but the direct effect of the inability of the Nigerian state to enthrone and retain the right leadership that

⁴⁰ These scholars directly and indirectly identify the existing link between the leadership and emigration in Nigeria

⁴¹ Maxwell, Op. Cit.

⁴² Kingsley Ezemenaka, "Unregulated Migration and Nigeria-EU Relations." *Central European Journal of International and Security Studies*, 13, no. 3 (2019), 64-87.

would inspire the desired growth, development and competitiveness that discourage the quest for better living conditions and more opportunities across the Nigerian shores.⁴³

To this extent, the interrelatedness or linkage between the leadership question in Nigeria and the increasingly heightening cross-border or international emigration curve in the country cannot be overemphasized. There is, however an obvious implication that may not be ignored. It is, that, if the leadership question is seen and found to be so tied to the cross-border emigration challenge in the country, and leadership exist and functions in this linkage as a trigger or stimulating agent, then it would be safe to say that the magnitude of change in the leadership would proportionally be related to the amount of change that would result in trans-border emigration. That is the amount of change in the leadership would necessarily evolve the amount of change in trans-border emigration.

If this is the likely would be the case, then it can safely be maintained that an adjustment in the leadership pattern and practice in Nigeria would effectively translate to adjustment in the inclination to trans-border emigration of persons from the country. On this basis, the extrapolation that the resolution and significant arrest of the lingering leadership challenge and/or question in Nigeria would effectively mean the surmounting of the increasingly disturbing trans-border emigration issue in the country can be safely and consistently held. That is why the researcher is suggesting that the efforts at the resolution of the emigration challenge in Nigeria would only go as much as the efforts at the effective enthronement of the right and proper governance structure and leadership frame and practice in the country.

It is, therefore, in appreciation of this that proffering leadership education as a potent tool for decisively remedying and resolving the leadership question in Nigeria comes strongly broached. This is as already noted, effective and quality leadership education engagement reserves not just the incisive edge in selecting and effectively evolving the leadership frame and practice that truly works and inspires the zest and sincere commitment to produce the goods that endure but also the capacity and enabler for the enthroning of the leadership that is most desirable and appropriately serves the needs of the generality of the populace of Nigeria. It is to this extent,

⁴³ Duru, Op. Cit.

that the contention of this work is codified. That is, that, if proper leadership education is effectively incorporated and involved in the whole processes of leadership selection, election, exercise and function, that the seemingly inexorable leadership conundrum apparently defying or refusing known interventions would be extirpated and effectively surmounted. It is believed that if this is achieved, the burning issue of emigration in Nigeria would have been heavily dealt with from the root and so effectively addressed.

Evaluating Involvement of Leadership Education in Leadership Choice and Practice

To this extent, it would hardly be in doubt that leadership education is both a critical and an indispensable resource for effective leadership engagement and exercise. It would also be largely incontrovertible that the resources and inputs accruable and accessible in and from leadership education are so immense that it would be mistaken and significantly unhelpful to exclude or abandon it. While the importance and critical role of leadership education to leadership appreciation, exercise and function cannot be safely disputed, it must, however, be clarified that it is only the right, relevant and effective type and quality leadership education that would be expected to make desired impact.

Consequently, it would be an error to believe/assume that all leadership education forms and structures, designs and frames, whether rigorous or relevant, shrewd, or not, would always provide the same effect and outcome. This is why it would be important to clarify that while leadership education in general may have the potentiality to activate, inform and positively shape great leadership function and effectiveness, its specific forms and expressions can, however, at same time constitute a major detraction and snag to leadership understanding and effective practice if not properly designed, guided, engaged and delivered.

In this possibility, for in instance, where the leadership education sought and received is neither right nor relevant or the quality and comprehensiveness of what is received are faulty and misplaced, it would be certain that the positive contribution expected in the leadership education to inform desired leadership effectiveness and success would be either negatively impacted or directly defeated. That is why the effort to

incorporate leadership education in activating the right leadership and pursuing leadership effectiveness in Nigeria for instance would make little or no meaning nor yield desired results if it does not include the necessary proviso that the education sought and engaged must be right, relevant and positively impactful.

Also, it must be observed that no matter how far reaching the impact leadership education may have in the overall process of leadership exercise and success, the role and the defining power of the cooperation and interest of the individual persons involved cannot be underestimated. This is why whether leadership education effectively takes place or not depends almost exclusively on the persons involved; either as the learner or trainer. That is because whether the contents of the education are appreciated, effectively delivered and/or received, largely depends on the mode or readiness and application of the persons involved. This is why it would appear a misnomer to talk glowingly about leadership education in the exclusion of the persons who allow its reality, inform its impact and decidedly employs it to shape and adjust leadership engagement. This means that the quality of leadership education to activate and spur effective leadership exercise lies significantly in the readiness and disposition of the human person.

Furthermore, it would also be mistaken to assume that the differences in environment composition and environmental influences and nuances would have no role to play in the immensity, intensity, level and quality of impact any form or specification of leadership education may have in shaping or influencing leadership exercise and leadership success. While leadership education may, in general considerations, be viewed to significantly contribute to inform and trigger leadership effectiveness, it would, however, be an overgeneralization to reason and believe that the same structure, content and design of a leadership education form that works in one place would ordinarily and always work in another irrespective of the shaping effects of environmental differences and changing environmental nuances⁴⁴.

This is because the exigence or specific coloration of a given environment that may contribute to aid the efficacy and positive impact of specific

⁴⁴ Michael Fullan, (2007). "Leading in a Culture of Change." (San Francisco, California: Jossey-Bass, 2007), 52

leadership education content in one place may just play less positive role or completely opposite one in another environment. That is why it is important not to lose sight of the possible contribution or detraction of environmental influences or intrusions in the efficacy or lack thereof of a given leadership education form or design. Otherwise, the many negative effects of leadership failure, within which migration and emigration are ready fall out, that are to be avoided with the elicitation and application of leadership education in the overall process of enthroning and retaining workable and productive leadership frame would be just amount to wasted and fruitless venture.

Conclusion

The paper has been able to submit that just as leadership is so critical and inalienable in the pursuit and possible attainment of desired goals, so also eliciting and engaging the right leadership that truly works is equally important and indispensable in stemming and discouraging the actuation of emigration tendencies in Nigerian citizens. In so doing the paper observed that the quest for the right leadership and its enthronement for effective output and invariably outcome may not be meaningfully pursued if it ignores or excludes the role and place of the leadership education in the overall process. This, the paper notes, is important and cannot be downplayed because the involvement or incorporation of acceptable, proper and relevant leadership education is known to have the capability of contributing significantly to positively impact the whole effort and process of the identification, understanding, choice, selection, effective engagement and application of leadership as a critical tool for effective pursuit of desired goal and shared interests and so help to curtail to a significant level the current quest for emigration by many Nigerian citizens.

It is in recognition of this value of leadership education that the researcher reasoned carefully that the lingering and persistent emigration challenge in Nigeria might not be unconnected or be safely removed from the fact of the lack of enthronement of the right, functional and productive leadership. The paper then contended that for this type of leadership to be sought and got, the proper involvement and engagement of leadership education that goes beyond mere political mentoring in the leadership practice must be rigorously engaged. To this end, the paper suggested that any meaningful effort or process that is to be in place for attempting to address the leadership question or challenge in Nigeria must neither lose sight

of nor fail to incorporate the relevant supporting and intervening values of effective leadership education input.

Suggestions

From the foregoing the following suggestions are deduced and made:

1. That the effort to stem the emigration of persons challenge from Nigerian must involve the proper identification of the place and role of leadership in the whole process
2. That for the emigration of persons to be significantly curtailed in Nigeria the question of leadership failure must be squarely engaged and significantly addressed
3. That for the right, desired, effective and productive leadership that in turn informs and influences the direction of migration in Nigeria to be enthroned and maintained there must be careful insertion, incorporation and engagement of the component of leadership education in the whole leadership process.
4. That selection of leaders or appointment of persons into positions of leadership should neither be informed by political interest, pressure or financial inducement nor by need to reward or gratify.
5. That those for position of leadership or designated for leadership function must not only be guided to appreciate and extensively benefit from the content and delivery of leadership education but must be able to meaningfully deploy what they have benefited from leadership education into effective leadership exercise and engagement
6. That to ensure that the contents of leadership education as received are meaningfully adapted to meet the needs and peculiarities that may arise from environmental, cultural and historical nuances and differences proper care must be taken leadership is neither disrupted nor veered from what it was meant to serve.

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The Benefits of Women's Migration for Work in Nigeria

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Abstract

This article examined the benefits of women's migration for work in Nigeria, using primary and secondary data in conjunction with a theoretical framework comprising the Ravenstein theory of migration, the theory of planned behaviour and the theory of social stratification. The primary data were obtained via qualitative observations of the identities and economic activities of women migrant workers at different geographical areas in Nigeria, while the secondary data were derived from a systematic review of the literature such as books, journals, and other relevant documents. The primary and secondary data obtained for this article were scrutinized and subjected to content analysis. The main findings comprised the following: women's migration for work in Nigeria occurred in different forms such as rural-rural migration, rural-urban migration, urban-urban migration, urban-rural migration and return migration. Women's migration for work was beneficial to women migrant workers and different categories of persons in different ways. Women migrant workers did not only achieved some levels of autonomy and empowerment but also contributed to socioeconomic development of their communities. The policymakers in Nigeria should recognise and support the creativities and potentials of women migrant workers to promote the socioeconomic development of the rural and urban areas of Nigeria.

Keywords: Benefits, Internal Migration, Planned Behaviour, Women Migrant Workers

Introduction

Human migration is the movement of persons from one geographical location to another within a country in the case of internal migration and across countries in the case of international migration. Human migration has contributed to population growth and cultural diversity worldwide. Archaeological evidence shows that human beings have migrated and fully populated the world¹.

Researchers have shown that the incidence of internal migration has outnumbered the incidence of international migration, although migration researchers are increasingly interested in international migrations². The growing number of women who have embarked on international migration in search for employment opportunities is an important aspect of migration studies.

An increase in the incidence of women's migration, which refers to feminization of migration, has become noticeable since the 1950s³. In 1960, there were 35 million women migrants and 40 million men migrants, while in 2000 the number of migrants had increased to 85 million women migrants and 90 million men migrants. The increasing number of women migrants is an important emerging trend in the contemporary migration landscape. However, women's migration for work within a country has received limited attention in the literature on migration studies.

¹ Massey, D. S. 2002. "A Brief History of Human Society: The Origin and Role of Emotion in Social Life." *American Sociological Review* 67(1): 1-29

² Wright, R. and Ellis, M. 2016. "Perspectives on Migration Theory: Geography. In *International Handbook of Migration and Population Distribution*, Edited by Michael J. White, 11-30. Dordrecht: Springer.

³ Lansink, A. 2009. "Migration and Development: The Contribution of Women Migrant Workers to Poverty Alleviation." *Agenda: Empowering Women for Gender Equity* 81: 126-136

Despite its interest in promoting the role of migration in development through formulation of policies on migration management in Africa, the African Union has given little or no attention to the issue of internal migration, especially women's migration within an African country. For instance, in its summit on migration and development, the African Union (2006)⁴ only made a passing statement on women's migration.

This is tantamount to painting an incomplete picture of women's migration for work within a country in Africa. Available evidence shows that many women have migrated for work and education across Nigeria and West Africa, but women migrants are vulnerable to discrimination, exploitation, and abuse⁵. Unfortunately, researchers in migration studies largely focus on international migration and men's migration, despite the fact that women constitute half of the global population with a significant growth in the rates of their participation in the labour force and contributions to development^{6;3;7}. Therefore, this article examined the benefits of women's migration for work in Nigeria, with a focus on the following research questions:

- i. What is the structure of women's migration for work in Nigeria?
- ii. Which work do women migrants frequently do in Nigeria?
- iii. Of what benefits is women's migration for work in Nigeria?
- iv. How do women migrant workers give or receive benefits in Nigeria?

⁴ African Union 2006. "African Common Position on Migration and Development." Last modified June 8, 2022. www.africa-union.org

⁵ Celestine, F. (2022). International women's day: Time for gender responsive migration policy. Daily Trust. <https://dailytrust.com/international-womens-day-time-for-gender-responsive-migration-policy>

⁶ Akinwale, A. A. 2019. "Theoretical Analysis of Women's Participation in the Labour Force." MTU Journal of Entrepreneurship and Sustainable Development 1(1): 160-167.

⁷ Ullah, A. A. 2017. "Male Migration and Left-Behind Women: Bane or Boon?" Environment and Urbanisation 8(1): 59-73.

The above-mentioned research questions were addressed through content analysis of primary and secondary data comprising qualitative observations of the identities and economic activities of women migrant workers and systematic review of the literature on issues associated with internal migration in Nigeria. The next sections of this article focused on an overview of internal migration and historical accounts of women's migration in Nigeria. These were followed by a theoretical framework, methods of data collection and analysis, findings, discussions of findings and conclusion, respectively.

An Overview of Internal Migration

Internal migration was predominant for 4.5 million years from the earliest stage of development of human society¹. At the earliest stage of development of human society, human species migrated in groups within Africa in the course of their gathering and hunting activities⁸. Each group of the human species comprised 60-70 individuals including men and women in different productive activities.

Rural-rural migration was predominant at the earliest stage of development of human society. With the emergence of agrarian society, settlements in villages and cities provided a basis for the development of rural-urban migration at different geographical locations in Asia, Africa and elsewhere. Rural in-migration contributed to the emergence of pre-industrial cities in Mesopotamia, Egypt, and Rome. Prior to the advent of the first industrial revolution, no more than five percent of any society lived in cities and the total population of a single city never exceeded 1 million¹.

⁸ Brumer, A. 2008. "Gender Relations in Family-Farm Agriculture and Rural-Urban Migration in Brazil." *Latin American Perspective* 35(6): 11-28.

In fact, internal migration has flourished for a longer period¹ compared to international migration, which has become unprecedented since the slave trade era². A longitudinal study of internal migration in the United Kingdom focused on the labour-market outcomes and the material well-being of migrants⁹. Urban-urban migration is more prevalent in Latin America than Asia and Africa¹⁰.

The Nigerian migration history is dominated by instances of rural-rural and rural-urban migration¹¹. Like the cases of rural-rural migration in Nigeria, short term-movement from savanna to forest is a natural adaptation in the climatic zones in West Africa where the slack season and the period of inactivity in the savanna regions correspond to the busy season and the time of peak agricultural demands in the cocoa and coffee regions of the forest zone¹².

Regarding the instances of rural-urban migration, economic opportunities in the cities such as Lagos-Ikeja-Ibadan in the south-west, Kaduna-Kano-Zaria in the north-west, and Aba-Enugu-Port-Harcourt in the south-east and south-south attracted many traders and migrants from rural areas in Nigeria¹³.

In his survey of 2,316 migrant women in Ibadan, Enugu, Lagos, and Kaduna, Makinwa-Adebusoye¹⁴ observed that several factors such as modernization, greater advancement in education and improvements in transportation and communication as well as the economic recession and

⁹ Nowok, B., van Ham, M. and Findlay, A. M. 2013. "Does Migration Make You Happy? A Longitudinal Study of Internal Migration and Subjective Well-Being." *Economy and Space* 45(4): 986-1002.

¹⁰ Haan, A. 2000. "Migrants, Livelihoods, and Rights: The Relevance of Migration in Development Policies." *Social Development Working Paper* 4: 1-50.

¹¹ Campbell, E. K. 2007. "Reflections on Illegal Immigration in Botswana and South Africa." *African Population Studies* 21(2): 23-44.

¹² Berg, N., 1965. "Strategic Planning in Conglomerate Companies." *Harvard Business Review* 43: 79-92.

¹³ International Organisation for Migration. 2015. *National Migration Policy 2015*. Geneva: International Organisation for Migration.

¹⁴ Makinwa-Adebusoye, P. K. 1994. "Women Migrants in Nigeria." *International Sociology* 9(2): 223-236.

structural adjustment measures influenced women's migration in Nigeria in the 1970s and 1980s. Most women migrants with wage employment in the formal sector secured their positions with the help of relatives.

Meagher¹⁵ examined some instances of rural-urban migration and urban-urban migration by showing that the guilds of garments designers and shoemakers in Aba, south-east Nigeria attracted men and women migrants from different parts of Nigeria. She also noted that the Mbaise migrants from Imo state specialised in shoes manufacturing in Aba due to its low capital outlay and relatively simple skills requirements. Moreover, Meagher (2007)¹⁶ noted that a guild of weavers in Ilorin, a popular town in the north-central Nigeria, attracted migrants from different ethnic groups, including the Yoruba, Hausa, Nupe, Fulani, and Igbira. The key product of the guild of weavers in Ilorin is a local fabric known as '*Aso-oke*', which has been prestigious since the pre-colonial era.

Adewale¹⁷ investigated the socio-economic determinants of urban-rural migration in Nigeria with a focus on the situation in Oyo State of Nigeria. Following his interviews with 160 migrants in rural areas of Oyo state of Nigeria, Adewale¹⁷ discovered that most of the respondents left the urban centres for the rural areas because of their inability to secure jobs in the towns, transfer to rural areas in their places of work, retirement and high cost of living in the urban centres. Adewale¹⁷ suggested that government should encourage urban-rural migration to enhance rural development in Nigeria.

¹⁵ Meagher, K. 2004. "Identity Economics: Informal Manufacturing and Social Networks in Southeastern Nigeria." D.Phil Thesis. University of Oxford.

¹⁶ Meagher, K. 2007. "Manufacturing Disorder: Liberalization, Informal Enterprise and Economic 'Ungovernance' in African Small Firm Clusters." *Development and Change* 38(3), 473-503.

¹⁷ Adewale, J. G. 2005. "Socio-economic Factors Associated with Urban-Rural Migration in Nigeria: A Case Study of Oyo State, Nigeria." *Journal of Human Ecology* 17(1): 13-16.

A large number of the Nigerian population has participated in internal migration. The Internal Migration Survey, which the National Population Commission (NPC) conducted in 2010, revealed that 23 percent of the sampled populations of Nigerians were internal migrants, 2 percent were returned migrants, and 75 percent were non-migrants¹⁸. People from the south-south, south-east, and south-west regions of Nigeria, including Abia, Akwa Ibom, Anambra, Delta, Edo, Ekiti, Enugu, Ondo, and Oyo, with the exception of Kogi and Kwara states, tend to migrate more than those from the north-central, north-east and north-west regions of Nigeria¹⁸.

Compared with the situations in other regions of Nigeria, with the exception of Lagos, people in the north-central Nigeria received more migrants, followed by people in the south-south Nigeria, due respectively to the emergence of Abuja as a federal capital city and the economic pull and attraction in the oil and gas producing areas of the Niger Delta¹⁸. In the light of the foregoing, it is not in doubt that only few studies focused on analysis of women's migration within Nigeria.

Historical Accounts of Women's Migration in Nigeria

The issue of women's migration in Nigeria arises from the histories of the various ethnic groups in Nigeria. For instance, women's migration in Yorubaland resulted in the emergence of some settlements such as Ondo and Ishan. The Ondo are descendants of Oduduwa ancestry, through a queen and her twins, who migrated from Oyo and Ile-Ife to a new settlement, which evolved into the Ondo kingdom, where the female twin called Pupuru became the first Osemawe of the Ondo kingdom and ruled from 1516 to 1530¹⁹.

¹⁸ Rigaud, K. K. de Sherbinin, A. Jones, B. Abu-Ata, N. E. and Adamo, S. 2021. *Groundswell Africa: A Deep Dive into Internal Climate Migration in Nigeria*. Washington: The World Bank.

¹⁹ Obinta, R. F. 2008. "Intergroup Relations among the Ondo-Speaking People Since the Per-Colonial Times", In *Culture and Society in Nigeria Popular Cultures, Language and Intergroup Relations*, Edited by T.

Subsequently, Ondo women were discouraged from aspiring to the throne due to perceived role conflicts between public leadership and domestic responsibilities. A brief illustration of women's power in Ondo kingdom is presented as follows:

Ondo briefly operated a matrilineal political system from 1516 to 1530 under the matrilineal rulership of Pupupu, the first monarch, who was said to be a princess from Oyo. The political system later changed to patrilineal as from 1530 following the emergence of Airo, the first male Osemawe and the eldest son of Pupupu.

Consistent with the abovementioned illustration, Nwaokoro²⁰ observed that the dynastic history of Ondo began in 1516 with the ascendancy of Pupupu, a daughter of Alaafin Oluaso of Oyo. She was a lead figure among the migrants, who settled in Ondo. This marked the beginning of women's power in Ondo traditional politics. In fact, a new office headed by Lobun, who must be a descendant of Pupupu, was established to protect women's power in the political system of the Ondo kingdom. Lobun is the only person traditionally accepted to crown the king.

Also, women's migration can be observed in the historical accounts of the Hausa ethnic group in Nigeria. Bayajidda, who was the founder of Hausaland, migrated from Borno in the company of his wife called Magira and they both settled at Biram and their son became the first king of Biram, while Bayajidda later moved to Daura, where he married another woman called Daurama, the Queen of Daura²¹.

²⁰ Nwaokoro, T. T. 2013. "Women Education and Social Change in Ondo, Southwestern Nigeria, 1875-2008." PhD Thesis, Department of History, University of Ibadan, Nigeria.

²¹ Aminu, R. W. 2019. "A History of Hausa Settler Community in Akwanga Area, 1800-2011." PhD Thesis, Benue State University.

The six grandchildren of the Queen of Daura and Bayajidda became the paramount political leaders at different geographical locations, namely: Daura, Katsina, Kaduna, Gobir, Kano, and Rano, respectively. The above-mentioned kingdoms founded by the legitimate descendants of Bayajidda are known as the seven Hausa states called Hausa Bakwai, while the descendants of Bayajidda and his concubine became the first leaders of the following Hausa states called Banza Bakwai: Zamfara, Nupe, Gwari, Yauri, Katanga, Kebbi and Jukun²¹

Hausa women migrated for marriage and religious purpose such as participation in Bori cult although the advent of Islam has placed some restrictions on their movement²². Despite the advent of Islam, which encourages seclusion of women, Hausa women have migrated to different geographical areas for different reasons such as marriage, religious practice and economic considerations. In his description of the incidence of Hausa women's migration in Nigeria, Pittin²³ noted thus:

One of the ancient walled cities of Hausa land, Katsina has long attracted travelers. From the fourteenth and fifteenth centuries, Katsina was a terminus of the trans-Saharan caravan trade and by the seventeenth and eighteenth centuries had reached the height of its prosperity and fame as a commercial and political centre, and as a centre of Islamic learning and culture. Unfortunately, we have no data concerning the presence or activities of migrant women. Indeed, it is only in the twentieth century, when Katsina has become a shadow of its former self, that we can properly trace the movement of migrant women into the city.

²² Sambo, Z. S. and Gold, K. L. 2008. : Breaking Cultural Barriers: The Roles of the Hausa Women in Contemporary Politics and the Economy in Ilorin City." In Culture and Society in Nigeria Popular Cultures, Language and Intergroup Relations., Edited by Tunde Babawale and Olukoya Ogen, 146-164., Lagos: Concept Publications Limited.

²³ Pittin, R. 1984. "Migration of Women in Nigeria: The Hausa Case." The International Migration Review 18(4): 1293-1314.

It is noteworthy that despite the Islamic practice of seclusion of women, many women migrants exist in Hausa land, including the Hausa women who migrated to cities in the company of their husbands and non-Hausa women migrants in northern Nigeria. The majority of the women migrants in northern Nigeria were in the 10-25 years age bracket²³. The practice of sex work called *karuwanci* is a major economic activity among women migrants in northern Nigeria. Also, other major economic activities among the women migrants in northern Nigeria include production/sale of groundnut oil/groundnut cake, and production/sale of guinea corn/corn starch that is consumed in its final form as *pap*²¹.

Moreover, some instances of women's migration can be observed in the history of migration among the Igbo people of eastern Nigeria. The foremost Igbo people, who migrated within the Igboland comprised the Abakaliki people, the Nkwere people, the Aro people, the Awka people, and people from other communities in Igboland²⁴. Besides engaging in farming, the traditional Igbo people practiced various economic activities such as hunting, fishing and other crafts.

The abovementioned economic activities and the quest for better economic opportunities necessitated the migration of Igbo people to various communities within and outside Igboland²⁵. Available evidence linking hostile environment to migration of the Igbo people shows that the environment of the Igbo people was economically unfriendly, while the landmass was small in relation to the population²⁶.

²⁴ Okoro, K. 2022. "Igbo: A Conventional or a Mobile Nation? Interrogating the Igbo People's Migration Dexterity." *Asian Journal of Arts, Humanities and Social Studies* 5(1): 1-12.

²⁵ Korieh, C. J. 2010. *The Land Has Changed: History, Society and Gender in Colonial Eastern Nigeria*. Calgary: University of Calgary Press.

²⁶ Ojukwu, C. 2009. Globalization, Migration and Philosophy of in-ward-Looking: The Contemporary Igbo Nation in Perspective." *African Journal of Political Science and International Relation* 3(3): 84-91.

Thus, the Igbo people migrated from their origins to various communities within and outside Igboland. In fact, the Igbo people have traced their origin through migration from Israel to eastern Nigeria²⁷. An account of the Igbo women's migration since the pre-colonial era shows that Igbo women primarily migrated from rural areas to rural areas for agriculture²⁸.

The Igbo women's migration shifted from rural-rural migration to rural-urban migration during the colonial era and the incidence of women's migration from Igbo land became unprecedented during the Civil War of 1967-1970^{29;30}. Furthermore, Igbo women are known for their participation in urban-rural migration for "August Meeting" or "Christmas and New Year Celebrations", which are major cultural events in eastern Nigeria.

Another historical account of women's migration in Nigeria can be observed in the Sabongari system, a colonial policy of residential segregation. Sabongari migrants' communities emerged in northern Nigeria in 1912, whereas its existence in southwestern Nigeria commenced in 1916³¹. Men and women migrants from southern parts of Nigeria largely lived in Sabongari in northern Nigeria, while men and women migrants from northern parts of Nigeria largely lived in Tudun Wada in northern Nigeria.

²⁷ Madubuike, S. C. 2009. "Endangered Language and Identity: The Case of Igbo People in Ibadan." *Journal of Black and African Arts and Civilisation* 3(1): 183-197.

²⁸ Chukwu, G. 2005. *Women and Economic Transformation in Southeastern Nigeria (1900-1960)*. New York: Routledge

²⁹ Mgbeafulu, M. C. 2003. *Migration and the Economy: Igbo Migrants and the Nigerian Economy (1900-1975)*. New York: Iuniverse.

³⁰ Smith, D. J. 2004. "Burials and Belonging in Nigeria: Rural-Urban Relations and Social Inequality in a Contemporary African Ritual." *American Anthropologist* 106(3): 569-579.

³¹ Odoemene, A. 2008. "The Contexts of Colonialism and Ethnicity in Indigene-Settler Relations: Comparative Historical Evidence from Social (Dis)Order in Two Nigerian Cities." In *Society, State and Identity in African History*, Edited by Bahum Sewde, 231-256., Addis Ababa: Forum for Social Studies.

Also, men and women migrants from northern parts of Nigeria largely lived in Sabo communities in south-west Nigeria, including Ibadan, Ogbomoso, Oyo, Sagamu, Abeokuta, Ijebu-Ode, and Lagos³². Men and women migrants in Sabo communities largely engage in informal economic activities.

Theoretical Framework

The benefits of women's migration for work in Nigeria can be examined from different perspectives such as demographic, psychological and sociological perspectives, with a focus on the Ravenstein theory of migration, the theory of planned behaviour and the theory of social stratification. The main ideas in the Ravenstein theory of migration are presented in Figure 1 to show the prominence of women's participation in internal migration.

Ravenstein's³³ theory of migration shows that most migrants, especially women only move across short distances. Ravenstein theory of migration also stipulates that the search for better economic opportunities is the primary reason for migration. In the light of his observations of the migratory movement in Europe and North America, Ravenstein³⁴ noted that women predominated among the migrants who move across short distances. Women constituted a majority of the migrants who settled in Berlin. Also, women constituted a majority of the migrants who settled in other parts of Germany.

³² Olaniyi, R. 2006. "Transformation of the Sabon Gari." In *Nigeria's Urban History Past and Present*, Edited by Hakeem Ibikunle Tijani, 133-144. New York: University Press of America.

³³ Ravenstein, E. G. 1885. "The Laws of Migration." *Journal of the Statistical Society of London*, 48(2): 167-235.

³⁴ Ravenstein, E. G. 1889. "The Laws of Migration." *Journal of the Royal Statistical Society* 52(2): 241-305.

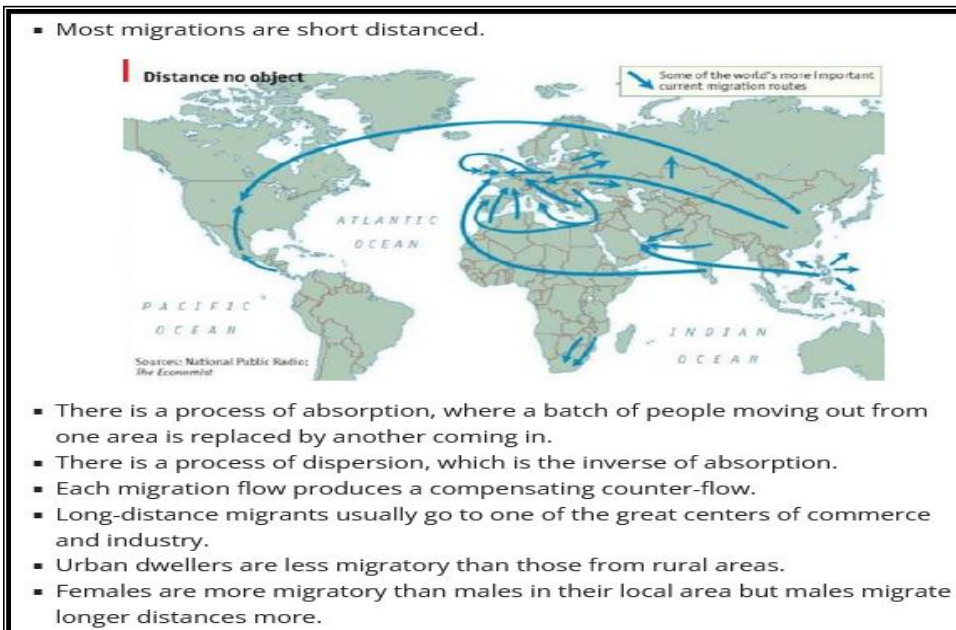


Figure 1 Ravenstein Theory of Migration

Source: Kunaka³⁵

The main ideas in the Ravenstein theory of migration are somewhat consistent with the outcome of the internal migration survey, which the National Population Commission conducted in 2010. Table 1 shows the gender distribution of the internal migrants in Nigeria where women migrants outnumbered men migrants in seven states including Abia, Adamawa, Bayelsa, Cross River, Kano, Kwara, and Lagos. This trend shows the need for a close observation of the benefits of women's migration for work in Nigeria.

³⁵ Kunaka, D. 2020. "Ravenstein's 10 Laws of Migration, Applicability and Criticism." Last modified June 8, 2022. <https://thegeoroom.co.zw/population-studies/ravensteins-10-laws-of-migration-applicability-criticism/>

Table 1: The Migrant Population by State and Gender in Nigeria

State of Current Residence	Men (%)	Women (%)	Total Number
Abuja (FCT)	52.9	47.1	295
Abia	45.2	54.8	281
Adamawa	38.0	62.0	300
Anambra	52.0	48.0	300
Bayelsa	45.1	54.9	319
Cross River	44.6	55.4	289
Gombe	51.7	48.3	325
Kaduna	51.3	48.7	345
Kano	45.6	54.4	294
Kwara	44.5	55.5	330
Lagos	44.3	55.7	300
Oyo	56.7	43.3	300

Source: Extracted from the National Population Commission (2010)³⁶

In addition to the Ravenstein theory of migration, the theory of planned behaviour was included in the theoretical framework to demonstrate the influence of some important factors such as attitudes, norms and behaviour in women's migration for work in Nigeria. Figure 2 shows the main ideas in the theory of planned behaviour.

³⁶ National Population Commission. 2010. Internal Migration Survey in Nigeria 2010. Geneva: International Organisation for Migration.

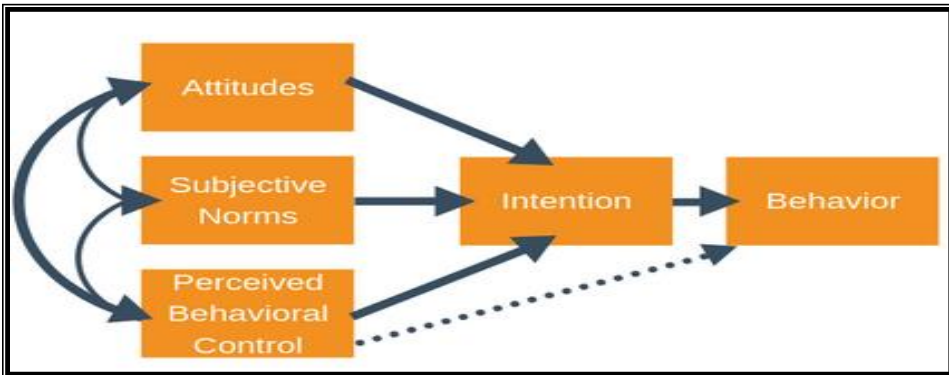


Figure 2 Theory of Planned Behaviour

Source: Adapted from Ajzen³⁷

In his theory of planned behaviour, Ajzen (1991)³⁷ defined attitude toward a behavior as the degree to which a person has a favorable or unfavorable evaluation of the behavior, thereby suggesting that a positive attitude to a specific behavior can determine an intention to perform the behavior³⁸. The subjective norms in the theory of planned behaviour are the perceived social pressure to perform or not to perform a given behavior. The subjective norms may comprise opinions of the significant others such as spouse, relatives, friends, religious leaders, and members of the community. The subjective norms can significantly contribute to the incidence of women's migration for work if such norms focused on the benefits of women's migration for work.

The perceived behavioral control in the theory of planned behaviour refers to the perceived ease or difficulty of performing a given behavior. The perceived behavioral controls can contribute to the incidence of women's migration for work if women demonstrate their ability to seek employment opportunities in the labour market outside their places of origin.

³⁷ Ajzen, I. 1991. "The Theory of Planned Behavior." *Organizational Behavior and Human Decision Processes* 50(2): 179-211.

³⁸ Abdullah, M. I., Sarfraz, M., Arif, A. and Azam, A. 2018. "An Extension of the Theory of Planned Behaviour towards Brand Equity and Premium Price." *Polish Journal of Management Studies* 18(1): 20-32.

However, the dispositions of women towards migration in search of work or economic opportunities in the labour market cannot be understood independently of the socio-cultural conditions affecting women in a given society³⁹. Therefore, the theory of social stratification was included in the theoretical framework to explain the circumstances in which some benefits can be derived from women's migration for work in Nigeria. Figure 3 shows the main ideas in the theory of social stratification, including the value of rewards attached to certain positions and the ranking of women migrants into different positions.

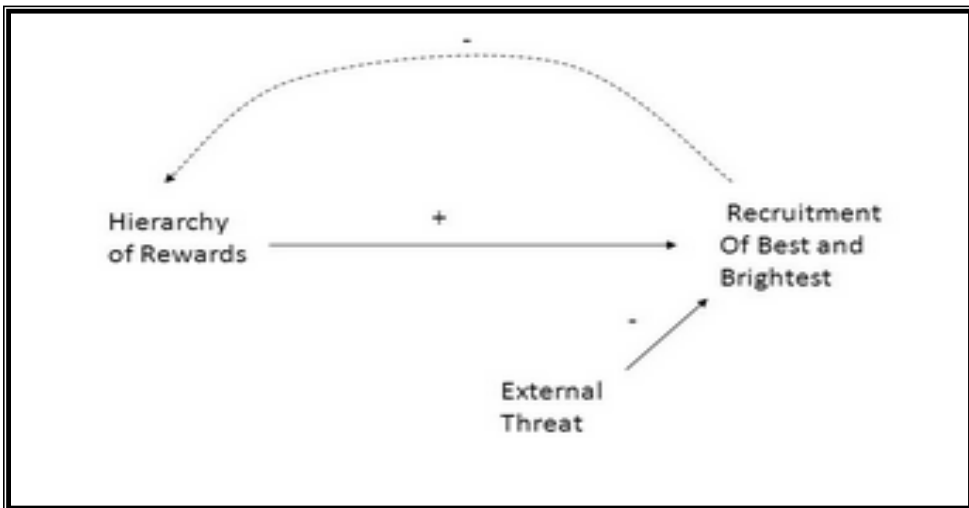


Figure 3 Theory of Social Stratification

Source: Adapted from Davis and Moore⁴⁰

In their theory of social stratification, Davis and Moore⁴⁰ described the existence of unequal rewards for different economic positions in a given society.

³⁹ Jensen, P. H. 2017. "Cause and Effects of Female Labour Force Participation in Local Welfare Systems." *European Societies* 19(2): 121-137.

⁴⁰ Davis, K. and Moore, W. E. 1945. "Some Principles of Stratification." *American Sociological Review* 10(2): 242-249.

They argued that the greater the functional importance of a given economic position, the greater the reward attached to the position, and the higher the level of education and training required for the position. However, the rewards attached to a given position may trigger excess supply of candidates for the position and this could lead to a temporary devaluation of the rewards. Thus, an oversupply of candidates for certain positions could lead to debasement of the rewards available for such positions, whereas an undersupply of talents for certain positions could result in increase in the rewards available for such positions. The abovementioned illustration of the theory of social stratification is suitable for an understanding of the benefits of women's migration for work, considering the fact that the benefits could vary from one type of work to another, depending on the level of rewards attached to each work. In this case, women migrants may receive unequal benefits, depending on the level of rewards attached to their work. Also, different persons and organisations may derive some benefits from the work of women migrants.

Methods of Data Collection and Analysis

This article was based on content analysis of primary and secondary data. The primary data were obtained through qualitative observations of the identities and economic activities of women migrants in Nigeria. Several qualitative observations were conducted between 2001 and 2022 in some rural and urban areas in 14 states, namely: Adamawa, Borno, Edo, Ekiti, Enugu, Kwara, Lagos, Ogun, Ondo, Osun, Oyo, Plateau, Rivers, and Sokoto.

A qualitative technique of observation was adopted because it is a reliable and accurate method of data collection from a cross section of the study population in a natural setting⁴¹. The duration of each qualitative observation ranged from few hours to several days, with a focus on the following: (1) dressing and appearance, (2) work environment, (3) occupations, (4) conversations, and (5) interactions in real-life situations. The factual accounts of each observation were recorded in writing.

⁴¹Agrosino, M. V. 2016. *Naturalistic Observation*. New York: Routledge.

The secondary data were derived from a systematic review of relevant literature such as books, journals, and other relevant documents, which were derived from reliable databases such as EBSCO Host, Google scholar, and JSTOR. The systematic review of the literature was properly done to show consistency, clarity, brevity, and effective analysis⁴².

The primary and secondary data from the qualitative observations and systematic review of literature were subjected to content analysis, including valid descriptions of different aspects of the subject matter of this article. Content analysis is a systematic and rigorous approach to analysis of documents obtained or generated in the course of a given research⁴³.

The qualitative observations revealed how women migrants enacted their power in the course of their occupations and interactions in real-life situations.

Findings on the Benefits of Women's Migration for Work in Nigeria

The main findings on the benefits of women's migration for work in Nigeria are succinctly presented in line with some research questions as shown in Tables 2 and 3.

The findings in Table 2 show the structure of women's migration for work and frequent occupations among women migrants in Nigeria. The findings on the structure of women's migration and frequent occupations among women migrants provide a foundation for an understanding of the benefits of women's migration for work in Nigeria.

⁴²Hart, C. 2018. *Doing a Literature Review: Releasing the Research Imagination*, Second Edition. London: Sage Publications Ltd.

⁴³White, M. D. and Marsh, E. E. 2006. "Content Analysis: A Flexible Methodology." *Library Trends* 55(1): 22-45.

Table 2**Findings on the Structure of Women's Migration for Work in Nigeria**

Research Questions	Findings
What is the structure of women's migration for work in Nigeria?	<p>The structure of women's migration for work in Nigeria comprised the following:</p> <ol style="list-style-type: none"> Rural-rural migration with many instances of women migrants in agriculture, particularly in dairy farming as well as cassava and cocoa supply chains in Nigeria Rural-urban migration with many instances of women migrants in domestic work and sex industry across cities in Nigeria Urban-urban migration with many instances of women migrants in multinational companies and public service organisations Urban-rural migration with many instances of women migrants in the National Youth Service Corps (NYSC) and international non-governmental organisations (INGOs) in Nigeria Return migration with many instances of women migrants affected by human trafficking in Nigeria
Which work do women migrants frequently do in Nigeria?	<p>Many women migrants frequently practiced different occupations in the informal economy, while some women migrants were employed in multinational companies and public service organisations. The specific findings on the patterns of occupations among women migrants include the following:</p> <ol style="list-style-type: none"> Women migrants were predominant in the informal economy, including agriculture and micro and small-scale enterprises. A sizable number of women migrants were employed in multinational companies, including banks, manufacturing industry, telecommunication industry, and oil and gas industry. Women migrants were underrepresented in the public service organisations in Nigeria.

Source: Fieldwork (2022)

Table 3
Findings on the Benefits Associated with the Work of Women Migrants in Nigeria

Research Questions	Findings
Of what benefits is women's migration for work in Nigeria?	<p>The benefits associated with the work of women migrants include the following:</p> <ol style="list-style-type: none"> Women migrants have demonstrated their experience of autonomy and empowerment in real-life situations and lifelong decisions such as choice of work, choice of spouses, timing of pregnancies and nurturing of children. Women migrants largely earned income and contributed to improved living standards in rural and urban areas in Nigeria, Women migrants in the informal economy earned income and contributed to community development in rural and urban areas Women migrants in agriculture earned income and contributed to food security, autonomy and empowerment of women in rural areas in Nigeria. Fulani women earned income and contributed to the success of the dairy development programme (DDP) and incubations of micro enterprises and small-scale businesses in southwest Nigeria. Women migrants in domestic work and sex industry earned income and contributed to the well-being of their clients to the detriment of their health and safety.
How do women migrant workers give or receive benefits in Nigeria?	<p>Women migrant workers gave or received benefits through:</p> <ol style="list-style-type: none"> Participation in the labour force Interactions in real-life situations, including membership of voluntary associations. Provision of supports to their dependants and significant others Contributions to community development programmes

Source: Fieldwork (2022).

Discussions of Findings

The findings on the structure of women's migration for work in Nigeria are somewhat consistent with previous studies showing the prevalence of rural-rural and rural-urban migration in Nigeria. For instance, Mberu (2005, 141)⁴⁴ discovered that the Hausa-Fulani and Yoruba were predominantly rural-rural migrants and the Igbo-Ibibio and Urhobo-Isoko-Edo were predominantly rural-urban migrants, while the highly educated are most likely to choose an urban destination and a significant proportion migrate to other rural areas. In contrast, Nwaokoro (2013, 68)²⁰ provided an illustration of urban-rural migration among the Yoruba as follows:

At Bagbe, a village located few kilometers from Ondo, towards Ore, a couple, Mr. Joseph and Mrs. Julianah Olorunyomi, own four cocoa plantations. They migrated from Ondo town to Bagbe in 1972 in search of fertile land for cocoa cultivation.

Moreover, Makinwa-Adebusoye (1994)¹³ discovered that an increasing number of women in Nigeria participated in rural-urban migration mainly to seek remunerative employment in order to meet some financial obligations. Furthermore, Agathise (2004) demonstrated the fact that women return migrants were recruited as victims of human trafficking for sexual exploitation through deception and other dubious strategies.

The findings from a recent study showed that about 60 percent of the Nigerian population is classified as rural, and a large number of migrants migrate and circulate within the rural sector to the extent that there have been many instances of rural-rural migrants seeking economic opportunities, including farmers, seasonal labourers, and pastoralists from resource-poor to resource-rich rural areas, especially from the savannah zones to the fertile coastal areas¹⁷.

⁴⁴Mberu, B. U. 2005. "Who Moves and Who Stays? Rural Out-Migration in Nigeria." *Journal of Population Research* 22: 141-161.

⁴⁵Agathise, E., 2004. "Possible Effects of Government Proposals for Legalization of Brothels". *Violence Against Women*, 10(10): 1126-1155.

Some researchers also discovered that major internal migration in Nigeria occurred from rural to urban areas and within urban areas, including the fact that more than half of the internal migrants in Nigeria lived in urban areas and Lagos has the highest rates of in-migration in Nigeria given that 10 percent of the Nigerian population lived in Lagos metropolis and most migrants from rural to urban areas were young educated men and women in search of employment opportunities in cities^{46;17}.

The findings on the work that women migrants frequently do in Nigeria showed different trajectories ranging from self-employment to wage employment in the private and public sectors. This is consistent with a recent study showing a high presence of women migrants in the informal economy, including agriculture, domestic work and personal care⁴⁷.

Specific evidence showed that some women migrants had large cocoa farms in the cocoa supply chains in Nigeria⁴⁸

Compared with Côte d'Ivoire, Ghana and Indonesia, Nigeria is the fourth-largest producer of cocoa in the world. Men and women participate in the production of cocoa in 14 states out of the 36 states of Nigeria, while more than 80% of the production of cocoa occurred in southwest Nigeria⁴⁹. The cocoa-producing states of Nigeria include the following: Abia, Adamawa, Akwa Ibom, Cross River, Edo, Ekiti, Imo, Kogi, Kwara, Ogun, Ondo, Osun, Oyo, and Rivers.

⁴⁶Oyeniyi, B. A. 2013. *Internal Migration in Nigeria: A Positive Contribution to Human Development*. Geneva: International Organisation for Migration.

⁴⁷de Haas, H., Castles, S., and Miller, M. J. 2020. *The Age of Migration: International Population Movements in the Modern World*, Sixth Edition. London: Red Globe Press

⁴⁸Abegunde, T. 2022. "Gender Inequalities in Nigerian Cocoa Production." Last modified June 8, 2022. <https://www.future-agricultures.org/blog/gender-inequalities-in-nigerian-cocoa-production/>

⁴⁹Afolayan, O. S. 2020. "Cocoa Production Pattern in Nigeria: The Missing Link in Regional Agro-Economic Development." *Annals of the University of Oradea, Geography Series* 30(1): 88-96.

A study that captured the career experience of a migrant woman showed that after her commission to the Nigeria Police, Mrs. Adebajo was posted to Rivers State where she remained till 1971 after which she was deployed to the Police College, Ikeja in August 1972, while she was transferred to Ogun State Command as a Divisional Police Officer in charge of Lafenwa Division in February 1981 and in June of the same year she was elevated to the rank of Chief Superintendent of Police (CSP) and posted to the Lagos State Police Command⁵⁰. Similarly, a study showed the presence of a woman migrant from eastern Nigeria as the only practising lawyer in Ondo town in 2012 as shown in Figure 4.

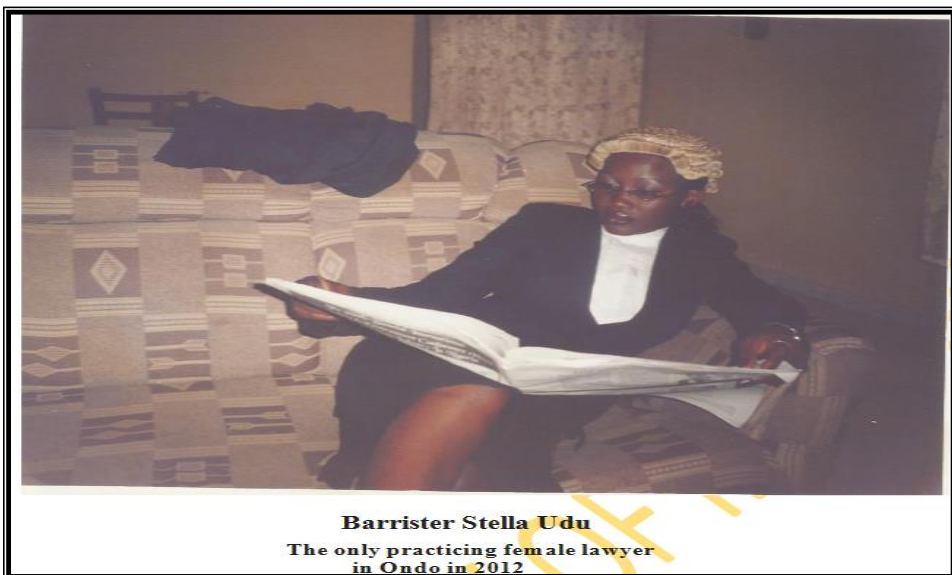


Figure 4: The Only Practising Woman Lawyer in Ondo in 2012

Source: Nwaokoro (2013)²⁰

⁵⁰Adedeji, A. 2010. Contemporary Security Issues in Nigeria: Essays in Honour of Mrs. Florence Oye Adebajo (DIG, RTD). Lagos: Al-Kaharu Publishers.

In his observation of women in various occupations from 1914 to 2014, Oyeweso (2014)⁵¹ confirmed the fact that a significant number of women migrants had worked as farmers, traders, manufacturers, accountants, bankers, lawyers, judicial officers, judges, lecturers, professors, engineers, nurses, midwives, pharmacists, medical doctors, surgeons, and administrators at different locations in Nigeria.

The findings on the benefits of women's migration for work in Nigeria showed that the work of women migrants has been of significant benefits to women migrants and different categories of persons in different ways in rural and urban areas. In accordance with the foregoing, some studies have shown that women's migration for work could enhance women's experience of autonomy or oppression^{52;53;54}.

The finding also revealed that a number of women migrant workers in Nigeria had achieved some levels of autonomy and empowerment in real-life situations. This is consistent with the result of a study which showed that about half of the internal migrants interviewed across 12 states in Nigeria claimed to own houses, while more than half of the migrants claimed to be living in rented apartments⁴⁶. Regarding the ownership of cars, the study revealed that:

About half of the interviewed internal migrants across the twelve states claimed to own personal cars. In Abia, Anambra, Oyo, Lagos, Bayelsa and Cross River just over one thousand internal migrants claimed to have their own cars. In Adamawa, Kwara, Kaduna, Kano, Gombe and Abuja, over one thousand five hundred internal migrants interviewed claimed to have their own cars⁴⁶.

⁵¹Oyeweso, S. 2014. *Breaking the Yoke of Patriarchy: Nigerian Women in the Various Professions, Politics and Governance, 1914-2014*" Abuja: National Judicial Institute.

⁵²Brockhoff, M. 1995. "Fertility and Family Planning in African Cities: The Impact of Female Migration." *Journal of Biosocial Science* 27: 347-358.

⁵³Park, K. 2008. "I Can Provide for my Children: Korean Immigrant Women's Changing Perspectives on Work Outside the Home." *Gender Issues* 25(1): 26-42.

⁵⁴Regassa, R. and Yusufe, A. 2009. "Gender Differentials in Migration Impacts in Southern Ethiopia." *Anthropologist* 11(2): 129-137.

Regarding the benefits associated with the work of women migrants in agriculture, the beneficiaries from the role of women migrants in the cocoa supply chains in Nigeria include the following: (1) women migrant farmers, (2) husband and children of women migrant farmers, (3) chocolate manufacturing companies, (4) members of the cocoa farmers associations, (5) labourers, (6) sharecroppers, (7), input suppliers, and (8) cocoa buyers and processors. Consistent with the abovementioned list of beneficiaries, the role of women migrants in the cocoa supply chains was highlighted with the official launch of the Women in Cocoa and Chocolate Network (WINCC) at the 3rd World Cocoa Conference, which was held in Dominican Republic under the auspices of Solidaridad⁵⁵.

Regarding the benefits associated with the role of Fulani women in the success of the Dairy Development Programme (DDP) in Nigeria, the finding revealed that Fulani women supplied the raw milk they extracted from cattle to the multinational dairy company at their destinations in southwest Nigeria. The beneficiaries from the role of Fulani women in the DDP include the following: (1) Fulani women, (2) Friesland Campina, (3) milk transporters, (4) employees of Friesland Campina, (5) government officials from the Federal Ministry of Agriculture and Rural Development, (6) input suppliers, (7) Fulani men and their children, (8) money deposit banks, (9) cattle, (10) non-governmental organisations, (11) food vendors and other traders, (12) members of the communities, and (13) consumers of peak milk in Nigeria.

The findings on how women migrant workers gave or received benefits in Nigeria showed that women migrant workers gave or received benefits through their participation in the labour force and membership of voluntary associations. They also gave benefits through provision of supports to their dependants and significant others. Moreover, they gave or received benefits through their contributions to community development programmes in rural and urban areas.

⁵⁵Fadika, S. 2016. "The Role of Women in Sustainable Cocoa Production." Last modified June 8, 2022 <https://www.rainforest-alliance.org/insights/role-of-women-in-sustainable-cocoa-production/>

Similarly, concerning how women migrants contributed to community development programmes, Aham-Okoro (2017)⁵⁶ noted that the women migrants from Igboland contributed to community development in different ways, including remittances, formation of social groups, and provision of humanitarian services to underprivileged individuals in Igboland.

Consistent with the abovementioned findings, a study showed how women migrant workers in southwest Nigeria provided necessary support to fellow women through their membership of market women association with the fact that:

The market association has been found to help in uplifting the economic status of women. One of the main functions of the associations is the provision of capital to members to expand their businesses. They derive their capital from contributions of members, levies and fines. (Nwaokoro, 2013, 172)²⁰

A survey of internal migrants in 12 states in Nigeria showed that a large majority of internal migrants claimed to be sending remittances home to fund defendants' education while 1,066 migrants claimed to be sending remittances home to care for their parents, and 1,132 migrants claimed to be sending remittances home to either start or complete new projects⁴⁶.

⁵⁶Aham-Okoro, S. U. 2017. *Igbo Women in the Diaspora and Community Development in Southeastern Nigeria: Gender, Migration and Development in Africa*. Lanham: Lexington Books

Conclusion

This article examined the benefits of women's migration for work in Nigeria through content analysis of primary and secondary data obtained from qualitative observations and systematic review of relevant literature. This article specifically focused on the structure of women's migration for work, the predominant occupations among women migrant workers, and the multiplier effects of women's migration for work in Nigeria.

Considering the information provided in this article, women's migration for work occurred in different forms such as rural-rural migration, rural-urban migration, urban-rural migration, urban-urban migration, and return migration. Interestingly, the cases of rural-rural migrations and rural-urban migrations were more prevalent than other cases of women's migration for work in Nigeria. This trend has provided a basis for an understanding of the predominant occupations among women migrant workers in rural and urban areas of Nigeria. Justifiably, women migrant workers in Nigeria largely established their livelihoods in the informal economy, including agriculture, trading, domestic work and sex industry.

The work of women migrants varied from one destination to another, including self-employment and wage employment with multiplier effects on the individual and household economies of the women migrant workers in rural and urban areas of Nigeria. Women and other categories of persons have derived significant benefits from the work of women migrants in different ways, depending on the level of importance associated with the work of women migrants. The beneficiaries of the work of women migrants in rural areas were different from the beneficiaries of the work of women migrants in urban areas.

Women migrant workers in Nigeria gave or received benefits through their participation in the labour force and membership of voluntary associations as well as interactions in real-life situations, including provision of supports to their dependants and significant others and contributions to community development programmes in rural and urban areas of Nigeria. Therefore, women migrant workers deserve more recognition and support towards enhancing their contributions to socio-economic development of rural and urban areas of Nigeria.

The benefits associated with women's migration for work are numerous but many women migrant workers have experienced some frustrations due to lack of adequate protections against health and safety hazards in their workplaces. This is evidenced by the contributions and concerns of women migrants in agriculture, women migrants in domestic work, women migrants in the sex industry, and women migrants in the public service organisations, among others. In fact, the benefits of women's migration for work are tainted with experience of frustrations, which require urgent attention in Nigeria. Thus, the policymakers in Nigeria should recognise and support the creativities and potentials of women migrant workers to promote the socioeconomic development of the rural and urban areas of Nigeria

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Migration, Family Values and Continuity: A Study of Igbo Diaspora in Italy

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Abstract

Every ethnic group has distinctive features or characteristics. The continuity of those features is assured, notwithstanding some socio-political interruptions like the case of migration and other causes. To be an Igbo man, just like as is predominant in many African cultures, is to be identified with and by one's culture. But the continuities of these cultural traits and features seem to be hampered by migration which has taken a more universal dimension. Does this migration actually affect the culture of the people or does the Igbos remain with their culture and values irrespective of migration? Migration actually disorients people and as such, tampers with the continuity of their cultural values. The purpose of this paper is to discuss migration and its impacts on the age-long values of the Igbo people living in Italy. It tries to define what migration is, the people known as the Igbos and their family constitutions and the impact of migration in the general lives of the people but in a specific way on their values of lineage continuity, mutual interdependence and valorization of personal achievement. The specifics and daily existential challenges of the Igbos living in Italy were given an adequate attention. This paper does not in any way condemn migration but rather cautions of the negative effects if not properly handled. It also points out the dangers it poses to the collective values and sense of community and continuities among the Igbos in Italy in particular and Igbos in general as a nation

Key words: Migration, Igbo people, Family Structure and Values, Igbo diasporans in Italy.

Introduction

Sir Edward Burnett Tylor defines culture as that, “complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by [a human] as a member of society”¹. Being influenced by the Darwinian evolutionary theory, Tylor contends that, there is an evolutionary relationship between primitive and modern cultures as such, a process of continuity even in the so-called modernity. This evolution takes place with its concomitant diffusion as it is being transmitted from one generation to another. The Igbo people of Nigeria remains a proof of the facticity of the progressive transmission, diffusion and transfer of cultures from one place (Igbo land) to every place they (Igbo people) find themselves and from one generation to the other. It is not new to hear of various cultural festivals of the Igbos being celebrated in other parts of the world by the Igbos and their admirers like the New Yam (Iri Ji Ofuu) festival among others².

J.S. Mbiti contends that, the African’s attachment to culture, traditional values and religion could be termed sentimental or fanatical³. The Igbos are proudly African and can bear eloquent testimony of this opinion of Mbiti. The depth of Igbo cultural heritage is better appreciated when we watch the original Igbo setting before the modern trend of migration. The continuities of these cultural practices are to a great extent protected by the family members being together and if any will travel it is mostly seasonal and not to last long before they will be united at home. Be that as it may, the current willful and sometimes forced migration has among other things separated the strength of this cultural bond of togetherness. The overwhelming influences of the Umunna (kinship) and other cultural institutions have been greatly and negatively affected by migration and so are also the values. The effort in this paper will be to look at the family values and their continuities in the face of this unprecedented migrations. Thus, a little look on migration, the Igbo people in Italy, their sense of the family and values and how they

¹ E. B., TYLOR, *Primitive Culture* Vol. 1, Oxford University Press, Oxford 1871, 1.

² Cfr. F. C. UKPOKOLO, O.C. OKOYE, and O.B. LAWUYI, “Cultural Reconstruction of Iwa Ji Festival in Igbo-Ukwu, and Fractured Igbo Identity”, in *Synthesis Philosophica* 65 (1/2018) pp. (149–164)

³ Cfr. J.S. MBITI, *African Religions and Philosophy*, Heinemann Educational Books Ltd., London 1976.

are faring, will be the primary focus of this paper. What then is migration especially in the context of our discussion?

Migration

The density or scarcity of population in a given area of human or animal habitation is actually determined according to anthropologists on the tripod demographic processes of fertility (birthrate), mortality (death rate) and migration. While the first two factors have purely biological reasons, the third, migration is entirely different from the rest in terms of the reason for its occurrence⁴. Migration is influenced by the social, cultural, economic and political factors. The term migration has as its synonyms: relocation, resettling, population movement, moving, moving abroad, emigration, expatriation, posting, exodus, departure, defection, trek, and diaspora among many others. In a general sense, it refers to the movement or relocation of people and animals be it temporally or permanently from one place (in most cases home) to another place. But our concern here is human migration⁵. Pope John Paul II, gave a precise definition of migration which also specifies some reasons for it. He defines the term migration as the summation of the phenomenon of all of human mobility.

The term "migrant" he contends, is intended first of all to refer to refugees and exiles in search of freedom and security outside the confines of their own country, it also refers to young people who study abroad and all those who leave their own country to look for better conditions of life elsewhere⁶. Thus, why migration is the act of this movement as explained above, the person or persons involved in the act are referred to as migrant(s). Migration can be international; thus, from one country to another, there is also intra-national migration which is a movement from one location to another within the same country. From the topic of this research, it is obvious we are

⁴ Cfr. H. CASTAÑEDA, Migration is part of the human experience but is far from natural, *Nat Hum Behav* 1, 0147 (2017). <https://doi.org/10.1038/s41562-017-0147>

⁵ Cfr. MULTILINGUAL DEMOGRAPHIC DICTIONARY (United Nations publi ... graphic and Social Characteristics of the Population (United Nations publication, Sales No. 58'xVII.6), p. 76.

⁶ Cfr. JOHN PAUL II, *The Pastoral Care of Migrants, a Way of Accomplishing the Mission of the Church Today*, Message of the Holy Father for the 87th World Day of Migration, Vatican City 2 February 2001).

discussing international migration. From Igboland of Nigeria to Italy. Where is this Igboland and who are the Igbos?

The Igbo People of Nigeria

The Igbos today are found majorly in the five South Eastern states part of Nigeria: Abia, Anambra, Ebonyi, Enugu and Imo states, they are also found though not in majority in other adjoining states like Rivers, Delta, Cross-River, Bayelsa, Benue and Kogi. They share a common language called “Igbo”, a common culture, a common social and religious background. They can be referred to as either “Igbos” or the “Igbo” speaking people of Nigeria, as a people or in the sense that they speak the same language, though with some dialectical differences. They occupy a continuous tract of territory and have many features of socio-political structure and culture (omenala) in common, with understandable varieties among the various groupings⁷. To be an Igbo man is to be identified with the tradition of the people and they live communal life and kinship commensality to the full. To be ostracized from the (Umunna) kinship is termed as almost being “dead” because it is the basis of every relationship⁸.

The bond among the Igbo people and heritage was succinctly put by S.O.C Okenwa, as people of great culture and custom, with a republican life style, which makes them a strong people that value personal liberty and choices. It is this republican disposition that makes some critics describe them as difficult to govern (Igbo enwe eze). They are fiercely independent and economically indomitable. They have deep convictions and extremely proud of their heritage and descent, down the historical ages⁹. The cherished values of the Igbos are many but for the sake of our research we concentrate on the family values and sense of continuity among the Igbos. Before going into the details of family values of the Igbos, it may be necessary to examine the basic familial structure of the Igbos from which originates the bond and the continuities of these values.

⁷ Cfr. D. FORDE –G.I. JONES, *The Ibo and Ibibio-Speaking people of South-East Nigeria*, Routledge and Kegan Paul Ltd., London 1950, 9-10.

⁸ Cfr. D.U. AGBO, *Traditional Love and Christian Charity in the Igbo Community*, Leberit, Rome 1982, 23.

⁹ Cfr. S.O.C. OKENWA, “The Baby Business in Igbo Land”, in *The Village Square*10 (2012), 59-75, 62.

Basic Family structure of the Igbos

The family is the basic unit in the Igbo society and there is an ontological bond of family relationship amongst them. D. Agbo argues that, the family for an Igbo man, means something wider than a man, his wife and children. It means this and more, comprising the families of the sons who are married and their own children as long as direct line continues on the same patriarchal line. All these are known and addressed as one family¹⁰. For Uchendu also, this familial bond makes it imperative that every Igbo person belongs to an agnatic group which is a lineage with unbroken continuity of male line. This agnatic group is predominantly patrilineal, as well as all its members, or agnates, is called by the same term *Omonna* (Umunna)¹¹. Just like in many other African contexts, the Igbo man realizes himself within this network of patrilineal blood relationship. His identity and dignity come from the family¹². So that, for an Igbo man, his social, religious, political and economic life and status begins in his nuclear family, grows through the traditional structures of *Umunna*, to the village in their various groups, to the town and even outside the town¹³. Nuclear Family....1, Extended Family....2, Umunna that is the kingship (Obi)....3, Village....4, Town...5.

The first in the ladder is the nuclear family, which a times in the pre-Christian Igbo era is bigger than what we know today of nuclear monogamous family because polygamy was not only acceptable but laudable among the Igbos in the past. Nuclear family may mean a man, his wife or wives and all their children as well as their dependents, if any. This is the most basic structure in Igbo society¹⁴. The extended family is headed by the eldest man among the many nuclear families that make up extended family. He is called “Okpara” or Di-okpara a socio-religious title-of honour, respect, ritual, authority and recognition. He exercises authority over the rest¹⁵.

A number of these extended families make up the (Umunna), the agnatic group, people of the same father. Here also, seniority by age regulates the

¹⁰ Cfr. AGBO, *Traditional Love*, cit., 19.

¹¹ V.C. UCHENDU, *The Igbo of South East Nigeria*, National History Press, New York 1975, 68.

¹² Cfr. B.N. IFFIH-P.C. EZEAH, *Sociology of The Family*, John Jacob’s Classic Publishers Ltd, Enugu 2004, 74.

¹³ Cfr. AGBO, *Traditional Love*, cit., 23.

¹⁴ Cfr. S.N.C. OBI, *Ibo Law of Property*, Butterworths, London 1963, 17.

¹⁵ Cfr. OBI, *Ibo law*, cit., 25.

social placement¹⁶. The eldest is also called the Okpara who holds the “Ofo” symbol of authority over all the nuclear families and “Umunna” members. A conglomerate of the “Umunnas” constitute a village whose head is the oldest of all the “Okparas”, but being a democratic society, he rules together with the other Okparas. In majority of the cases, the bond usually ends with the village. They are knitted together and it is expected that they cannot marry or harm each other. A times some myths or legends may establish bond between two villages but it is not a principal bond. To be an Igbo man you must be fully identified with these groups. One is not treated individually but reference is always made to the patrilineal line or side. It is there that one gets his identity as a member of a community¹⁷. At this point, a look at the Igbos in Italy becomes necessary.

Igbo diasporans in Italy

Italy is located in southern Europe. She is bounded in the east by the Adriatic Sea, in the west by Tyrrhenian Sea or the cost of Mediterranean Sea, in the South by Ionian Sea and in the North by the countries of France, Switzerland, Austria and Slovenia. It has twenty (20) regions: Aosta Valley, Abruzzo, Molise, Apulia (Puglia), Basilicata, Calabria, Campania, Emilia-Romagna, Lazio, Liguria, Piemonte, Lombardy (Lombardia), Marche, Sardinia (Sardegna), Sicily (Sicilia), Tuscany (Toscana), Trentino Alto Adige, Friuli Venezia Guilia and Umbria. It has more than 95 major cities. Although an independent state, within Italy is also the Vatican City state where the Roman Catholic Church has her headquarters. It is interesting to know that in all the cities of Italy you will find at least two or more Igbo people, but there is a higher concentration in some regions like: Abruzzo, Apulia (Puglia), Basilicata, Calabria, Campania, Emilia-Romagna, Lazio, Liguria, Lombardy (Lombardia), Marche, Sardinia (Sardegna), Sicily (Sicilia), Tuscany (Toscana) and Umbria¹⁸.

The location of Italy and its closeness to the Mediterranean Sea makes it a soft target for migrants. There are two groups of migrants in Italy just like in any other country of the world. We have those migrating legally who use the airport and have the requisite documents but a major percentage of the migrants come in through Libya and through the Mediterranean Sea. The

¹⁶ Cfr. UCHENDU, *The Igbos*, cit., 85.

¹⁷ Cfr. AGBO *Traditional Love*, cit., 25.

¹⁸ See, <https://italybest.com/20-regions-of-italy/> visited 10/05/2022.

prevalent instability and hopeless future in African and other countries have made Europe and especially Italy the route of exit. So that, to be precise about the numbers of Igbos in Italy may take more than a rocket science. The chart below gives credence to the number of illegal or irregular migrants to Italy from 2014 to 2021.

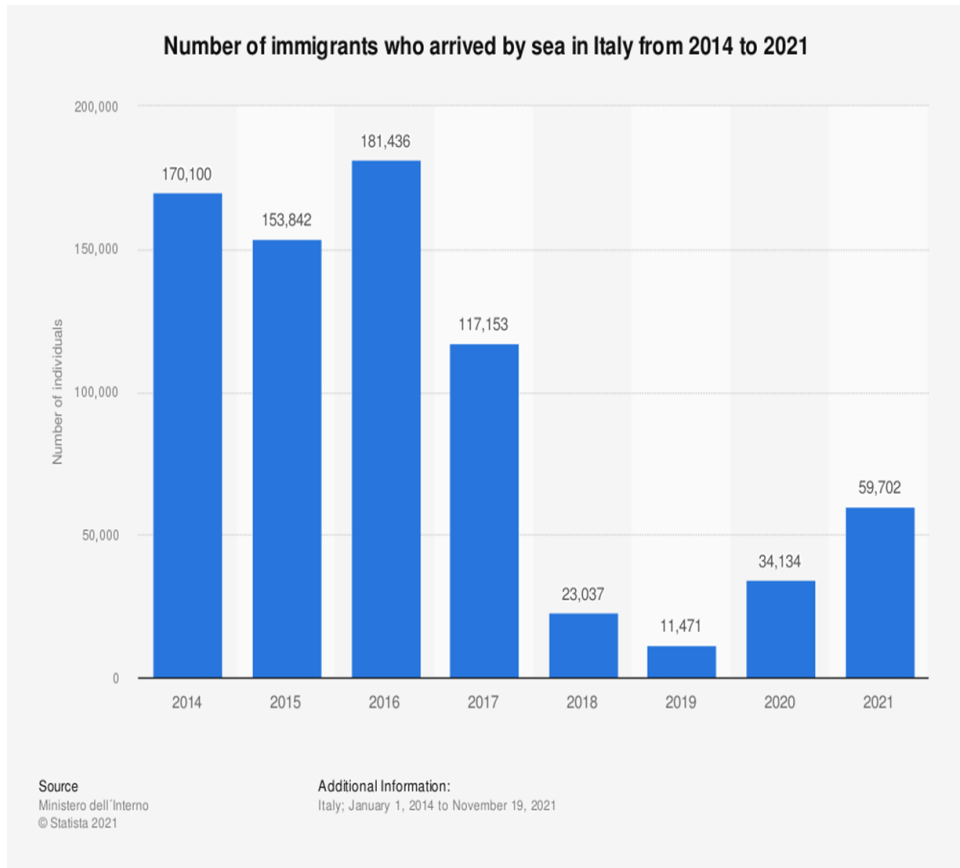


Figure 1. The chart was published on November 19, 2021 by Simona Varrella, who is a Statistic researcher specialized in economy, education, and demographics. Her geographical areas of expertise are Italy and West-Africa, with a special interest in Nigeria. Some of her most recent publications focus on business enterprises, migration, terrorism and the impact of the pandemic on the economy. Besides, she has been writing about digitalization in Nigeria as well as generally in the whole African continent, with vivid attention on the social-economic effects of the digital markets.

An effort to find out the possibility of knowing Nigerians who are among these groups, we consulted a more detailed statistics made available by the National Commission for the Right to Asylum (*Commissione nazionale per il diritto di asilo*, CNDA). This is under the Department of Civil Liberties and Immigration of the Ministry of Interior which publishes monthly statistical reports on asylum applications and first instance decisions. From the table below one can see the number of Nigerians seeking asylum in Italy:

Table 1: The number of Nigerians seeking Asylum in Italy

Total R.R. T.	AP.2020	P.2020	R.S.	S.P.	RJ.	R.R.	S.P.R.
77%	26,963	33,636	4,924	4,310	34,949	10%	12%
Pakistan 83%	5,515	:	298	654	5,185	5%	11%
Nigeria 76%	3,199	:	1,317	180	5,235	19%	3%
Bangladesh 95%	2,745	:	70	57	2,831	2%	2%
El Salvador 42%	1,068	:	454	567	745	26%	32%
Tunisia 95%	1,024	:	34	4	906	4%	0%
Venezuela 8%	834	:	167	711	75	17%	74%
Somalia 23%	764	:	130	242	115	27%	49%
Peru 87%	739	:	106	29	1,155	8%	2%
Gambia 92%	699	:	46	31	1,105	4%	3%
Senegal 92%	696	:	68	37	1,663	4%	2%

Source: National Commission for the Right to Asylum (*Commissione nazionale per il diritto di asilo*, CNDA) 2021.

Applications and granting of protection status at first instance: Breakdown by countries of origin of the total numbers year 2020: Applicants in 2020 (AP.2020), Pending at end of 2020 (P.2020), Refugee status (R.S.), Subsidiary protection (S.P.), Rejection (RJ.), Refugee rate (R.R.), Sub. Prot. Rate (S.P.R.), Rejection rate total (R.R.T.).

Statistics on decisions cover the decisions taken throughout the year, regardless of whether they concern applications lodged that year or in previous years. “Rejection” also covers inadmissibility decisions. “Applicants” refers to the total number of applicants, and not only to first-time applicants¹⁹. The table gives us at least a glimpse of Nigerians who are seeking asylum among other considerations.

Our research to know much about the Igbos in Italy was based on the various processes:

There is a big presence of Igbo priests, sisters and other religious in Italy. Many are studying in the various Pontifical Universities scattered in Italy. We have an umbrella organization which dates back to the 70s after the Nigerian/Biafran civil war (1967-1970). It is called “Izu Nwanne” which is literally “the assembly of brothers and sisters”. Here we get many priests and religious of Igbo extraction. Still in the religious sense we have Anglophone Catholic communities scattered all over Italy. While we find many brothers and sisters from other areas, Igbos are the most dominant among this group. Others from some other states have more presence in some Pentecostal churches but Igbos dominate many of the communities to the point that in some they even say Masses in Igbo. It is on this various Anglophone catholic communities and some of their Igbo members that I based my findings about the impact’s migration have on the Igbos in diaspora in Italy as regards family values and continuity.

My contacts with them

I was sent to study in Rome by June 2012. By 2013 I had my first contact with two of these African catholic communities: *Comunita Nigeriana Cattolica di Sant’Ambroggio, Roma*, they celebrate their Masses in the Church of Saint Ambrose Rome and *Comunita Cattolica di Casilina Roma*, they celebrate their Masses at the Church of Saints Simon and Jude in Casilina, Rome. Apart from these two, I have had some research and pastoral contacts with the following community: San Sebastiano Prato, The community in Perugia, Ravenna and many others. Although I have not been officially a chaplain but I have held brief for more than two of the Chaplains in different communities at different times and occasions. Although not all

¹⁹ Source: MINISTRY OF INTERIOR, I numeri dell’asilo, available in Italian at: <https://bit.ly/2SBSwbn> visited 10/05/2022 10pm.

the Igbos in Italy come to Church or attend the Masses but anytime there are functions and ceremonies they are found in many numbers. From the office of the National Chaplain, Fr. Dr. Matthew Eze, as of the last official record 2020 before the outbreak of the covid 19 pandemic there are more than thirty-five (35) of such communities in Italy and many are still springing up²⁰.

Peculiarity of Italy

Italy, though of ancient civilization and culture, has a relatively poor assimilation rate to foreigners especially blacks. It is a common feature and quite acknowledged that majority of those living in Italy especially blacks cannot be seen in many professions: Police, Army, serious office attendances, Bus drivers and the likes, postal agencies except as delivery men. Italy, unlike United Kingdoms, United States of America, Canada and other parts of the world that has English as official language, has Italian language. They are so attached to the language that even those who can speak English among them decline to do that either because of fear of making mistakes or they do not need it. So, upon arrival in Italy amidst other cultural shocks language stands tall more than others. One's ability to master and speak fluently the Italian language is the most successful process of integration and the best tolerance strategy among the Italians or the natives. Being able to discuss with them gives them some confidence in you. Among many African migrants, because of the circumstances surrounding their entries to Italy, many are either too impatient to learn the language, afraid or lack the resources for language schools which can be costly too. Those who speak the language always have better opportunities.

²⁰ See, [Conferenza Episcopale Italiana \(C.E.I.\)](http://www.conferenzaepiscopaleitaliana.it), Elenco di Capellani e Comunita Anglofoni Africani in Italia, www.conferenzaepiscopaleitaliana.it, visited 10/04/2022.

Research carried out on mutual cultural intolerance between the migrants and the natives brings out the picture clearer:

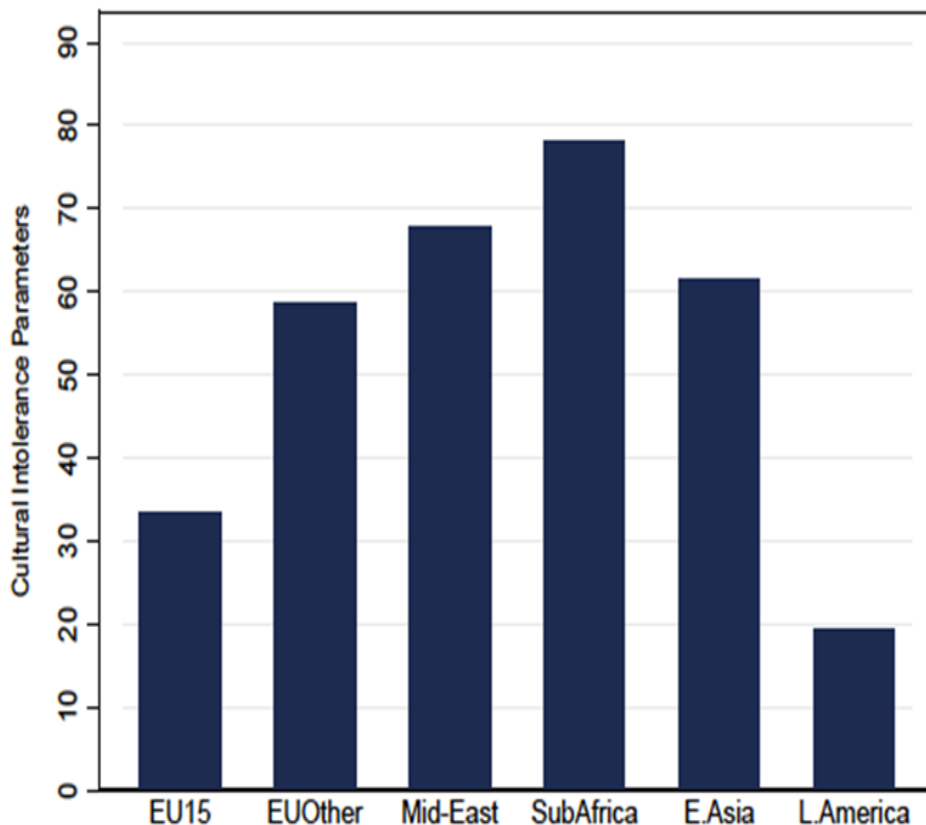


Figure 3. Cultural intolerance parameters
Natives towards migrants

The graph estimated cultural intolerance of natives with respect to the minorities' migrant populations. From the graph, Sub Saharan Africa which unfortunately is the highest in intolerance by the natives houses Nigeria from where the Igbos form part of the Country. As reported in Panel, it also estimates the highest cultural intolerance of the Italian majority towards immigrants originating from sub-Saharan Africa, North Africa, and the Middle East (three times as high as that towards immigrants from the EU15 <https://voxeu.org/article/marriage-fertility-and-cultural-integration-immigrants-italy> A. Bisin, G. Tura, 26/11/21

The above charts show high degree of mutual intolerance between majority the Sub-Saharan Africans and the native populations. Apart from deficiency of language as we discussed above, the life styles, values and sometimes lousy nature of our brothers and sisters help to widen the gaps.

There is also the nature and educational status of majority of Igbos in Italy: A conclusion reached from my interactions with some of the Catholic communities and some Igbo associations shows that, apart from the priests and other religious who are in Italy for studies or missions, great majority of the Igbo migrants in Italy have little or no academic qualifications neither are they in Italy for any study. Even those who have good academic qualifications in Nigeria, the language barrier makes those certificates null and void as far as Italy is concerned. Among the lay Igbos in Italy, their major occupations include very small percentage working in many factories as low skilled or casual workers and greater majority are into what is technically called “Sharroti”²¹. It is a business where they set off in the morning to some strategic business centers, offices, restaurants and the likes to sell few articles and beg for help from the people. It is another subjugated experience but because money comes from it they are not bothered.

Because Italy serves as an entrance route to Europe, many who arrive in Italy have usually the intention for short term stay to move to better countries according to them like UK., U.S.A., Germany or other countries for greener pastures. Upon arrival especially among the illegal migrants, some will end up in the various refugee camps which may take years before acceptance and documentations. Some are sent back to Nigeria even after such years of integration. But this “short stay” may take between ten to twenty years or even more. The implication of this short-term intention

²¹ During my research I tried to get to the proper meaning of this word (sharrotti). I discovered that it is not an Italian word and is not really used by the Italians. One can conclude that it is a mild way of describing the practice of going about and begging or selling few articles, it also includes helping those shopping with the carts and other ways of eliciting their sympathy for a gift from the people. The paucity of the language by the immigrants can be seen from what the natives regards as “vu compra” instead of the correct “voi comprare” meaning “will you buy”. Cfr. G., FRANCESCO, *Communicative strategies in the Italian of Igbo-Nigerian immigrants in Padova (Italy): a contact linguistic approach*, University of Manchester Press, Manchester (UK) 2005.

comes with a lot of procrastinations: delaying of marriage or even forced marriage to get papers, those already married and have their wives at home may stay five to ten years without being able to travel home, the style of life is affected thus delayed gratification, careless and frustrated life styles, some may take to excessive drinking and other substance abuse, the females among them are not left out.

Igbo Diaspora in Italy, Family Values and continuity: Family values among the Igbos

T. Eze, arguing from the point of view of Igbo traditional worldview, cosmology and social structure identified three core values which one could argue integrates all the other values of the basic Igbo family. These are mutual dependence, lineage continuity and valorization of personal achievement²². The basic Igbo family works hard to realize these values. For the purpose of this research, a critical look will be taken of these values in the Igbo setting with a view of knowing how the Igbos in diaspora in Italy have fared. We begin with lineage continuity:

Lineage continuity (marriage, childbirth and ancestorship)

Life among the Igbos is a continuum. It is from birth through marriage to adulthood and after death to ancestor position. Achebe expresses the disaster that awaits a family without continuity: Okonkwo felt a cold shudder run through him at the terrible prospect, like the prospect of annihilation. He saw himself and his father crowding round their ancestral shrine in vain for worship and sacrifice and finding nothing but ashes of bygone days²³. For the ordinary Igbo man, marriage is the lawful living together of man and woman of different families for the purpose of begetting children after some rites have been performed. It is regarded as a milestone in the life of a man and a woman. It is this (marriage) that will enable them to immortalize their remembrance through their children²⁴. This is seen in every aspect of their lives. Children occupy the central point in Igbo marriage. The first and foremost consideration is the fertility of the couple. Parents long for this and the father of the family requests this every

²² Cfr. T. E. EZE, *Beyond the Scrapyard: An Ethnography of Igbo Migrants in Germany*, Ulb Munster, 2021, 73-77.

²³ C.A. ACHEBE, *Things Fall Apart*, Heinemann Ltd., Edinburgh 2008, 18.

²⁴ Cfr. C.A. OBI, *MARRIAGE Among the Igbos*, Unpublished Doctoral Theses submitted to Urban University, Rome 1979, 3.

morning in his kola nut prayer. The mother begs for it while giving cult to her *chi* during annual festival²⁵. An example of such prayers can be also with the morning kolanut, asking God always for the gift of the fruit of the womb and the general protection of the family²⁶. Marriage and begetting of children whose presence assure us of lineal continuity is a core family value among the Igbos. For one not to marry on time or not to marry at all, spells a disaster not just for the individual but to the family in general. Here also, the religion of the family is of utmost importance. Religion among the Igbos play a significant role. As we pointed above a change from the religion of the ancestors is considered a taboo and will deny the forefathers their morning rights of libations and homages. The language of the people remains of utmost importance because it is the vehicle of communication. It is taken for granted that every person from the Igbo cultural zone will be able to communicate in the language. How has it been for the Igbos in Italy and this value?

Igbos in Italy vis-à-vis lineage continuity

This value suffers most of all the other Igbo values enunciated. In a Catholic community which I used for the evaluation which for some personal and pastoral reasons, I would not like to mention the name, we have about 200 (Two Hundred) members: Only 10 (ten) complete families, that is: father, mother and Children. About 140 (One Hundred and forty) are single but unfortunately among them the youngest will be close to 35 years of age and we have some amongst them more than 50 years who are not yet married or have marital problems pending. More than 30 are on contract marriages for papers including being married to women or men that are more than 60 years of age. For some, there is no chance or hope for childbearing, others are entirely disorganized for life because they have children out of such union. While the remaining are married and have their wives or husbands in Nigeria and some have been here for more than ten years without visiting home. Funny enough, some have very young wives when they left and after ten years they either cannot go home or will not like to because going home means not coming back. Their language difficulties affect the children born

²⁵ OBI, *MARRIAGE Among the Igbos*, Among the women folk is this famous Song “Olisa nyem nwa nyem ego kama I ga awom nwa woo m ego mgbe nwam tolitere ego m ezugo.” Asking God for both child and wealth, but instead of denying her child let money be denied her. This is because once the child grows up the money is there. Children were actually riches and the splendor of life among Nsukka people. Pg. 3.

²⁶ ACHEBE, *Things Fall Apart*, 15, 132, 12.

here greatly. Very many of them are either impoverished in Igbo Language or some do not even speak it at all. What happens to family responsibilities and collective care and custody of the children? Is it right to leave a young girl hanging for ten years, or what of Igbo core value of marital fidelity? In the absence of either of the parents how will those basic values of the family be transmitted? The next to be considered will be mutual dependence.

Mutual dependence

The Igbo basic cosmology as we indicated earlier makes it imperative that mutual dependence must be a family value. It begins as Eze argued, between the parents and children, where the parents love and care for their children and the children in turn will obey their parents. The children's obedience with the passage of time when the children are grown turns to filial piety. With the death of the parents and their becoming ancestors it transforms to ritual obligation. This confirms the Igbo traditional cosmology which sees the family as a unit of three groups with constant mutual interaction of: the living, living-dead (ancestors) and unborn²⁷. This singular attitude was greatly praised by Pope John Paul II about Africa in general, but it has a special appellation for the Igbos: "In African culture and tradition the role of the family is everywhere held to be fundamental. Open to this sense of the family, of love and respect for life, the African loves children, who are joyfully welcomed as gifts of God. The sons and daughters of Africa love life. It is precisely this love for life that leads them to give such great importance to the veneration of their ancestors. They believe intuitively that the dead continue to live and remain in communion with them. Is this not in some way a preparation for belief in the Communion of the Saints?"²⁸. Even as Christians, the Igbos treat their faith as familial issue so that, even when one is digressing or attends other denominational activities, the family's faith and religion is paramount as we can see where marriage is still today not encouraged by parents between two people of different denominations. There is also the issue of the caste system which unfortunately is still hampering beautiful conjugal unions among young people. This also forms part of the family values.

Apart from these intricate mutual dependences and obligations, the value of mutual dependence highlights also fraternal solidarity which is fundamental

²⁷ Cfr. EZE, *Beyond the Scrapyard*, 74.

²⁸ JOHN PAUL II, Post-Synodal Apostolic Exhortation On the Church In Africa and Her Evangelizing Mission Toward the Year 2000 *Ecclesia in Africa*, (14.09.1995) n. 44.

to the Umunna agnatic group. In the Igbo family setup, there is a belief that “Igwe bu ike” unity is strength’ should be ‘there is a belief that “Igwe bu ike” which means “unity is strength”. The wealth, successes and failures of a member affect the others. That is why in the Igbo basic family structure, one’s wealth is always distributed to all the members of the family and when the contrary becomes the case there is always enmity, jealousy and rancour. In fact, it takes the position of right that one should help the other instead of being a charitable act. The success of a man in Igbo familial setting is measured by the collective successes of the group, not that of the individual in question because “ofu osisi adighi emebe ohia” meaning “a tree cannot make a forest”²⁹. Even the rich in typical Igbo familial environment needs the praise and encomiums of the poor, so occasionally he throws parties, brings gifts and does some projects for the family and the community. These are sometimes rewarded by the community conferring some titles on those individuals.

Igbos in Italy vis-à-vis the value of Mutual dependence

This value seems to be much integrated to the average Igbo, “Aku rue ulo” which means that one’s riches must be evident at one’s home or origin is a maxim very much common amongst the Igbos. Igbos in diaspora in Italy practice very well transnationalism. S. Vertovec defines transnationalism as a contemporary phenomenon that involves migration of people from one country to another, but they retain ties with their home countries. Thus, technically speaking, being here and there at the same time³⁰. This basic value is also one of the greatest reasons why so many of the diasporans become either useless in life or even die just to make a good impression amongst home people. Some of them who are doing “Sharrotti” have lists of people very healthy and at times better than them that they pay salaries every month. Some who have their wives at home make them live like queens but they themselves here live three in one room, eat “Pannini”, (A type of bread prepared with some ingredients inside) some are thrown out of the house almost every month because they could not pay rent or other bills yet at home they are big boys and girls. In fact, one brought the wife here and she was unhappy by what she saw and hopes to travel home soon. She never knows that her husband will leave as early as 5.am, to go and

²⁹ Cfr. R.C. NJOKU, *African Cultural Values: Igbo Political Leadership in Colonial Nigeria, 1900-1966*, Routledge, New York 2006, 13.

³⁰ Cfr. S. VERTOVEC, *Transnationalism*, Routledge Press, London and New York 2009.

stand in front of a business center in a chilling cold to beg for money while in Nigeria they have many high rising buildings with tenants and live very ostentatious lives. The continuity of this value has also made many people in Nigeria lazy as all are waiting for “Ego obodo oyibo” which means remittances from the diasporans. The other aspect of this is that those who cannot meet up to these standards of living, resort to some dubious means; and they share some terrifying stories of “isa aru” meaning literally, “to bath” but in the real sense it is a reference to how many years they have been in prison. It is also very awkward to know that even some in prisons, because they are given a token some will find a way of sending home something to those who may not be his parents or immediate responsibilities and who are free and healthy. This takes us to the last point, valorization of personal achievements.

Valorization of personal achievement

For the Igbos, an important family and societal value is personal achievement. The Igbo proverb *Nwata kwocha aka, o soro ogaranya rie nri* meaning, “when a child washes his hands clean, he will dine with the elders” betrays a flexible and accommodating mindset that rewards achievement and industry. People work hard to break the so-called jinx of poverty line and to upgrade the standard of living of their families. In Igbo family, the son who is doing well is loved by all (‘Nwa ana amuru oha’), while the “never do wells” (“efuluefus”), are despised by all except the mother, in majority of the cases³¹.

Destiny or success is achieved among the Igbos not ascribed as we have in many other parts of Nigeria. Be that as it may, in this quest for success, the family morality or good name is placed first before every other consideration because “Ezi afa ka ego” meaning “a good name is better than riches”. So, while the sense of industry and success are cherished, when one becomes rich through immoral or illegitimate means, the family in many cases may disown such a person and of course his wealth and gifts are avoided.

Igbos in Italy vis-à-vis Valorization of personal achievement

This family value has a string attached to it. The Igbo family appreciates personal achievements greatly but not at all cost. Unfortunately, both in

³¹ Cfr. OBI, *MARRIAGE Among the Igbos*, cit., 35.

Igbo homeland and in the diaspora, this penchant for personal achievement and fame has taken away the Igbo famous dictum “Ezi afa ka ego” meaning “Good name is better or more valuable than wealth”. Today in Italy, what is the occupation of our young men and women? The family moral values are long dead and forgotten especially among those in diaspora. There are some terms now in use like: “Ibute ike” which means “Making money as the end, the how may not be necessary”. Going overseas means money and you are welcome home only if you made the money even at all cost. To this end, many are cooling their heels in the various prisons scattered in Italy and beyond. To enable them act without remorse many will even stop going to Church let alone the sacraments. When one compares the sacramental lives of those living abroad with those at home the difference is clear³². These three areas of trying to make it at all cost have really dealt with the Igbo values and morals: Sharotti: literally begging from place to place. As we explained earlier, most of our brothers just to make the money have even jettisoned the idea of work but have decided to make begging permanent work. Too many dangers abound in this choice. Some have met untimely death, gone to jail then one can imagine the swallowing of pride to be treated with ignominy. The second of the three is the avarice of dealing on drugs or other substances. This alone has contributed to the incarceration of many of our young men and women. A trip to any correctional center in Italy will reveal how many of our promising young men and women who are in prisons for drug related cases. Either trading on them or using and in majority of cases abusing them.

The third and most shameful is prostitution. In Nigeria, there is a common knowledge high rate of prostitution in Italy. Because of language barriers, illegal entries and generally the high cost of living, majority of Nigerian girls in Italy are deep into prostitution. Too many documentaries have revealed their ordeals in the hands of fellow Nigerians and even among the other nationalities. The terrible aspect of this is the destruction of the dignity of men and women, which is against the Igbo values, the health implications and in many cases their inability to remain with one man after marriage.

³² Cfr. S.O. AREJI, “The Negative impacts of Migration on the Sacramental lives of Catholic Christians: A Pastoral Concern for Pastors of Souls and the Family”, in the *Shepherd Newspaper*, April edition 2022.

Too bad also is the fact that some of our young men are into prostitutions in many dimensions both as gays and some are “servicing a times women who are more than 70 or even 80 years just to make the money. One wonders the essence of such monies after all these dirty lives. Be that as it may, there are some who live decent lives, have organized families and even when the family members are not together, they visit home frequently. In fact, some of our brothers and sisters here in Italy are really making us proud, very religious and virtuous, obeying the laws of the land and are highly respected among the Italians.

Conclusion

The family values in Igbo land are sacrosanct. From African Traditional Religion to Christianity and in their various cultural manifestations the Igbo man or woman will stick to these values. Although a lot of good things and benefits have gotten to Igbo Land because of migration, a lot has also been lost as regards Igbo core values of Lineage continuity, Mutual dependence and Valorization of personal achievement. But our point has been that all these notwithstanding, the Igbos in Italy more than other counterparts in other parts of the world are finding it difficult to be faithful to these values. Those at home can to a great extent, help their relations in diaspora to live a good moral and value-oriented lives by demanding less from them. Our candid submission is that, there are some other persons of different nationalities who are doing well, the Igbo People in Italy should learn from them how they conduct their affairs: decent life styles, obedience to the laws of the land and giving full attention to their individual comforts and health. Their today should be given more attention than tomorrow which they are not sure of arriving at. There are exceptions but being in diaspora has contributed to the loss of many family values and as such endangered their continuity.

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Nigeria's Settler/ Indigene Question: A Critical Study of COVID-19 Media Discourse

By

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Abstract

There is an age-long dichotomy and struggle among Nigerians on the basis of settler/indigene status. Section 147 (3) of the 1999 Constitution (Amended) also indirectly legitimises this dichotomy. This has often led to communal strife, marginalisation, political exclusion, disunity and lack of national cohesion and integration. The challenge has persisted despite government's effort such as review of the Land Use Act, social justice and implementation of recommendation of some government white papers. The COVID-19 pandemic and its attendant migration challenges again reawakened the indigene/ settler controversy and the media served as a platform for the expression of discriminatory discourse. Using the media reports on COVID-19 pandemic as a springboard, the study therefore examined the discursive construction of citizens' access to rights with a view to unveiling opaque media's role in the ideological (re)production of unequal power relations among the citizens. Data were drawn from purposively selected 50 media reports on Covid-19 posted on some Nigeria's media's websites from February to June, 2020. This period covers the inception of the outbreak of COVID-19 in Nigeria to the total lockdown of the country and gradual easing of the lockdown. The data were analysed drawing on insights from Critical Discourse Analysis (CDA). The analysis of the data revealed that the construction of settler/indigene dichotomy was achieved through four discourse strategies: polarization, criminalization, emotional appeal/victim discourse and legitimization. The study concluded that there is the need to resolve the issues of citizens' rights in Nigeria since the country has the potential to attain national integration.

Keywords: Settler, indigene, media, discourse, COVID-19

Introduction

Globally, migration is a fact of life and it is also primordial in nature. Therefore, the history of pre-colonial sub-Saharan Africa and the different social groups who occupied the area that is now known as Nigeria reflects appreciable level of migration activities. Human mobility within this space during this period, and also later under colonial administration was driven by factors such as trade, security, employment opportunities, among others. In addition, relations among the social groups could largely be described as peaceful co-existence and ethnocentrism was rarely associated with migration and settlement.¹ However, the British indirect system of governance which brought about reorganisation and restructuring of traditional societies, and the birthing of a multi-ethnic Nigerian state through the 1914 amalgamation of previously autonomous groups and people are some of the major reasons linked to the persistent threat to Nigeria's integration and cohesion.² As it is common with multi-ethnic nations, each sub group in Nigeria still lays claim to a particular area in the country which they regard as their homeland on the basis of ancestry. The loss of any part of this geographical area is often viewed by citizens as the loss of their ethnic identity.³

¹Ikwuyatum, Ode Godwin, "Migration as a Threat to National Security: The Case of Nigeria in Boko Haram Era". Annual International Conference of the Royal Geographical University of Edinburgh, 2021.

²Maiangwa, B., Suleiman, M.D. and Anyaduba, C.A. "The Nation as Corporation: British Colonialism and the Pitfalls of Postcolonial Nationhood in Nigeria". *Peace and Conflict Studies*, 25 (1). 2018.

³Nzongola-Ntalaja, G. "Citizenship and Exclusion in Africa: Indigeneity in Question". *Citizenship and Indigeneity in Nigeria*, 20-39. 2012.

Nigeria's 1999 Constitution has not also helped matters as it suggests assent to autochthony or indigeneity as a key condition for attaining citizenship status in the country. This is reflected in Section 25(1) of the Constitution which accords citizenship status primarily to: 'Every person born in Nigeria before the date of independence, either of whose parents or any of whose grandparents belongs or belonged to a community indigenous to Nigeria'. The implication of the phrase 'belongs or belonged to...' when used in reference to a dweller in a state suggests that, in relation to internal migration, there are two classes of citizens in Nigeria. They are: citizens who simultaneously belong to federal and state by virtue of being indigenous to the latter and those who belong to the federal and subnational entities but are classified as settlers because they reside in states or Local Government Areas (LGAs) where their ancestral origins are not traceable to.⁴ Thus, Nigerian citizens could be classified into rightful indigenes and migrant settlers (non-indigenes). From observation, indigenes appear to possess the rights to the resources of a particular geographical location while the non-indigenes are susceptible to marginalisation.

The Federal character principle and quota system are also provisions of the 1999 Constitution which, although included to give a sense of belonging to every ethnic group in the country have become problematic in implementation, as they tend to encourage discriminatory practices against Nigerians who reside in states where they are not indigenes⁵. Thus, Section 147 of the Constitution⁶ which states that citizens could be appointed as ministers: "*Provided that in giving effect to the provisions aforesaid the President shall appoint at least one Minister from each state, who shall be an indigene of such state*", could also be interpreted as suggesting that Nigerians who are not indigenous to the states where they reside cannot be appointed as minister to represent such states no matter how long they have lived there.

⁴Ejobowah, J. B. Ethnic Conflict and Cooperation: Assessing Citizenship in Nigerian Federalism. *The Journal of Federalism*, 43(4), 728-747. 2013.

⁵Ibrahim, J. and Hassan, I. (2012). Introduction. Citizenship and Indigeneity in Nigeria. *Citizenship and Indigeneity in Nigeria*. 6-19.

⁶The Constitution of the Federal Republic of Nigeria (1999) CAP 23 LFN 2004.

The tensions generated between the provisions in the Constitution on citizenship rights and the practical application of these rights have in turn resulted to competition between indigenes and settlers for limited/ scare resources, occupation of political office, access to land, education and jobs. Consequently, several clashes with attendant loss of lives and destruction of property have been linked to tensions generated by struggle among settlers/indigenes in the country. For example, the conflicts between Ijaws and Itsekiris in Warri, May 1999; Hausas and Yorubas in Shagamu, July 1999; the Hausas and Ibos in Aba, February 2000; Ifes and Modakekes, March 2000; Tivs and the Jukuns in Wukari, October 2001; Hausas and Yorubas in Idi Araba Lagos, February 2002, farmer/ herders' clashes in the Middle Belt and other parts of the country since 2016 up till date, etc.

In addition, typical ethnic discriminatory discourse such as: 'Trace your roots before it is too late'; 'Because we gave you a chance to stay here doesn't mean you have a say'; 'We are the REAL owners of the land', are often deployed by citizens during these crises to assert/challenge indigenes'/ settlers' rights to state resources respectively.⁷ The COVID-19 pandemic again brought to the fore the challenge of Nigeria's indigene/settler dichotomy in recent times. The Corona virus pandemic which first emerged in Asia at the end of 2019 induced health crisis as well as socio-economic crisis globally. Nigeria was not also spared. Right from the time the first index case of the disease was first confirmed in the country on February 27, 2020,⁸ the country has faced diverse challenges on how best to manage its spread. By 29th of March, the Federal government announced cessation of movements in three major states of Lagos, Ogun and Abuja while other restrictions were placed on interstate and international movements.⁹

⁷UNDP Strategic Conflict Assessment of Nigeria, 2016

⁸Nwafor, S.: Breaking: Lagos Records Nigeria's First Case of Coronavirus". *Vanguard*, February, 28, 2020

⁹Adoyi, A. COVID-19: "President Buhari Announces Total Lockdown in Lagos, Abujá". *Daily Post*, March 29, 2020.

In all of these, the Nigerian media played a crucial role in disseminating information with regards to federal and state governments' efforts to curb the spread of the virus and mitigate the challenges of a national lockdown which was deemed necessary to save the lives of the citizens. This paper therefore investigates the discursive expressions of settler/indigene dichotomy as manifested in Nigeria's COVID-19 media discourse with the aim of finding ways of addressing discriminatory tendencies occasioned by the contradictions in Nigeria's Constitution on citizenship status. Accordingly, key variables were conceptualized and relationship between them established.

The United Nations' 10th Sustainable Development Goals¹⁰ (SDGs) targets significant reduction of ethnic or racial inequalities by 2030. Against this background, Nigeria's settler/indigene dichotomy continues to encourage politicization and discrimination of citizens' rights to state resources on the basis of descent. Although, as signatory to the UNDP SDG goals, Nigerian government has shown some commitment to equity among its diverse ethnic groups through constitutional reviews, Judicial white paper reports, military and security clampdown, provision of amenities to achieve national cohesion; however, the issue has remained largely unresolved. In addition, the media plays a crucial agenda setting role in this matter. Indeed, during the COVID-19 pandemic lockdown, some of the Nigerian media news reports once again resonated the problem of migrant settler/indigene dichotomy in the country.

Thus, the specific objectives of this study are to: (a) Identify the discursive forms of Nigeria's Covid-19 media's settler/indigene discourse (b) Critically discuss the construction of settler/indigene's access to social welfare in the discourse, and (c) Relate the discourse to the socio-political realities of their production.

¹⁰United Nations (2021). The Sustainable Development Goals Report.

The Concept of Indigene-Settler in Nigeria

Alubo¹¹ defines indigene as one that is linked to a geographical space by lineage and not by birth or prolonged stay in a place. He also defines settler as anyone born outside her/his native home land with no provision of converting to an indigene. Oyewole⁸ postulates Indigene Settler Dichotomy (ISD) as primordial arrangement of society where natives with same traditional, linguistic and cultural criteria discriminate against people or settlers who moved from other areas in terms of unequal access to political power, employment and resources of the society.

Kyernum and Agba¹² asserted that the term indigene is often used to describe an individual who can trace her/his ancestry to a particular place. These definitions are somewhat different from the way indigenes and settlers are perceived in many parts of the world such as the Americas, Australia and Southern Africa where European settlers invaded the territories, displaced and disposed the indigenous or autochthonous communities and largely oppressed them. Therefore, for the purpose of this paper, indigene-settler dichotomy reflects societal mindset which endorses natives' rights of access to resources (social, political, economic, labour, etc.) of particular states in Nigeria and invariably deny other citizens such privileges no matter how long they have settled in those states. In this case, indigene-settler dichotomy entails a culture of exclusion or denial of one group by the other.

Media Discourse and Nigeria's Settler/Indigene Ideology

Tsegyu and Dogara¹³ describe the mass media as, "all the avenue through which information can be passed from one person to numerous, scattered and heterogeneous audiences". Kadiri, et al¹⁴ describe the mass media as, "sources of information in the various media vehicles such as newspapers, magazines, radio, television and so on that reaches and influences large number of people from different heterogeneous background".

¹¹Alubo, O. Ethnic conflicts and citizenship crises in Central Nigeria, Ibadan, The Programme on Ethnic and Federal Studies University of Ibadan. 2011.

¹²Kyernum, N. and Agba, A.S. The Indigene-ship question and its implication on the socio-economic development of Nigeria. *Journal of Social Sciences and Public Policy*, 5(2), 2013, 119-130.

¹³Tsegyu, S. and Ogoshi, J.O. An Appraisal of Mass Media Role in Consolidating Democracy in Nigeria". *African Research Review*, 10(1), 73-86, 2016

¹⁴Kadiri, K.K., Yinusa, A.M., Addullateef, R. Mass Media for Sustainable Democracy and Development in Nigeria". *Journal of Sustainable Development in Africa*, 17(2), 52-64, 2015.

These definitions implicate the mass media as devices which could be used in achieving far reaching effect in information dissemination.

In addition, discourse is conceived as, 'a form of social practice' rather than a mere linguistic system.¹⁵ In other words, language use is not abstract, neutral or merely employed to describe or represent entities in the world but constitutive, socially determined and often deployed by institutions such as the media in different contexts to (re)produce or change world realities. Van Dijk¹⁶ asserts that discourse expresses ideologies indirectly through social groups' attitudes about issues and personal opinions about specific events. Thus, the use of language in mass media news is crucial to issues that affect national integration such as settler/indigene dichotomy because mass media discourse could be used to systematically shape the perception and ideologies of viewers or readers on issues of citizenship, discrimination and unequal power relations. Invariably, this could serve to heighten tension and stimulate discontent among the citizenry.

Studies on Nigeria's Settler Migrant-Indigene Question

It has been argued in some quarters that the indigene/settler dichotomy in Nigeria could be traced to colonialism. Some scholars have viewed the amalgamation of Nigeria by British colonial administrators as not aimed at fostering unity in diversity, nor meant to achieve a cohesive state. Therefore, conflicts arising from Nigeria's federalism, particularly settler/indigene dichotomy, sub national citizen status and struggles over geographical enclaves and access to state resources are areas which have attracted scholarly attention. Thematic research concerns in this regard include: challenges of Nigeria's federalism,¹⁷ Nigeria's citizenship¹⁸ and Nigeria's indigeneity question.¹⁹ These studies reflect similar observation that colonial influence plays a significant role in the complexities that have trailed citizens' co-existence in the country.

¹⁵Fairclough, N. *Language and Power*. Edinburgh, Longman. 2001.

¹⁶Van Dijk, T.A. *Society and Discourse: How Social Contexts Influence Text and Talk*. UK: Cambridge. 2009.

¹⁷ Auwalu, M. & Yusuf, M.A. Federalism and national integration: The indigene /settlerdichotomy in Nigeria. *Sokoto Journal of the Social Sciences*, 3(1), 57-76, 2013.

¹⁸ Odigie, B. & Nzeako, U. The search for the solution to the challenge of indignity to inclusive citizenship in Nigeria. *IOSR Journal of Humanities and Social Sciences*. 3(5), 79-88. 2018.

¹⁹Ejobowah, J. B. Ethnic conflict and cooperation: Assessing citizenship in Nigerian federalism. *The Journal of Federalism*, 43(4), 728-747. 2013.

Other scholars have also studied the role of the media in the escalation of ethno-religious and settler/indigene conflicts in Nigeria. Sule²⁰ and Katu²¹ for example adopted grounded theory and mediatisation theory respectively to account for how patterns of communication behavior shape information dissemination process among conflict audiences in Plateau State. Importantly, they examined how the mass media contribute to the escalation or de-escalation of ethno-religious crisis in Northern Nigeria. They found that the existing political and religious environment served as structural determinants of the crises as well as communication behaviour of the audience. Nsude and Elem²² and Akpoveta and Ogbemi²³ studied the role of the media in conflict resolution in Nigeria. They employed Culture Conflict and Agenda Setting and Social Responsibility theories respectively. These studies underscored the importance of the media in indigene/settler crisis in Nigeria. The authors therefore recommended that the Nigerian media set agenda on this in order to help the nation achieve harmonious co-existence of the various ethnic groups. The present study also examined the role of media discourse in the (de)construction of settler/indigene dichotomy in Nigeria. However, the point of divergence is that the study investigated Nigerian settler/indigene access to resources as demonstrated in COVID-19 media discourse.

²⁰Sule, Raphael Noah. "Ethno-religious conflicts, mass media and national development: The northern experience". A thesis submitted to the Department of Religion & Philosophy, University of Jos, 2015.

²¹Katu, N. N. Media, conflict audiences and the dynamics of information dissemination in Plateau State, Nigeria: Is the tail wagging the dog? PhD Thesis of the faculty of the Scripps college of communication of Ohio University, 2016.

²²Nsude Ifeyinwa & Stephen Elem. "The media, conflict resolution and indigene-non-indigene relationship in Nigeria". The Nigerian Journal of Communication, 17(2), 267-288, 2020.

²³Ogiten, Brickins Ogemi, Chudey Pride & Emmanuel Ogbemi Akpoveta, "Mass media, peace building, conflict prevention and management in Africa", *International Journal of Media, Security and Development*, 1(1),74-88, 2019.

Critical Discourse Analysis and Media Discourse

Since the interest of this paper is in the critical investigation of media ideological construction of settler/indigene dichotomy in relation to access to social resources, the study is therefore anchored on social constructionist theory and Critical Discourse Analysis (CDA). The social constructionist theory is anchored on the classical work of Berger and Luckmann's *The Social Construction of Reality* published in 1966. The basic argument of the theory is that human beings together create and sustain all social phenomena through social practices or social actions. It therefore takes a critical stance in relation to the taken-for-granted assumptions about the social world, which are seen as reinforcing the interests of dominant social group.²⁴ In relation to this paper, the media discourse revealed underlying group ideologies which have sustained settler/indigene discourse in Nigeria.

Critical Discourse Analysis (CDA) is one of the social constructionist approaches to language in use. CDA's fundamental interest, according to Wodak,²⁵ is to analyse opaque as well as transparent structural relationships of dominance, discrimination, power and control as manifest in language. Thus, CDA research critically investigate social inequalities as it is expressed, constituted and legitimized by language use. The institutional discourse of the media has been identified as one of the popular domains of research for critical discourse analysts because it is a space where relations of power, of struggle and conflict are demonstrated. Therefore, the critical discourse analysis of this study is aimed at unveiling ideological expressions of power relations, dominance and resistance manifest in media discourse of COVID-19. In particular, focus is on discourses which centered on settler/indigene dichotomy in relation to internal migration during the peak of COVID-19 crisis.

²⁴Galbin, A. An introduction to social constructionism. *Social Research Reports*, Vol. 26, 82-92, 2014.

²⁵Wodak, R. 'What CDA is about – A Summary of its history, important concepts and its developments'. In R. Wodak. and M. Meyer, M. (Eds.), *Methods of Critical Discourse Analysis*, London, Sage, 1-13. 2001.

Methodology

In sourcing the data for the study, 50 samples were drawn from some Nigerian media's websites from February to June, 2020. This period covers the inception of the outbreak of COVID-19 in Nigeria to the total lockdown of the country and gradual easing of the lockdown. The samples (which made up a corpus of 22,250 words) were purposively selected for the study. The purposive sampling strategy adopted helped to limit data to only those which reflected settler/indigene dichotomy in Nigeria's media discourse during the COVID-19 pandemic lockdown. In addition, the data were limited to those that reflected citizens' migration challenges in the country. The data were downloaded from 15 (fifteen) Nigerian media websites. They include: *Premium Times*, *Nigerian Tribune*, *Sahara Reporters*, *The Punch*, *Daily Trust*, *Vanguard*, *The Guardian*, *The Nation*, *Eagle Online*, *TODAY*, *The Citizen*, *The New Telegraph*, *Daily Post*, *Naira Land*, and *Channels Television*.

The transcription was however limited to the verbal information of the recordings. The media were considered because of their online presence and far reach in news dissemination. However, ownership was also a salient factor which informed the assessment of the national representation of the media selected for the study. The data consisted of written texts and audio-visual recordings. Verbatim transcription was carried out for one of the data drawn from *Channels Television*. A qualitative analysis which included description, interpretation and explanation of the discursive components of the samples was carried out. The data analysis drew notions from Fairclough's²⁶ Member Resources (MR) and van Dijk's²⁷ Socio-Cognitive Approach to Critical Discourse Analysis. These approaches were considered useful for investigating and unveiling the hidden ideological shaping of power relations among Nigerian citizens as settlers and indigenes.

According to van Dijk²⁴, control of power is linked to a group's effective and manipulative use of discourse to influence the minds of people. A group's power is therefore closely tied to how much it can control the shared beliefs and knowledge of its members and others in specific social representations.

²⁶Fairclough, N. *Language and Power*. Edinburgh, Longman. 2001.

²⁷van Dijk. *Ideology and discourse: A multidisciplinary introduction*. Sage. 2011.

These shared beliefs which are located in social memory or MR in form of implicit assumptions about social behaviour, relationships, etc, could be drawn upon by social actors in a social event such as that of the COVID-19 pandemic to construct identities for different categories of citizens and thus shape their perception of issues of access to and control of resources within Nigeria's socio-cultural domain. The qualitative analysis therefore investigates the influence of opaque ideologies on the structuring and functions of media discourse on COVID-19. For ease of analysis, the samples were labelled MD1, 2, 3, etc. (representing Media Discourse 1, 2, 3, etc.).

Findings and Discussion

The linguistic structures and strategies deployed by social actors in the media discourse produced within the Nigerian socio-political domain during the COVID-19 pandemic lockdown exhibit representational purposes. The institutional discourse of the media in most instances were deployed to achieve positive/negative self and others representation.²⁸ The representation was achieved through the discourse strategies of polarization, criminalization, emotional appeal/victim discourse and legitimation. The next sub section presents the examination and explanation of the findings.

Polarization

The first discourse strategy which was copiously employed in the construction of citizens' right to resources in the samples gathered is polarization. In MD1 below, it is observed that social actors employed the cognitive-binary of positive/ negative representation of settlers/ indigenes to produce and legitimise political actors' actions and indigenes' right to access of social welfare during the COVID-19 pandemic lockdown in Nigeria. To achieve these, labeling, pronominal and material processes were deployed to strategically produce typical we/they exclusionary discourse.

²⁸Wodak R. "The Semiotics of Racism: A Critical Discourse-Historical Analysis." In: Renkema J. (ed.) 2009. *Discourse of Course: An Overview of Research in Discourse Studies*. Amsterdam: John Benjamins Publishing Company, pp. 311–326. 2009.

MD1

Coronavirus: Rivers Sends 150 Non-Indigene Vagrants to Their Home States

Rivers State Government has sent **150 non-indigenes** to their states of origin in the North, Ebonyi and Akwa Ibom as well as Niger Republic, **as part of measures to curb the spread of Coronavirus pandemic**. The Commissioner said the evacuation was meant to protect **River's indigenes** from the raving virus. Governor Nyesom Wike, in a state-wide broadcast on Monday, said: **"We have also directed the Commissioner of Social Welfare to round up and deport all vagrants**, including the almajiri, to their states of origin to **protect our people** from the **threat they** present to the transmission of this pandemic.

(*The Nation*, April 29, 2020)

In MD1, the voices of the River State Commissioner for Social Welfare conflated with that of the State Governor, to frame the settlers as threats to the indigenes. First, they are labeled as **vagrants** which strategically frames them as nuisance and delegitimizes their migrants' rights in Rivers State. In addition, they are tacitly criminalized through the use of material processes: 'round up' and 'deport'. The move to send the sub-nationals away from the State is therefore accompanied by discourse strategies of appeal to emotion and blame avoidance: 'as part of measures to curb the spread of Coronavirus pandemic'. This discursive move echoes the position of advocates of middle position in migrants' rights who have argued that a legitimate state system must include rights to a fair process for determining migrants' rights, particularly concerning rights to admission and residence. However, they also note that such access to migrants should also be done with adequate attention given to the human rights of those already residing in the territory.²⁹

In MD1, this notion of, 'those already residing in the territory' refers to the indigenes who are identified exclusively as 'our people'. In addition, the phrase 'to protect our people' contains the material process 'protect' and pronominal 'our' which when contrasted with the label '**vagrant**' produces an exclusionary discourse which legitimizes politicians' discriminatory action against sub-nationals in the fight against the spread of COVID-19.

²⁹Brock, G. *Justice for People on the Move: Migration in Challenging Times*. Cambridge: Cambridge University Press. 2020.

Also, the binary representation of settlers/indigenes realized through the clauses: 'the **threat they** present to the transmission of this pandemic' and 'to **protect our people**', strategically presents the government's action as motivated by concern for the people. This populist discourse therefore aids political actors' avoidance of blame for the deportation of non-indigenes from River State. In addition, the material processes: '**round up**' and '**deport**' are deployed to tactically criminalise the migration activities of the settlers. This observation agrees with scholars' submission³⁰ that Nigerian politicians sometimes employ ethnic discourse to gain the support of the in-group where national issues are concerned. Thus, within the Nigerian socio-political and multi-ethnic environment, it becomes easier to exploit people's insecurities and enlarge them by producing messages that confirm their biases about the out group and directly produce anger against them.³¹

Criminalisation

In examining criminalisation as a discourse strategy deployed to positively/negatively represent the in-group and out group, the study investigated the ways media discourse on the COVID-19 pandemic constructed settlers in the shape of criminals. In MD2 below, unauthorized citizen migration is ideologically framed via the use of material processes: 'escape' and 'recapture' which ideologically constructs the migrants as criminals and threats to their host community. The material processes: 'escape' and 'recapture', also metaphorically convey the idea of war. This discourse thus represents the 'deported' *almajiris* (a term which refers to a person who migrated his home in search of Islamic knowledge) as traitors and deserters in the war against the virus.

In the global context, there is a concern that the use of metaphor of war by political leaders and the media in the fight against COVID-19 pandemic which is actually meant to appeal to citizens' sense of duty and responsibility could be counter-productive in the long run. There are fears that the sustained use of war metaphor poses a challenge to the notion of citizenship and frames citizens more like soldiers.

³⁰Nwanegbo J, Odigbo J. & Ochanja N. C. Citizenship, indigeneship and settlership crisis in Nigeria: Understanding the dynamics of Wukari crisis. *Journal Research in Peace, Gender and Development (JRP GD)* 4(1): 8-14. 2014

³¹Bearman, S. Neill, K. & Avil, T. "The Fabric of Internalised Sexism." *Journal of Integrated Social Sciences*, (1), 10-47. 2009.

It has been argued that the use of this discourse in relation to the COVID-19 crisis could lead to a shift towards authoritarian leadership globally.³²

In MD3 below, labeling, material processes and allusion to attribution of the traits of social groups were deployed by social actors (the President-General and Secretary-General of the Ohanaeze Youth Council) to criminalise settlers in the South Eastern part of the country. This argumentative discourse produced within Nigeria's multi-ethnic environment is capable of activating old schemas of inter-regional animosities, mutual mistrust and inter-ethnic fear of domination. Adjectives such as 'collaborative', 'rogue', 'nefarious' and discourse strategy of blackmail: **'activities of Northern Elders to export Coronavirus almajiris index cases to the South-East'** convey in effect in their discussion of the suspected role played by the Northern Elders in the illegal migration activities of some Northern Nigerian youth. The inclusive 'we' also presented the discursal self and completely responsibilised claim of malicious intent to the out group. In this way, an asymmetrical power relation between the South Eastern group and the Northern Elders on claim to rights over south eastern land is projected. This observation is supported by Suberu³³ who notes that inter-ethnic rivalry in Nigeria is largely due to the country's 'hyper-centralised' form of federalism and ethno-distributive structure which have served to exacerbate rather than mitigate ethnic competition.

MD2

30 Almajiris Escape from Isolation Centre in Jigawa

Some 30 Almajiris, who are among the over 500 being isolated at the NYSC camp in Kiyawa Local Government of Jigawa State, **escaped** on Monday night. A source, who is part of the State's task-force on COVID-19, confirmed this to Channels Television. He added that all have been **recaptured** and brought back to the isolation centre.

(Channels Television, April 28, 2020)

³²Musu Costanza. "War metaphors used for COVID-19 are compelling but dangerous", *The Conversation*, April 8, 2020.

³³Suberu, T. Rotimi. "Federalism and ethnic conflict in Nigeria". *Journal of Asian and African Studies*, 39(5), 2001.

MD3

Group Urges South-East Governors to Deport Almajiris in Region

The statement reads, “**We**, the Ohanaeze Youth Council, describes (sic) the interception of **Kano almajiris** at Enugu border by Enugu State COVID-19 Task Force as **collaborative rogue operations and nefarious activities of Northern elders to export Coronavirus almajiris index cases to the South-East**.”

(Sahara Reporters, May 6, 2020)

Emotional Appeal/Victim Discourse

In this case, the analysis focuses on media discourse which constructs settlers/self as victims. First it is significant to note, that in this regard, out of the forty-eight (48) samples analysed, only three (3) (which represents 1.6%) are reports which cover settlers’ media expressions of discontent about lack of access to social welfare during the COVID-19 pandemic lockdown in Nigeria. This silence is significant because it indirectly indicates asymmetrical power relation between state governments/officials and settlers with regards to access to media discourse.

MD4

Abuja: ‘Palliatives Only for Indigenes’ – FCTA Officials Tell Residents Amid Chaos

In a chat with our correspondent, **a resident** and an eye witness narrated how the drama played out. **The Nigerian**, in his sixties, explained: “**We** had received information that the FCTA would share some palliatives on Monday. The truck that conveyed the food items arrived at the community Sunday night. Later, **Bhyazin Chiefs and FCTA people** announced that **they** would, from that point, share the food items to **indigenes** only. “According to them, at least they tried by giving **a few non-indigenes**, so we should be grateful. Imagine such comments from government workers and a so-called chief. The comment caused the atmosphere to get tense. “Security men and residents clashed. It was while this was going on that they hurriedly drove the truck away. That was how their palliative disbursement in Bhyazin ended. **Help us tell them that God is watching what every human is doing and we will all give account.**”

(Daily Post, April 28, 2020)

MD5

Lockdown Palliatives: Lagos Govt. Ignores Northerners

The Arewa Youth Consultative Forum (AYCF) has **accused the Lagos State Government of overlooking Northerners** in the distribution of palliatives. Governor Babajide Sanwo-Olu had announced palliative measures to cushion the effect of the lockdown amid the coronavirus crisis. Yerima Shettima, AYCF National President, in a statement on Tuesday, **lamented** that the **Arewa community in Lagos** was being **neglected**. Noting that the situation was unacceptable, he reminded the government that the palliative is not a gift but a right of residents regardless of their ethnic background. **“We are appalled that the Lagos State Government has neither offered the palliative to the Arewa community nor made any official announcement about its plans for the Arewa community. “We wish to remind the Lagos State Government that it would be doing no special favour for the Arewa community by giving them what rightly belongs to them.**

(Daily Post, April 28, 2020)

MD4 and **MD5** demonstrate individual/group demonstration of resistance to settler/indigene dichotomy and access to state resources. The two excerpts however indirectly project settlers' as powerless in resisting ethnic discrimination and thus index settler/indigene asymmetrical/symmetrical power relations in issues relating to resource control. In both excerpts, pronominals: *we*, *they*, *us* and *them* are employed to achieve exclusionary discourse of deprivation and victimisation. On the one hand, **MD4** represents settlers as victims of state power and on the other hand, **MD5** demonstrates settlers' attempt to resist discrimination through the use of ethnic group power. Specifically, **MD4** expresses settlers' helplessness towards state hegemonic control. Rather, the participant draws on the power of the media through a request discourse: **‘help us tell them’** to express citizens' discontentment with ethnic discrimination. However, the request is somewhat weakened by the speaker's submission to the power of divine authority: **God is watching what every human is doing and we will all give account.** **MD4** therefore discourse demonstrates settlers' sense of internalized discrimination and lack of confidence in their claims to state resources.

This observation supports earlier submission made by Bearman, Neill and Avil³⁴ who posit that discrimination (which in their case was related to sexism) could become internalized by members of society when are exposed to such behaviours for an extended period of time.

In **MD5**, the participant draws on the global context to argue for settlers' rights to access to social welfare: **COVID-19 is a global problem and anywhere there is lockdown the authorities come forward with food and other essentials for the people of the communities.** In addition, he asserts group's collective power through the use of exclusionary discourse: **We wish to remind the Lagos State Government** that it would be doing no special favour for **the Arewa community** by giving them **what rightly belongs to them.**

Legitimation

In some of the samples, the political class attempted to justify their actions through the use of rationality, appeal to emotion and blackmail. **MD6** is an example of media discourse produced by political elites to manufacture consensus and legitimacy through autochthonous rights to state resource control. This was deployed to counter opposition from some civil rights groups against northern governors' decision to send settlers to their home states during the COVID-19 pandemic lockdown.

MD6

Lalong Decries Politicisation in Repatriation of Almajirai

The Chairman, Northern Governors Forum (NGF), Governor Simon Lalong of Plateau State has decried **politicisation** in the **repatriation of Almajirai** to their respective state of origins. He said: "It is **disheartening** that this **noble and bold decision** is being politicised by **few people** who although claimed to abhor Almajiri system, choose for reasons best known to them to play to the gallery by pretending to be fighting for the human right of these **children.**" He stressed that the decision to carry out **the evacuation** was **a collective one** taken by **governors of the 19 Northern states** during the meeting of the Northern Governors Forum in order to guarantee the safety of these children who were exposed to many dangers including COVID-19.

(Nigerian Tribune, May 17, 2020)

³⁴Bearman, S. Neill, K. & Avil, T. "The Fabric of Internalised Sexism." *Journal of Integrated Social Sciences*, 1(1), 10-47. 2009.

The excerpt above reflects typical Nigerian political actors' move to manage public perception by assigning positive legitimizing values to self/in-group and ascribing negative attributes to social critics. Thus, the choice of words such as: 'politicisation', 'few people', 'noble idea', 'evacuation', 'children' are aimed at presenting the deportation of *almajiris* as desirable. Conversely, the words strategically construct critics of the decision as 'enemies of the state'. Importantly, while the news writer frames settlers' forced return to their home states as *repatriation*, Governor Lalong describes the action as 'evacuation'. In this way, he mitigated the situation by presenting it as a rescue mission to save lives rather than a discriminatory move to deprive some Nigerians of access to state resources. It is worthy of note that he also strategically weakened his individual responsibility and role in the action by using the adjective 'collective'. In this way, the speaker implicates all the Northern States' Governors in the act. In addition, he appealed to public sentiments through the use of group/self-glorification and self-praise discourse strategies. This is realized through the use of the adjectives: 'noble', 'bold' deployed to project the northern governors' action as altruistic. In addition, he strategically employed family discourse with the use of the nouns: 'children', 'families', 'homes', emotive adjectives: 'happily', 'excited', 'warm' and pronoun: 'their' to create the impression of affinity with the settlers and indirectly project the critics as outsiders.

Conclusion and Recommendations

In this paper, a critical discourse analysis was employed to study Nigeria's settler/indigene question as manifest in COVID-19 media discourse produced particularly during the lockdown of the nation due to the pandemic. The aim of the paper was to investigate discursive expressions of dichotomy between settlers and indigenes in Nigeria in relation to access to state resources as manifest in media discourse. The findings revealed that discourse strategies of polarization, criminalization, emotional appeal/victim discourse and legitimation were employed in the discourses to (de)legitimise citizens' access to resources.

Such media discourse lend credence to the existence of certain factors that impede national cohesion/ integration in Nigeria which include: constitutional contradictions, lack of national policy on national integration and political will. Given the important role that the media plays in agenda setting and framing of information and construction of citizens' perception on issues, it is recommended that the Federal Government provides good governance by resolving the issues of citizens' rights through constitutional

review which emphasises residency rights rather than indigeneship rights. This should help to minimize, if not completely eliminate ethnic discrimination. The media also needs to provide more inclusive alternative discourse that will enhance citizens' sense of belonging in Nigeria while creating the requisite cultural reorientation towards nationhood and national integration.

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Environmental Humanities: Implications for Language, Migration and Global Studies¹

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Abstract

The paper examines the nexus among and/or between environmental humanities, language, migration and global studies as occasioned by the emergence and emphasis on interdisciplinary and integrative research in the humanities. The methods for information gathering for the study were mainly library research and observation. The aim is to generate interest in the emerging areas of research in the humanities and to provoke further arguments and investigations in the area(s). This is with a view to improving the reader's perception on the contributions of arts and humanities to scientific knowledge and their practical relevance for innovative solutions to societal problems hitherto misunderstood and neglected. It argues that, before now, research in the humanities was characterized as individual and discipline-oriented but sometimes isolated, reproductive, and conservative. However, collaboration as encouraged in multidisciplinary research nowadays has brought less isolation for researchers in the humanities and as such, the practical relevance of their contribution to knowledge and innovative solutions to problem solving in the society is becoming more obvious with the integrative approach to research in the new humanities. The paper concludes that it is only interdisciplinary research as encouraged in the new humanities that can conveniently bring together in a single research endeavour, issues relating to language, migration and global studies, providing innovative solutions for societal transformation.

Keywords: Multidisciplinary Research, Environmental Humanities, Language, Migration, Global Studies

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Introduction

With the emergence and emphasis on multidisciplinary, interdisciplinary, transdisciplinary and/or integrative research in the humanities and other broad areas of academic endeavours, New Humanities (including environmental humanities) appear to be a reasonably fascinating area and approach to research in modern times. Before now, research in the humanities was characterized as individual (lone scholar and sole authorship), discipline-oriented, and ground-breaking but sometimes isolated, reproductive, and conservative. However, collaboration as encouraged in multidisciplinary research nowadays has brought less isolation for researchers even those in the humanities.

Why multidisciplinary research? Current national and international challenges in climate change, conflict, migration, resource wars affecting the energy sector, water resources, food security, health, and urbanisation; involving the interactions amongst animals, humans, and the environment, would require multi-task, multi-skill, multi-talent approach(es) which is considered daunting for a single disciplinary approach to tackle and overcome. Hence, the necessity for multidisciplinary and cross-institutional research. In other words, many of today's global scientific challenges require the joint involvement of researchers from different disciplinary backgrounds, made possible and driven by ICT, globalisation, accessibility to high quality database/sets, and so on to succeed in providing innovative solutions to the problems.

Collaborative research provides access to expertise across disciplines; sharing of knowledge, skills, techniques, tasks, and pooling specialised teams to complement each other; leading to cross-fertilization of ideas for creativity and innovations. It is only this kind of orientation in research (interdisciplinary research in new humanities) that can conveniently bring together in a single research endeavour, issues relating to language, migration and global studies.

In what follows, therefore, given the subject matter and focus of the current paper, the remaining parts shall concentrate on the following for cohesion, orderliness and a better grasp of the discourse structure of the paper: 2. Conceptual Explications, 3. Causes and Effects of Migration, 4. Language

and Migration/Migration Studies, 5. Language Matters in Global Studies, 6. Migration and Global Studies, the Interface, 7. Conclusion and Recommendation.

Conceptual Explications

As it is always the case, no matter how carefully worded the definition for each of the concepts below may appear, it may not have captured exhaustively all that there is in each of the words or concepts. Hence, what is intended in this section is to, as much as possible, attempt to operationalise the concept as understood and used in the current paper. Therefore, the concepts to be so treated are: *humanities*, *environmental humanities* vs. *new humanities*, *language*, *migration (studies)* and *global studies*.

Humanities (c.f.^{2,3})

Humanities as a concept was first identified in the writings of Cicero. The word ‘humanity’ came into English from the Latin *humanitas*. The writer, Cicero then used it to describe good people, that is, “civilized” human beings. In the opinion of Behling⁴, it entered English usage in the 14th century. The word, humanity in its singular form refers to being “humane” and is synonymous with the civilized and well-educated or cultured people. Humane people, it could be argued, are people who recognize and practice “hospitality” and “justice” even though precise definitions might vary in different times and places. But humanity used in the plural form as ‘humanities’ or ‘the humanities’, refers to a field of study within university settings, a group of subjects that scholars study, discuss and debate such as history, music, art, language, philosophy, religion, literature, and so on. The humanities include but is not limited to the study of language (both modern and classical), linguistics, literature, history, jurisprudence, philosophy,

² Omachonu, G.S. 2020. The humanities: A neglected path to sustainable national development in Nigeria. In H. Adeniyi, G. Ibileye & N. Abdul-Malik (eds.). *Issues in minority languages and language development studies in Nigeria: A Festschrift in Honour of Andrew Haruna*, 87—95.

³ Omachonu, G. S. 2022. Education, research and digital humanities in a digital age. A Lead Paper Presented at the Faculty of Arts 5th Annual International Conference 2022 on the Theme: Humanities and Education in a Digital Age. Organised by the Faculty of Arts, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Thursday, 2nd June, 2022, TETFUND Auditorium.

⁴ Behling, D. 2012. On studying the humanities: What does it mean to be human? www.huffpost.com
› entry › humanities-majors_b_1569600, accessed 05/08/2012.

archeology, comparative religion, ethics, history, criticism and theory of the arts. It includes also those aspects of the social sciences which have humanistic content and employ humanistic methods, and the study and application of the humanities to the human environment with particular attention to reflecting our diverse heritage, traditions, and history and to the relevance of the humanities to the current conditions of national life⁵.

One may ask, what is the difference between arts and humanities? The arts refer specifically to disciplines such as *theatre, dance, music, and visual art* forms (creative art forms whose products are to be appreciated by sight, for instance, painting, drawing, sculpture and film making, etc.) whereas the humanities include *history, philosophy, language, linguistics, literature and folklore*. In other words, the arts are the doing part whereas ‘the humanities’ are the talking about it aspect. Put differently, ‘the arts’ and ‘the humanities’ support each other; they walk the fence line together and intermingle naturally. In the opinion of Walter Sava, ‘the arts’ illustrate the humanities, while the humanities translate and interpret the illustration⁶. By examining the two critically and considering the differing methods each employs as enunciated above, we can better appreciate what each brings to the human experience. In other words, ‘the arts’ and ‘the humanities’ engage us in somewhat meaningful ways, and both are essential to our existence. Sometimes, it appears the humanities entails the arts.

Environmental Humanities vs. New Humanities (c.f.⁷)

Even as the traditional major disciplines in the humanities are indeed shrinking, the past two decades has witnessed the rise of a new kind of humanities characterized by a wave of hybrid fields such as:

Digital humanities: This studies the intersection of computing or digital technologies and the disciplines of the humanities. It includes the systematic use of digital resources in the humanities, as well as the analysis of their application.

⁵ *The U. S. Congressional Act that created the National Endowment for the Humanities as reported in National Foundation on the Arts and Humanities Act, 1965:1.*

⁶ cited in Wisconsin Humanities Council, 2015.

⁷ Omachonu, G. S. 2022. Education, research and digital humanities in a digital age. A Lead Paper Presented at the Faculty of Arts 5th Annual International Conference on the Theme: Humanities and Education in a Digital Age. Organised by the Faculty of Arts, Chukwuemeka Odumegwu Ojukwu University, Igbariam, Anambra State, Thursday, 2nd June, 2022, TETFUND Auditorium.

Medical humanities: It focuses on interdisciplinary field of medicine which includes the humanities (philosophy, ethics, history, comparative literature, and religion), social sciences (psychology, sociology, anthropology, cultural studies, health geography) and the arts (literature, visual arts) and their application to medical education/practice.

Energy humanities: This refers to new ways of thinking about energy and culture; responding to growing concerns about climate change and fossil fuels through arts/humanities, how energy shapes society and vice-versa. This when critically examined, is somewhat part of the environmental humanities.

Global humanities: This deals with interactions, insights from humanities and social sciences in understating, researching, and tackling global issues.

Urban humanities: It is an emerging field at the intersection of the humanities, urban planning, urban studies and design; understanding cities in a global context, interpreting their histories, engaging with them in the present, and speculating about their future.

Food humanities: Humanities in food studies; gender, (eco)feminism, food politics and culture, food knowledge and consumer identities, food, and literary texts, etc.

Legal humanities: The relationship between law and good life. What can wisdom of the past and present offer to us for addressing the legal challenges of today, both at a personal and systemic level? How might we begin to conceive, as a community, what it would mean to be a good lawyer?

Public humanities: this deals with engaging diverse publics in reflecting on heritage, traditions, and history, and the relevance of the humanities to the current conditions of civic and cultural life.

These fields (the new humanities) are not just adding new intellectual perspectives; a substantial institutional infrastructure has emerged to support them, yielding new programmes, journals, book series, conferences,

courses, degrees, and most importantly, jobs. They are not transient or transitory, they have come to stay.

Environmental humanities: This is a rapidly growing field focused on the study of human imagination, perception, behaviours and the relationship of humans to their surrounding environments—both social and natural. It began in the early 1990s when literary, cultural, religious, and ethnic and women’s studies scholars, philosophers and historians started organizing, at first, separately in their own disciplines, but increasingly, in collaborative studies to address the complexity of the link between social and environmental problems on both local and global scales collectively by all the disciplines. The earlier works focused on notions of wilderness and conservation, but quickly turned in the direction of more complex understandings of human-non-human relationship within complex biogeochemical and social systems^{8,9,10}.

By 2000, the efforts became rapidly internationalized, integrating into a new interdisciplinary field called the “eco-humanities” by the literary critic and ethnographer, Deborah Bird Rose, historian Libby Robin, and feminist Val Plumwood who formed a study group in Australia to begin piloting the new field. Later, the term, “environmental humanities”, became the recognised name of the new methodological approaches that were increasingly transdisciplinary and collaborative, bringing humanists together with social scientists and scientists. Working together, these collaborations were formed to seek solutions to the complex social and environmental challenges, to improve human wellbeing and promote justice, while protecting earth’s life support systems¹¹.

⁸ Hannon, B., Costanza, R. and Ulanowicz, R. 1991 “A general accounting framework for ecological systems: A functional taxonomy for connectivist ecology”, *Theoretical population biology*, Vol. 40, 78-104.

⁹ Odum, H.T. 1994. *Ecological and general systems: An introduction to systems ecology*, Colorado University Press, Boulder, Colorado.

¹⁰ Marshall, A. 2002. *The unity of nature: Wholeness and disintegration in ecology and science*. London: Imperial College Press.

¹¹ Marshall, A. 2002. *The unity of nature: Wholeness and disintegration in ecology and science*. London: Imperial College Press.

Language

What is language? I am aware that language has been defined severally by various language experts and that no matter how carefully worded a definition may appear, it may not have captured everything that there is in language study. However rather than to go too abstract and broad, I would want to concentrate on the concept of language that is human specie-specific and to define it as a system of human expression by means of words. It is a set of rules which allows a speaker or a listener to associate meaning with a sequence of sounds.

The human species-specific concept of language can be analysed or interpreted at two levels, namely, as a system of rules or as a form of behaviour. Consider, for instance, the statements below:

- i. Igala is a simple language for foreigners to learn.
- ii. The language those guys were using at the party last night was quite scary and unfriendly.

Notice that in (i), language is focused on or seen as a system of rules whereas in (ii), language is portrayed as a form of behaviour, value judgment of a certain use of the language system.

Studying language as a system of rules concentrates on the structural properties of language without the social context. The concern on language here is generative, that is, the grammar and how the finite resources of language are channeled into infinite production/usage, bordering on both organic and dynamic creativity in the human language.

Language as a form of behaviour on the other hand deals with varieties in language use according to situations and intentions; speech or language as a part of the social process; approaching what linguists, Chomsky¹² in particular, and other language experts may call “the human essence”; the distinctive qualities of the mind that are, so far as we know, unique to man¹³.

Migration (Studies)

¹²Chomsky, N. 1988. *Language and the problem of knowledge: Managua lectures*. MIT Press.

¹³ Omachonu, G. S. 2017. Language documentation and description: A programmatic response to language death and endangerment in Nigeria. 15th Inaugural Lecture, Nasarawa State University, Keffi, 15th November, 2017.

Migration, especially human migration, is the movement of people from one place to another in the world. The movements have given rise to the following types of human migration:

- Internal migration: moving within a state, country, or continent;
- External migration: moving to a different state, country, or continent;
- Emigration: leaving one country to move to another;
- Immigration: moving into a new country;
- Return migration: moving back to where you came from;
- Seasonal migration: moving with each season or in response to labour or climate conditions.

Migration studies has developed with significantly different trajectories in different academic cultures and traditions. It does not exist as a self-contained discipline but finds its heritage in a variety of places. Developments in the sociology of migration, the study of the history of human migration, theories and policies concerning labour migration, and postcolonial studies, all fed into the growth of Migration Studies. The development of Migration Studies is also bound up with the growth in interdisciplinary pursuits, trending in the past 30 years. And as it were, the subject matter, object of study and scope as well as key issues or topics in Migration Studies should include but not limited to the following:

- Migration histories, literature and the arts, urbanism, economics, demography, public attitudes, critical border studies, immigration law, migrant il/legality and "crimmigration";
- Displacement: Forced migration, refugee studies, internal displacement, climate change and environmental factors;
- Gender and sexuality: Gender, queer migration, and so on;
- Humanitarianism, epidemiology, assimilation, etc.

Global Studies

Global Studies (GS) or Global Affairs (GA) is an interdisciplinary study of global macro-processes focusing on subjects such as global politics, economics, and law, as well as ecology, geography, culture, anthropology and ethnography. It distinguishes itself from the related discipline of international relations by its comparatively

lesser focus on the nation state as a fundamental analytical unit, instead of focusing on the broader issues relating to cultural and economic globalisation, global power structures, as well of the effect of humans on the global environment. Prominent topics include migration, climate change, global governance and globalisation.

Global Studies as an interdisciplinary programme provides students with the opportunity to develop their knowledge of the world and the major contemporary issues confronting humanity. Students and researchers in Global Studies obtain a deep understanding of global issues, processes, and systems and the various implications of globalization.

Causes and Effects of Migration in Africa/Nigeria

Africa is often seen as a continent of mass migration and displacement caused by poverty, violent conflict, and environmental stress. Specifically, the causes of migration can be categorized into push and pull factors. The push factors are the factors that cause people to migrate from the source to host community whereas pull factors are the factors that attract the immigrants to the host community. They are as outlined below:

Push Factors: Include war, famine, natural disasters including climatic disaster, poverty, only a few jobs available, and so on.

Pull Factors: These include better health care, availability of job opportunities, education facilities, safety, money, food, peace, city life, and so on.

The figure below gives a vivid pictorial view of the taxonomy of the push and pull factors for migration.



Figure 1: Push and Pull Factors for Migration¹⁴

What then are the consequences of migration? Just like the causes enunciated above, the consequences of migration divide also into two; the negative and the positive consequences as we proceed to relate. But as one would observe, the negative far outweighs the positive consequences as they may affect either the source or host communities.

The Positive: Mainly, immigrants help grow the economy of the host community by filling the labour needs, purchasing goods and paying taxes. When more people work, productivity increases and this is to the advantage of the host locations.

The Negative: These are as outlined below:

- High school drop-out, loss of labour and averagely literate groups migrating from rural communities;
- Increased pressure on infrastructural facilities such as housing, water supply, etc.;
- Poverty and the growth of urban slums due to increasing population;

¹⁴ www.jkgeography.com

- The family structure is gradually weakening as a result of migration; the family security, which children enjoyed by virtue of the presence of both parents, is being lost;
- Young men and women are exposed to societal vagaries from which they may not recover in adulthood due to dislocation in the family structure as a result of migration;
- In addition, there are a number of obstacles that the migrant may need to confront and overcome. These include but not limited to:
 - i. Unemployment in the new country or location due to the growing population;
 - ii. Racism and cultural differences;
 - iii. Language barriers and the attendant challenges;
 - iv. Lack of opportunities due to certain levels of discrimination.

Language and Migration

Language matters always matter in every sphere of life because it gives identity to the speakers and carries with it the complex whole known as culture - all aspects of human life so far as they are determined or conditioned by one's membership of a society. When people move, normally, they don't leave their languages behind because those are their natural means of identification (identity) and communication, especially their first language (L1). Migration to different parts of the globe, Africa and Nigeria has several implications (negative and positive) on language as well as certain linguistic implications difficult to capture in a single breath force or a short piece such as this. Therefore, in what follows, we shall enumerate a few of the language matters relevant to migration in the respective directions. Generally, issues on language and migration revolves around five themes as follows^{15,16}:

- Languages in contact;
- Identities and ideologies;
- Linguistic diversity and social justice;
- Education in linguistically diverse societies;
- Language policy and language-based immigration policy requirements.

¹⁵Mallows, D. ed. 2014. *Language issues in migration and integration: perspectives from teachers and learners*. British Council, London.

¹⁶Adserà, A, and Pytliková, M. 2015. "The role of languages in shaping international migration", *Economic journal*, 125(586): F49–F81.

Languages in Contact:

Migration from one place to another has a far-reaching effect and impact on the language people speak, leading to a number of linguistic implications such as language borrowing, language shift, creation of a new language and even language endangerment. In other words, migration could engender the varieties of languages spoken in the host communities, including the various forms of the language spoken in the affected locations across the levels of the grammar of the languages. It could also lead to diaglossic use of the languages spoken in the affected locations. Similarly, certain languages got endangered due to such movements, both at the source communities from where people migrated and the host locations as well, depending on the magnitude of the movements.

Alio¹⁷, for instance, investigates language attitude among the Hadjaraye migrants of the Guéra region in the two neighbouring regions of Chari-Baguirmi and Salamat in Chad. The results show that, while social integration is successful due to the common lingua franca the host and migrant communities share, the future of the mother tongues of the immigrants is at stake as they will be spoken only at home; in a reduced circle. As he asserted, even though their mother tongues are spoken at an initial stage of their sojourn, in the end, they will be gradually abandoned, not in favour of the host languages, but in favour of the Chadian Arabic, which is also the lingua franca in Chad consequent on the language attitude of the migrant communities. In addition, he reported instances of linguistic borrowing, bilingualism, code mixing, code switching resulting from the language contacts. The study concludes that the immigrants would not likely pass on their languages to the next generations because of the contacts and the resultant linguistic influences, thereby losing their language or mother tongues, which in turn will inevitably and ultimately lead to the loss of the identity of the migrants.

The negative linguistic effect, such as reported above notwithstanding, migration rates increase with linguistic proximity. Softer linguistic requirements for naturalization and larger linguistic communities at the destination encourage more migrants to move to the host community.

¹⁷Alio, K. 2008. Conflict, mobility and language: The case of migrant Hadjaraye of Guéra to neighboring regions of Chari-Baguirmi and Salamat (Chad), ASC Working Paper 82 / 2008
2 African Studies Centre.

However, linguistic proximity matters less when local linguistic networks are larger. By linguistic proximity, we mean languages or speech varieties which are close or related genealogically, typologically or structurally by certain linguistic classification or mutual intelligibility.

Adserà and Pytliková¹⁸ as well as earlier studies such as Bleakley and Chin¹⁹ and Dustmann and Fabbri²⁰ have argued that the extent to which migrants select a host country may be based on employment prospects, the safety and openness of the society. But in addition to these is the evidence of an additional influence – the degree of similarity between migrants’ mother tongues and the language spoken in destination countries. As Adserà and Pytliková²¹ explain further:

As migration flows to developed countries have increased since the mid-1980s, so has the diversity of origins of new migrants. With this, it is likely that linguistic and cultural differences play an increasing role in migration decisions. Differences in language may create barriers that prevent the full realisation of the potential economic gains from international mobility as people choose to move to more culturally similar countries.

As a result, an extensive extant literature attests that both fluency in the destination language and the ability to learn it as quickly as possible are key to a successful transfer of existing human capital to the host communities’ labour markets.

Identities and ideologies

As averred earlier above, language is unmistakably the true identity of the speakers, and it carries with it the culture of the speech community.

¹⁸ Adserà, A. and Pytliková, M. 2015. “The role of languages in shaping international migration”, *Economic journal*, 125(586): F49–F81.

¹⁹ Bleakley, H. and Chin, A. 2004. “Language skills and earnings: Evidence from childhood immigrants”, *Review of Economics and Statistics*, 84(2): 481–496.

²⁰ Dustmann, C. and Fabbri, F. 2003. “Language proficiency and labour market performance of immigrants in the UK”, *Economic journal*, 113(489): 695–717.

²¹ Adserà, A. and Pytliková, M. 2015:49. “The role of languages in shaping international migration”, *Economic journal*, 125(586): F49–F81.

Language and culture are so intricately interwoven that one can hardly talk of one without the other. Culture, especially in its anthropological, sense refers to all aspects of human life as far as they are determined or conditioned by one's membership of a society. Language is both a carrier and an aspect of a people's culture, with the identity and ideologies that underscore the uniqueness of the community. This, in turn, brings to the fore the sociolinguistic and socio-cultural dimensions to the relationship between language and migration. For instance, individuals who migrate, may experience multiple stresses that can impact their mental well-being, including the loss of cultural norms, religious customs, and social support systems, and the necessity for adjustment to a new culture and changes in identity and concept of self of the individuals becomes crucial in their new locations.

It is in line with the above that Fina and King²² investigate how the Latin American women who migrate to the US frame their language experiences through narratives told in sociolinguistic interviews. The narratives reflect and shape social realities and relationships; how individuals position themselves relative to language obstacles and ideologies, thus providing insights into processes that are central to the migration experiences of millions of individuals. The women selected for the study related two types of stories, namely: language conflict narratives, in which language was presented as part of a broader ethnic or social conflict, and language difficulty narratives, which focused on individual, personal problems with language experienced by the protagonists. The result of the analysis, according to Fina and King²³, "shows how interviewers' questions, and the interviewees' language conflict narratives in particular confirm, reproduce, but also contest central language ideologies and dominant discourses about migration in the US". This may not be substantially different from what obtains in Africa and Nigeria on the point at issue.

²² Fina, A.D. and King, K.A. 2011. Language problem or conflict? Narratives of immigrant women's experiences in the US. *Discourse studies*, vol. 13, no. 2, 163-188.

²³ Fina, A.D. and King, K.A. 2011:163. Language problem or conflict? Narratives of immigrant women's experiences in the US. *Discourse studies*, vol. 13, no. 2, 163-188.

Linguistic Diversity and Social Justice

With the increase in, especially the push factors for migration, the flows, particularly to the developed countries, have increased since the mid-1980s till the present and so has the diversity of the origins of the new migrants. With this, it is most likely that linguistic and cultural differences would play an increasing role in the migration decisions, studies and discourses. With the growing number of new migrants with diversity of origins and languages, linguistic dimensions to economic inequality, cultural domination, exclusion, and unequal socio-political participations would emerge in the host communities and locations. Therefore, it becomes imperative to seek to understand and address the linguistic disadvantages and social justice or injustice, especially, the ways in which linguistic diversity mediates social justice or injustice in communities undergoing rapid changes due to traffic in migration and economic globalization. This should be a concern to scholars in language and migration studies.

Education in Linguistically Diverse Societies

The concern on education here comes in two broad ways; the learning of the language of the host community for the purposes of proper integration and then, general education in the formal schools in the host locations for what such schools are known for. As migrants are faced with social and economic demands that are far easier to address if they understand the host country's language, both spoken and written, they have to realise, recognise and worry about the place of language and language learning in their new lives, and take steps to brace up and tackle the challenges. This is so because they more often than not have to navigate the welfare system in the host country to access health care and other social services. And for their children, they have to find out about the education system and enroll them in the local schools as a matter of high priority. In the process, they will also need to talk to their children's teachers about their progress, including other practical and functional needs. The children, in turn, would also have to share in the language problem of how to cope with lessons in the language(s) of the host locations. The teachers are not spared or left out as they have to battle with teaching linguistically diverse or mixed classes, trying to ensure every pupil or student is carried along for effective delivery.

Language Policy and Language-Based Immigration Policy Requirements

The complexities involved in discussing and handling language matters in migration have of necessity brought about the issue of policy to ensure orderliness and standard in handling migration issues intentionally and deliberately, backed up by the laws of the land. As it were, language policy and language-based immigration policy come to play because of the relevance of linguistic proximity in determining the direction and strength of migration flows is mediated by immigration policies that affect the selection of immigrants across host destinations. Even though in Africa the issue of language policy of any kind is hard to come by, in Australia, Canada and New Zealand²⁴, for example, immigration policies emphasise candidates' skills in their application processes for permanent resident visas, namely, English language proficiency, educational attainment and age at migration. This is with a view to constraining or restricting who should move to where, a control mechanism to bring order and legal standard to such movements.

Language Matters in Global Studies

Obviously, Global Studies is a multidisciplinary course of study that encourages global awareness and intercultural understanding through the acquisition of at least one modern language other than English, namely, Arabic, Chinese, French, German, Italian, Japanese, and Spanish. Supposedly, the students study global and international politics, economics, business, media, history, society, and culture so that they can become productive contributors to and find employment in a rapidly growing and changing world.

What is probably the best language to learn in global studies? For most people involved in Global Studies, English remains the first choice, and for good reasons; it is the language of diplomacy, business and popular culture, currently spoken by an estimated 1.5 billion speakers (and with another billion in class)²⁵, English really is the “world's language” and the language of the global village. With English, one can communicate with people from

²⁴ Dustmann, C. and Fabbri, F. 2003. “Language proficiency and labour market performance of immigrants in the UK”, *Economic journal*, 113(489): 695–717.

²⁵ Ammon, U. 2010:10. “World Languages: Trends and Futures”. In C. Nikolas (ed.). *The Handbook of Language and Globalization*, Wiley-Blackwell, 10-17.

various parts of the world. The knowledge of the English language and the ability or skills to speak and write it well will empower any global citizen to live and interact effectively with others in the globalized 21st century²⁶.

Migration and Global Studies, the Interface

What is the relationship between migration and globalization or Global Studies? Increased migration is one of the most visible and significant aspects of globalization with growing numbers of people moving within countries and across borders, looking for better employment opportunities and better lifestyles. Although migration is usually seen as problematic, it contributes to sustainable development as well as linguistic and cultural diversity. As mentioned earlier, prominent topics in Global Studies include migration, climate change, global governance, and globalization, and by this, migration can be said to be an aspect of Global Studies. Similarly, even language matters are involved in Global Studies. Apart from language being the phenomenon that makes others possible, there is hardly anything done or achieved without language being involved, including migration and global studies; there is always that synergy as the discussions in the preceding sections and sub-sections have attested to.

Conclusion and Recommendation

New humanities, environmental humanities, language, migration and global studies, none is completely independent of the others. It would have been unthinkable decades ago, to say that there is a strong link between the areas of research concerns listed above were it not for the emphasis on multidisciplinary, interdisciplinary, transdisciplinary and integrative research in the humanities and other broad areas of academic endeavours today. And with the emphasis on multidisciplinary approach to research, walls of partition among disciplines and scholars are fast collapsing to give way to a community of researchers without boundaries.

Therefore, what may be urgently needed of every researcher worth the tag in the 21st century is to realize and quickly cultivate adaptable skills for multidisciplinary research orientation in his and her hitherto chosen research area, believing that research is a community effort and the more

²⁶ Omachonu, G.S. & Okorji, R.I. 2006. African languages and the challenges of globalization. *Awka journal of linguistics and languages (AJLL)*, Vol.2.37-48.

we are together, the merrier. As I have always argued; though celebrations may vary from one place to another, true politeness is everywhere the same. This is true of research and the earlier every researcher worth the name embraces the doctrine of multidisciplinary and integrative research, the better for us in the research industry, especially in the globalized 21st century.

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Host Nation Work Ethics and Diaspora Contributions to Economic Development in Nigeria

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Abstract

In this article, I will undertake a critical analysis of the nature of work ethics that drive economic development in Nigeria. I will argue that the current work ethics is insufficient to drive economic development in Nigeria. This insufficiency is a factor in Nigeria's underdevelopment. Thus, I will show that the insufficiency of work ethics in Nigeria also affects the nature of diaspora remittance and investment in Nigeria. Consequently, I suggest that the diaspora experience of work ethics in developed nations can bridge the gap of economic development in Nigeria. I highlight the fact that a strong work ethics will mobilize the diaspora for positive investment in Nigeria and will also contribute to economic development in Nigeria.

Keywords: *Diaspora, Work Ethics, Remittances, Transnationalism.*

Introduction

The diaspora is a person with, *at least*, two homes in two nations.¹ Du Bois, in his study of the lives and experiences of African-Americans of the 19th and early 20th centuries, speaks of the crisis which the diasporas, in this case, African-Americans, experience in their relationship with their two homes as *double-consciousness*. Du Bois' idea of double consciousness is not a straightforward expression of awareness of binationality. It is rather his expression of the confusion in the mind of the diaspora, in this case, the African American on how to make sense of his two worlds, first as an African and second as an American. The manifest helplessness of the individual in the face of the two identities is pungently expressed by Du Bois thus:

Why did God make me an outcast and a stranger in my own house? ... One feels his two-ness, —an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder as “unreconciled striving.”²

Contemporary diasporas are not bogged by the baggages of slavery, forced migration, and open, institutionalized racism that characterised the experience of African-Americans of Du Bois' era. Thus, double consciousness as applied to this paper holds a different meaning as clear awareness of their two heritages as well as their relationship, duties and expectations of the heritages. Appropriately, theirs is a strong refusal to be strangers in their own homes which they seriously seek to influence. Researchers date the beginning of this phenomenon of diasporas seeking to actively contribute in nation building and therefore in the development of their homelands to the great migration wave of the 19th century.³

The research framework that captures the contemporary diasporas' refusal to be strangers in their own homes is transnationalism. Thus, this article is

¹ Nina Glick Schiller, Linda Basch, & Cristina Szanton-Blanc, “Towards a Transnational Perspective on Migration: Race, Class, Ethnicity, and Nationalism Reconsidered,” *Annals of the New York Academy of Sciences* (1992): 2.

² W. E. B. Du Bois, *The Souls of the Black Folk* (New York: Oxford University Press, 2007), 8.

³ Mari Toivanen, *The Kobane Generation: Kurdish Diaspora Mobilising in France* (Helsinki: Helsinki University Press, 2021), 10.

a discourse in *transnationalism* in the study of Diaspora. As a framework, *transnationalism* is defined as the “processes by which immigrants build social fields that link together their country of origin and their country of settlement. Immigrants who build such social fields are designated ‘transmigrants.’”⁴ Transnationalism owes its origin to the early 20th Century protestation against the rationalist model of the migrant as *homo economicus*.⁵ Bourne⁶ who first used the term in 1916 argued that migrants in America still maintain some cultural ties to their homelands against the dominant view of America as a melting pot into which migrants were assumed to fully assimilate.⁷ Although extant research on transnationalism focuses on the idea of “social fields”, the sphere of transnationalism can be broader than what the idea suggests. We may, for instance, identify religious fields, political fields and economic fields as examples of linkages which migrants can build to connect their country of origin and that of settlement within the same framework of transnationalism. Alternatively, we may treat the second set of fields as subsets of the social fields in which case, the idea of social fields will also encapsulate such themes as religious, cultural, political, economic and such other subfields. It is not clear in which of the contexts, as co-fields or sub-fields, Schiller, Basch and Szanton-Blanc used the second set of fields when they invoked them as examples of the many relations migrants can hold across borders.⁸ Transnationalism expresses the diasporas’ burden to influence their home nations, to contribute to their development even while living outside of them. It also reflects the distinct contributions which diasporas make to their host nations by virtue of their home nations. The influences and contributions can either be positive or negative. Bercovitch expresses this ambivalence in terms of whether

⁴Nina Glick Schiller, Linda Basch, & Cristina Szanton-Blanc, “Towards a Transnational Perspective on Migration,” 1.

⁵Ato Quayson & Girish Daswani. “Introduction – Diaspora and Transnationalism: Scapes, Scales and Scopes,” in *A Companion to Diaspora and Transnationalism*, ed. Ato Quayson & Girish Daswani (West Sussex: Blackwell, 2013), 12

⁶Randolph Bourne, “Trans-national America.” *Atlantic Monthly* 118 (1916): 86

⁷Huib Ernste, Henk van Houtum, & Annelies Zoomers, “Trans-world: Debating the Place and Borders of Places in the Age of Transnationalism.” *Tijdschrift voor Economische en Sociale Geografie* 100, no. 5 (2009): 578

⁸Nina Glick Schiller, Linda Basch, & Cristina Szanton-Blanc, “Towards a Transnational Perspective on Migration,” 1.

diasporas are peace makers or peace wreckers.⁹ As peace wreckers, diasporas have historically funded radical political groups in their home lands, sponsored demonstrations, overthrew governments and even enlisted in terrorist networks. Conversely, as peace makers they promote democracy, peace and development.¹⁰

Host nations and homeland situations determine the trajectory of the relationship between the diaspora and the homeland. Ireland¹¹ made the claim that the experience of institutionally sanctioned isolation of migrants in a host state would more likely direct their attention towards the homeland. It may therefore be assumed that on the other hand individuals in more receptive and accommodative host nations are less likely to show interest in the affairs of their homelands. While we may not discountenance Ireland's observation above, diasporas' connection with their homelands is also influenced by memory, nostalgia, family ties, traditions, shared values, as well as economic and political conditions of the homeland. Among the Nigerian Igbo, for instance, the idea of *aku rue ulo* (wealth made in diaspora is meant for the homeland) is a heavy influence on *Igbo diaspora transnationalism*.

In this article, therefore, I examine the way in which Nigerian government mobilizes its diasporas to promote economic development in Nigeria. I also show that in spite of the government's effort to mobilize them, the nature of Nigeria's diaspora contribution to the development of the country is heavily tilted in favor of assistance to family members and therefore can be said to fund consumption rather than economic development. This is an instance of what Gal, Leoussi and Smith (2010) call poor or weak diaspora orientation towards homeland which explains the type of commitment that is a consequence of the developmental gap between diaspora's homeland and host nation. The connection is richer when the "homeland is developed and

⁹ Jacob Bercovitch, "A Neglected Relationship: Diasporas and Conflict Resolution," in *Diasporas in Conflict: Peace-Makers or Peace-Wreckers*, ed. Hazel Smith and Paul Stares. (New York: United Nations University Press, 2007), 42

¹⁰ Maria Koinova, "Diaspora Mobilizations for Conflict: Beyond Amplification and Reduction", in *Routledge Handbook of Diaspora Studies*, ed. Robin Cohen and Carolin Fischer. (New York: Routledge, 2019), 311.

¹¹ Patrick Ireland, *The Policy Challenge of Ethnic Diversity* (Cambridge, MA: Harvard University Press)

dynamic, and somehow attuned to the emigrants' destination.”¹² This article shows that lack of trust in the economy is responsible for the weak connection which the diasporas have with Nigeria and determine the nature of their remittances. The article also shows the role of work ethics in economic development of nations. Nigerian Diasporas can be mobilized to remit for investment if the nation's economy is developed. Transfer of the work ethics of successful host nations of the Diasporas will contribute to economic development in Nigeria. The diaspora is key to this. Thus, a strong and viable work ethics will restore not only the diaspora confidence in the economy and the nature of their remittance, it will also spur foreign direct investment and strengthen local investments in Nigeria.

Designating the Nigerian Diaspora

The term diaspora is polysemic. The fact that the history of every diasporic experience yields its own meaning of the term accounts for the polysemy. Quayson and Daswani trace the history and therefore the etymology of the term to the Septuagint, a name given to the Greek translation of the Hebrew Torah. The translation was to aid the reading, observation of religious rites of the third-century BCE Alexandrian Jews who had lost mastery of the Hebrew Language following their diasporic experience in Egypt. It was also intended to give the Alexandrian Courts access to Jewish Laws. In the course of the translation, the Alexandrian Jews crafted

a Greek neologism aimed at expressing a Biblical reality devoid of Greek equivalent. The Greek noun “diaspora” was coined after the verb *diaspeirô* (from *dia*, “through” and *speirô*, “to sow”), which literally means “to disperse” or “to scatter” (hence, by extension, “to take root elsewhere”) ... it is first employed in reference to God's curse and threat of dispersal of the Jews if they do not respect his divine commandments. It is hence true to say that Jewish translators created a word that designated the potential, and not actual, dispersal of the Jewish people¹³.

¹²Allon Gal, & Athena S. Leoussi, Anthony D. Smith, “Introduction,” in *The Call of the Homelands: Diaspora Nationalisms, Past and Present*, ed. Gal, Allon, Leoussi, Athena S. & Smith, Anthony D. (Leiden & Boston: Brill, 2010), xv.

¹³Ato Quayson & Girish Daswani. “Introduction – Diaspora and Transnationalism: Scapes, Scales and Scopes,” 8-9.

In its historical appearances, some of which bent backwards to capture actual movement and settling of people from one location to another even in epochs preceding the coinage of the word, the term has incorporated such meanings that capture events like exile, forced migration, dispersion, captivity, slavery, colonialism. In the light of the above, Cohen observes the difficulty in offering any definitive definition of the term. He argues that existing definitions individually emphasize important features of what diaspora means.

Nothing demonstrates the importance of these features than Cohen's deployment of the Austrian analytic Philosopher, Ludwig Wittgenstein's game and rope metaphors. In the game metaphor, for instance, the analytic philosopher once raised a question about what defines a game. Is it the entertainment, the rules, the skill or the competitiveness? None of the above, yet all of the above. What Wittgenstein means is that individually, none of the four elements of a game is sufficient to capture the essence of a game but all of them when taken together easily fulfill that purpose. Cohen would then list nine features that characterized the various definitions of diaspora emphasizing the importance of all of them. They include: dispersal, expansion, retention, idealization, return, distinctiveness, apprehension, creativity and solidarity.¹⁴

Most of Cohen's features play a role in my attempt to delineate the Nigerian diaspora. Thus, the term Nigerian Diaspora refers to Nigerians who have migrated from Nigeria to any other part of the world including parts of Africa and who still retain valuable connection with Nigeria. Colin Palmer provides a timeline for such a migration for the entire Africa.

The first African diaspora was a consequence of the great movement within and outside of Africa that began about 100,000 years ago...The second major diasporic stream began about 3000 B.C.E. with the movement of the Bantu-speaking peoples from the region that is now the contemporary nations of Nigeria and Cameroon to other parts of the African continent and to the Indian Ocean. The third major stream, which I characterize loosely as a trading diaspora, involved the movement of traders, merchants, slaves, soldiers, and others to parts of Europe, the Middle East, and Asia beginning

¹⁴Robert Cohen, *Global Diasporas: An Introduction* (London & New York: Routledge, 2003), 3

around the fifth century B.C.E... The fourth major African diasporic stream, and the one most widely studied today, is associated with the Atlantic trade in African slaves. The fifth major stream began during the 19th century particularly after slavery's demise in the Americas and continues to our times.¹⁵

Palmer's map is important but insufficient to the aim of this article. Its importance lies in its historicization of the diasporic process in Africa. Its insufficiency, on the other hand, stems from the fact that the periods he puts together have very little or nothing in common with Nigeria or many countries in present day Africa. The reason for this stems from the fact that Nigerian citizenship, like that of most African countries, was non-existent in the 19th century up to the mid-20th century.

What Palmer left undone is the creation of the sixth stream that would capture the character of the migration out of the post-colonial/independent African nation states including Nigeria. His assumption that migratory processes of 19th century Africa and that of the late 20th century up till this moment share the same features is heavily mistaken. Attainment of nationhood and political independence by African countries reshaped migratory processes in Africa. It also imbued the migrating Africans with a new identity which the earlier migrating Africans lacked. Palmer also failed to capture how modern political and economic realities in Africa influence migration. Hence, it should be noted that it was only after 1960 that the idea of a Nigerian took root, a fact amplified by the 1999 Nigerian Constitution which provides that: "A person is a citizen of Nigeria by birth if he is born in Nigeria before, or after, the date of independence, having either of his parent or grandparent belonging to an indigenous Nigerian community."¹⁶

What is emphasized in the definition above is that the term Nigerian diaspora applies to individuals who can successfully trace their origin to communities which constitute present day Nigeria. On the other hand, other persons, if they were born outside Nigeria and whose parents or grandparents fail to trace their roots to any Nigerian community cannot lay

¹⁵Colin A. Palmer, "Defining and Studying the Modern African Diaspora," *The Journal of Negro History* 85, no. 1/2 (2000): 27–28. <http://www.jstor.org/stable/2649097>.

¹⁶Federal Republic of Nigeria. *The Constitution of the Federal Republic of Nigeria*, 1999.

claim to being a Nigerian. Thus, this article will be limited to the definition of a Nigerian as stipulated in the Constitution of the Federal Republic of Nigeria. Accordingly, a Nigerian Diaspora is a Nigerian migrant or descendant of a Nigerian migrant who is conscious of his or her Nigerian root. The idea of root consciousness relates to the affinitive relation which the individual so-defined holds with Nigeria. This could be in the form of his interaction with his or her community in Nigeria, association with other Diaspora Nigerians in his country of abode or elsewhere, association with Nigerian government or its representatives in his country of residence, association with or interest in the affairs of at least one of the communities that make up Nigeria and demonstration of possession of some compelling memories about Nigeria.

Since the Fall of 2021 when I took up a sponsored Fellowship in an American University, I have had the opportunity of being immersed in a diaspora Nigerian community. My interaction with the community is an interesting study. For instance, the above qualities were observed among the older Nigerian diasporas I interacted with in America. They demonstrated strong consciousness or affinity with Nigeria. They considered Nigeria as a beloved homeland to which they may never return. They complained of the state of underdevelopment manifest in high incidences of poverty, insecurity, lack of basic amenities, dysfunctional healthcare system and comatose educational system as accounting for their inability or lack of plans to return to Nigeria on any permanent basis. In the midst of all these, they still nurture a compulsive desire to witness a developed Nigeria in their life-time. A developed Nigeria will uplift their pride among citizens of other nations with whom they interact in the diaspora. Robert Crane would as well have spoken of their wish for Nigeria when he uttered the following lines about Muslims:

One day the gloom will be lifted from the Nile Valley, the Indus Valley, and far beyond and [there will be] men and women who call themselves Muslims, citizens of the only remaining superpower in the world. . . Tomorrow, with them, will be the children of the Old World. Together they will say . . . verily I am one of the Muslims. The voices will echo from the four corners of the continent and resonate in corridors of power.¹⁷

¹⁷Robert D. Crane, formerly a foreign policy adviser to President Nixon, a Muslim activist, speaking in a sermon at the American Muslim Council, AMC Report (February 1994), 8.

Their disposition is sharply contrasted with that of their offsprings, all of whom were born in the United States of America. To many of this set of offsprings, their parents are the only connection to Nigeria which they possess. They have no memory about Nigeria and nurture neither regret nor plan of a return. They proudly identify themselves as Americans and merely regard Nigeria as the distant land of their parents. It is difficult in our context to regard such persons as Nigerian diasporas even if their parents qualify as such.

Nigeria's Development Outlook

There is an increasing tendency to describe Nigeria's development in negative terms. The genesis of this was Nigeria's failure to actualize its first national post-independence development plan of 1962-1968. The Plan's ambition to raise standards of living by modernizing and diversifying the economy was not met. Among the specific targets of the Plan were the goals of improving agriculture and industrialization, achieving annual 4 percent growth in GDP, expanding access to education and creating employment demands for graduates.¹⁸ Areola who assessed the two immediate successor plans of 1969-1974 and 1975-1980 held that they achieved little in terms of meeting their overall objectives of "raising the standard of living of the people and removing regional inequalities in development."¹⁹

The situation has since worsened as no national development initiative has been completely met. The recent World Bank 2022 National Development Update for Nigeria notes that Nigeria is in a terrible economic crisis.²⁰ Among others, the Bank had reviewed its earlier estimate for the year 2022 that 6 million Nigerians would slump into poverty. In the updated review the Bank projected that an additional 1 million Nigerians would fall into poverty by the end of 2022 bringing the total figure to 7 million Nigerians who would succumb to poverty in 2022 alone.

¹⁸USAID, "Nigeria: Study of Manpower Needs, Educational Capabilities and Overseas Study," Report 2, (August 20, 1965).

¹⁹Olusegun Areola, "Changing Resource Systems and Problems of Development Planning in Nigeria," *Resource Management and Optimization* 2, no 1 (1982): 43

²⁰World Bank, *National Development Update for Nigeria: The Continuing the Urgency of Business Unusual*. World Bank Group, (June 2022).

One of the theories that sought to account for this development failure include the Neo Marxists theory of dependency relation between the metropolises and the peripheries.²¹ In this relation, the metropolises are accused of siphoning resources, human and material to the metropolises. The Neo Marxists theory was particularly strong during the colonial era and is being revived to counter China's incursion into Africa.

In simple terms, the neo-Marxist explanation holds that part of Nigeria's development failure stemmed from its over-reliance on importation of goods and services, over dependence on crude oil as a major source of foreign exchange, and the inability to build a resilient and ethically minded workforce to drive development. The last point, inability to build a workforce, meant that industries were either not built or were shut down as soon as they were built. Multinational companies which target Nigeria as their major market in Africa relocated to other African countries from where they service Nigeria. The net effect of these is that rather than industrialize Nigeria remains what Osondu-Oti²² described as a source of raw materials for developed countries who exchange their finished products with Africa's raw materials. Even China, the major metropole of 21st Century Africa, shows massive distrust of the capacity of Nigerian workforce. As a result, China's major businesses in the country are manned by Chinese workforce as is the case in other parts of Africa. Meagher notes that this state of affairs is responsible for the high level of joblessness in Nigeria which on the other hand accounts for the unprecedented social unrest being witnessed in Nigeria.²³

Nigeria has adopted various responses to its development challenges ranging from efforts at expansion of access to education and emphasis on Science, Technology, Engineering and Mathematics (STEM), Africanization/indigenization, external borrowing, structural adjustment programme, debt relief, increase in taxation, and reliance on diaspora

²¹Ini Udoka, "History and the Challenges of Underdevelopment in 21st Century Africa," *Journal of the Historical Society of Nigeria* 16 (2005):72.

²²Adaora Osondu-Oti, "China and Africa: Human Rights Perspective," *Africa Development / AfriqueetDéveloppement* 41, no. 1 (2016): 49–80.

²³Kate Meagher, "The Jobs Crisis Behind Nigeria's Unrest," *Current History* 112, no.754 (2013): 169.

remittances. Its persistent drift is responsible for the World Bank's call that Nigeria's salvation needs continuous urgent business unusual approach.²⁴

The Diaspora Contribution to Nigeria's Development

Recent scholarship recognizes an increase in the incidences of migration. This is attributed to cheaper transport and communication systems which have enabled even poorer individuals to migrate from their area of poverty to a place of relative affluence where they hope to live a better life. Bakewell terms this movement from developing countries to developed countries, *South-North Movement*, and holds that its driving force is material wellbeing of the migrant.²⁵

Successful migrants have linked their success to the success of their home nations which they now impact with the goodies of their host nation. Consequently, migrant populations have increasingly become integral agents of development of their home nations. The recognition of this fact in Africa is responsible for their being variously referred to as "development assets", "the continent's major donors," "Africa's 6th Region," among others. Toivanen observes that diaspora contributions to homeland development take "different forms depending on the diaspora communities' profiles, the needs of the 'homeland' and the possibilities in the host societies to contribute to the homeland."²⁶

As shown earlier, diaspora contributions can be viewed either negatively or positively. When viewed negatively, diasporas are seen as responsible for the problem of brain drain which bedevils developing nations including Nigeria. Reference is often made to the high number of trained personnel and professionals who migrate from Nigeria to take residence in other countries. Attention is drawn to the massive resources invested in their education by the country which is reaped by foreign developed countries. Even the diaspora remittances which have been hailed as their greatest contribution to Nigeria's development have also been cast in negative

²⁴World Bank. *National Development Update for Nigeria*, 2022.

²⁵Oliver Bakewell, "Migration, Diasporas and Development: Some Critical Perspectives." *Jahrbücher Für Nationalökonomie Und Statistik / Journal of Economics and Statistics* 229, no. 6 (2009): 791.

²⁶Toivanen, *The Kobane Generation*, 9

lights. Among its highlighted shortcomings is the claim that it caused and entrenched inequality among people.²⁷ It also caused conspicuous consumption among the people to whom it is remitted rather than spurring them into productive investment.²⁸ Nigerian Diasporas are also a source of negative image for the country as the difficulty in breaking into the mainstream life of their host nations lead them into all sorts of crimes as survival techniques. Viewed from this angle, diasporas contribute to underdevelopment.

The positive contributions of diasporas can be in form of political participation,²⁹ cultural exchanges,³⁰ or economic remittances and participation in development.³¹ The population of the Nigerian diaspora is pegged at 17 million people and their contribution to national development is mainly in the form of remittances the value of which was put at 20 billion dollars for the year 2021.³² Series of interviews I conducted with select Nigerian diasporas show that they remit for the following reasons: (1) As assistance to family members in Nigeria which they hold is fueled by their perception that Nigerian economy is weak and therefore unable to support family members. (2) Investment to cushion retirement especially for those investing in cheaper real estate which they hope to reap from on retirement; and (3) Savings for those who are planning a return. Despite Nigeria's

²⁷R. H. ADAMS Jr. "The Effects of International Remittances on Poverty, Inequality and Development in Rural Egypt," *Research Report* no.96, International Food Policy Research Institute, (1991).

²⁸C. Keely & Bao Nga Tran, "Remittances from Labor Migration: Evaluations, Performance, and Implications," *International Migration Review* 23, no.3 (1989).

²⁹G. Cano & Alexandro Delano (2007). The Mexican Government and Organized Mexican Immigrants in the United States: A Historical Analysis of Political Transnationalism (1848–2005), *Journal of Ethnic and Migration Studies* 33, no.5 (2007): 695–725. DOI: <https://doi.org/10.1080/13691830701359157>

³⁰José Itzigsohn and Silvia Giorguli Saucedo. "Immigrant Incorporation and Sociocultural Transnationalism." *The International Migration Review* 36, no. 3 (2002): 766–98.

³¹José Itzigsohn, Dore Cabral, C., Hernandez E. Medina, & O. Vazquez, "Mapping Dominican Transnationalism: Narrow and Broad Transnational Practices, *Ethnic and Racial Studies* 22, no.2 (1999): 322. DOI: <https://doi.org/10.1080/014198799329503>

³²Sodiq Omolayo. "Diaspora Remittances Hit \$20b, says NIDCOM — Business — The Guardian Nigeria News – Nigeria and World News." *The Guardian Nigeria*, July 22, 2022. <https://guardian.ng/business-services/diaspora-remittances-hit-20b-says-nidcom/>.

celebration of huge diaspora remittances, studies have since shown that diaspora remittances do not drive economic development and indeed contribute so little in poverty alleviation.³³

Besides their foreign remittance value, diaspora Nigerians also bring their expertise or technical know-how to bear on the country. Many of them function as medical doctors, lawyers, professors, accountants and so on. Diasporas in this category constitute those who make the often-difficult decision to return home. They broaden the service and productive industries in the country by bringing their foreign training and experience to bear on local conditions.

Given their well-advertised relevance to development, many countries now seek ways to mobilize their diasporas for effective contribution. In Nigeria, the government enacted an Act in 2017 which established the Nigeria Diaspora Commission (NIDCOM). The overall duty of the Commission is to explore, attract and manage diaspora contributions to the development of Nigeria. Since its establishment, the Commission has published some of its plans which include the development of diaspora database which will serve as a vehicle of diaspora engagement with Nigeria. The different ways in which the database will benefit the Nigerian Diaspora include the following: (1). Diaspora voting (2). Diaspora Mortgages for Housing (3). Incentives for investments such as the Nigeria Diaspora Investment Trust Fund and the Diaspora Bonds (4). Land and Property allocations (5). Political and community appointments and recognitions like 600 diaspora magazines. (7). Interventions and Credit loans for Agriculture and Solid Minerals Development through the CBN and BOI initiative etc.³⁴

There is so much to criticize about NIDCOM's objectives. For instance, it will amount to robbing Peter to pay Paul to mobilize mortgage funds for diaspora when such facilities are not available to home-based citizens. Government's hope of motivating diaspora investment in Nigeria fails to

³³Hein de Haas, "Migration and Development: A Theoretical Perspective," *The International Migration Review* 44, no. 1 (2010): 234

³⁴AbdulrahmanTerab, "Development and Synchronization of Diaspora Database at the Sub National Levels with NIDCOM for Effective Mobilization and Integration of Nigerians in the Diaspora for National Development." <https://nidcom.gov.ng/wp-content/uploads/2021/05/>

realize that the same reason Diasporas have failed to invest is heavily linked to the same reason why many productive industries either collapsed or left Nigeria. Thus, there is a need to create conditions necessary for investment and development. The chief among these conditions is the availability of disciplined and ethical work force on whose shoulders would rest the economic advancement of Nigeria. The availability of conditions will motivate not only Diasporas but also foreign investors to invest their resources in Nigeria as it would guarantee profitability and security of investment.

Work Ethics and Economic Development

In 1904, Max Weber,³⁵ a German Sociologist, established that work ethics was the most important condition in the development of global Western nations in the capitalist era. At the core of Weber's thesis is that the Protestant Work Ethics, with its privileging of individualism and hard work, was responsible for the 18th and 19th Century Industrial Revolution in Western Europe. Weber's book inverted Karl Marx's claim that situated capitalism as a historical process that only emerged during the industrial revolution. For Weber, Capitalism was an old system existing in ancient societies of Egypt, India, China, Babylon and even Medieval Europe. It only took a new form, what he called modern capitalism, during the industrial revolution. The old capitalism was simply a traditional "regular orientation to the achievement of profit through (nominally peaceful) economic exchange." Modern capitalism, on the other hand, involves a "rational organization of formally free labour." Giddens³⁶ explains the entailment of Weber's characterisation of modern capitalism.

By 'rational organization' of labor here Weber means its routineised, calculated administration within continuously functioning enterprises. A rationalized capitalistic enterprise implies two things: a disciplined labor force, and the regularized investment of capital.

Investment of capital without the corresponding disciplined workforce, Weber holds, is detrimental to any economy. Thus, economies grow to the

³⁵Max Weber. *The Protestant Ethics and the Spirit of Capitalism* (London & New York: Routledge, 2005)

³⁶Anthony Giddens wrote this in his "Introduction" to Max Weber's *The Protestant Ethics and the Spirit of Capitalism*, xi.

extent that capital investment meets a labor force amply imbued with the knowledge that the essence of capitalism is not just blind accumulation of wealth for its own sake. Rather capitalism entails a tendency towards reproduction and reinvestment. Weber identifies the Protestant ethics as possessing this drive for reproduction and reinvestment and therefore responsible for modern capitalism. He found the proof of this in the idea of the elect and predestination.

The notion of the elect captures the Biblical idea of the chosen. Protestants, especially Calvinists, believe that God has already chosen the Saints. This is directly linked to the idea of predestination, which expresses the fact that there is nothing anyone can do to be so chosen by God. However, success in this worldly life could be a sign of being chosen by God. Consequently, Protestants developed an unprecedented commitment to earthly success as it was a direct proof of being chosen by God. This is contrasted with the Catholic ethics which promoted monastic asceticism with its attendant disinterestedness in the affairs of the world.³⁷

Researchers who have studied the application of Protestant ethics in non-Western societies hold the view that it also influenced prosperity, improved living conditions and general economic development of those societies. The Balokole of East Africa is one such society whose economic fortune relative to their neighbors is credited to their application of protestant ethics. Taylor referenced the connection between the Protestant ethics and the economic wellbeing of the Balokole people thus:

Evangelical Christianity, with its Gospel of individual conversion, the good news of rescue and the power to be different, not only appeals to, but also creates a bourgeoisie. The revival movement, for example, calls peasants and herdsmen to rise above the ruck, morally and spiritually. In a very short time, they have inevitably risen above it socially. Money that was spent on drink or women or divination is put into the home. In a few years husband and wife are justifiably proud of their house and garden, of their children, and of their reputation. Even the simple, older village women have a new outlook; in relationship to the peasant society, they are evoluis. A new class

³⁷ Max Weber. *The Protestant Ethics and the Spirit of Capitalism*, 7.

is being created, fashioned by the Gospel in alliance with modern enlightenment.³⁸

Critiques of the Protestant Ethics and its influence on the economy often buttress their points by explaining that other ethical considerations could be responsible for the economic growth of a people. Winter, for instance, holds that the connection made between Balokole economic progress and Protestant ethics is without any evidence and ignores the historical and cultural contexts of Weber's writings.³⁹ Such arguments do not take away from the simple implication of Weber's book which is that work ethics play important roles in the success and failure of nations in the modern capitalist system.

The current success of contemporary Western societies, given the waning influence of religion in Western public life, has also shown that a different kind of ethics could be responsible for the economic progress of such societies. Consequently, emphasis is now placed on non-theistic ethics which emphasize the role of reason in ethics rather than divine forces as determinants of morality. One important figure in this area of thinking is Hannah Arendt⁴⁰. She distinguishes between two types of lives, *vita activa* and *vita contemplativa* (active life and life of contemplation). While ancient philosophers favored *vita activa* as the desirable life, Marx in the modern era favored *vita activa*. Without favoring any, Arendt declared that her interest is in *vita activa* which she held has three components, labour, work and action. Labour is the survival routine of all animals including humans. People labour to eat and survive just like animals. It is instinctual. Work, on the other hand, is the arena of human creativity. It is through work that man recreates the world and improves it through production of artificial materials. It is also through work that the freedom of man is expressed and meaning is given to his life. Arendt's understanding of work imbues the concept with new meaning and bestows in the individual the new *raison d'être* for work that is devoid of all pretenses to other worldly motivation.

³⁸John Vernon Taylor, *The Growth of the Church in Buganda*, (London: SCM Press, 1956), 257.

³⁹Mark, Winter. "The Balokole and the Protestant Ethic: A Critique." *Journal of Religion in Africa* 14, no. 1 (1983): 59. <https://doi.org/10.2307/1594934>.

⁴⁰Hannah Arendt, *The Human Condition*, (Chicago: University of Chicago Press, 1998)

Diaspora and Work Ethics for Nigeria

Nation states now attempt to control the nature of transnational contributions which diasporas make. This control or lack of it may make the difference between whether a diaspora group makes a negative or positive contribution. A diaspora group is more likely to make a positive contribution if it is in contact with its home nation government, if it is convinced of the sincerity and commitment of that government to nation building, and if it views itself as a partner of the government in the progress of the nation. Negative contribution happens when the diasporas or a section of them perceive the government in a bad light. This is always the case when the government is said to be corrupt, oppressive, and incompetent. It is also the case when the diasporas live in unfavorable conditions in their host nations like when they experience racism or xenophobia in their new environment. Diasporas in these cases have historically mobilized to function as alternative governments, call for international intervention in their home governments, and where possible effect regime change. Their grudge with state actors stem from conviction that they were responsible for creating conditions at home that made them victims abroad. In response, they seek to create a counter condition that would aid their return. Muzondidya who studied Zimbabwean diasporas in South Africa holds that all the people he interviewed hoped to return to Zimbabwe once economic and political normalcy is restored.⁴¹

Thus, a nation state which is alive to the destabilizing influence of diasporas' negative contribution will take the initiative of mobilizing them towards a positive contribution. Nigeria did exactly this with the establishment of Nigeria Diaspora Commission (NIDCOM). NIDCOM's intervention, however, has not led to strong diaspora orientation. All of the twenty diasporas I randomly interviewed for this study hold that they remit mainly to family members and friends. Eight of the interviewees who claimed to have remitted in the past for investment complain of over taxation, of daily harassment from government agents and of outright

⁴¹ James Muzondidya, "Makwerekwere: Migration, Citizenship and Identity Among Zimbabweans in South Africa," in *Zimbabwe's New Diaspora: Displacement and the Cultural Politics of Survival*, ed. JoAnn McGregor and Ranka Primorac (New York & Oxford: Berghahn Books): 49

mismanagement of their investments by family members or hired managers. Thus, as far as this state of affairs persists remittance will remain in favor of weak orientation.

Every economy is as good as the ethics of works that animates it. And this includes its vision of work; its system of rewards including reward expectation and actual reward. Diaspora Nigerians are participants in the life and experiences of their host nations. They are conditioned by these lives and experiences as co-builders of the society in which they found themselves. Abike Dabiri, the Director of NIDCOM, aptly captures the various impactful contributions which Nigerian diasporas make to the economy of their host nations.⁴² However, the question about why Nigerians who while at home cannot transform their home nations become acclaimed agents of transformation of their host nations finds its answer in the nature of ethics that determine actions including work in their host nations and their homeland.

I have rummaged literature on Nigeria's work ethics without finding any worth the name. Papers on work ethics in Nigeria are more of moral codes that guide professionals without any philosophical reflection that would transform them into ethics. Thus, it can be said that we have no work ethics but we have morality of work which are variously derived from the morality of traditional Nigerian societies; and from their religious scriptures whether the Bible or the Koran. I shall buttress my point with the morality of work of Igbo society which is couched in a proverb, *aka ajaja na ebute onu mmanummanu*. (The soiled hand feeds the oily mouth). A hermeneutical interpretation or philosophical reflection on this proverb yields a connection between work and food. Thus, the essence of work is food production. Thus, one who has gotten enough food needs not work again. What he has should be stored in the barn pending when the need arises. This type of thinking is responsible for the seasonal nature of work in traditional Nigerian societies. Foods are cultivated and harvested in certain seasons. Thus, there is time to soil the hand and another time to oil the mouth. This mentality is taken into the corporate and formal sector.

⁴²Omolaoye, "Diaspora remittances Hit \$20b", <https://guardian.ng/business-services/diaspora-remittances-hit-20b-says-nidcom/>.

The worker does not view his work as entailing total dedication and commitment throughout the work period. He factors some time in between it for rest, gossip, and so on thus creating a season and out of season of work out of his daily work experience. Such an ethics holds no meaning outside the need for consumption. The loophole in this attitude to work invokes the urgency of a work ethic that transcends the simple question of working to eat. Our new ethics of work must be such that will drive us to compete with the already developed nations of the world.

Nigeria's first point of call for evolving a productive work ethics is the Diaspora. We must be able to inquire from them the work ethics that animate work in their various locations. Thus, what the diasporas need to remit urgently is the knowledge of work ethics of their host nations. This will be in form of education and trainings that will consciously transform the Nigerian work environment. The attempt is to distill what is good in the work of ethics of host nations as a stop gap measure. In the long run, the ultimate solution will be to evolve a work ethic that will derive from the African person's vision of the world. The African's vision of the world is an intricate world where the essence of life is attainment of immortality as ancestors.

Conclusion

What contribution can the Nigerian diaspora make towards the development of Nigeria? This is the question which the preceding sections of this article considered. Emphasis has been placed on diaspora remittances as the biggest contribution which diasporas can make to national development. Critics of diaspora remittances have dismissed the claim that they can lead to the development of any nation. One of the possible reasons for this is the fact that most remittances go as support to family members and rarely as investment. The verdict of the historic costructuralist is that current diasporic movement, described as "*flight from misery* caused by global capitalist expansion, ... is therefore inherently unable to resolve the structural conditions that cause migration. *Quite on the contrary, migration is seen as aggravating problems of underdevelopment.*"⁴³

⁴³Haas, "Migration and Development," 233

The above verdict hinges on the nature of diasporic contribution. Thus, I have presented an argument that rather than money or remittances, what homelands need from diasporas is knowledge transfer. My interest is mainly in intangible processes that sustain productive ventures in developed nations. In this light, I identified transfer of work ethics as an important area of contribution which the Nigerian diasporas can make towards the development of Nigeria. This emphasis on work ethics is informed by the well-documented evidence that their work ethics was the most important intangible variable in the success of developed nations. Thus, a short-term approach is to understudy and apply the work ethics of those developed nations that host the Diasporas. The long-term approach is the evolution of Nigerian centered work ethics that derive from the Nigerian peoples' vision of the world.

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Migration: The Mediterranean as Death Trap for African Youths

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Abstract

The essence of government is basically the provision of governance to her citizens. Where such exists, society will be stable as citizens can afford decent meals, housing, healthcare, security, and other opportunities owing to the positive decisions of the government. Where the reverse is the case, then such a society as evident in Africa would experience more of her youth align with the concept “Japa” – a popular word in Nigeria that translates to migration. This paper examines the underlying impact of the Mediterranean route on the mortality of young Africans, who attempt to cross over to the other side of the aisle for a better life, howbeit illegally. The paper argues that the Mediterranean as an interface route, between Africa and Europe, is not only a death trap to young African immigrants but an opportunity for such youths to bid farewell to a continent, in this case, a country that ungraciously disdains her young. The paper interrogates the sustainability of the Mediterranean as a death trap and questions if there is the hope of a better continent for the African youth. Beyond extant literatures, primary data was solicited from 60 respondents and presented in a tabular form using simple percentages. The Paper reveals that the demographic characteristics of African migrants who arrived Europe successfully via the Mediterranean, as well as the dead or missing were mostly young and educated people within the age range of 15 to 35. The paper also shows that, social seclusion in the form of deprivation and especially the Eldorado dream are the main reasons that compel the African or Nigerian youth to engage in the decision to emigrate regardless of the associated risks of even dying in the Mediterranean. Inter alia, paper recommends the intervention of international communities in developing a multilateral monitoring process around the Mediterranean Sea.

Key words: *Migration, Mediterranean, Youth, Mortality, death trap, irregular migrant*

1.1 Background

Any society without a clear structure for managing the affairs of people is definitely an unorganized society. This speaks to the need for a government to be in place to undermine disorganization and of course unruliness. The essence of government is basically the provision of governance to her citizens. Simply, the term governance is a structure designed to assure responsiveness, accountability, rule of law, transparency, equity, stability and security, inclusiveness, and empowerment¹. On the other hand, international organizations like the OECD Development Assistance Committee (DAC) define governance as the exercise of authority or power in order to manage a country's economic, political and administrative affairs². Meaning, society is stable, and citizens are happy as they can afford decent meals, housing, healthcare, security, and other opportunities owing to the definite and people centered decisions of the government. The provision of all these is what we occasionally refer to as good governance. Naturally, the state exists because the people have handed their will to a few to rule over them and provide good governance to them. In John Locke's philosophy, the essence of good governance which is a vital reason for the existence of the state, is because the people prefer a civil society than a state of nature, where all the ingredients of good governance are outrightly absent. However, in today's Africa, the concept of good governance seems to have been consigned to the sewers leading to a pitiable condition for the continent especially the Nigerian youths.

The lack of basic needs, the assurance of employment, security and safety has forced the African youth, to engage in the decision to migrate to other countries, to seek a better life and opportunity which in many cases are not even there but merely an "Eldorado"³. Migration is a good thing. However, when the decision to migrate is forced, then it means something is not right. To us, migration on the part of the youth in Africa particularly Nigeria is a

¹ International Bureau of Education (2021). Concept of governance.

<http://www.ibe.unesco.org/en/geqaf/technical-notes/concept-governance>

² International Bureau of Education (2021). Concept of governance.

<http://www.ibe.unesco.org/en/geqaf/technical-notes/concept-governance>

³ Parsons, A. (2021). Migrants 'see the UK as El Dorado so they'll keep coming', say people in Calais. Sky News. September 8. <https://news.sky.com/story/migrants-see-the-uk-as-el-dorado-so-theyll-keep-coming-say-people-in-calais-12402157>

forced migration. This is so because, the right to have a job in one's own country is not there rather is based on godfatherism or ethnicity, and opportunities that supports ingenuity is lacking. Many of the youths without any support to attract opportunities have no choice but to make a forceful decision to leave their countries of origin. In many cases, this migration comes in the form of opting for education or further studies or employment opportunities in the destination countries and is mostly either regular or irregular migration. The International Organization for Migration (IOM) defines migration as, the movement of a person or a group of persons, either across an international border or within a state⁴. On the other hand, the UN Commission on Human Rights defines migration as displacement due to persecution, conflict, generalized violence or human rights violations⁵. Therefore, hardship, lack of opportunities, lack of medical support or qualitative education and police brutality constitutes human rights violation, and these inform the decision of the African youth, particularly the Nigeria youth to emigrate. A decision aligned to by no fewer than 70 percent of young able Africans⁶, and which has ruined and shattered many families. In this work, we contextualise the IOM definition of migration, and restrict it to mean, movement of a person or a group of persons across international border. Furthermore, terms such as irregular migrant and undocumented migrant are however used interchangeably to mean one and the same thing – migrants that enter a country illegally.

Africa, according to⁷ and particularly rural Africa is home to some of the most disadvantaged and marginalized youth in the world. Many of these young Africans have emigrated to other parts of the world due to their inability to achieve in their home countries. It is worrisome that a young African would graduate from the university at a very young age and would be without a job for many years. ⁸revealed that the overall unemployment rate in Nigeria had risen to 13.9%, with the youth unemployment rate

⁴ Mo Ibrahim Foundation (2019). Africa's youth: Jobs or migration? Demography, economic prospects and mobility. 2019 Ibrahim Forum Report.

⁵ United Nations High Commissioner for Refugees (UNHCR) (2015) UNHCR Global Trends – Forced displacement in 2014". UNHCR. 18 June. <https://www.unhcr.org/556725e69.html>

⁶ Integrated Regional Information Networks News (IRIN), (2007). "Mali: Rural youth rarely find fortunes in the city." (October 12). <http://www.irinnews.org/PrintReport.aspx?ReportId=74772>.

⁷ Min-Harris, C. (2010). Youth migration and poverty in Sub-Saharan Africa: Empowering the rural youth. *Topical Review Digest: Human Rights in Sub-Saharan Africa*.159 (2), pp. 159–186.

⁸ National Bureau of Statistics (NBS). (2016). Unemployment/underemployment report, Q3, 2016. Abuja, Nigeria: National Bureau of Statistics. <https://www.nigerianstat.gov.ng/>

having risen to 25% from 24% in 2015 and rose to 33.3% in 2020⁹. The odds in this case according to Professor Nnanna is quite enormous for young Nigerians with youth unemployment soaring to 42.5%¹⁰.

Even at age 40, many young Africans still find themselves leaving with and being fed by their parents. This has undermined the social life chances of many African youths. In a micro-level study of the determinants of late marriage, ¹¹noted that a significant relationship exists between poor socioeconomic status of eligible adult males and the age at first marriage. They found out that socioeconomic status undermined decision-making in pre-nuptiality. Meaning that many young persons (especially males) could not get married because of their prevailing poor socioeconomic circumstances even after graduating from universities with degrees.

⁹ National Bureau of Statistics (NBS). (2020). Unemployment/underemployment report, Q4, 2020. Abuja, Nigeria: National Bureau of Statistics. <https://www.nigerianstat.gov.ng/>

¹⁰ Nnanna, J. (2022). Towards reducing unemployment in Nigeria: A case for job creation hubs. *Businessday*, June 22. <https://businessday.ng/backpage/article/towards-reducing-unemployment-in-nigeria-a-case-for-job-creation-hubs/>

¹¹ Nduonofit, L.E & Nwala-Cadger, G. (2015). Unemployment and late marriage. A study of post graduate students of the University of Port Harcourt. *International Journal of Innovative Social Sciences & Humanities Research*, 3(1), 1-9.

The decision to emigrate in many circumstances has led many African youths to their deaths. In majority of cases, migration out of Africa does not entail the normal route. Instead, the option always available and considered easy but illegal has always been through the Sahara Desert, and cross over the Mediterranean into Europe. This route over time has consumed numerous young Africans, rendering their dreams and families shattered. Studies according to the International Organization for Migration Missing Migrants Research (IOM-MMR) reveals that in 2019 alone one in thirty-three people died attempting to cross the Mediterranean. Growing up in Africa is no crime, neither is electing those to lead the country a crime. Rather, the provision of governance has become a most difficult task in Africa, making the continent a continuous recipient for aid money which never ends up in development projects but developing pockets of corrupt leaders. This has undermined healthcare, education, employment opportunities, etc.

Young Africans have attempted to create the needed change they deserve for several ways. They have campaigned for good governance, they have voted in an election, all to no avail. Moreso, they have engaged in peaceful demonstrations to change the mind of the government of the day to listen and initiate transformations that would see young people unleash their potentials, all to no avail, until the “Arab Spring.” In many cases, and in some African countries, the government on various occasions have responded with iron fist. For instance, in Nigeria, there has been incessant harassment, extortion and killing of youths by men of the Special Anti-robbery Squad, popularly known as SARS; a unit of the Nigeria Police Force established in 1992 with the sole objective to investigate and prosecute perpetrators of heinous crimes like armed robbery and kidnapping¹². Youths all over Nigeria in unison decided to come out *en masse* and demonstrate peacefully against such brutality, so that the Nigerian State can reprove and transform the circumstances. Rather, this active but peaceful demonstration was met with stiff draconic response by the government, leading to the death of many young Nigerians.

Situations like this and many more constitute the push-factors that underscore the decision in young Africans to migrate irregularly out of the

¹² Onuh-Yahaya, Z. (2021). 'We Just Want to Live'—Youth and the #EndSARS Protests. <https://republic.com.ng/february-march-2021/youth-and-endsars-protests/>

continent in search of greener pastures, and on many occasions, many do not get to their intended destinations, rather meet their Waterloo either in the Sahara Desert or in the Mediterranean. In majority of cases, the Mediterranean is the flash point, the barrier and gap between a dashed hope and a better life ahead. Many young Africans have met their end at this point, and many have also crossed to embrace the anticipated Eldorado in Europe. Several studies have been carried out in this direction,¹³ focused her study on youth migration and poverty, arguing that youth migration impoverishes the rural sector. On the other hand,¹⁴ were more concerned about conditions especially the role of living conditions in countries of origin as the driving force of migration. Others,¹⁵ looked at migration and mortality in the Mediterranean from a humanitarian perspective, whereas;¹⁶ focused their study on the implications of urban growth on youth migration decisions in Nigeria.

1.2 Purpose

This paper explores the underlying impact of the Mediterranean route on the mortality of young Africans, who attempt to cross over to the other side of the aisle for a better life, howbeit illegally. It is the thesis of this paper that the Mediterranean as an interface route, between Africa and Europe, is not only a death trap to young African immigrants but an opportunity to bid farewell to a continent that graciously disdains her young. Some of the queries of the paper are as listed below:

- What are the demographic characteristics of migrants cut short by the Mediterranean?
- Why are young Africans leaving their respective countries to die in the Mediterranean?

¹³ Min-Harris, C. (2010). Youth migration and poverty in Sub-Saharan Africa: Empowering the rural youth. *Topical Review Digest: Human Rights in Sub-Saharan Africa*. 159 (2), pp. 159–186.

¹⁴ Kuschminder, K.; De Bresser, J. & Siegel, M. (2015). Irregular migration routes to Europe and factors influencing migrants' destination choices. Maastricht Graduate School of Governance, University of Maastricht. <https://www.merit.unu.edu/publications/uploads/1436958842.pdf>

¹⁵ Tizirai-Chapwanya, G. (2018). The Mediterranean Sea Death Trap: A Humanitarian Overview. <https://www.cbsolicitors.co.uk/blog/the-mediterranean-sea-death-trap-a-humanitarian-overview/>

¹⁶ Amare, M.; Abay, K.A.; & Arnt, C. (2021). Youth migration decisions in Sub-Saharan Africa: Satellite-based empirical evidence from Nigeria. *Population and Development Review*. 47(1), pp. 1-29.

- Is there hope of a better continent for African and Nigerian youths?
- Is the Mediterranean a sustainable death trap?

1.3 Leaving Africa - African youths and irregular migration

Migration is not a novel concept, neither does it translate to uncertainties of life. Through the ages there has always been movement of people from one place to the other¹⁷. Most people do not recollect that the history of the world is the history of migration. Throughout the past 2000 years or more, humans have migrated, seeking newfound lands, natural resources, better social, cultural, and economic conditions or escaping wars, persecution, or ethnic tensions. At this point, the transatlantic slave trade comes to mind, it has been qualified as the “great migration”¹⁸, where “colonialists took control of African human mobility, transported and channeled them to the New World and other regions to provide hard labor for the vitalization of American and European economies”¹⁹. Clearly, migrations have over the centuries influenced human history as in the great migration, and shaped new cultures as well as the wealth of many nations. Those who misunderstand the concept, and its long tradition are only misguided with the idea that Europe is the splendor and hope for young African migrants. This is a façade of falsehood, because the centrepiece of African migration is internal – within the continent and not totally outward.

Statistics have shown that Africa hosts more than 67% of the global migrant population, and more than 70% of Sub-Saharan African migrants move within the continent, and South Africa, Côte d’Ivoire and Uganda are majorly the receiving countries. When compared to Europe, in 2017 the EU hosted roughly 9 million African migrants, a figure relatively less than the

¹⁷ Emina, W.I. (2021). Migration and social integration: Emerging dynamics. Centre of Excellence International Journal for Migration and Global Studies. 1(1), 20-40.

¹⁸ Curtin, P. (1997). Africa and global patterns of migration. In, W. Gungwu (Ed.), Global history and migration (pp. 63–94). Westview Press.

¹⁹ Idemudia, E. & Boehnke, K. (2020). Patterns and current trends in African migration to Europe. In, Idemudia, E. & Boehnke, K. (Eds.) Psychosocial experiences of African migrants in Six European Countries: A mix method study. Social Indicators Research Series, 81. https://doi.org/10.1007/978-3-030-48347-0_2

number of Africans hosted by Africa in same year²⁰. Earlier, ²¹reported that the volume of migration within West Africa and to other regions of the continent is at least ten times greater than toward European countries. Achieng corroborates this by challenging the narrative, arguing that most African migrants are not crossing oceans as most Western migration reports about Africa would have it, but rather the majority of African migrants' cross land borders within Africa and not to Europe; and that about 94 per cent of African migration across oceans takes on a regular form and not irregular²².

Scholars,²³ have argued that the specific motivations of irregular migrants have not been extensively explored. However, we cannot refute their position as to why it has not been explored. In this work, we argue differently using the Nigeria context as a rationale. The decision to migrate irregularly amongst the Nigeria youths is fundamentally spurred by the lack of governance, translated to mean lack of opportunities for young able-bodied men and women who see no hope for their future where they continue to stay in a country with a leadership that has no responsibility for a replacement generation. A study by the Mo Ibrahim Foundation ²⁴clearly stated that “almost 80% of potential African migrants are driven by the hope for better economic or social prospects,” and these migrants are “mostly young, educated and roughly count as many women as men”²⁵. Supporting this view, Ikuteyijo stated that migration is seemingly an escapist strategy for survival. His position stemmed from the fact that, “the prevalence of extreme poverty in Nigeria and other West African countries functions as a

²⁰ Mo Ibrahim Foundation (2019). Africa's youth: Jobs or migration? Demography, economic prospects and mobility. 2019 Ibrahim Forum Report.

²¹ Charrière, F., & Frésia, M. (2008). West Africa as a migration and protection area. United Nations High Commissioner for Refugees. <http://www.unhcr.org/49e479c311.pdf>

²² Achieng, M. & El Fadil, A. (2020). What is wrong with the narrative on African migration? In, Adepoju, A.; Fumagalli, C.; & Nyabola, N. (Eds.). Africa migration report: Challenging the narrative. International Organization for Migration. Addis Ababa. <https://publications.iom.int/system/files/pdf/africa-migration-report.pdf>

²³ Kuschminder, K.; De Bresser, J. & Siegel, M. (2015). Irregular migration routes to Europe and factors influencing migrants' destination choices. Maastricht Graduate School of Governance, University of Maastricht. <https://www.merit.unu.edu/publications/uploads/1436958842.pdf>

²⁴ Mo Ibrahim Foundation (2019).

²⁵ Mo Ibrahim Foundation (2019).

major push factor for youth migration in the sub-region”²⁶. Others like²⁷ is of the view that the lack of good quality job opportunities represents a severe challenge for Africa, and this underscores the multitudes of young people resorting to migrate abroad especially to Europe. Generally, as a matter of certainty, the basic rationale for the decision to emigrate is nothing more than the hope and thought of a better life and opportunity in the destination country.

However, there is a need to revisit the concept of irregular migration as used here. Citing Jordan & Duveli (2002:15). Kuschminder et al. (2015) defined irregular migration or migrant, as someone who crosses a “border without proper authority or violating conditions for entering another country”. Their definition simply means any form of movement or migration that is outside the scope or ambit of the law of the transit country. In clear terms, this is illegal migration - Migration that is outside international agreement as to how one is supposed to enter into another country.

On the other hand, the international organization for migration (IOM) (2011) defines irregular migration as any movement that takes place outside the regulatory norms of the sending, transit and receiving country. Well, this is clear and apt on the basis that the migrant in question moved or decided to enter another country from improper regulation protocol. They (migrants) are usually without passport or the right documentation. However, their rights as humans are protected under international principles. Here lies the problematic for many young migrants, that is, the protection of rights. In majority of the transit or destination countries, the migrant, in this case; the irregular migrant cannot access regular employment. Meaning, they would usually secure irregular employment. Irregular employment in this case, for us is simply menial jobs. As undocumented migrants, the laws of the destination country do not allow them to maintain a regular employment. Data has shown that globally some 30 million people, are in an irregular situation in terms of their employment

²⁶ Ikuteyijo, L.O. (2020). Irregular migration as survival strategy: Narratives from youth in urban Nigeria. In, McLean, M.L (Ed.) West African youth challenges and opportunity pathways, Gender and cultural studies in Africa and the diaspora. Palmgrave MacMillan.

²⁷ El Ouassif (2021). The Challenge of the youth bulge in Africa and the Middle East: Migration and the brain drain. NATO Southern Hub. Policy Centre for the new South. January.

status and various human rights violations are associated with such irregularity of employment (United Nations, 2015). These young migrants who succeeded and crossed the Mediterranean are usually confronted with the worst situations of employment. This is so because irregular employment translates to maltreatment or human rights violation.

1.4 The Mediterranean and mortality of young Africans

As previously mentioned, migration is not a novel concept neither does it connote disaster, rather, it entails movement from one locality or place to another. Migration has been occurring for decades and will continue as people will always migrate, 41 million Africans emigrated to other parts of the world in 2020. A significant increase from 22 million migrants in the year 2000 (Saleh, 2021). For young African migrants, the concept however connotes movement from home country to a destination of better opportunity and hope of a better life for self and for other family members left behind. Migrants represented about 3.4% of the global population in 2017, and there were 36.3 million African migrants in 2017, 11 million live in Europe, almost 5 million in the Middle East, and more than 3 million in Northern America (Mo Ibrahim Foundation, 2019; Relief Web, 2021). However, in recent time the concept of migration is now clearly linked with mortality as many Africans especially young ones meet their end in the Mediterranean.

The Mediterranean Sea is connected to the Atlantic Ocean. It is also a linkage point between Western and Southern Europe and North Africa, as well as Asia. The Mediterranean Sea has an area of 2.5km and a dept of about 1,500m. It is a very important sea as it plays critical role in the development of shipping and trade across Europe. Presently, the Mediterranean Sea has become very topical in the migration discourse owing to the number of migrant deaths or humanitarian disaster regularly reported (Sylla, 2022). Majority of African migrants who “japa” (a new migratory word in Nigeria that means to ‘leave the country’ for Europe from their home country eventually go through the Mediterranean route, crossing by boat to get to Europe. The ²⁸significance of the Mediterranean Sea in

²⁸ International organization for migration (IOM) (2011), Making migration work for all. <https://www.iom.int/key-migration-terms>

migrant crossing lies in the fact that it is an avenue for those without the requisite documentation to migrate successfully into a country of destination. This is a very dangerous route, with slim opportunities of successful arrival into a country of destination, yet the desperation of hope motivates many migrants to take this route. Thus, life in the Mediterranean is quick, short and bleak.

Since 2014, according to the international organization for migration's (IOM) Missing Migrants Project, forty-eight thousand two hundred (48,200) migrants across the globe have either died or are missing in their quest for a country of destination. However, data set as shown in figure 1 indicates that majority of the migrant death occurred in the Mediterranean. As such, no fewer than 23,970 migrants have either died or went missing globally attempting to cross the Mediterranean Sea, especially through the central Mediterranean (Missing Migrants Project, 2022). Moreso, as shown in figure 2, a total of 22,594 migrants of African origin perished in the Mediterranean Sea between 2014 and 2021 in their attempt to cross to Europe (Statista Research Department, 2021). In 2016 alone, as indicated by the longest bar (see figure 2), a total of 5,143 African migrants died or went missing. The data further revealed a downward slope for the year 2021 with a recorded 1,369 deaths.

²⁹ United Nations High Commissioner for Refugees (UNHCR) (2015) UNHCR Global Trends – Forced displacement in 2014". UNHCR. 18 June. <https://www.unhcr.org/556725e69.html>

³⁰ Saleh, M. (2021). Number of emigrants from Africa from 2000 to 2020. Statista. December 6. <https://www.statista.com/statistics/1231600/number-of-emigrants-from-africa/>

³¹ Mo Ibrahim Foundation (2019). Africa's youth: Jobs or migration? Demography, economic prospects and mobility. 2019 Ibrahim Forum Report.

³² Relief Web (2021). African migration trends to watch in 2022. United Nations Office for the Coordination of Humanitarian Affairs OCHA. December 20. <https://reliefweb.int/report/world/african-migration-trends-watch-2022>

³³ Sylla, K. (2022). Mediterranean Disaster: Why is the African leadership silent? Open Society Initiative for West Africa. <https://www.osiwa.org/newsroom/mediterranean-disaster-why-is-the-african-leadership-silent/>

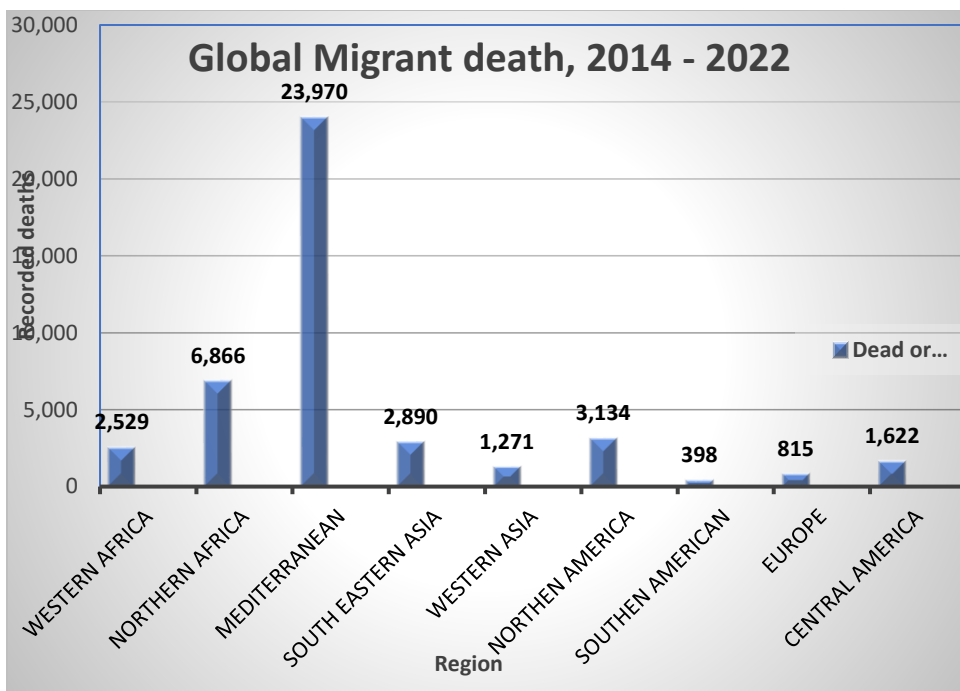


Figure 1: Global Migrant death or missing, 2014-2022 Source: Missing Migrants Project, 2022.

According to the IOM Missing Migrant Project, the figures are already rising for the year 2022. From January 1 to September 8, a total of 1,280 African migrants have already died or went missing attempting to cross the Mediterranean Sea (Missing Migrant Project, 2022). One wonders, why are young Africans leaving their respective countries to die in the Mediterranean? The answer to this may not be farfetched, “Eldorado” – the desperation for a better life away from one’s own country with fewer and lesser opportunities. It is apparent that while many African migrants die or become missing before reaching their destinations, many more actually reach the defined destinations. Studies exist that show the number of African migrants that successfully arrived their destination crossing the Mediterranean especially through the Central Mediterranean Route (CMR). From 2017 to 2019, Nigeria and Tunisia topped the list of nationalities that successfully arrived in Spain crossing the Mediterranean (Fedorova & Shupert 2020). A greater number of these African migrants are the young and educated (Borgnäs, 2018; Laczko et al., 2017). Corroborating this, according to the United Nations Development Programme, majority of

young African migrants are mostly those with higher education or schooling in tertiary institutions at the time of their departure, as such are not people without educational background. (UNDP, 2019).

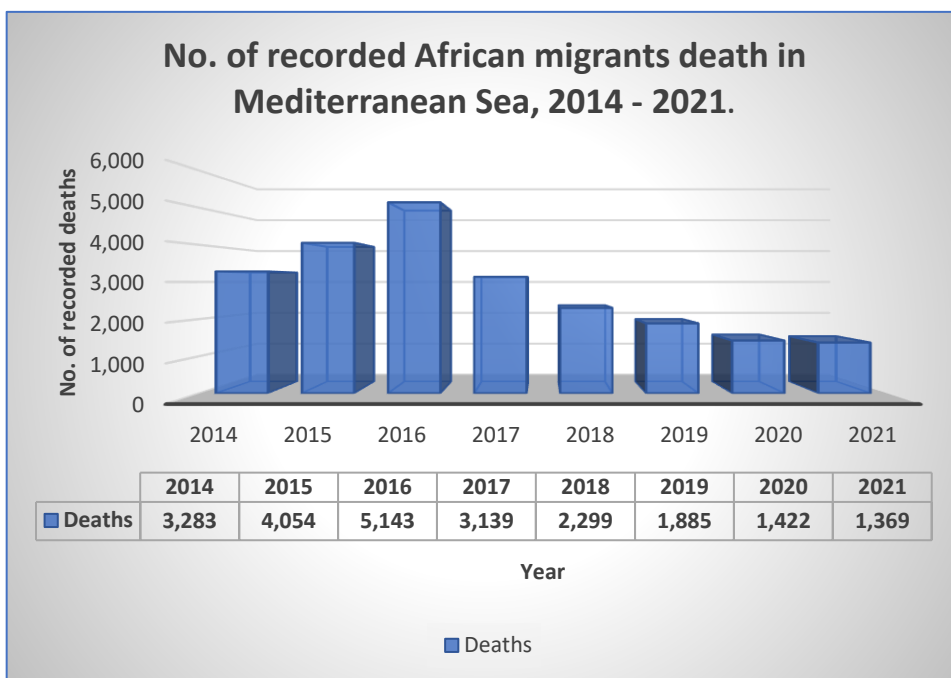


Figure 2: Recorded African migrants' death in the Mediterranean, 2014 – 2021.

Source: Statista Research Department, 2021.

The demographic characteristics of African migrants revealed that they are mostly youths, young persons within the social category of 15 to 35 years of age (The Conversation, 2020; Jaji, 2019; Ibrahim, 2018). Many of these young persons are usually deported in their quest to migrate and reach the country of destination. The desperation of hope that spur these young people often ended up in the Mediterranean disaster. Young Nigerians have been reported to top the list of deported migrants. Between 2016 and 2018, majority of young Africans deported from Italy, South Africa and Libya were Nigerians. According to the Conversation, in 2016, over 20,000 migrants involved in the Mediterranean Sea crossing were reported to be

from Nigeria (The ³⁴Conversation, 2020). As shown in *Figure 3*, the demography of migrants is not restricted to males or men only as many would think. Both women and children are involved. While that of the men is obvious (72.8%), 19.8% and 7.4% of migrants that arrived the Mediterranean Sea in 2021 were children and women respectively.

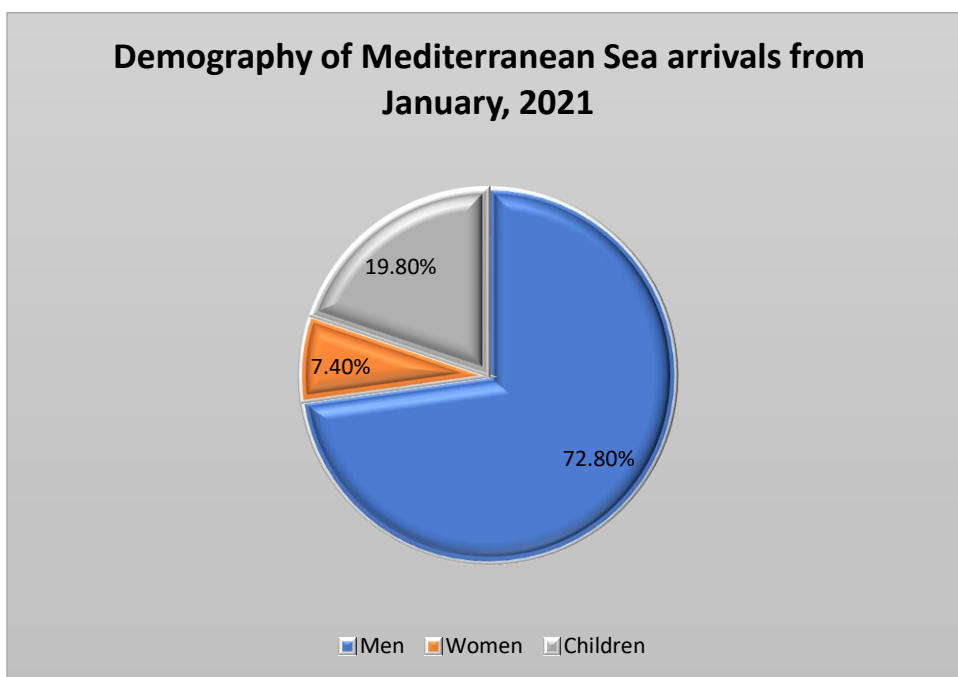


Figure 3: Demography of migrants arrived the Mediterranean. UNCHR, 2021.

³⁴ The Conversation (2020, January). Why young Nigerians risk illegal migration to find their 'Eldorado'. <https://theconversation.com/why-young-nigerians-risk-illegal-migration-to-find-their-eldorado-129996>

1.5 African Youths and the European Eldorado

In a landmark study, *Scaling Fences: Voices of Irregular African Migrants to Europe*, the United Nations Development Programme (UNDP), found out that the motivation to emigrate by young Africans was not merely driven by the idea of getting a job or asylum seeking, that many were already working in their home countries, however, the prospects of earning income in the home country could not possibly hold them back from their decision to move. The study believed there was more to the decision to travel undocumented in spite of the staggering associated risks. The study found that;

“Migration is a reverberation of development progress across Africa, albeit progress that is uneven and not fast enough to meet people’s aspirations. Barriers to opportunity, or ‘choice-lessness’, emerge from this study as critical factors informing the calculation of these young people,” (UNDP, 2019:86).

On the other hand, Hannoum argues in the same line about African youths’ decision to emigrate irregularly in spite of the immense risk. To him, just like the UNDP, poverty is not a strong enough variable that explains why an African youth would choose to die at the Mediterranean. Rather, he argues that “the youth are usually motivated by the desire to reinvent a new life in a Europe that exerts tremendous fascination on the imagination” (Hannoum, 2021:169).

The above underscores the rationale behind young Africans, especially Nigerians opting to die in the Mediterranean rather than stay back in their home country, at least to fulfil and achieve the desired Eldorado and in many cases die in a strangely imagined society of hope, than die in a country where social deprivation obscures the liberty of hope. On this note, many of these young migrants who eventually could not reach their intended destinations – Europe, due to one reason or the other especially where they ran out of money-- ended up being sold into slavery in transit countries like Libya and Saudi Arabia. Many who successfully dared the Mediterranean and crossed over to Europe, their Eldorado, found it is not as anticipated, thus end up in newfound occupations like prostitution, and in extreme cases, some ended up on the slaughter slabs of smugglers and human traffickers,

where their vital organs like kidney are harvested and sold leaving them with severe health conditions (Ojoye, 2017).

Apprehension data on irregular migration from the United Nations Office on Drugs and Crime (UNODC) indicate that no fewer than 200,000 to 300,000 African migrants enter Europe yearly and illegally, while another 100,000 who attempt to enter are intercepted, and many others lose their lives” (UNODC, 2006: 5). The journey for a better life and opportunity by the African migrant are shrouded with tales of woes and agonies of an imagined Eldorado. These agonies and woes reflect what Olusegun Adeniyi titled as, “from frying pan to fire” (Adeniyi, ³⁵2019). Successful arrival in the destination country does not translate to mean a better life. It rather entails a lot of efforts, perseverance and struggle synonymous with situations and experiences from the country of origin, as their well-being, access to services such as health and education, in most cases are largely not accessible. Generally, it has been reported that migrants upon arrival in Europe *were kept in detention for one and half years in a prison-like condition and were only allowed to see the sun for two hours per day* (Nwalutu, 2016). In many cases, majority of these migrants as Nwalutu reported were refused residence permits even after experiencing many months in detention and were eventually deported. Where they are not deported it would take a minimum of three to four years to secure residence permit, and mostly, these young African migrants would have to survive the harsh European environment doing low-paying and menial jobs, which are the only opportunities available as a result of their irregular migratory status. Government policies in Europe, according to Nwoye (2019) deny “irregular” African migrants the right to work in Europe, and irregular migrants compared to asylum seekers and those seeking for protection are segregated against in many cases.

Jaspars & Buchanan-Smith, (2018) posited that another challenge faced by African migrants has to do with language barrier. They argued that in many European countries where English is not spoken, most African migrants especially those from English speaking African countries like Nigeria are unable to fit in, and the same situation confronts those from Francophone

³⁵ Adeniyi, A. (2018). From Frying Pan to Fire: How African migrants risk everything in their futile search for a better life in Europe. Bookcraft Africa.

Africa in the United³⁶ Kingdom. The language barrier according Ochieng (2012) cited in Nwalutu (2016) strongly contributed to their inability to access vital information related to health services, as such when sick and in dire need of medical attention, Idemudia & Boehnke stated that most African migrants as a result of their undocumented status would not be able to seek medical attention for fear of being deported (Idemudia & Boehnke, 2020; Plambech, 2017). This begs the question as to why the African migrant, especially those from Nigeria would want to die in the Mediterranean, given semblance of situation in country of origin? The answer to this again, lies at the heart of the migrant, and that is the certainty of hope as opposed to the migrant's country of origin where, years of toiling in menial jobs does not translate to a future rather more hardship reinforced by social exclusion in all the dimensions of social life. As Hannoum stated, the migrant imagines and hopes to reinvent him or herself, and be liberated from the fetters of bad governance.

1.6 Theoretical Orientation

In this work, we anchor the explanation of migration, particularly the aspect of African migrants vanishing in the Mediterranean Sea on the theory of social exclusion. Most theoretical explanations of migration and the decision to emigrate have mostly dwelled on the political economy of migration, push-pull model or economic theories of globalization and migration (Song, 2018; Faridi, 2018; Epstein, 2012). These models though apt in their explications have always tended to look at migration as a single variable and given a blind eye to mortality, disaster or death at the Mediterranean. In this work, our goal is to look at the decision to emigrate, the associated risks and death plus possibility of missing at the Mediterranean as a function of deprivation which is rooted in social exclusion. As a model, social exclusion is relatively a nascent theory, and is credited to the early writings of René Lenoir (1974) (Sen, 2000; Jordan, 1996). Lenoir had argued that a tenth of the French population were socially excluded. According to him, many people including the “aged invalids, abused children, substance abusers, delinquents, and single parents” are

³⁶ Jaspars, S., & Buchanan-Smith, M. (2018). Darfuri migration from Sudan to Europe: From displacement to despair. London: School of Oriental and African Studies (SOAS). Retrieved from [https:// www.odi.org/sites/odi.org.uk/files/resource-documents/12384.pdf](https://www.odi.org/sites/odi.org.uk/files/resource-documents/12384.pdf)

amongst those that the French society had excluded from economic cum political participation. (Sen, 2000:1). Drawing from this, Silver³⁸ added to the list and included other categories believed to be socially excluded, including:

“a livelihood; secure, permanent employment; earnings; property, credit, or land; housing; minimal or prevailing consumption levels; education, skills, and cultural capital; the welfare state; citizenship and legal equality; democratic participation; public goods; the nation or the dominant race; family and sociability; humanity, respect, fulfilment and understanding” (Sen, 2000.1).³⁷

Clearly, as a theory, social exclusion according to the United Nations refers to a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state. This simply means that individuals or people are not mainstreamed into the realities of social life. They are unable to participate economically, socially and culturally and are unable to sustain the little they have and have a good life. In other words, they are deprived in all aspects of life. This definition simply denotes that an individual member of a society requires for instance an employment yet is unable to get employed to earn income, make a living and to take care of self and family. Access to employment and many more as listed by Silver³⁸ are duties every responsible government owes her citizens. The United Nations Agenda 2030 as a principle enshrined in the 17 sustainable development goals (SDGs) presupposes that every person has a right to enjoy minimum standard of well-being. With regards to the above example, such a person or persons without access to employment by extension income and or, opportunities, cannot afford access to healthcare, and other associated things that enhances social life. To that extent, one is deprived of social life. Deprivation as earlier mentioned is rooted in social exclusion. The instances adumbrated can spiral to various elements that could ordinarily dislocate

³⁷ Sen, A. (2000). Social exclusion: Concept, application, and scrutiny. Social Development Papers No. 1. <https://www.adb.org/sites/default/files/publication/29778/social-exclusion.pdf>

³⁸Silver, H. (1995). Reconceptualizing social disadvantage: Three paradigms of social exclusion. In, Gerry Rodgers, Charles Gore, & Jose Figueiredo (Eds.) Social Exclusion: Rhetoric, reality, responses. International Institute for Labour Studies

family or group social stability in the society leading to poverty and hunger that can reinforce psychosocial issues.

From the above, migration therefore is a derivative of such deprivation or sustained deprivation, that are direct offshoots of social exclusion. Most African countries like Nigeria lack governance, healthcare, education etc. and pensioners suffer or die even before the arrival of their supposed pension payment. Citizens are frustrated in many realms and dimensions, and there is no hope in sight. The hope of a future is bleak and perhaps not there especially where one is not connected to 'the powers that be' (those in political position). The option in many cases usually available for many is to "Japa" – migrate or leave the country. In very many cases, the idea of migration or the decision to emigrate is a calculated irregular one.

1.8 Methodology

This work is purely a qualitative study, that relied on primary data gathered from randomly selected respondents and analyzed descriptively using simple percentages. The essence of the individual-based interview was mainly to support the work with qualitative empirical information about young African's risk behaviour around migration and their plans to travel legally or illegally and the justification behind the intention to move in spite of the knowledge of associated risk. We drew on a detailed questionnaire administered in person to 60 respondents, male and female (over 18 years of age) who had once travelled out of the country and those with intentions to travel in the Rumuosi area of Port Harcourt, Rivers State, Nigeria. Those who had once travelled had successfully arrived in Europe undocumented, via the Mediterranean at least three years before they were interviewed for this study. However, in the course of this study there were no clear means to determine if some of the respondents actually travelled as claimed.

1.9 Findings

Amongst the 60 respondents, 80% (48) were males and 20% (12) females (see figure 4). As shown in the Table 1, 13.3% (8) of the respondents claimed to have successfully arrived Europe illegally and will still travel out, 33.3% (20) have plans to emigrate to Europe within the next two years. 16.7% (10) have plans to leave by end of the year as their plans have already formed. 15% (9) have no plans to leave, not that they do not want to leave

but believe they cannot afford the money to sustain the travel. The rest, 21.7% (13) have no intentions of leaving soon but have strong long-term plans to migrate, howbeit legally. Apparently, on a general note, while 65% (21) of the respondents have plans of leaving the country to Europe illegally, 35% (39) have the intention of emigrating legally (see Table 2). Majority of the reasons or justification given by the surveyed respondents for wanting to emigrate out of the country is “a better life and future” (which speaks volume of the supposed Eldorado) and “survival” (need to earn better income) (see Table 3). Surveyed respondents were told of the obvious and looming danger in attempting crossing the Mediterranean Sea, many had responded in the same manner translated to read as the comment of Chike (one of the respondents), “I would die trying to get to Europe than stay in a country where youths have no hope”.

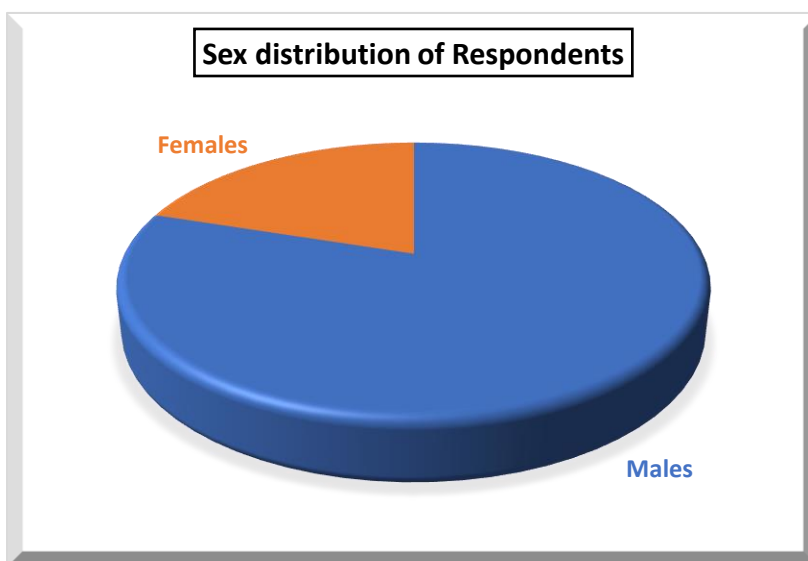


Figure 4: Sex distribution.

Table 1: Intensions to migrate

Responses	Frequency	Percentage
Previously traveled to Europe	8	13.3
Will travel out this year	10	16.7
Will travel out in 2years time	20	33.3
Want to travel but no money	9	15%
Have future plans to travel out	13	21.7
Total	60	100

Source: Field work, 2022.

Table 2: Response on intended process of emigrating

Responses	Frequency	Percentage
Legally	21	65
Illegally	39	35
Total	60	100

Source: Field work, 2022.

Table 3: Reasons for the intension to migrate

Responses	Frequency	Percentage
Survival and better income	16	26.7
Better life and improved future	31	51.7
Make money for my family	9	15
Education and work	4	6.6
Total	60	100

Source: Field work, 2022.

Conclusion

From the outset, the paper was set to comprehend the impact of the Mediterranean route on the mortality of migrant Africans, who attempt to cross over to the other side of the aisle (Europe) for a better life. As observed here, the paper has shown that the Mediterranean Sea as an interface route, is not only a death trap to young African migrants but an opportunity for, especially Nigerian youth to bid farewell to their continent and country that has consistently secluded them from socioeconomic development.

As we have noted, the demographic characteristics of African migrants who arrive Europe successfully via the Mediterranean and those who did not make it but their lives were cut short by the Mediterranean Sea are mostly young and educated people within the age range of 15 to 35.

Social seclusion in the form of deprivation and especially the Eldorado dream are the main reasons that compel the young African or Nigerian to engage in the decision to emigrate, regardless of the associated risks of even dying in the Mediterranean.

Drawing on new data sources, the study has shown that migration is more internal in Africa than Europe. Meaning that, the majority of African migrants continue to move within the continent than outward, to Europe. Moreso, the decision to emigrate is mostly an irregular one, and a costly one at that.

This is 2022 and 2023 is an election year for Nigeria. Once again, governance would be put to test, where this is appallingly unsatisfactory,

then the hope of a better country for the Nigerian youth may most likely be a hopeless one. This would naturally set the tone for the Mediterranean Sea to be a sustainable death trap for young Africans, and or Nigerians, as social seclusion may deepen or thrive more forcing the young ones to emigrate howbeit illegally. The paper recommends the following:

- The United Nations and the EU for all practical purposes should impress on African, especially Nigeria government to concentrate more on churning and implementing policies that would facilitate socioeconomic development in-country.
- More efforts must be in place by international organisations and the EU to protect, and rescue migrants from the Mediterranean. The statistics can be reduced if a multilateral approach to monitoring is deployed round the clock and not merely responsive.
- Socioeconomic development in the country should target young persons with a focus on entrepreneurship development, as government alone cannot provide all the required jobs.
- Another approach at reducing this phenomenon has to do with creating inclusive opportunities across the country irrespective of ethnicity, religion or education.
- The Nigeria populace must wake up and make a decisive decision in the 2023 elections in order to decide their future, and must demand accountability and force government to do the needful even by peaceful demonstrations.
- The study relied on very small data set: we recommend going forward, that an expanded sample size should be used for future studies that may perhaps consider how migration is hurting Africa.

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