MIGRATION AND THE DISLOCATION OF NIGERIA'S SOCIAL FABRIC : THE GOVERNANCE QUESTION

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Migration and the Dislocation of Nigeria's Social Fabric: The Governance Question

By

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Abstract

In recent years, the trend of irregular flow of persons across national borders has become a matter of grave concern within the global community. Given that the drivers of migration have continued to escalate, there are slim chances that this trend would abate; hence, there is every need for its interrogation. The irregular flow of persons across national borders has the capacity to create distortions in the social fabric of affected countries. To what extent does migration lead to the dislocation of Nigeria's social fabric? What role does governance play in either worsening the trend or tackling migration-related problems? By adopting the qualitative method that relies primarily on documentary evidence and content analysis for generating and analyzing data, this paper examines the extent to which migration leads to the dislocation of Nigeria's social fabrics. The paper also tries to establish not only how poor governance has contributed in generating migration-related problems but also the role of governance in managing it. The working assumption here is that the irregular flow of persons across national borders has dislocated Nigeria's social fabric in so many ways and that bad governance is at the root of the contributory factors that drive irregular migration.

Keywords: Migration, governance, social fabric, economic opportunity, economic disparity.

Introduction

One of the assumptions of the Evolutionary Theory, as an aspect of Social Change Theory, is that change is a constant feature in every society. As indicated by Onuoha (2009), the evolutionists consider change to be normal and inevitable. There are different factors that give rise to social change. Whereas certain societal changes occur in a very slow and gradual process, some others are comparatively faster or, we can say, less gradual. Equally, there are various forms of societal changes that create varying shades of impacts on the society. While there are changes that lead to positive outcomes and improvements in the existing conditions, others lead to negative and undesirable impacts on the social fabrics of the society.

Migration is not a strange phenomenon. It is experienced universally, though its occurrence and effect on the different countries of the world vary. As indicated by Itumo, Nwobashi, and Igwe (2017), cases of migration had existed in Africa prior to the colonial period and this was occasioned by such factors as long-distance trade, search for pasture, plantation agriculture, industrial production, and armed conflict. According to Nnoli (2006, p.121) this pattern of cross-border economic and other activities that started in the pre-colonial era continued in the post-colonial period "as if the colonial and postcolonial state boundaries do not exist".

Nigeria is not spared from the incidence of migration. In general terms, one can say that at some point, the trend of migration in the country was to some extent regulated. At some point, however, the rate and trend of migration changed pattern as it became more irregular. Many people can still recall the popular short television clip that featured prominently on the national television during the 1980s, featuring a young man named Andrew, who decided to *check out* of the country owing to harsh economic conditions. Many years down the line, things appear to have worsened both in terms of the prevailing economic conditions and the number of people *checking out* or wishing to *check out*.

It is a truism that societies with a high level of social instability induce her citizens into forced migration. From whichever way one looks at it, irregular migration has certain impacts on the social fabrics of a nation. What are the trends of migration in Nigeria? In what respects have they caused dislocation on the social fabric of the country? To what extent has the nature of governance in Nigeria contributed towards provoking irregular migration? It is believed that by finding the correct responses to these questions, we can come up with informed suggestions that would be useful in guiding policy decisions and actions regarding the subject matter.

Conceptual Explications

Social Fabric

Hornby (2015) defines fabric as material made by weaving wool, cotton, silk, etc.; the basic structure of a society or an organization that enables that society or organization to function successfully. Citing the example of a good family as fabric of the nation, Odumosu (2017) sees the concept as the structure, framework, or composition of a material or unit of existence. When we look at the first definition according to Hornby, we can see that fabric is made by weaving. What this call to mind is that we can think of fabric as a network of pieces of threads that are crafted into a material, or a network of different units that forms a structure. When we remove all the strands of wool/cotton/silk contained in a piece of cloth, the cloth will cease to exist. Threads can only become a cloth when woven together. It goes without saying that it is the nature of threads that determine the nature of the cloth and not vice versa.

In line with the above, we may begin to understand social fabric from the viewpoint of the basic structure on which society is framed. It is the social fabric of a society that gives the society its general outlook. Drawing from the analogy of silk threads producing a silk cloth, wecan therefore understand that a society made up of good families is most likely to be a good society, while the one made up of bad families will invariably turn out to be a bad society. Thus, when we talk of social

fabrics, we think of roles, values, behavioral order and indeed, the various structures that form the framework of the society.

Migrant and Migration

Generally, a migrant is seen as a person that has moved from one territorial boundary to another with the intention of settling there for a long period of time. Going by such qualifiers as *international* or *cross-border*, there could be intra-national, intra-border, and international migration. Itumo, Nwobashi, and Igwe (2017) see migration as the movement of people across national, regional, and/or continental borders. The United Nations Organisation (cited in Koser, 2000) defined an international migrant as a person who stays outside their usual country of residence for at least one year. This means that someone in transit or a tourist that visited a country briefly cannot be termed as a migrant.

Moreover, migration can occur voluntarily or on the basis of forced conditions; hence, we hear of such terms as voluntary/forced migration. Whereas there are some migrants that follow due procedures established by the host country before taking up residence, there are others that do not. Hence, we hear of such terms as legal/illegal migrants or regular/irregular migration. Koser (2000) explains irregular migration as the act of entering a country without proper authority, and irregular migrants as those who may have entered a country perfectly legally but remain there after their visa/permit must have expired, that is, in contravention of the authorities. Also included are people moved by migrant smugglers or human traffickers who deliberately abuse the asylum system. In this paper, we see a migrant as someone that left his/her area of residence to take up residence in another country. Thus, we are hereby looking at migration from the cross-border or international perspective.

Governance

Various writers and scholars have attempted to explain the concept of governance from different perspectives. According to Odum (2017), governance can be defined simplistically as the

activities undertaken by those who govern, or the actions they take in the discharge of their duties. *UNESCO* (2017) views it as relating to structures and processes that are designed to ensure accountability, transparency, responsiveness, rule of law, stability, equity and inclusiveness, empowerment, and broad-based participation. Lynn, Heinrich and Hill (2000) view governance as a regime of laws, administrative rules, judicial rulings, and practices that constrain, prescribe, and enable government activity. The *Institute on Governance* (2017) explains it in terms of who has power, who makes decisions, how other players make their voices heard, and how account is rendered. Bevir (2013) describes governance as all of the processes of governing, whether undertaken by a government, market or network; whether over a family, tribe, formal, or informal organisation or territory, and whether through the laws, norms, power, or language of an organized society.

Governance can be seen from a public institution-related perspective. Hence, Nnoli (2003) presents it as the manner in which a government carries out its functions. World Bank (cited in Ezekwesili, 2011, p. 171) posits that 'governance is the manner in which public officials and public institutions acquire and exercise the authority to provide public goods and services, including the delivery of basic services, infrastructure, and a sound investment climate'. Veltmeyer (2009) attempts to highlight the relational quality of the concept by seeing it as a term that denotes a particular set of interactions between the civil society and governments. In the same vein, UNECA (cited in Jacob, 2016) defines it as a process of social engagement between the rulers and the ruled in a political community.

Judging from the opinions of scholars, it is evident that governance can assume different shades or qualities. Hence, we hear of such things like good governance, bad governance, qualitative governance, responsive governance, and ineffective governance. For instance, Obialor and Cornel (2017), citing UNESCAP, stated that the concept of good governance often emerges as a model to compare ineffective economies and political bodies with viable economies and political bodies. In recent times, the concept of good governance has permeated intellectual discourses in a way that

makes it seem as if 'governance' is an incomplete term when presented without a qualifier. Tandon (2000, p. 2) explains that the concept of good governance became prominent 'when donors decided that it was not enough to institute economic reforms in Africa, but that it was necessary, in addition, to reform the manner in which African governments were carrying out the business of governance'. Veltmeyer (2009, p. 228) describes good governance as an array of practices that maximize the common/public good and, in more specific terms, 'a relation between social organizations and government that conforms to the following "democratic" principles: transparency, effectiveness, openness, responsiveness and accountability; the rule of law, acceptance of diversity and pluralism, and social inclusiveness'. In general terms, when we talk of good governance, the picture we should have in mind is that of efficient institutions and effective stakeholders committed to efficient policymaking and implementation for the development of the society. Just as Heller and Til (1982) stated that the essence of leadership is followership, so too does it need to be understood that the people remain an indispensable component of governance.

Theoretical Perspective

We cannot talk about governance without incorporating the issue of leadership. Barron and Greenberg (1990) define leadership as the process whereby one individual influences other group members toward the attainment of defined group, or organisational goals. Certo (2002) defines the concept as the process of directing the behaviours of others toward the accomplishment of some objectives. Rollinson (2008) views leadership as a process in which a leader and followers interact in a way that enables the former to influence the actions of the latter in a non-coercive way, towards the achievement of certain aims or objectives. Indeed, there are various other definitions of leadership by different scholars, but what appears common among them is that it is the duty of the leader to influence and give direction to the people s/he is leading, for the attainment of desired goals. Though the idea of *Leadership Substitutes* espoused by Kerr and Jermier (1978) seem to point in the

direction that there are situations which enable followers or subordinates to function well without the guidance of a leader, it does not remove the relevance of leadership in every organisation or society.

There are different theories of leadership, and the Contingency Perspective is among them. The underlying feature of Contingency leadership theories is that they recognise that there are different styles of leadership and that there is no single style that can be described as the most appropriate for all situations. Thus, it is the situation that determines the best style to be adopted. This explains the reason Contingency theories are also referred to as Situational theories. According to Sapru (2013), Situational theories of leadership are based on the idea that successful leaders must change their leadership styles as they encounter different situations. Also, Rollinson (2008) indicates that the basic assumption of the Contingency perspective is that effective leadership requires a leader to adopt a style of behaviour that matches the conditions in which leadership is to be exercised. This implies that a (particular) leader should possess the ability to respond to situations as they arise by adopting the necessary leadership style necessary for each situation. Implicit in this idea is that a leader ought to be a repository of different leadership styles so as to be able to 'pull out' the relevant style from his/her stock whenever the situation arises. However, Fiedler's (1967) strand of Contingency theory seems to point in the direction that a leader's style is fixed and cannot be varied. Thus, there is a kind of leader (person) that is most suitable for every situation. Either way, the main ingredient to be taken is that in order to have effective leadership, the leader needed must be the type with the right attributes to handle the situation on the ground. This can be understood within the context of the general saying about *peacetime* or *war-time generals*. A leader that constantly preaches peace may not likely function well under a war situation, and a leader that preaches war at all times may not be effective under moments of peace.

The relevance of this theory to the study is that change is constant, and it has the capacity to impact on the society. For this reason, the correct leader must always be in place to drive the wheels of governance. That is, the type of governance must be in line with the exigencies of the moment. In

raising the question of governance vis-a-vis the issue of migration and the dislocation of Nigeria's social fabric, it is unavoidable to beam searchlight on the nature of the country's leadership.

Brief Discourse on Nigeria's National Fabric

Nigeria is a product of colonialism. The pre-colonial traditional societies had values, orientations, and structures that sustained them prior to the advent of colonial rule. Though they have some peculiar differences, there are certain values these societies shared not just among them but with the other African societies. An instance is the African sense of communal living. Whether referred to as *Ubuntu* (by the Bantu speaking people in South Africa) (Odumosu, 2017), or as *Onye aghana nwanne ya* (no one should forsake a relation) (by Igbo people in the eastern part of Nigeria), the central idea about communal living is that individuals understand that their existence is intricately tied to the existence of other members of the community; and that the pain inflicted on one person affects all, just as one person's joy is shared by everybody.

In the traditional societies, migration and assimilation of migrants were common, and these were sustained through the people's proclivity towards hospitality and accommodation. Things considered as crime were highly prohibited and deterrence was achieved mainly through moral suasion. Commenting on the Igbo traditional societies, for instance, Nnoli (2017, p.30) notes that "crime was regarded as disruptive of the fabric of the universe, kink in the normal flow of life forces which the social order keeps alive". As such, criminal acts were attached with serious social stigma. The family unit served as a powerful agent for social control; and the urge to protect family's name was a strong reason to deter people from engaging in anti-social behaviours. Balogun (1983) also indicates that belief in superstitions were widespread within traditional societies. These superstitious beliefs and their unquestioning attributes helped in some respects in the maintenance of social control and order. Also, the main occupation of the people before the advent of colonialism was subsistence agriculture and other related businesses that were conducted in manners that allowed members of the

family to bind together. That way, it was easier for older members of the society to play their roles fully as agents of socialisation for the younger ones.

Some of these attributes of traditional African societies started eroding during the colonial era. Odum (2016) captures how the colonialists began introducing divisive measures between the northerners and the southern migrants that had lived peacefully together prior to colonialism. Also, Nwankwo (1998) captures how the colonialists, in their bid to maintain direct control and domination over the colonised territories, began to introduce different measures such as taxation. By introducing this measure, people were compelled to find means of earning colonial currency and this warranted them to leave their families and join colonial service or take up jobs in plantations. This trend affected the family system and the high level of cohesion it had always enjoyed.

Furthermore, colonialism equally disrupted the traditional process of social responsibility between the government and the governed. It distorted the traditional structure for governance by establishing a new system oriented towards satisfying foreign interests while relegating the needs of the indigenous peoples to the background. In general terms, the people directed their allegiance to the colonial authority. This pattern of governance weakened the citizens in terms of demanding for the accountability of office holders and even denied them the opportunity of making contributions towards public policy making and execution.

It is worthy to note that in the process of introducing a new system of governance and administration, the colonialists created "a legal-rational order and a modern bureaucratic state in Nigeria" (Balogun, 1983, p. 72).Maintenance of law and order (as defined by British standards) was taken seriously and the local people were compelled to accept the new system. As Odumegwu-Ojukwu (1989) observed, the people developed the faculty for fawning obedience before authority, thereby promoting the culture of respect for law.

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Nigerians experienced trauma after the termination of the colonial rule. The first came during the early days of independence through a military coup, which watered the ground for the continuous stay of the military on the political scene. Another was the civil war. The hatred and bitterness that trailed the war were such that keep breeding the spirit of vengeance and destroying opportunities for fostering national cohesion and nation-building. These events distorted the texture of the national fabrics. Again, the incursion of military into politics further dampened the spirit of accountability that had already been deeply eroded during the colonial period. This situation contributed to the failure of successive governments as they had the leeway to act as unguarded masquerades that had the liberty to act without restrictions. With time, all facets of the national life began to suffer. The economy witnessed serious downturn, social infrastructure began to witness decay, opportunities for survival within the country shrunk drastically, and people began to face serious hardships. All these negatively impacted on the system and adversely affected the people's values, orientations, attitudes, and general thinking process.

Nigeria and the Incidence of Migration

Migration is a social phenomenon propelled by several factors. Koser (2009) enumerates some of the causative factors to be grounded on economic reasons, security, and lack of development. Chances of migration are higher in countries burdened by a weak and deteriorating economy as well as a highly unmanageable level of unemployment. Citizens of such countries are likely to embark on migration especially when they nurse the feeling that they can access job opportunities in other countries. In the face of a very weak economy, the temptation is high for citizens to migrate to safer zones in order to be protected against economic problems and to secure the future of their families. Again, citizens of a country can be compelled to embark on migration for security reasons. This usually happens when it appears to them that the state is incapable of offering them protection against security challenges. Furthermore, citizens of a country can be forced into migration due to lack of basic infrastructure and poor level of development. For instance, it is common for citizens from poor

countries to embark on migration for the purposes of accessing quality education and high standards of living. Also, individuals with terrorist orientations can embark on migration for the purpose of finding fertile grounds for perpetrating their illicit acts. Such fertile grounds are mainly countries with very porous borders and weak security frameworks. It is necessary to point out that the existence of these factors may not necessarily promote migration. The major factor that makes migration more feasible is the existence of migration networks. In sum, migration is being driven by increasing disparities across nations or across cities (in the case of intra-national migration). Given this array of drivers of migration, where does Nigeria fit in?

Nigeria is a fertile ground for migration both as a country of origin (emigration) and, to some degree, a country of destination (immigration). Placed in a historical perspective, the trend of migration in Nigeria shows that, like other African countries, the largest number of persons who crossed African borders during the pre-colonial and even colonial times included "nomads, undocumented migrants, migrant labourers, seasonal as well as oscillatory labour migrants and refugees" (Nnoli, 2006, p.6). Various accounts (Azikiwe, 1970; Ebo, 1989) show that there were cases of emigrations during the colonial period, in search of qualitative Western education. Itumo, Nwobashi and Igwe (2017) indicate that Nigeria became a major migration-receiving country in the early 1970s due to the oil-led employment in various sectors of the economy. By becoming a major country of immigration during the days of oil/economic boom, cases of emigration by Nigerian citizens during the period were most unlikely to be predicated on economic problems.

Nigeria began to witness series of challenges as she advanced in age. The period of oil boom soon gave way to periods of economic adversity that resulted from bad governance. The dark days of military rule jeopardised democratic freedom and created a sense of insecurity across the country. Succeeding civilian regimes did not show significant difference in terms of offering security and rescuing the country from socio-economic quagmire. Despondency mounted higher and higher in the country as the economy got weaker; as unemployment maintained steady increase; as infrastructural

decay got worse; and as economic hardship in the land escalated. In fact, almost all the conditions that fuel migration, as enumerated by Koser (2009), exist in Nigeria. It is not surprising, therefore, that the incident is on the increase. The tallest dream of many a great number of Nigerian youths today is to leave the country. It is this situation that creates the enabling environment for the thriving of human trafficking business. The migration industry is booming in the country and despite the disturbing tales by deportees, there is an undying demand for migration. The number of Nigerians applying for the United States Visa Lottery on a yearly basis is amazingly high. There are open advertisements by various agencies offering assistance for a fee to those wishing to win visa lottery, and patronage usually remains high.

Itumo, Nwobashi, and Igwe (2017) expose further migration-related challenges facing the country to include the issue of security threats. They point out the issue of Boko Haram terrorists that not only have foreign nationals as members but also allege to be receiving training and arms in Afghanistan. This underscores the contention of Ezirim, Onuoha, and Nwogu (2014) that Nigeria's land, sea, and air borders are porous. Hence, the country is highly prone to irregular immigration.

Migration and Dislocation of Nigeria's Social Fabrics

The incidence of migration has impacted differently on the Nigerian society. There are some positive aspects to it. For instance, there are foreign-based Nigerians that make remittances from their countries of destination. Equally, there are those that, after residing for many years in their host country, return to Nigeria with their savings and the skills they acquired, to invest in the country. There are also Nigerian citizens that, while still residing in their host country, organise community development activities/projects either severally or collectively under the umbrella of Diaspora associations such as the Nigerians in Diaspora Organisation (NIDO). However, migration has its negative sides, especially as it affects Nigeria's social fabric.

One of the problems facing Nigeria with regard to migration is the incident of 'brain drain'. Many professionals and able-bodied men and women have left the shores of Nigeria to invest their skills and talents outside the country. A clear example is the trend where highly qualified Nigerian medical doctors migrate to Saudi Arabia and other foreign countries where they offer their services (Okonkwo, 2018; Olukotun, 2018; The Guardian, 2018).

Some of the foreign cultures and practices currently observable in Nigeria, which constitute threats to the family institution, are traceable to returnee migrants or even those that embarked on short visits. For instance, the bold demands being made in some quarters of the country for the legalisation of same sex marriage, enjoy serious support mostly from returnee migrants. Other observable/ related practices that threaten the marriage institution include: entering into marriage with the sole intention of securing travel visa, or for the purposes of having the opportunity to inherit a man's property after throwing him out of his home; engaging in avoidable divorce (without any sense of guilt); desiring to have children outside marriage, and raising them as a single parent.

Cocaine and other hard drugs are not indigenous to Nigeria. Trafficking and consumption of such substances cannot entirely be dismissed as some of the effects of migration. Though the government made serious attempts to arrest the situation by setting up an agency like the National Drug Law Enforcement Agency (NDLEA), the negative effects the trend has had on the social fabric of the country remain huge.

It is common knowledge that migration-induced conflict has disrupted peace and social stability in Nigeria. A ready example is the menace of Boko Haram already highlighted in the preceding section. Equally, Nigeria's President, Muhammadu Buhari, recently linked the rampaging killer-herdsmen— that are currently unleashing terror in various parts of the country— to Libya. There is no doubt that by threatening peace and security in the country, the activities of these groups are disrupting the very fabrics of the Nigerian security system.

Cases related to irregular migration have projected Nigeria into bad light across the globe. In their desperation to realise their migration-related dreams, a good number of Nigerians have demonstrated their readiness and eagerness to cheat and engage in all manner of dishonest practices such as owning and using fake passports and breaking travel rules indiscriminately. Equally, the nefarious activities of some Nigerians that have established migration industries that specialise in cross-border human trafficking are suggestive of their poor moral standing and level of depravity.

It is quite agreeable that the issue of migration has adversely affected many Nigerians by depleting their sense of patriotism. Many a great number of Nigerian youths are now caught up with the attitude of: "Anywhere but Nigeria". That is to say, they prefer to go to any other country rather than remain in Nigeria. With this kind of attitude, they cannot show any positive commitment towards the country.

Migration and the Governance Question

Scholarly discourses and even comments from casual observers point in the direction that governance in Nigeria is far from being satisfactory. Given the enormous natural resources at the disposal of the country, it stands to reason that the main problem of the country has to do with poor governance and inefficient management of these resources. The lamentations of Achebe (1983), which he made roughly thirty-five years ago concerning the failure of leadership in the country, was re-echoed by Anyaoku (2011), who states that the governance and leadership question continues to dog the footsteps of Nigeria. There is no sign in sight that there is an abatement of the problem. High levels of corruption, weak accountability system, continuous decay of social infrastructure, neglect of development projects, and general failure of the public sector, have continued to define the system. When we weigh these conditions on the scale of the causative factors of migration enumerated by Koser (2009), which include security and economic issues as well as lack of development, we can see the connection with governance. Poor governance exacerbates these negative conditions.

The desire by increasing number of Nigerians to *check out* mounted higher with the brazen manifestation of poor governance and the worsening socio-economic conditions. The television clip, referred to earlier, was done in the early 1980s when the country adopted austerity measures, and the people began witnessing serious economic hardship. The conditions that led to the unbearable situation, which Andrew (the character) lamented about, are yet to improve. In fact, things worsened with the passage of time. The prolonged stay of the military within the political arena unleashed a lot of harm on the system through such means as placing restrictions on political freedom, and mismanagement of the economy. The civilian governments that succeeded the military junta proved incapable of reversing the ugly trend of bad governance. The Naira continued to depreciate, inflation mounted higher, citizens continued to live under very harsh economic conditions, and people are increasingly sinking into a state of despondency. The net result of these situations is that more and more Nigerians are developing the urge to escape from the harsh socio-economic conditions that appear to be irreversible. As such, most Nigerian citizens embarking on irregular migration in recent times are doing so because of issues related to poor governance.

On the other hand, it is the failure of governance and public institutions that make Nigeria's territorial borders very porous, which leads to irregular immigration and the concomitant security challenges. Indeed, good governance would have stemmed the tide of irregular migration and its negative consequences on Nigeria.

Conclusion

In the light of the popular saying that 'no man is an island', it is understandable that different societies are interdependent in one way or the other. As such, migration is not entirely a bad phenomenon. It has its positive sides that cannot be over-emphasized. The concern here is the aspects of migration that are disadvantageous to the social fabric of the Nigerian society.

The escalation of the incident of irregular migration in Nigeria is traceable to poor governance. Indeed, bad governance accounts for the unbearably harsh socio-political and economic problems as well as the ineffectiveness of governmental institutions such as the security and immigration agencies. It is the harsh and unbearable socio-economic conditions in the country that have made many Nigerians to see migration as a 'do-or-die' affair. With weak government institutions, it becomes possible not only for irregular immigrants to gain easy access into the country, but also for Nigerian citizens desirous of embarking on irregular emigration to have their way with relative ease. In light of this, the good governance option becomes imperative. That is to say, any serious attempt aimed at checking the incidence of migration vis-à-vis its negative consequences on the country's social fabric must perforce begin with ensuring that the trajectory of governance is headed in the right direction. The following recommendations are therefore put forward:

➢ Nigerians must always ensure that they have good leaders who can manage the socio-economic and political affairs of the country efficiently. To this extent, they must perforce vote for suitable candidates during elections.

➢ The government must deal with the socio-economic challenges facing the country through such means as creating an environment conducive for the teeming unemployed youth to be gainfully employed. This will include promoting the culture of hard work and entrepreneurship, which will begin from creating the correct conditions for the private sector to thrive.

➢ There is need to reverse the poor state of social infrastructure that presently characterize the country in order to make life bearable for Nigerians.

➢ There is need to protect the good aspects of the local culture that help in sustaining the social fabrics of the society. Back in the days when criminal acts were attached

with serious social stigma, and the family unit served as a powerful agent for social control, it was unthinkable for individuals to brazenly celebrate ill-gotten wealth or support corrupt practices. In effect, there is need to reinvent the culture that deters people from engaging in anti-social behaviors. Agencies of government such as the National Orientation Agency must take this seriously.

➢ There is urgent need to reverse the situation where most citizens, especially the youth, are continually losing faith in the country. It is this situation that leads to despondency and the consequent burning desire to migrate to foreign countries at all costs. Thus, measures must be taken to ensure that Nigerian citizens have faith in Nigeria. This cannot be achieved by merely embarking on preachy exercises without addressing the fundamental problems that generated despondency. There is no better way of making citizens have faith in the country than offering them good governance. Government must serve the interest of the people through responsive service delivery; and public office holders must BE SEEN to be working in public interest.

➢ The porous the Nigerian borders serve as danger signals. Hence, there is every need to ensure adequate policing of the borders. Though this might appear difficult in some respects, such measures as having a national identity card or reliable database for Nigerian citizens, can help in checking the trend of irregular immigration.

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