A Contextual Evaluation of Edo Women (Nigeria) in Illegal Migrations as Response to State and Societal Failure

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Abstract. This paper reviewed the failure of state and society to influence illegal migrations through frustrations engendered by lopsided development and infrastructural decay coupled with irreconcilable endemic corruptions in Nigeria. It adopts the content analysis and evaluation of available resource such as text books, journals and newspapers, explorations of lacunas in older research in this environment and explorations of oral interviews to substantiate other available evidences. A failed state cannot provide assurance of a good future for its citizens and future generations in that society. African states grapple with endemic problems such as corruption, little or lack of infrastructural development, lopsided political and state structures, recessions, unemployment and gross human rights violations with pervading real and imagined civil wars, further evidenced as insurgencies. These situations particularly pervade the country Nigeria and illegal migrations provide opportunities for frustrated citizens to run in desperate search of the Golden Fleece. In the Edo traditional society of Nigeria, the peculiarity of notoriety in this context is further grounded in what I refer to as societal failure. Benin traditional patrilineal conception celebrated male dominance and total subjugation of women, a situation that does not give the woman the right to family sustenance and nobility title (chieftaincy). However, new environmental challenges have resulted in problematic cultural readjustments that make women to take up the role of bread winners. As such, this illegal migration frenzy is higher in the Edo society because of these enlisting factors, as mentioned above. As international and domestic media and organizations turn a negative light of attention on this historical colossus (Edo land) it becomes necessary for the author to seek scholarly answers and solutions to redefine the state/society citizenship relationship and postulate suggestions to avert the influx of migrant returnees from creating further challenges. The lacuna of this research is better evaluated in historical meanderings of Benin (Edo) gender relations within the context of Nigerian society's reevaluation for developmental improvement.

Key Words: Edo Women, Illegal Migrations, State Failure, Societal Failure, Content Analysis

Introduction

The problem of illegal migration is a growing world problem sourced from developing nations and directed at the developed world. Taylor and Mark (2009) clarified illegal immigration as overwhelmingly upward from a poorer to a richer country. Reasons for taking this great risk in another country are not only for expected improvement in income and standard of living but also for regularization to citizenship. Nigeria's peculiarity (for illegal migrations) is further entrenched as challenges of economic doldrums, poverty, recession, civil wars (represented by insurgency, terrorism, abduction and insecurity, desertification, the threat of global warming) engender poverty, creating the desire to seek greener pastures due to the desperate attempt to survive. Illegal migration is a growing international problem that results in crisis. Nigeria has faced serious challenges of infrastructural decay, intense growing population of jobless graduates, paucity of development and terrorism amidst growing insecurity bordering on abductions for ransom. As such, Nigerians seek desperate life threatening methods and routes to other nations such as Italy, Canada, the United States of America, Germany, France, Saudi Arabia, and other welfarist nations in search of better life.

Sad enough, desperate youths go through irregular routes sometimes losing their lives and forcefully entering into the borders of non-receptive nations that threaten, kill, imprison and sometimes repatriate them as found necessary in the attempt to get rid of unwelcome visitors. The period between 2006 and 2016 was most notorious for media attention and intensification of legal interventions to curb this menace. The South-south states of Nigeria have been particularly affected, probably due to the level of education, awareness and enlightenment. The Edo society (ethnic group) is further portrayed in various forms of media as the most notorious in this international scandal. It is interesting to note that desperate youths are the focus of attention, but there is avalanche of evidence to support the idea that this notoriety is more practiced by Edo (Benin) as women compared to their male counterparts.

In the Edo traditional society, the peculiarity of notoriety in this context is further grounded in what I term "societal failure". In time past, Benin traditional patrilineal conception celebrated male dominance and total subjugation of women, a situation that did not give Edo women the right to family sustenance and nobility title (chieftaincy). However, new environmental challenges have resulted in problematic cultural readjustments that makes women to take up the role of bread winners. To this end, the illegal migration frenzy is higher in the Edo society because of these enlisting factors. As international and domestic media and organizations give negative portrayal to this historical colossus (Edo land), it becomes necessary for the author to seek scholarly answers and solutions that can assist in the redefinition of the welfarist state/society citizenship relationship and further halt the approaching invasion of migrant returnees from creating more challenges. Thus, the lacuna for this research is better evaluated in historical meanderings of Benin (Edo) gender relations within the context of Nigerian society's reevaluation for correctives. The question therefore arises, what are the causes of desperate and illegal migrations at the national and state levels? Why has illegal migration become more intensified in the Edo society than elsewhere? What avenues of solution finding can be deployed to solve this societal menace? These and many more are the source of inspiration for this research. The paper is subsequently divided into the following sections: Conceptual Clarifications, Literature Review, Methodology, Nigerian State/Society Failure, Other Causes of Illegal Migrations, and Traditional Benin- Gender Relations: A Historical Overview, Illegal Migrations: The Tale of Edo Women in Search of the Golden Fleece, The Way Forward and Conclusion.

Conceptual Clarifications

The Edo/Benin People

The Edo people are historical Benin, (currently in Edo State in Nigeria). The ancient Benin kingdom is located in the southern forests of modern Nigeria, formed by the Edo people, it flourished from the 13th to 19th century CE (Igbafe, 1970). The capital, Benin was the hub of a trade network controlled by the *Oba* with Portuguese traders who sought gold and slaves (Ebohan, 1972; 1996, Dukwu, 2006; Erhahon, 2002). The empire declined in the 18th century CE. due to civil wars and was ultimately conquered by the British in 1897ce. https://www.scirp.org. Edo women are historically respected and it is on record that the ancient Edo /Benin kingdom had female rulers. The perception of women in the last century, in this historical enclave does not however accord respect and opportunity for women (Isekhure, 2011). This therefore, it is argued in this paper had resulted into flight and the migratory tendency which had notoriously enlisted Benin women in illegal migrations (Musari, 2015; Idahosa, 2019).

Illegal Migrations

Illegal migration is a growing international problem. United States Department of State Trafficking in Persons reported that smuggling and trafficking as aspect of illegal migrations (or Undocumented Migration) constitute the third largest source of profits, in the environment of international organized crime, after drugs and guns (Aniyeloye, 2019). The International Organization for Migration (IOM) reports that irregular migration account for one third to one half of new entrants into developed countries (Aniyeloye, 2019). Scholarly writings attest to the rising trend of illegal migrations in Nigeria (https://www.researchgate.net (PDF) 11/3/2022 32:48, 33:10, https://uwo.rabat-process.org 11/33/2022. Musari, 2015).

State Failure/Society Failure

Nigeria is bedeviled with challenges of economic doldrums, poverty, recession, civil wars (represented by insurgency, terrorism, abduction and insecurity, desertification, the threat of global warming) and engendered poverty. Nigeria has faced serious challenges of infrastructural decay, intense growing population of jobless graduates, paucity of development and terrorism amidst growing insecurity bordering on abductions for ransom. This has continually been portrayed as state failure by national and international scholarly analysis (Adu, 2015; Arikpo: 1996; Castes, 2013; De Haas, 2011).

The Edo society (ethnic group) is portrayed in various forms of media as the most notorious in the illegal migration scandal. In the Edo traditional society, the peculiarity of notoriety in this context is further grounded in what Adu (2015) has referred to as "societal failure". In time past, Benin traditional patrilineal conception celebrated male dominance and total subjugation of women, a situation that did not give Edo women the right to family sustenance and nobility title (chieftaincy) (Idahosa, 2019). The Edo widowhood practice is dehumanizing. Women are made to drink the bath water of the dead husband to show that they had no hand in his death (Aliu, Oral interview, 16/1/2021). Widowhood practice also keep the woman in-house for a period to mourn the husband and some other traditional rites are enforced at this period (ibid). Further, new environmental challenges have resulted in problematic cultural readjustments that makes women to take up the role of bread winners. It is pertinent to note that the illegal migration frenzy is higher in the Edo society because of these enlisting factors, argued this author.

Literature Review

Selected literature review is important at this point to show previous contributions and how they influence this paper. Writing on International Migrations, Lahav (2004) emphasised the growing security concerns and heightened state (Western democracies) efforts to curtail immigration from developing to the developed countries. He laid emphasis on state adoption of converging strategies to involve non -state actors in policy implementation for effective border control (ibid).

International Organization for Migration (IOM) reported economic migrations to include what are considered to be numbers of persons moving without authorization, termed "irregular migrants" The IOM noted that irregular migrants account for one third to one half of new entrants into developed countries (Aniyeloye, Ibid, 13-14). The European Union account for an estimated approximately 500,000 persons per year by 1999, showing a multiple of nine in increase over a period of six years (ibid). United States Department of State Trafficking in Persons reported that smuggling and trafficking constitute a large source of profit for organized crime (ibid). The USDS reported that criminal organizations reap 9.5 billion USD in profit per year from trafficking and smuggling of persons across international borders (USDS Report, 2004: 14).

Briggs (1977: 171-175) emphatically noted that, the consequences of alien migration can be viewed from three perspectives; effects on the aliens, upon competitors in destination country and upon the nation as a whole. Further he noted the use of dangerous and inhuman methods to transport human cargo, with manufactured fraudulent documents is a prevalent factor. President Donald Trump (former American president) adopted the word "illegal aliens" noting it as a crime instead of a civil offence (cited in Aniyeloye, Ibid). De Haas (2011: 14) argued that "people will only migrate if they perceive better opportunities elsewhere and have the capabilities to move" Further, he argued that migrants' agency and counter-strategies can effectively undermine states' attempts to control migration (ibid). Adhaikari (2013, 82-89) on impact of a range of factors on migrants decision making in Nepal highlights that migrant agency, even in time of extreme conflict situations, have movements based on more than just the treat to one's life and included factors related to economic livelihoods and social networks. A researchgate article of January 7, 2019, by Umar Kari and others published a study of illegal migration trends and the causes…with the main cause being economic difference between the source and destination countries, political instability in countries of emigration, as well as demographic and environmental factors. https://www.researchgate.net 33:10 further, a 6th November, 2021 article discusses the rise of illegal migrations among Nigerians. It listed corruption, lack of social justice, equity and fair play among others as pull factors for illegal migration and as factors of vulnerability. Https://wwwresearchgate.net. 32:48 PDF. Ozioruva in Benin City reiterated the argument of Okoduwa, the executive director, Initiative for Youth Awareness on Migration Immigration Development and Reintegration (IYAMIDR), on arbitrary strict conditions for the issuance of visas by some embassies which further encourage illegal immigration and human trafficking.

Aniyeloye (2016) discussed the roles of international institutions in the management of illegal migrations, specifically the roles of the United Nations and African Union in institutional management of illegal Migrations. He recommended policy options to government and these institutions in their regimentation. Adepoju's (2007; 2010) made an inventory of the dynamics of Nigerian migration within the sub region and the continent, exploring the management of migrations by the home and host country in light of the 21st century development and increase in crime and social vices. The believe that managed labour migration can help unlock Nigeria's unrealised potentials is examined by a world bank study of 19th July 2021, it highlights that the unemployment rate in the country rose five fold between 2000 and 2020. https://www.worldbank.org>future. Assessed 9/3/22. Issues of environmental cause, effects and solutions for migration were elaborated as; better access to health insurance, better access to education, better social security schemes, better job opportunities and high level of safety for the local population. https://environmental.conscience.com. Relief Web part C analyses the current migration situation in the country and indicates the most recent trend https://relifweb.int.resources. PDF. Migration in Nigeria. Assessed 9/3/22

Edo historical meandering is documented by several authors. Idahosa (2019) did an exposition on Benin women in contemporary society, highlighting challenges and prospects within its cultural milieu. Dukwu (2006) explored the history of Iyobaldia, within the historical dynamics of the ancient kingdom, while Ebohan (1996) discussed both the cultural heritage of Benin and the life of Benin women in a vivid exploration of gender relationship. Egbarevba (1949) detailed the Benin laws and customs and his 1952 work was a good historical record of the city in geographical and historical mapping. While Erhahon (2002) focused on empirical evidence supporting propositions about Edo women, taboos and human rights, Igbafo's (1970) research on the fall of Benin is a historical detailing of the colonial experiences of the ancient kingdom. In his 1967 work, Igbafe further explored Benin under British administration, 1897-1938. Isekhure (2011) examined laws and gender sensitivity in Edo land. Ryder (1980) cited in Obaro ikime "Ground work of Nigerian History" did a historical detailing of Benin in pre

and post-colonial era. While in an earlier work he had examined the Benin European relations in detail. Salai (2001) further explained the political struggles of women in ancient Benin kingdom emphasizing Emoton, Idia and Iden as models for emulation. Umar and Abdullahi (2002), explained women empowerment and implications on Nigeria's development citing challenges and prospects. Idahosa (2019) also records Benin women and challenges and Prospects within a broad overview.

This research work interrogates the implications of cultural challenges of women as it impacts migration tendencies within Edo society. It is noted that Nigeria's experiences of developmental doldrums, security and other challenges has continued to propel immigration tendencies of both professionals and others alike, creating a trend that has constituted a nuisance to finding solutions to the myriad of developmental challenges. It is the position of this author that a twin solution of resolutions to Nigeria's earlier listed problems and the peculiarity of adjustment of Edo / Benin cultural ethos to ensure welfarist gender equity would go a long way to address emigration tendencies from the Edo society.

Methodology

This paper adopts content analysis of related literature to explore the lacuna to be filled in this research work. The paper reviewed the failure of state and society in influencing illegal migrations through frustrations engendered by lopsided development and infrastructural decay coupled with irreconcilable endemic corruptions. It adopts the content analysis, evaluation and discussions of available resource such as text books, journals and newspapers, explorations of lacunas in older research in this environment and explorations of oral interviews to substantiate other available evidences. Analysis was based on inferences as drawn from research evidence and postulated projections substantiated by scholarly impute from interviews and explorations of newspapers.

The Nigerian State/Society Failure

Nigeria at sixty battle with problems of corruption, underdevelopment, little or lack of infrastructural development, lopsided political and state structures, recessions, unemployment and gross human rights violations with pervading real and imagined civil wars, evidenced as insurgencies. The Nigerian state is essentially authoritarian, violent, predatory, negligent of citizenship welfares, irresponsible and unpatriotic, this is evidenced in political mismanagement, lack of sustainability, leadership and citizenship failure, no wonder some scholars (Adu,2015, Agagu & Adu, 2012) have described the country as a failed state. There is a need for both leadership and citizenship readjustment and reinvention. Akpedeye (2009:45) reiterated the common saying 'people get the type of leadership they deserve'. The leadership of a country is not different nor at variance with the people, who are the followers. In line with this he emphatically stated,

> The nations bane, to put it bluntly, a corrupt selfish, indolent and irresponsible leadership…..trapped in the morass of a callous, self-demeaning ruling class, Nigeria has become a nightmare for its citizens and an international embarrassment (Tell, Oct. 12, 2009:45) A genuine national repentance and reorientation is necessary at the state level and individual citizens must make the necessary character change to ensure society's corrective.

At independence, there was openness, accountability, and selfless, purposeful, incorruptible, and visionary and result oriented leadership (ibid). Our nationalist independence pan Africanist leaders made indelible marks on the Nigerian historical landscape. Adu (2015:24) argued that the above statement immortalized their tall dreams and citizenship expectations in the reminiscences of the golden years immediately following independence. The rude awakening into the era of problems started with the political crises of the mid-sixties,

a culmination of the ethno religious unacceptance that was the grounding of the lopsided amalgamation of 1914. The rude shock was the separationist wars of the Biafra's (Nigerian Civil war) and the post war rebuilding which heralded sudden oil wealth that intoxicated the leadership and citizenry into decades of corruption, mismanagement, and misappropriation, further delving the state into a condition of despondence. Corruption, an engraved and endemic societal disease fuelled by oil wealth became the bane of the Nigerian society furthering underdevelopment and endemic poverty. Underdevelopment engenders poverty, despondence for citizens and a spirit of survival of the fittest. Underdevelopment, abject poverty and lack of hope are features of state failure. A situation which has presented in further entrenching corruption, insecurity, unemployment, and loss of faith in state provisions for minimal existence. The need to migrate was a ray of hope and a search for the domestically unavailable Golden Fleece. There is need for cultural adjustment; educated Benin women must stand up against negative cultural practices such as hostile widowhood practices, extreme handling of adulterous women, and lack of women opportunity in traditional political hierarchy, jettisoning of negative moral codes that debase women and others. There is a need for governmental redrawing of citizenship welfarist package, a reorganized socio political structuring that addresses the genuine need of the citizenry, citizenship empowerment, orientation and education, development of opportunities and human resources, and offer of a valued life for repatriated and returnee immigrants.

Other Causes of Illegal Migrations

The desire to live in developed society, where infrastructural development is above the average has intensified migrations. Simplistic reasons such as family and community pride in residency abroad, remittances repatriations, interest to study abroad to increase the opportunity to obtain residence permit, creation of business network with friends and family members across international boundaries, growing youth restlessness, the get rich quick syndrome, amongst other factors have further increased the illegal migration frenzy. The peculiarity of the south -south can further be explained in terms of education, enlightenment, access to information through the internet and the World Wide Web and other globalization advantages, the contagious environmental effect is also relevant within this considerations. The Edo (Benin) society, which is our focus of interest, can be excused under some peculiarity of society failure in terms of family sustenance and responsibility gradually growing in intensity with women taking the role of sponsoring their children and dependents in education and vocational training. This is a reversal of roles for a patriarchal society of the Edo stature and in the consideration of this author a symptom of societal failure, gender roles are complimentary and not individualistic. It is important to note that God created them male and female, the two gender cannot sustain developmental roles without complementarity. The Edo society is in need of value reevaluation.

Traditional Benin (Edo) Gender Relations: A Historical Overview

The Edo society is a patrilineal society with strong inheritance and chieftaincy structure entrenched in male dominance. Traditional Benin Society regard the male as superior to the female, the male is the head of the family, clan and society. In social activities, there is separation of roles, while the male beat the drum and offer sacrifices to the deity, much of the dancing and cooking was done by the female folk. Ediagbonya (interview, 13/6/19) explained that, it is considered derogatory for men to cook in the Edo society. The male child is given special attention as preparatory for the future leadership role. Of particular interest is the burial ceremony, where at the death of the family head, (male) even when the male child is less than ten years in relation to the gerontocratic females, the elders do not reckon with the females but await instructions from this male child, and give priority of inheritance to him. In some families

the female children are not entitled to any inheritance. The wives suffer untold hardship and accusation of killing the husband and are sometimes asked to drink the bath water of the copse as punishment. Refusal will usually result into her being killed (ibid).

Historically Benin gender relation is explained in terms of a bifurcation into two era in which the first witnessed massive and decisive participation of women in the political, socio-economic affairs of the kingdom. This first period witnessed the reign of two women as kings and the exploits of Emotan, Idia and Iden were of notable historical archival. The second period witnessed a decisive and deliberate discrimination. This period began after the death of Oba Ewuare the great, 1473. Ebohan (1972:18) recorded that, after the death of Oba Ewuare, almost everything became women tabooed. He (ibid) insisted that the law prohibiting women Obaship came into existence about five centuries ago, precisely around 1473. Although the pre-colonial era gave a bit of room for women participation and representation, various changes along the way brought with it new challenges for women inclusion and participation. Benin Kingdom during the pre-colonial era witnessed massive women participation. Emotan, was a simple but impressive woman, who advocated the participation of women in activities outside the home, especially income generating ones. Salami (2001) recorded that she feared no one, and was respected by the people, fought against injustice and oppression of the weak.

The second period witnessed a decisive and deliberate thwarting of women, Idahosa recorded (internet source `3/6/19, 3:30am) that after the death of Oba Ewuare the Great, 1473, the relegation of women became a law, women could not take titles nor inherit properties. Erhahon (2002), recorded that "the Benin Society is one of class and sex domination, consisting of the superior versus the inferior on one hand and dominant versus the dominated on the other hand"

Cultivation of land was temporary and did not accord ownership right to the woman (see Ebohan, 1972). Isekhure (2011) argued that the concept of "women "in Edo is such that they are seen and regarded as "OKHUO ORE OWA" meaning, a woman is the home, or IYEOWA" Mother of the home (cited in Idahosa, internet source, 13/6/10). Women's purpose in the Benin societal conception was to be mothers of children. The pre-colonial Benin women had her role restricted to child bearing, child rearing and home managing. The pre-colonial Benin woman had some personal rights, i.e. right to property, (such as farmlands), the right to cultivate the husband's plots, and the absolute right to buy and sell from the markets (Ediaghonya, Interview, 13/6/19). Despite this freedoms, Ebohon (1972) noted that from time immemorial, Edo women were regarded as inferior citizens. Evhierhoma (2009) recorded that despite cultural richness and traditions, women were hem lined, limiting their autonomy through taboos and observances which were seen as obsolete and retrogressive. The post-colonial era witnessed little change. The socio cultural cum political limitation of pre-colonial and colonial era on women translated into mental limitations, indoctrinating women with the idea that they are just helpers, caregivers, labourers in the husband's vineyard, to be seen and not to be heard, and subject to docility and obedience to the wiles of her husband.

There was constitutional empowerment of women in Nigeria, after independence e.g. equal education, political rights, economic rights, social rights and cultural rights. Post-colonial era therefore began an era of eye opening, which has become intensified with the development of the globalization advantages. Interestingly, Ediagbonya (interview, 13/6/19) noted that despite globalization, the socio-cultural limitations are still visible and active. Despite women activism and human rights education, the situation is still a far cry from normal. Polygamy is rapt amongst the men and promoted to assist in farmlands. The introduction of western education and globalization has made Benin women to seek solution and fairness in search of the Golden Fleece in foreign lands (a situation that has enlisted Nigeria in negative flashlight across the globe).

Illegal Migrations: The Tale of Edo/Benin Women in Search of the Golden Fleece

The searchlight of journalistic attention intensified the growing awareness of more and more Edo women repatriated and discovered as illegal migrants in Tripoli, Libya, Morocco and other North African escape routes to Europe. The United Nations organization, and other institutional bodies became agitated on the tales of woes concerning boat capsize, modern sex slavery and illegal organ sales, as additional negative side effects of illegal migrations with urgent need for solution finding. The important question earlier raised in this research is what increased the intensity of Edo women to participate in illegal search for the Golden Fleece opportunity. This the paper argues can be sought in negative traditional practices and societal failure. An average Benin woman is sharp, witty, easy to teach, enlightened even when uneducated. The Benin like the Uhrobos speak the adulterated version of the English language referred to as Pidgin English (to this end, even the illiterate can communicate beyond the local dialect) the women are bold, courageous, enterprising, and a little daring. It is no wonder that enlightenment will push them to desperation to seek fear weather in the developed world. The changes in social status and celebrations of those who return with wealth from foreign lands further intensify the desire of those at home and create more hunger to travel even in the face of danger. Scandals and death notwithstanding, the Edo woman wants to be celebrated, she dreams of recognition in her community and family unit. She eagerly wishes to be noticed, and permitted to make some important family and societal decisions. She wishes to contribute her quota to the development of the community and the nation. The problems of unemployment, even in the face of university education, further intensified by capital unavailability to trade with, unavailable or degenerating infrastructure, leadership failure coupled with corruption and nepotism, a bleak future and insecurity continue to intensify this intent for solution finding. The condition is so dismal that even repatriated illegal immigrants attempt another trip, despite the high risk factors.

The Way Forward and Conclusion

There is a Yoruba adage that says, *bile ba yeni awo lanwo*, this is translated to mean, if the home is habitable/ comfortable, the skin will radiate with health and beauty. This adage more than anything express the situation of the Edo woman in this uncomfortable situation. The inconveniences presented at the national level and the hostile gender relationship within the Edo society, as opine by this research, was the force behind the survivalist attitude of the Edo woman, a symbol of historical Emotan, bold to make the warrior choice when faced with the two choices in a dire striate. Illegal migrations was the choice to make it or die, but must our Emotan be allowed to perish in the desert, a just society must be ready to sacrificially adjust its culture to give room for developmental advantages. The new gender regimes must be effected in our local communities. Historical Benin colossus must re-live her Emotan. The Edo woman must be celebrated and given the breathing space to touch the skies. Socio-cultural adjustments must permit gender parity, a re-evaluation of the modernity opened up by globalization, a revisit of the pre- colonial celebration of women's achievements. Benin culture must adopt modernity with sensitive protection of the good aspects of the ancient cultural values- modernity in terms of giving relevance to the woman-equal opportunity within the context of Edo cultural reorientation. The two gender cannot sustain developmental roles without complementarity. The Edo society is in need of value re-evaluation.

At the national level, the welfarist state society citizenship nexus need policy attention. The Nigerian government must pay more attention to the welfare of her citizens. Nigeria has a national migration policy, but like other governmental policies, the problematic of implementation is a clog in the wheel of solution finding. Moribund regional protocols of regional economic communities need to be made functional to incorporate the emerging migration issues in the sub region and further impact the national and state solution attempts in

the concerted approach to solving migration problems. The created tension between origin, transit and destination countries and within local communities need to be effectively addressed. Establishing comprehensive migration management systems need to include states with history of notoriety. Good governance, probity and a welfarist attitude towards citizens is a compulsion. Ensuring the effective protection of economic, socio cultural rights of migrants is very essential as states and nations find solution to repatriating their refugee status illegal migrants. There is need for shared responsibility among the countries of origin, transit and destination. Government should seek to respond to the motivation behind illegal immigration.

Tackle the root causes leading people to leave their countries. Develop community based solutions and livelihood opportunities to prevent the youth from falling prey to smugglers, and raise awareness on the real danger during their journey. Education and skill acquisition will go a long way to curb these menace. It is important to encourage voluntary return for migrants who do not qualify for humanitarian assistance. At the local level there is the need to develop community based solutions and livelihood opportunities to prevent the youth from falling prey to smugglers and raise awareness on the dangers of illegal migrations. It is important to look at the impact of migration on communities left behind, develop gender sensitive development interventions to reduce the loss of the working population, raise media and social network awareness about the adverse effect of migrant smuggling. It is relevant for Edo state in partnership with Nigerian government to carry out joint capacity building activities and exchange of expertise to prevent migrant smuggling.

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