

AFRICAN FAMILY AND MIGRATION SYNTHESIZING RELIGIOUS POTENTIALS IN A GLOBALIZING WORLD

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Abstract

Before Africa's modern civilization, cases of family members looking for greener pastures outside their primordial and natural abodes had been an ongoing phenomena. Immigration whether trade orchestrated or forced implicates the incursion of globalization among families of African and Nigerian origins. For instance, Awka blacksmiths had casted an iron gate which till this day is domiciled in the imperial Museum in London and tradesmen of Igbo origin had been found in several states in America. Apart from the trans-athletic slave trade which had seen thousands of people of African origin doing menial jobs in the Americas and the Indies, being tos had been spotted in Nigeria during the colonial era. This crop of people was the early formators of African and especially Nigerians post colonial democracy. Those days, not many people found their ways outside Nigerian shores. Increasing rate of movement of many families started in the 1980s till date. From the Nigerian Immigration statistics in 2017, about 52% of Nigerians working age youths had migrated to many countries of Europe and America between 1980-2017 in search of greener pastures and a lot more are vying for International Passports to escape. Thousands of African immigrants had been found dead along the deserts in Morocco or stranded in capsized Ships in the shores of Italy. The aim of this work therefore is to uncover reasons why employable youths of working age are leaving countries that seem to offer better work opportunities and conditions. The work employs the use of Critical Discourse analysis C.D.A to explore the details of the findings. The researcher discovers that employable Nigerians leave the country for other countries because the religious leaders have failed abysmally to instruct on the need for honest civic duties to the nation. They have also failed to preach on the dangers involved in travelling out of the country in most cases illegally to other countries and the consequent risks involved in hibernating in those countries. The need to create employable jobs for the teaming graduate of Nigeria has not been also be buttressed by Nigerian religious leaders sufficiently. The researcher discovers that if the religious leaders will do their duties well, the youths exodus in Nigeria will greatly reduce if not stopped completely.

Keywords: Migration, illicit business, drug addiction, international vices.

Introduction

There is continuously a rising wave of immigration amongst families in Africa over the last six decades. The need for new things away from the primordial or primary abodes and desire to align with post modern ideas amongst other pressing responsibilities especially amongst poverty ravaged counties and more importantly among African become case for worry. Movement from the natural habitats had left most of the landscapes unfettered and undeveloped and worst of all had contributed immensely to the brain drain and loss of positive developments in Nigeria. Apart from the seeming brain drain which has become a canker worm in the country, the old and the infirm in the families are incumbent on the enterprising youths of the household over their ageing parents who had fallen short of social services of government on retirement from public or civil service. Worst still blandly hit those who retired from businesses and national employ. National economy has hit all time low and has grossly affected referees. Their children who are supposed to hold the forth could not continue as unemployment bites hard. The resultant effect is that the old seek, refuse in few existing government parastatals offering less than required input at offices on part-time basis and occupying offices and business outlets which their children could have occupied. The children in turn seek greener pastures outside the shores of Nigeria in welcoming countries of Europe, America, England and even other African countries either legally or illegally. Migration is not a contemporary phenomenon.

Sowells (1996) argues that “there have always been migratory movements sometimes voluntary sometimes planned sometimes forced. Deportation and evacuations, exile and forcible expatriation, compulsory transfers and panic-stricken flights are essential part of European history” (P.2). According to Sowells, having seen the incumbency of migration amongst people within the range of a country, and having observed the widespread nature of migrants, we cannot all the same fail to observe both the negative and positive sides for migration exercise especially the illegal types.” (P.213). Marcionis and Plumber (1997) adduced four main, identifiable patterns of modern migration thus:

- The classical model, which suits the United State, Canada and Australia. Generally such countries encourage migration and sex-immigrants all future citizens.

- The colonial model, which suits France, the Netherlands heavily skewed to their colonies, giving them a kind of privilege, position in all much as immigrants have citizenship rights.
- The “guest worker”, which suits Germany and Belgium. Generally migration here is temporary and without potential citizen rights. As with the other models, migration is usually for work-but in this case, conditions of employment and potential security of work are much weaker.
- The illegal models. Most countries have some illegal migration. It is characterized especially by people living outside official society- and often therefore, being forced to take the lowest paid most temporary and demanding work (P.287).

Religion in the Igbo world did not condemn migration. What religion and religious leaders have failed to do was to admonish to migrants of African families on the risks and ills of engaging on migrative activities especially ill-prepared illegal migration movements. Most of these illegal migratory movements take place between the Sahara deserts and Libya both on foot, 4 wheel jeeps and camel backs and there are scores of deaths being recorded amidst dehumanizing treatments meted to migrants. Thirsts and activities of terrorists plague migrants within the deserts. A Nigerian returnee from these migratory experiences related how they drank their urine as water and which had become gold due to lack of water. Other ill-treatments from Libya immigration personells which is most inhuman cannot be overemphasized. It becomes an ill-luck for those who made it to Italy through the Mediterranean Sea.

Christian religious leaders in Nigeria must find hermeneutics principles that encourage Igbo migrants for legal migratory endeavours and the leaders of the country to evolve positive democratic ideas and formula to drive employment in Nigeria. This will reduce to the barest minimum the spate of migration and brain drain in the country.

The Question of Religion in Migration

Durkheim’s (1915) view of religion is still apt. He sees religion as a unified system of beliefs and practices relative to sacred things that is to say, things set apart and forbidden, beliefs and practice, which unite into one single moral community called a church, all who adhere to them” (P.4).

In the view of Durkheim, religion unifies a group of people in its tenets, practices and doctrines and offer to them that social communion that unites them into a single indivisible community. Being a system, there are machineries set in motion to advance rules of behaviours, to encourage those who believe. There is every tendency that in the midst of morally deranged people, there are those who seeks the God of religion and adhere strictly to His beliefs. Durkheim's mention of a "a Church" could have been from his being the son of the Church of England's clergyman and that term could possibly mean a group of individuals driven by actual unity of religious purpose to achieve both social, ethical and philosophical harmony. Panton (1964) sees religion as "an institution consisting of culturally patterned interaction with culturally postulated superhuman being". Within the framework of Bantons view, Otite and Ogionwo (1979) remarked that "religions are belief and systems and may be highly charged emotionally" (p.96). Basically religion works with what people believe and this informs their practices. Being an institution, players in religion evolve within a timed framework. The worship pattern still finds expression in religious acts and confessions. There is no haphazardness in people's faith in the supernatural because believers first affirm positive response to the Omnipotence of the Supreme Being and how His supremacy leads to self-actualization. Self-actualization stems from this belief. Self-actualization finds reticence in accommodating a belief so as to develop a truly human-God relations. Chidili (2019) avers that:

Apropos divine-human relationship-religious person must of necessity in some way be called out of themselves to search for their welfare and happiness in becoming part of others. Carl Sung insists that this is the only way humans can demonstrate their self-actualization. Anything short of this actualization is nothing but serious demonstration. In Christianity this is called love, caring for one's neighbour as one cares for oneself. In some way and in different degrees, all religions call upon their followers to go outside of themselves in relatedness not just with something more but also with other human beings... (p.240).

So, the question of religion touches all aspects of human endeavours from birth, infancy, adulthood to death and more importantly embraces the aspects of human relationships around the globe. Religion is a global phenomenon. Being a global phenomenon, religion does not envelope itself within a mono-dimensional platform as it intertwines itself within an interactional view point.

Chidilim adjudges that this interactional viewpoint is not only vertical but also horizontal. According to him, it is not only the relationship between man and God but also the relationship between man and society.

The question of religion and migration is therefore not far-fetched. The quest for religious and spiritual rejuvenation has spurred people's spirit of leaving their primordial and traditional abodes to places of spiritual satisfaction where hunger for God/gods has been assuaged. Pilgrimage therefore has become a major agency for migration. But apart from pilgrimage, rural-urban shift has continually being a strong phenomenon within families especially in Africa. For instance Silverstein (1986) observed that rural urban migration has burgeoned in Nigeria over the past two to three decades, and Igbo constitute a large proportion of this migrant population. Every city and town across has significant Igbo communities known for their demonization of specific sectors of the market place. Uchendu (1965), Chukwuezi (2001) agree that in subsequent years, high levels of rural-to-urban migration have continued. Many Africans spend significant periods of their lives in the cities and there is considerable movement back and forth between the village and the city. Gigler (2002) accedes that in addition, even among migrations who settle relatively in the city, this to "home" and "home people" remain powerful and important.

Religious Pilgrimage as Migration

But prior to the above discussed, religious pilgrimages has been encouraging to a very large extent the practice of immigration. The need for religious and spiritual upliftment of religious individuals and key players cannot be overemphasized. Reasons for religious pilgrimages abound. The most astute is to live the exemplary lives of those great religious founders in the world like, Jesus Christ of Nazareth and prophet Muhammad of Saudi Arabia. Both great religious leaders lived lives of peace, amongst their country-men, they changed the lives of the destitute, the hungry, the sick and infirm, the socio-religious outcasts of the society and those who were deprived of basic living. For instance, there were cases in the Bible where Jesus fed the hungry crowd that flocked his crusades, raised a number of people from the dead and preached the famous sermon called the "Beatitudes" yet he did not disregard civic responsibilities of paying tax to the political authorities of his time. Visiting the sites where he lived and worked around the first century A.D. offers the pilgrim the spirit of love for his home, country, patriotism, life of prayer specially in difficult parts of life and praise to God in the time of plenty and joy. However,

there are some reasons adduced for engaging in religious based migration in the areas of pilgrimage. Sanctae (2018) adduced some reasons for pilgrimage:

- Inclination for conversion
- Attitude of devotion
- Attitude of Listening to god
- Readiness to meet Christ alive in the Eucharist
- Readiness to meet Christ in His Brothers

Knapp (2019) affirms that one of the most important reasons for going on pilgrimage tours and seeing the places of spiritual importance is to meet other saintly people who followed a spiritual path and see how they live. According to him, "this is especially the case with saints and sages who can help us by giving their association and sharing their spiritual knowledge and realizations. This is of prime importance for us in order to align our lives in a similar manner so also we can make a spiritual progress" (P.1).

So, there is every form of socio-spirituality attached to pilgrimage. In Islam pilgrimage is a necessary obligation for every Muslim. Travelling to Mecca is therefore not just a sight-seeing voyage but a spiritual journey undertaken to strengthen the spiritual life of a believer and reduce him to a mere servant of the most High who made him and all that there is in heaven and the earth.

Theoretical Analysis of Religion and Migration:

It is vital not to underestimate religion in the society due to its near-nebulous stance on man. Religion must be viewed vis-a-vis migration in this context to x-ray its paramount importance in a man's life. Reil (1977) argues strongly that the main function of religion may be summarized as integration, explanation and making of symbolic statements about society through ritual. Religious rituals are patterns of behaviours recognized by the community and include the celebration of communal events. Most importantly, religion upholds the values and norms of the society. It helps men to overcome their fears and anxiety by providing a theological explanation of success, failure and man's place in the universe.

The act of holding, uniting and integrating people from diverse cultures and traditions is also one of the cardinal functions of religion. In this act of uniting and integrating, religion offers great form of emotional satisfaction. Sharing things in common, even in diaspora, religion helps douse the tensions and

conflicts of the human soul and in which it fosters a common, whole. According to Ogbuchi, (2018) Christianity and even Judaism introduced the term *Koinonia* and that entails the practice of sharing together common meals during fellowship when integrated with migration, *Koinonia* implies sharing with all in a global formula, common entitlements of life within a territory. This act of *Koinonia* introduces service *diakonia* which is the humble administration of servant-hood not just within a fold of mono-religious groups but extending arm of service spreading beyond a mere compressed geographical reach. Dike (2015), Ekwunife (2019) agrees that Christians execute *diakonia*, by serving God faithfully in their work-place. Religion therefore according to Reil (1977) regulates the norms of the society. It helps men to overcome their fears and anxieties by providing a theological explanation of success, failure and man's place in the universe" (P.217).

Verma (2017) adduces four theories of migration but the most appropriate one is that of Lee (1966). According to Verma, Lee begins his formulation with factors which leads to partial mobility in any area. These factors are:

- Factors associated with place of origin
- Factors associated with place of destination
- Intervening obstacles and
- Personal factors

Each of these factors possesses a set of positive and negative. While positive factors are the circumstances that hold people within it, or attracts people from other areas while negative factors tend to repeal them. There are factors however which remain neutral and to which people are essentially indifferent. Migration in any area is the net result of the interplay between these factors. Lee agrees that individuals involved in migration have near perfect assessment of factors in the place of origin due to their long association. However, the same is not necessarily true for that area of destination. There are always some elements of ignorance and uncertainty with regard to reception of migrants in the new area.

According to Lee again, there is the point of perceived difference between the areas of origin and destination. Each is related to the stage of life cycle of an individual. A long association of an individual with a place may result to over evaluation of positive and under evaluation negative of factors in the area of

origin. At the same time, the perceived difficulties may lead to an inaccurate evaluation of positive and negative factors in the area of destination.

Analyzing the above factors, one may sum up that a decision towards migration from all area of origin to all area of settlement is a systematic and well thought out agenda. There must be a balance between the pleasures of relocating from a place to facing the challenges that will be posed by the new place of settlement either on temporary or permanent basis. This decision can be anchored at the back-drop of developing local events within an area such as case of religious migration (pilgrimage), natural disastrous events like earthquakes, flood, tornadoes, hurricanes, erosions, hunger and famine. Political motivated social dysfunctions like wars, ethnic cleansing, kidnapping, cattle rustling, rapes and other likely disaster act as catalyst to immigration. There is the consideration that facts of immigration and migration occur naturally, religiously and socially. People move out to seek for refuge at places and areas of the earth where they seek shelter and safety from evil effects of primordial or primary abodes.

Migration has been on the earth naturally in the Biblical narrative, herdsmen of the Ancient Near East (A.N.E) had been moving from one location to another for instance Abraham moved from Ur of the Chaldeans and settled under the oak of Mamre in Caanan. Israel moved from Egypt to Caanan. This moving back and forth of people either through religious and faith affair to social concern, migration has been the same pattern. For instance, Marcionis and Plummer (1997) insist that:

The history of Europe is the history of its migratory peoples. These migratory people may rapidly become outsider ethnic groups. So it is as well to remember that people originating from places as far flung as Africa, India and the Caribbean have lived in Europe for hundreds of years (P.271).

Types Of Migration

There are commonly two types of migration

1. Internal migration which refers to a change of residence within national boundaries such as between states, provinces, cities or municipalities. An internal migrant is someone who moves to a different administrative territory within the same state or country.
2. International migration refers to a change of residence over national boundaries. International migrant is further classified as legal immigrant,

illegal immigrant and Refugees. Legal immigrants are those in receiving country without legal permission. Refugees are those who crossed an international boundary to escape hostilities.

Weinstein and Vijay (2016) attempt a third classification of migration which they termed "forced migration". This according to them is necessitated when a person is moved against his will (slaves) or when the move is initiated because of external factors (natural disaster, or civil war). The distinction between internal and international migration is crucial because they occur for different reasons. Structural barriers are more likely to impede the mobility of a potential international migrant than an internal migrant. International migration involves more administrative procedures, greater expenses and more difficulties are associated with obtaining employment, accessing state service, learning a new language etc. Week (1999) submits that "the motivations behind international migration are usually stronger than those behind infernal migration" (P.1).

Reasons for Migration

People do not just migrate. Many factors necessitate people moving from their natural habitations to other places. Raveinstein (1913) suggests reasons for migration. According to him, people decide to move because of push and pull factors. A push factor induces people to move out of their present location while a pull factor induces people to move into a new location. Raveinstein maintain that:

As migration for most people is a major step not taken lightly, both push and pull factors typically play a role. To migrate, people view current place of residence so negatively that they feel pushed away and they view another place so attractively that they feel pulled towards it (P.1).

1.Economic Push and Pull Factor: According to Ravenstein, most people migrate to new places for economic reasons. People think about emigrating from place that has few job opportunities and they migrate to places where jobs, seem to be available. Because of economic restructuring, job prospects often vary from one country to another and within regions of the same country. Milanovic (2013) envisages a clearer way to look at mostly economic migration.

According to him, looking at wage issues that concerns compensations and salaries of workers, he observes that the first cause is that countries per capital

(GDPs) have diverged. He contends that rich countries have, until about 2007 experienced higher growth rates than poor countries. He maintains that “this fact was not much noticed because it was eclipsed by the extraordinary fast rise of China and more recently India (p.1).

Africans (does not seem) but migrate very rapidly to China, Europe and the USA due to strong appeal of those countries and contracts in the area of strong economy and promising remuneration. Milanovic observes that:

The talk of the global middle class made us forget that ten African countries with combined population of 150 million and counting currently have per capital GDP lower than at the time of independence. We are also unaware that in the 20 years between 1980 and 2009, Africans average for capital growth rate was zero. Thus today the gap between rich and poor countries like United States and poor countries like Madagascar is 50 to 1. That is up to ratio 10 to 1 in 1960.

It is easy to grasp from Milanovics survey that Africa’s GDP’s did not just nosedive, it is dangerously slumping down to what looks like a global economic unreality. Therefore, it is not surprising at the rate Africans migrate both legally and illegally to the rich countries looking for better pay. This also accounts for the brain drain noticed in Africa’s academic institution whereby researchers leaves plum university jobs in Africa to America where they are paid lower and yet feel fulfilled.

Thet (2008) looks at the economic push and factors in migration. She underscores certain factors in developing countries that encourage migration as low agricultural incomes, agricultural unemployment, and underemployment as basic factors. She understands push and pull factors as that which compels a person, due to different reasons to leave that place and go to some other places. The reasons for common push factors are low productivity, unemployment and underemployment, poor economic conditions, lack of opportunities for advancement, exhaustion of natural resources and natural calamities. She says that the introduction of capital intensive methods of production into agricultural sector and mechanization of certain processes reduce labour requirement in rural areas. The non-availability of alternative sources of income in rural areas is also important factors for migration.

There are also pull factors economically that encourage migration. The advocates that those pull factors include opportunities for better employment, higher wages, facilities, better working conditions and attractive amenities located in the area being migrated to.

The observation in Mynamer as observed by The is not quite different from the conditions found in Nigeria especially prevalent in Igbo areas of Nigeria. Family members migrate outside their primary abodes to look for greener pastures as they note the pull factors inherent in those areas.

Socio-Cultural Factors

Socio-cultural factors like education, dietary, and food intake, desire to change from village life setting to urban countries, effective hospital and health delivery needs and so forth encourage migration amongst African families.

Burnley (1967), maintains that socio-cultural system are purposive and goal seeking due to their capacity to receive feedback from their environment. A feedback, which is the key to cybernetic approach to system analysis, allows analysis to take into account change, growth friction and evolution in their studies of social systems.

Religion and Migration: Synthesis in a Globalizing World

The issue of whether religion and migration can chart a new course is a generalized question. Religion had influenced people's lives right from the period of Africa's colonialism. Religion affects the African man's life whether it is the natural life commonly called traditional religions or the usurping Christianity, either of the two has formed a strong point on the people of Africa. There is a preponderance of movement from the traditional religion to Christianity, a movement which was largely characterized by a change of garb. Arinze (1970) affirms that after almost a century of Christianity in Igboland, the tenets of Christianity is only a skin deep.

Mission in very strong sense raised the movement pattern of African people from the rural based monogenic agricultural base to the urban characterized economy known for the prospects derived from mission education. One thing the European mission education had achieved in Africa is its ability to open up the hidden vestiges of African traditional landscape to the West (Omoyajowo 1969, Okeke 2001, Ekechi, 1979). By this exposure, the elites found new jobs in

the cities as District Officers (D.O's), interpreters, cooks, menial workers and so forth (Ajayi, 1969).

The need to move away from the traditional society for a new discovery outside encouraged rural-urban migration. The sociological factors, economics and even natural disasters could not necessarily be said to be the stronger factors that necessitated migration amongst the African people. The effect on the cities, were too many, both positive and negative.

The question of whether religion and migration charting a new course becomes an issue especially amongst the African families. Many factors apart from religion contributes to the high rate of migration amongst the Africa, in Nigeria, the most pressing is the civil war of 1967 - 1970 where over 5 million people of Igbo extraction are massacred in a pogrom equaled only to the world war genocide in Burundi and Rwanda. Akanji (2012) submits that in recent times:

Africa has witnessed many protracted and gruesome conflicts that have sparked off a wave of demographic movement of people both within and outside of the continent among these is the protracted civil war in Southern Sudan, the Liberian civil war.... the Nigerian civil war, the Darfur crisis... and a series of boundary clashes among many others. Several other natural occurrences particularly famine and displacement of people... (P.2).

The Nigeria civil war orchestrated the search for a new environment outside the shore of Nigeria especially after the war. The need for self- determination and self-actualization, and the will to discover new horizons also spurred members of the African family to seek course of survival away from their homes.

Here again, the idea of synthesizing the potentials in religion of Africa to achieve a new prospect of life of the African becomes a daunting task. The world is transforming in all ramifications and the prospects of finding new avenues for survival seems so high and promising outside the shores of Africa.

African abounds through provision of natural resources (crude oil in Nigeria, Gold in Ghana, Coffee in Guinea and so forth). Africa suffers horrendously from ill and selfish administrators, whose use democracy as a guide for selfish dictatorial goals. The resources in Africa seem not to be available and reasonable for ordinary people in the streets. After years of several wars in Africa Vis

Biafra-Nigeria (1967 – 1979), Hutu-Tutsi 1980-1983), Libya war 1988 – 1990), Liberal crisis (1987) and so forth, the fortunes of Africa had fallen so cheaply in the hands of her previous colonial masters. Her political leaders seem to be scavengers of leftover foods on a platter distributed ethnically amongst the privileged few in government to the criminal exclusion of the majority who are seen as unprivileged. Within the context of a dastardly political exclusivism, an African whose conscience has been wounded wonders the idea of seeing God in Africans political wounds. Can he find God in the morass of a debilitating socio-cultural foray? In most cases a common religious African wonders like Taylor (1992):

If the gift of existence, God letting be, must entail letting go for the sake of a genuinely free, autonomous other – than-God, are we actually driven back to the deists concept of an absentee God who once wound up the universe and then let it alone to tick its way through time? Or if God, in a continuing process of creating, is making the world itself by obeying the laws inherent in its own elements, can there be any place for a divine hand or mind controlling and guiding events, or must that reassuring image go?... what do we imagine is the nature of God's point of contact with any part of creation? (p.206).

So the African views his Africaness in the present political issue as an outsider from African reality who must have his thirst assuaged religiously, politically and socially through the convenience of migrating either from his local point to another local point or more conveniently moving from the African prison yard to Euro-American freedom.

One of the ills of migration is the risk of leaving ones ancestral land and being buried in a foreign land. To an African, such spiritual exclusion breeds discord from the root. An African must be buried in his ancestral land as that will drive the avenue of consistent ancestors- hood. An African ancestor oversees his household from the land of the dead. With imminent separation from the land, he loose that spiritual honour.

Another part of the business is that those who migrated to the land of goodness in Europe face the dire stringency of scrambling with unavailable jobs with the citizens of the welcoming country, a system that throws the migrant off-balance in his receiving state. With lack of job, hunger and distance coupled with shame of returning home unaccomplished, he faces an imminent dilemma. According

to Ilogu (1986), most African immigrants sell inconsequential wares on the streets of Europe and America and most are ashamed to come back.

In the past two decades, the rate of acceptance of African immigrants in Europe and America had faced dire challenges. Coupled with political orchestrated wars in mostly Arab populated African countries, receptivity becomes so poor. The spread of Islamic state militants (ISIS), Boko Haram, and other militants, Africa is landscaped between Islamization and Fulnization. The fear is a global concern and most countries seen unwilling to accept African immigrants.

Summary

Having discussed so far on the question of religion and immigration, it is certain that African immigrants face dire challenges in the contemporary times. It has been discovered that most of African problems are political in nature. It suffices to buttress the point that curbing the rate of immigration of African people to the West will be achieved through political uprightness in African sub regions.

African politicians must gear towards achieving Millennial Development Goals (MDG) and drive democratic policies that encourage rural development.

Job opportunities must be created so that graduating students and even non-literate members will have ready jobs. Having available jobs create eternal faith in political administration and growth of any country's Gross Domestic products (GDP).

Ethnicism must be pushed overboard in government controlled agencies. The issue of ethnic spread and ethnic ostracism as will be seen in South Sudan, Nigeria, Kenya etc. are all cases to be mentioned. Ethnic pluralism is one of the beauties of modern democracy in African states Ethnic cleansing must be discouraged in forms in African.

Finally, party democracy must be removed from Africans political system. The beauty of any democracy is the preponderance of multiple political patties where the ruling party encapsulates others within its fold in appointment especially on the Federal level. Winner takes all must be discouraged in Africans democratic experiment.

In all these, religion provides the strongest framework on which people from diverse faith affiliations recover their self- respect. God must work in the African soil and illuminate the hearts of Africans to not only legally migrate overseas but to look inward into opening opportunities and emerging markets as opportunities in Africa. If God prevails in the West and they have developed to cushion the challenges of unemployment and evil governance in their clime, God must also be allowed to deal decisively with the cultural denigrations of Africa that is consistently seeping into political and social oblivion.

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