

**MIGRATION ETHICS IN GENESIS 47:1-12 AS A LIMELIGHT TOWARDS
REGULAR MIGRATION, BORDER SECURITY AND CRIME PREVENTION
IN NIGERIA**

Chinyere T. Nwaoga,

Department of Religion and Cultural Studies,
University of Nigeria, Nsukka
Chinyere.nwaoga@unn.edu.ng

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Favour C. Uroko

Department of Religion and Cultural Studies,
University of Nigeria, Nsukka
urokofavour@gmail.com

Abstract

This article examines border security in Nigeria in the light of Genesis 47:1-12. The pericope concerns the story of Jacob and his family as migrants in Egypt. The Egyptians did not open their borders to the Jewish migrants to come in without due process. This was due to the importance Egyptians laid on the security of lives and property of the indigenous population. This is similar to the Nigerian situation. Nigeria has poor border management. With the porosity of Nigeria's border, the security of Nigeria is threatened by the flow of arms, criminals, terrorists, drugs and thriving illegal human trafficking operations. The government has deployed more security apparatus to troubled zones, however, the insecurity has continued. Literature on crime prevention in Nigeria from the Old Testament perspective is very scanty. It is believed that Gen 47:1-12 will speak anew to the Nigerian situation.

Keywords: Migration, Genesis 47:1-12, crime prevention, territoriality, border, Jacob, Joseph

Introduction

On March 31, 2020, the Chad military launched an attack against Boko Haram troops that has been terrorising Chad through the border they share with Nigeria. More than one thousand members of the dreaded Boko Haram group were killed. According to Aljazeera, the operation by the Chadian forces was termed 'Operation Bohoma Anger', in response to the killing of over 92 soldiers on March 23 in the deadliest-ever attack by Boko Haram on the country's military

forces.¹ The Boko haram terrorist group is believed to be a group formed by bandits that have infiltrated Nigeria from other nations such as Niger, Sudan, Chad, Libya, Cameroun, amongst others. The group has succeeded in destroying lives and properties in Nigeria which include civilians and the military.²

The porosity of border region Nigeria has been with her neighbours has been a major strength to bandits such as Boko haram and Fulani militias which have dealt negatively with the Nigerian population. The existing porous borders have not only paved ways for the free flow of arms in and out of Nigeria but also contributed to the increasing number of violent conflicts, constant human and drug trafficking which remain a challenge to authorities within and outside Nigeria.³ Furthermore, this porous border has affected the economic development of Nigeria due to the smuggling of goods, ammunitions and smuggling of drugs and trafficking of persons.

A view on Gen 47:1-12 reveals that it has potent strategies for border management. Strategies which can offer steps on how Nigeria can deal with the porous border management employed over the years. Genesis 47:1-12 is a narrative about the experience of the Jewish migrants in the midst of the efficient border control measures of Egypt. These Jewish migrants migrated to Egypt due to economic challenges. In O'Neill words, they migrated to take refuge in Egypt.⁴ It is important to note that conditions including political upheaval, famine, and the desire for trade, brought many from the East to Egypt.⁵ The Jewish migrants met a much-organised border security of the Egyptian nation. It is these border management tactics the Jewish migrants met, that the researcher will be using as a lens towards proffering solution to crimes caused by the ineffective border management system in Nigeria. It is believed that Gen 47:1-12 will speak anew to the Nigerian immigrant crisis. That is why the story of Jacob migrating to Egypt and its larger narrative of Joseph are very important cultural memories.⁶

¹ Aljazeera, "Chadian troops 'kill 1,000 Boko Haram fighters' in Lake Chad", viewed 9 Apr 2020, from <https://www.aljazeera.com/news/2020/04/chadian-troops-kill-1000-boko-haram-fighters-lake-chad-200409183528130.html>

² Aljazeera, "At least 50 Nigerian soldiers killed in Boko Haram ambush," viewed 24 March 2020, from <https://www.aljazeera.com/news/2020/03/50-nigerian-soldiers-killed-boko-haram-ambush-200324185317954.html>

³ Vaclav Prusa & Abubakar Jimoh, *Nigeria accounts for about 70% of the illegal small arms in the sub-region*, March 15th, 2018, <https://cislacnigeria.net/nigeria-accounts-for-about-70-of-the-illegal-small-arms-in-west-africa-report/>

⁴ William O'Neill, "No Longer Strangers' (Ephesians 2: 19): The Ethics of Migration," *Word and World* 29, no. 3 (2009): 227.

⁵ Amy Chase, "Selling Sojourn", *Hebrew Studies* 60 (2019):94.

⁶ Chase, Op. cit. p.92.

First, an exegetical study will be made on Gen 47:1-12. Second, themes in the pericope will be brought out for hermeneutical purposes. Third, the problem of border management in Nigeria will be sketched. Thereafter, the themes in the pericope will contextualise in the Nigerian environment. The narrative analysis was used as the research methodology. The narrative analysis aims to identify the kinds of stories told about the researched phenomenon and the kinds of story representing the phenomenon in culture and society.⁷ If you use narrative analysis, your research will produce generalisations of thinking, actions, meanings and attitudes related to the phenomenon.⁸ The method takes critical account of the *Sitz im Leben* of stories, plays, drama and other narratives.

Statement of the Problem

So many researches have been carried on border management in Nigeria as it affects security. Nosiri and Ohazurike approached the issue of border management from the political point of view insisting that there is the need to address the problem of corruption among security agencies to reduce trans-border migrations.⁹ Adeola and Oluyemi reveal that the issue of the porosity of Nigeria's border is inherent the quest for economic of citizens of other countries and also Nigeria.¹⁰ Olomo, Alao, and Adewumi reiterate that it is the Francophone neighbours that comprise the illegal migrants causing security challenges in Nigeria. Literature on the Old Testament perspective on border management and security is scanty. It is on this basis, that this work will be using Gen 47:1-12 as a fulcrum for the proper understanding of border management as it relates to Nigeria.

Background of Genesis 47:1-12

Gen 47:1-12 belongs to Joseph's narrative. It is situated in the epicentre of the narrative framework of Joseph's interaction with his family, even his forced migration from Dothan to Egypt. Longacre added that the Joseph story ends with Genesis 48.¹¹ when Jacob finished blessing the children of Joseph. Arnold,

⁷ Koppa, 2010, *Qualitative Analysis*, viewed 27 April 2020, from https://koppa.jyu.fi/avoimet/hum/menetel_mapolkuja/en/methodmap/data-analysis/qualitative-analysis?set_language=en&cl=en

⁸ Koppa, loc. cit.

⁹ Uzoma Nosiri, & Eurora Ohazurike, "Border Security and National Security in Nigeria", *South East Journal of Political Science*, Vol. 2, no. 2 (2016):223.

¹⁰ Gabriel L. Adeola, & Oluyemi Oyenike Fayomi, "The political and security implications of cross border migration between Nigeria and her francophone neighbours," *International Journal of social science tomorrow* 1, no. 3 (2012): 1-9.

¹¹ Robert E. Longacre, *Joseph: A Story of Divine Providence: A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39-48* (Winona Lake, in: Eisenbrauns, 1989).

however, insisted that the Joseph narrative covers 37:2-50:26¹² which he said was the last major unit of Genesis.¹³ But beyond the surface-level connections, the Joseph narrative continues and develops the main themes of the patriarchal narratives (and indeed of the Pentateuch in general) by showing the gradual fulfilment of the promises made to Abraham in Genesis 12:1-3.¹⁴ This fulfilment of the promises was based on faithfulness and diligence.

Based on Joseph's gift of dreams, he was hated by his brothers and was sold to the Ishmaelite traders for 20 shekels'. Joseph is a dreamer and an annoyance, qualities that ultimately motivate his brothers to sell him into slavery in Egypt.¹⁵ Joseph arrived in Egypt and as the Egyptian custom demands he was placed in the chief security house—Potiphar— to serve as maid. In fact, the intent was to use the period for assimilation and association of Joseph to Egyptian lifestyle and culture to probe his character and attitude.

Joseph was accused by Potiphar's wife of attempted rape. Potiphar got the narrative from the wife and without interrogating Joseph ordered his arrest and Joseph was imprisoned. In prison, he gained the favour of the prison guard, thus, he was made the boss of other prisoners. Two of the prisoners were one-time royal servants in the courtyard of the Pharaoh. They dreamt and were worried about the dreams, but Joseph explained to them the thesis of their dreams. Joseph predicted that one of the prisoners, the butler will be released, while the other, the baker, would be killed. However, Joseph pleaded with the butler not to forget him, when eventually released from prison. When the butler was finally released, "the butler's new prosperity engenders memory loss, a loss repeated for emphasis: "Yet the chief butler did not remember Joseph, but forgot him"(40:23)".¹⁶

The Pharaoh had a dream and when no wise man in Egypt could interpret the dream, the butler remembered Joseph in prison. The butler told the Pharaoh about Joseph. The Pharaoh sent for Joseph, and Joseph was able to show skills and proficiency in dream interpretation. He interpreted the dreams of the Pharaoh and this earned him a position in the palace. Joseph's intervention in the affairs of Egypt to plan for the seven years of famine saved the lives of many peoples far

¹²Bill T. Arnold, *Encountering the Books of Genesis*, (Grand Rapids, Michigan: Baker Books, 1998),138.

¹³Arnold, op. cit., p.139

¹⁴Arnold, op. cit., p. 145.

¹⁵ Clarke E. Cochran, "Joseph and the Politics of Memory," *The Review of politics* 64, no. 3 (2002): 428.

¹⁶ Cochran, op.cit., p. 431.

beyond the borders of Egypt itself (41:57).¹⁷ He became the second in command to the Pharaoh.

There was a famine in Canaan, a neighbouring town to Egypt. Jacob and the members of his household lived in Canaan. When the patriarchs sojourn in Canaan, they do so as a part of the process by which they are receiving a land given to them by God.¹⁸ The famine was severe; this forced Jacob to send his family members to Egypt. These family members came to Egypt and Joseph recognised them. He asked them to go and bring Jacob, his father, for them to become Egyptian immigrants.

Egypt has efficient border management procedures. These Jewish migrants cannot enter loosely. They must be made to understand Egyptian migration laws and policies. Joseph had to tutor them on the immigration constitution of Egypt. He told them to behave themselves as responsible citizens when they are questioned. He told them to presents themselves as people worthy of being granted sanctuary in Egypt. He further instructed them to show that they were not miscreants neither will they become security threats to the Egyptian people.

These Jewish migrants appeared before the immigration commission of Egypt and the head of this commission was the Pharaoh, himself. The Pharaoh questioned the Jewish migrants to enquire if they were terrorists who came to sabotage the economic progress of Egypt. He continued with questioning Jacob age. This was asked wonderingly, such old age as Jacob reached being rare in Egypt. And since Jacob looked older than his years, the wonder was even greater.¹⁹ Furthermore, the Pharaoh enquired about the skills of the Jewish migrants. The Jewish migrants told him that they have skills which will benefit the Egyptian nation. The Pharaoh, after further enquiry, got proofs beyond all reasonable doubts that the Jewish migrants were not security threats to the Egyptian populace. He granted them sanctuary in Egypt.

Narrative analysis of Genesis 47:1-12

This pericope will adopt three structures. The first structure is vv.1-2; the second structure is vv. 3-4, the third structure is vv. 5-10, and the fourth structure is vv.

¹⁷ 145, Arnold, op.cit., p.145

¹⁸ Elisabeth Robertson Kennedy, "Seeking a Homeland: Sojourn and Ethnic Identity in the ancestral narratives of Genesis", *Biblical Interpretation Series*, ed. Culpepper, R. Alan & Wolde, E.V., v.106 (Leiden: Brill Academic Publications, 2011), 69

¹⁹ Pamela Wax, "Jacob And Pharaoh: A Brief Encounter", viewed 12 April 2020 from <https://www.myjewishlearning.com/article/jacob-and-pharaoh-a-brief-encounter/>

11-12. Joseph's plotted interaction with the Pharaoh appears careful, calculating, and designed to flatter by setting up Pharaoh to come up with the idea of Goshen himself. Joseph's brothers, on the other hand, do not appreciate Joseph's concern for subtlety.²⁰

The first part (vv.1-2) shows how the activities of the various Egyptian migration officers were done. It shows that there were cooperation and proper coordination of migration issues related to immigrants coming to Egypt. When the Jewish migrant approached the border, Joseph alerted the Pharaoh about the migrants. He did not try to hide them because they were his relatives; instead, he told the Pharaoh that he should investigate these Jewish migrants to avoid any compromise. Hebrew וַיָּבֹא (wayyābō, he went up) gotten from בּוֹא (to come) signifies that Joseph went up to see the Pharaoh. Then Joseph came – literally, *and Joseph went*, up to the royal presence, as he had proposed (Genesis 46:31).²¹ In v.1, וַיֹּדֶעַ (he told) was used to show that Joseph, one of the security officers in Egypt told Pharaoh of the entry of new people. Hebrew וַיִּגַּד means to declare something or to make known. He told the Pharaoh that Jacob and his relatives are now in Egypt. In v. 2, Hebrew וַיִּלָּקַח ((lāqah) means “he took” and “he brought” them to meet the top security officer who was the Pharaoh. The reason was that he wanted to authenticate what he *a priori* had told the Pharaoh. This part could be called “cooperation, coordination and collaboration of Egyptian migration officers.”

In vv.3-4, the Jewish migrants were passed through a thorough interview process in order to discover their intent. The Pharaoh asked the Jewish migrants if they had anything that they were doing in Canaan. He asked them מַה-מַּעֲשֵׂיכֶם (*mah-ma'āśêkem*[what is your work]). Hebrew מַעֲשֵׂיכֶם is gotten from מַעֲשֶׂה meaning work or deed. They told the Pharaoh that they were shepherds. Joseph had instructed them to add this (Genesis 46:34), because occupations were hereditary among the Egyptians, and thus Pharaoh would conclude that in their case also no change was possible in their mode of life.²² The Pharaoh asking them is their מַעֲשֶׂה; was to discover if they were liabilities in the country where they were coming from. The Jewish migrants told the Pharaoh that they were shepherds and that it was the famine that brought them to Egypt. They concluded by pleading with the Pharaoh to permit them to stay in Egypt in order for them to survive. In v.4, The rest of their addition states the brothers goal and motivation explicitly: they have come

²⁰ Chase, op.cit., p.102.

²¹ Exposition, “The Pulpit Commentaries Genesis 47”, *The Pulpit Commentary*, Viewed 23 April 2020, from <https://www.studylight.org/commentaries/tpc/genesis-47.html>

²² *Ellicott's Commentary for English Readers*, “Genesis 47:3,” viewed 30 April 2020, from <https://biblehub.com/genesis/47-3.htm>

to sojourn (לָגַר [lāgūr]) in the land, and this is because famine has forced them out of Canaan.²³ Hebrew לָגַר is derived from גָּר which means sojourn, immigrate, or stay, was used to indicate the extent of time that Jacob and his family will be staying in Egypt. In v. 4, they told the Pharaoh that it was due to the lack of economic livelihood that they had come to Egypt to sojourn as immigrants. The prominence of sojourn in the dialogue of ch. 47 allows the arrival of Jacob's household in Egypt to be added to the growing corpus of sojourn encounters in Genesis, confirming themes played upon by prior references, and also adding its own unique contribution.²⁴ This part can be called "investigation and inquiry on the intent of the Jewish migrants".

Vv. 5-10 reveals how the Pharaoh was satisfied with the explanation offered by the Jewish migrants. In v.5, the Pharaoh acknowledged the proper presenting of the immigrants to him by Joseph. Hebrew בָּאוּ derived from בָּא meaning come was used to show recognition of the coordination of Joseph, the Jewish immigrants and the family. He told Joseph, that he is granting them a sanctuary in Egypt. In v.6, a land was given to them to dwell (הוֹשֵׁב) Hebrew הוֹשֵׁב is derived from יָשַׁב meaning to dwell, to live, or sit signifies the degree of immigrant status that they Jewish migrants have been granted. The point of the audience with the brothers seems to be that the brothers do not, as they might have done, try to use their kinship with Joseph to enhance their social status: they do not ask for permanent residence in Egypt, which would have been tantamount to Egyptian citizenship, and they wish to continue their hereditary profession, although Pharaoh suggests that some of them may be capable of positions of some responsibility (v. 6).²⁵ He further told Joseph, to ensure that the Jewish migrants are made to contribute positively to the economic growth of Egypt through the skills that anyone of them may possess. In v. 8-9, the Pharaoh's interaction with Jacob, Jacob told the Pharaoh that he was 130 years of age, which had been few and evil. Old age came sooner upon him than it had done upon some of his fathers.²⁶ Jacob describes himself in reference to his own fathers (47:9), thus insisting upon connection with his Hebrew heritage. He also states his age, perhaps reserving some status for himself in this way. These diverse ways that Jacob and his family interact with Pharaoh perhaps enable community members to process differing options for

²³ Elisabeth Kennedy, & Robertson Kennedy, "Seeking a Homeland: Sojourn and Ethnic Identity in the ancestral narratives of Genesis", *Biblical Interpretation Series*, ed. Culpepper, R. Alan & Wolde, E.V., v.106 (Leiden: Brill Academic Publications, 2011), 221.

²⁴ Elisabeth Kennedy, & Robertson Kennedy, *op. cit.*, p. 222.

²⁵ John Barton & John Muddiman, "The Oxford Bible Commentary," (Oxford: Oxford University press, 2001), 63.

²⁶ Matthew Henry, *Matthew Henry's Concise Commentary on the Bible*, (Grand Rapids, MI: Christian Classics Ethereal Library, n.y), 89.

relating to imperial power.²⁷ It is also important to note that as a mark of gratitude, the Jewish migrants led by Jacob showed humility to the decision of the Pharaoh. Jacob blessed the Pharaoh. This blessing is a form of salutation and appreciation. Henry recounts thus: "With the gravity of old age, the piety of a true believer, and the authority of a patriarch and a prophet, Jacob sought the Lord to bestow a blessing upon Pharaoh. He acted as a man not ashamed of his religion; and who would express gratitude to the benefactor of himself and his family."²⁸ Vv.7-10 reveal anxieties about resources and power dynamics stemming from dependency that could trouble any newcomers to a land.²⁹ This part could be termed "justifying the intent of Jewish migrant and their response".

The last part (vv. 11-12) concerns how the Jewish migrants were granted sanctuary in Egypt. They were given a land to stay in. They were provided with food, water, shelter and other important things. The exact location of Goshen is uncertain, but it was generally in the eastern Nile Delta. This region was well situated for flocks and herds, and remained the home of the Israelites until the exodus.³⁰ They were given Goshen because migrants would thereby form a human wall protecting the Egyptians from attack.³¹ According to Kennedy, "the sojourn text in ch. 47 depicts an interaction between sojourning Israelites and a foreign potentate that ends in success for the Israelite side. In v.12, the Jewish migrants were properly provided for in Egypt. Hebrew וַיְכַלֵּל (and he nourished) derived from כָּלַל (nourish, contain, care, manage) indicates that the immigrants were evenly provided for in Egypt until the time they were stable to carter for themselves. Despite (or because of) the tricky dynamics of the dialogue, the final outcome seems to be a clear gain for Jacob's family. Settling in Goshen was Joseph's hope for them since his initial sketch of their future in 45:10, re-emphasized by his stated aim for the audience with Pharaoh in 46:34, hinted at in his oblique reference of 47:1, frankly requested by the brothers in 47:4, then magnanimously granted by Pharaoh in 47:6."³² This part could be term "providing sanctuary for the Jewish migrants".

It has been seen that the character, disposition and gratitude of the Jewish migrants gave them a sanctuary in Egypt. Furthermore, they contributed their skills and experiences to the Egyptian government and did not engage in the wanton denigration, degradation, harassment or destruction of the lives and

²⁷ Chase, op. cit., p. 102.

²⁸ Henry, op. cit. p. 88.

²⁹ Chase, op.cit., p. 100.

³⁰ Bill Arnold, op. cit., p. 161.

³¹ Chase, op. cit., p. 100.

³² Kennedy, op.cit., p. 223

properties of the Egyptians. At this juncture, an appraisal of what is obtainable in Nigeria will be made.

Irregular migration into Nigeria

Nigeria is a country of over 200 million people. It is made of three major religions and three major ethnic groups. Christianity, Islam and African traditional religion are the major religions while Hausa, Igbo and Yoruba are the three major ethnic groups. Furthermore, there are three major regions in Nigeria: the North, South and North Central. Each of these regions has a border with other West African countries. Unfortunately, the border region that the northern region has with other West African countries such as Chad, Niger and Central African Republic is being used by bandits such as Fulani herdsmen and Boko Haram terrorist to caused untold hardship in Nigeria. With the porosity of Nigeria's border, the security of Nigeria is threatened by the flow of arms, criminals, terrorists, drugs and thriving illegal human trafficking operations.³³ According to the Institute of Strategic Studies,

The risks presented by the militant group are amplified primarily through the prevalence of porous borders in the West African sub-region . . . Nigeria's borders with Benin and Chad are fairly short - 773km and 87km long respectively. In comparison, Nigeria's borders with Niger and Cameroon span 1 497km and 1 690km respectively. The porous nature of these borders heightens the potential spread of terrorist activities into the neighbouring countries.³⁴

These porous borders have also been used to trafficked Nigerians to other countries and also used in the illegal sale of weapons. The level of insecurity and conflicts across Nigeria shows the prevalence of weapons in the hands of non-state actors.³⁵ Furthermore, Nigeria is awash with illegal small arms and light weapons many of which were trafficked through the unmanned borders.³⁶ Recent research showed that out of the 857 million small arms and light weapons in the world, 500 million are illegal with 100 million in sub-Saharan Africa while about 7.5 per cent of these are in Nigeria.³⁷ Eselebor reveals that Nigerian porous borders encourage human trafficking which has serious implications for national

³³ Vaclav Prusa & Abubakar Jimoh, *Nigeria accounts for about 70% of the illegal small arms in the sub-region*, March 15th, 2018, <https://cislacnigeria.net/nigeria-accounts-for-about-70-of-the-illegal-small-arms-in-west-africa-report/>

³⁴ Uyo Salifu, *Border porosity and Boko Haram as a regional threat*, viewed 1 May 2020, from <https://issafrica.org/amp/iss-today/border-porosity-and-boko-haram-as-a-regional-threat>

³⁵ ThisDay, "Policing Nigeria's Porous Borders", *ThisDay*, 24 July 2019.

³⁶ ThisDay, loc.cit

³⁷ ThisDay, loc.cit.

security. Some persons who are bandits and terrorists trafficked their members or new members through Nigeria porous borders –in and out of Nigeria. ³⁸

These bandits have caused enormous losses to the Nigerians. Boko haram has killed Nigerians between 2009 and 2015. The group has killed tens of thousands in its 10-year armed uprising in northern Nigeria.³⁹ Some two million people have been uprooted from their homes since the Boko Haram insurgency in Nigeria started 10 years ago. Many now survive in displaced camps known as internally displaced peoples camp (IDPs) in open fields and unfinished stadiums.⁴⁰ However, Fulani herdsmen have killed more Nigerian from 2015 to 2020. The group is believed to have infiltrated Nigeria from neighbouring countries. Fulani herdsmen a group formed of individuals from the semi-nomadic pastoral ethnic group Fula people existing across several West African nations, has seen a dramatic escalation of its activities in the past years.⁴¹ In 2013, the Fulani killed around 80 people in total – but by 2014 the group had killed 1,229.⁴² In 2015, the Fulani militant group was named the fourth deadliest known terrorist group has been named as the Fulani militant group.⁴³ Currently, the Fulani militant group is various part of Nigeria killing and kidnapping people; raping women and animals; stealing and robbery on highways; and destroying farmlands which are serious assaults to sustainable livelihood and food security in Nigeria.

Furthermore, in Nigeria, people are being trafficked from Nigerians to Libya and other nations. These Nigerians, especially women are sold and used as prostitution in these border nations. Some of these Nigerian ladies tried getting to Europe through Libya. According to Toole, “Fewer women and girls are making it to Europe, where earlier migrants from Edo and across Nigeria found work. Instead, they are becoming trapped in Libya, where armed groups kidnap and

³⁸ Willie Eselebor, “Porous Borders and Human Trafficking in Nigeria”, *Internal Security Management in Nigeria* (2019):281-306.

³⁹ Aljazeera, “At least 50 Nigerian soldiers killed in Boko Haram ambush,” viewed 24 Mar 2020, from <https://www.aljazeera.com/news/2020/03/50-nigerian-soldiers-killed-boko-haram-ambush-200324185317954.html>

⁴⁰RFI, “10 years, more than 27,000 deaths later, Nigeria’s Boko Haram insurgency continues,” viewed 27 July 2019, from <http://www.rfi.fr/en/africa/20190727-10-years-more-27000-deaths-later-nigeiras-boko-haram-insurgency-continues>

⁴¹ Rose Troup Buchanan, “Fulani militants named as fourth deadliest terror group in world,” viewed 18 November 2015, from <https://www.independent.co.uk/news/world/africa/global-terrorism-index-nigerian-fulani-militants-named-as-fourth-deadliest-terror-group-in-world-a6739851.html>

⁴²Buchanan, loc.cit.

⁴³Buchanan, loc.cit

enslave migrants, holding them for ransom and selling them for labor”⁴⁴. This is modern slavery going on caused by poor border management.

Unfortunately, weapons are in the hands of all tom, dick and harry in Nigeria. West Africa is conveniently situated for drug and illegal weapons’ trade between South America and Europe, and Nigeria accounts for about 70% of the illegal small arms in the sub-region⁴⁵. This is because arms and ammunition are easily exported from these border nations into Nigeria. Also, “besides huge losses to the economy, the borders have also aided human and drug trafficking, while encouraging the proliferation of small arms and light weapons which are fuelling terrorism and communal violence in the country.”⁴⁶ This has caused unprecedented increase in crime rate in Nigeria.

Also, cars, motorcycles and other items stolen in Nigeria is being taken to other border nations and sold there. According to Agha, for instance, noted that cross-border armed bandits have revealed that most of the cars bought in Benin Republic were stolen from Nigeria and moved to the neighbouring country where they are refurbished and returned to Nigeria as fairly used (Tokunbo) cars.⁴⁷ Likewise, stolen automobiles from other countries and brought to Nigeria.

All these challenges have jeopardized personal security, community security, economic security, and national security.

Impacts of poor border management

The impact of poor border management on Nigerians cannot be overemphasised. They include:

i. Loss of Lives and Properties: So many people have been killed by Boko haram and the contemporary Fulani herdsmen. Fulani herdsmen suspected to be migrants from Niger and Chad have caused untold hardship to Nigerians. Fulani herdsmen and Boko Haram have been attacking villages all over Nigeria. On March 2, 2020 about 100 armed bandits believed to be Islamic extremists stormed the villages of Kerawa, Zareyawa, and Minda in Kaduna state killing at least 50

⁴⁴ Molly O’Toole, “Nigerians return from slavery in Libya to thriving sex-trafficking industry back home”, viewed Jan. 23, 2018, from https://www.washingtonpost.com/world/africa/nigerians-return-from-slavery-in-libya-to-thriving-sex-trafficking-industry-back-home/2018/01/19/b4bcffa0-e4d4-11e7-927a-e72eac1e73b6_story.html

⁴⁵ Vaclav Prusa and Abubakar Jimoh, loc.cit

⁴⁶ThisDay, “Policing Nigeria’s Porous Borders”, *ThisDay*, 24 July 2019.

⁴⁷ Eugene Agha, “Most cars bought from Benin stolen from Nigeria,” viewed 17 November 2018, from <https://www.dailytrust.com.ng/most-cars-bought-from-benin-stolen-from-nigeria.html>

people in multiple attacks with cattle theft and kidnappings.⁴⁸ Boko Haram activities are prominent and proficient in the northern region while Fulani herdsmen are prominent in the south. There are reports of their killings and lootings of people's properties and destruction of lives.

ii. Increase in Internally displaced persons: The number of internally displaced persons in Nigeria is innumerable. According to United Nations High Commissioner for Refugees, there are over 3.3 million people have been displaced, including over 2.5 million internally displaced persons (IDPs) in Nigeria.⁴⁹ These IDPs are persons who have no home to say, and no means of livelihood. Most of the children there are orphans due to the death of their parents in the hands of these bandits. In fact, 80 percent of internally displaced persons in Nigeria are women and children.⁵⁰ Sadly, lack of basic amenities, sexual harassment, health conditions and human rights issues involving IDPs.⁵¹ Further, widows and orphans abound. Unfortunately, these bandits used to attack the camps where these IDPs are kept.

iii. Food insecurity: Presently, there is an acute food insecurity in Nigeria. Farmer-herders conflict in Nigeria has persisted and stands out a threat to national food security, livestock production and eradication of poverty with farmers often regarded as the most vulnerable⁵². This is because farmers and their farmlands are being wasted by these bandits. Most farmers are afraid of going to their farm for fear of being killed by Fulani herdsmen. For instance, in Benue State in north-central region, their yams barns and rice farms were burned down, their houses burnt down and the Farm lands destroyed by these bandits.

iv. Increased in HIV/AIDS: Due to the trafficking of persons from Nigeria to other countries, the number of HIV/AIDS patients has increased drastically. These persons, who are especially women, are sold as sex slaves by their madams, and when they return to Nigeria, they are HIV/AIDS carriers. Furthermore, these returnees start to spray the virus all over Nigeria. This is the reason for the high number of persons with HIV/AIDS in Nigeria.

⁴⁸ Aljazeera, "At least 50 killed in northern Nigeria 'bandit' attacks", viewed from 2 March 2020, from <https://www.aljazeera.com/news/2020/03/50-killed-northern-nigeria-bandit-attacks-200302133135648.html>

⁴⁹ United Nations High Commissioner for Refugees, *Nigeria Emergency*, viewed from <https://www.unhcr.org/nigeria-emergency.html>

⁵⁰ Aondover Eric Msughter, "The Plight of Internally Displaced Persons," *TheGuardian*, 2 July 2017.

⁵¹ Staff, *Dig deeper into plight of displaced persons, report urges Nigerian media*, viewed 19 August 2019, from <http://waccglobal.org/articles/dig-deeper-into-plight-of-displaced-persons-report-urges-nigerian-media>

⁵² PmNews, "Fulani Herdsmen And Food Security In Nigeria," viewed 7 October 2015, from <https://www.pmnewsnigeria.com/2015/10/07/fulani-herdsmen-and-food-security-in-nigeria/>

Cases of destruction of lives and property by bandits

The cases of attack on Nigerians by bandits cannot be overemphasised. However, the author provided some cases which are heartbreaking.

Table 1: Shows some of the recent cases of bandits (Boko haram and Fulani herdsmen) activities

S/N	Event	Date	State	Source
1.	Bandits have attacked a village in Niger State, killing two persons and stealing about 2,000 cattle	28 April 2020	Niger	https://thenationonlineng.net/bandits-raid-niger-adamawa-communities/
2.	Gunmen killed 47 people in attacks on villages	18 April 2020	Katsina	https://www.nytimes.com/reuters/2020/04/19/world/afri ca/19reuters-nigeria-security.html
3.	Three suspected Fulani herdsmen, Tuesday night invaded Grace Land Estate, Okpanam, Oshimili North Local Government Area, Delta State, killing a labourer. The labourer who was simply identified as David was reportedly hit by bullets from the guns of the suspected Fulani herdsmen, who shot sporadically in a bid to escape.	8 April 2020	Delta	Read more at: https://www.vanguardngr.com/2020/04/suspected-fulani-herdsmen-kill-one-in-delta/

4	Armed bandits kill 22 villagers	1 April 2020	Sokoto	https://www.garda.com/crisis24/news-alerts/328821/nigeria-armed-bandits-kill-22-villagers-in-sokoto-state-april-1
5	Boko Haram fighters killed at least 50 Nigerian soldiers in an ambush near Goneri village	24 March 2020	Yobe	https://www.aljazeera.com/news/2020/03/50-nigerian-soldiers-killed-boko-haram-ambush-200324185317954.html
6	14 feared killed by Fulani Herdsmen	15 February 2020	Delta	https://guardian.ng/news/14-feared-killed-by-fulani-herdsmen-in-delta-community/
7	Tears and curses rained the air when 10 victims of herdsmen attacks in Agadama, Avwon, and Okugbe communities of Uwheru Kingdom in Ughelli North were buried	10th and 15th February, 2020.	Delta	https://www.independent.ng/how-ughelli-buried-10-exhumed-corpses-killed-by-fulani-herdsmen/
8	Gunmen riding camels and horses killed six people in a village	17 November 2019	Adamawa	https://punchng.com/camel-riding-gunmen-kill-six-in-adamawa/
9	Four men lost their lives, while two others sustained bullet wounds as Fulani militants attacked their village of Nding Susut, in Barkin Ladi Local Government Area (LGA).	6 September 2018:	Jos	https://www.worldwatchmonitor.org/2018/09/nigeria-dozens-more-killed-as-fulani-herdsmen-violence-continues-in-plateau-state/
10	Benue State Buries 73 Killed By Fulani	11 January 2018	Benue	http://saharareporters.com/2018/01/11/benue-state-

	<p>Herdsmen. The victims who died during the recent attack by Fulani herdsmen on villagers and farmers at Guma and Logo local government area of Benue state are being buried on a site at the Industrial Layout along Naka Road in Makurdi.</p>			<p><u>buries-73-killed-fulani-herdsmen-0</u></p>
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Source: Authors compilation

Theological implications of Gen 47:1-12 to the Nigerian Context

They include:

- i. Cooperation, coordination and collaboration of migration/security officers*

There was a synergy between the security apparatus set up by the Egyptian government to ensure border security. Joseph, being one of the officials, informed a superior official, of the arrival of migrants from Canaan. He did not try to circumvent laws by illegally allowing the Jewish migrants into Egypt. Joseph brought the Jewish migrants and introduced them to the Pharaoh.⁵³ Joseph was a Jew; instead of comprising migration laws, he followed due process, by informing another top Egyptian official, the Pharaoh, of the arrival of the Jewish migrants. Bringing this scenario to the Nigerian context, security apparatus at the various border regions do not work hand in hand. These security apparatus include: the Nigerian Immigration Service, the Nigeria Police, the Nigerian Custom Service, and the Nigerian Army. Unfortunately, these security apparatus work for their selfish benefits. They tend to show superiority complex amongst themselves. This is the reason, most of them collect bribe and allow bandits into Nigeria. Specifically, on Mile 2 to Seme alone, there are about 37 illegal checkpoints; also

⁵³ Ahmed Osman, *The Hebrew Pharaohs of Egypt: The Secret Lineage of the Patriarch Joseph*. (Vermunt: Inner Traditions/Bear & Co, 2003), 39.

between Seme and Badagry, there are about five illegal checkpoints and at each of these checkpoints, illegal monies are collected.⁵⁴ Furthermore, due to the fact that most of these porous borders are in the northern regions, bandits migrants from neighbouring border countries from Nigeria, who could speak the Hausa/Fulani language – a predominant language in northern Nigeria – are given free entry into Nigeria. Boko Haram insurgency in northern Nigeria (especially the northeast zone) has been exacerbated by Nigeria's porous borders with Cameroon (1,690 kilometres) in the east, Niger (1,497 kilometres) in the north, Benin (773 kilometres) in the west, and Chad (87 kilometres) in the northeast. Most of these border areas are either mountainous or in the jungle, thus, a common feature of the nation's borders is its porosity.⁵⁵

ii. Investigation and inquiry on the intent of migrants

The security apparatus, headed by the Pharaoh, asked the Jewish migrants their reason for migrating into Egypt. He did this so as to ensure that he was not allowing bandits as Egyptian migrants. The Jewish migrants told the Pharaoh that they were shepherds. Shepherds are a lowly and disparaged occupation in Egypt⁵⁶. This made the Pharaoh know they needed assistance. In the Nigerian context, migrants into Nigeria are seldom investigated before gaining entry. The influx of migrants into Nigeria is necessitated by the lacked of proper record keeping and documentation of all migrants especially at a time when Nigeria is facing security challenges.⁵⁷ Unfortunately, due to the fact that they could speak the Hausa language, they are granted easy access into Nigeria. Independent captures this sad development thus:

Whether it is the Boko Haram terrorists plaguing the north east, the armed bandits and kidnapers tormenting parts of the north west and other parts of the country or even the cattle herders unleashing mayhem in the north central and southern Nigeria, it has been variously established that their ability to freely cross the borders has boosted their operations and made their containment very difficult. Some of them come into Nigeria, wreak

⁵⁴Adelani Adepegba, "Border security men collect bribes from pupils, envoy alleges", *ThePunch*, 5 February 2018.

⁵⁵ Freedom C. Onuoha, *Nigeria, Porous Borders and Boko Haram's Arms Smuggling Operations in Nigeria*, (Abuja: Centre for Strategic Research and Studies, National Defence College, 2013), 1.

⁵⁶ Hayim Granot, "Observations on the character of Joseph in Egypt," *Jewish Bible Quarterly*, 39 no.4, (2011):14, Hillel J. Chiel, "Joseph, The Master of Dreams," *A Journal of Orthodox Jewish Thought*, 39, No. 1 (2005), 265.

⁵⁷ Oludare Richards & Tina Abeku, "Policing Nigeria's porous borders," *TheGuadian*, 27 July 2019.

untold havoc on lives and property and slip across the borders to plan more bloody exploits.⁵⁸

Also, migrants that market weapons illegally, find their way into Nigeria through the porous borders by offering bribes to security personnel at the borders.

iii. Justifying the intent of migrants and their response

The Jewish migrants justified the reason why they had come to Egypt. They told the Pharaoh that they have come to Egypt for economic survival. They furthermore, informed the Pharaoh that they are shepherds – which is their skill – that have come to Egypt not just as a liability, but as assets. In fact, Jacob the leader of the Jewish migrants blessed the Pharaoh. A man whose closeness to God and favour in God's eyes is attested by his attainment of an age greater than any Egyptian dared to hope for blesses the Pharaoh showing that teach that the Pharaoh received a powerful blessing through Jacob as a mark of appreciation.⁵⁹ Taking this context to Nigeria, migrants to Nigeria, most times do not have reasons for migrating. Some of them were hired by politicians and religious fanatics to come to Nigeria and ferment trouble. These migrants most times have no skill to engage in if eventually they are allowed to settle in Nigeria. This is the reason that they are easily given to crime and other social vices.

iv. Providing sanctuary for migrants

After conviction by the Pharaoh that the Jewish migrant were come for peace and not war, they were eventually allowed to settle in Egypt. However, they were not just allowed to settle with the Egyptian population. They were placed in Goshen – a secluded land. The land of Goshen, a land of good pastures, where a canal from the Nile carried water and greenness farthest to the east and the Jewish migrants had good pastures for their flock and some of them should also be keepers of Pharaoh's cattle.⁶⁰ Coming to Nigeria, with or without any meaningful reason for migration, migrants are allowed to enter Nigeria and mixed up with the population. This is the reason why there is hardly any tool that distinguished a Nigerian immigrant from the indigenous Nigerian population.

v. Defining the road maps

⁵⁸ Our Correspondent, "Insecurity And Nigeria's Porous Borders," *Independent*, 2 June 19.

⁵⁹ Brian Alexander Mckenzie, "Jacob's Blessing on Pharaoh: an Interpretation of Gen 46:31-47:26," *Westminster Theological Journal* 45 (1983),394.

⁶⁰ W.L Worcester, "The Sower: Helps to the Study of the Bible in Home and Sunday School," (Boston: Massachusetts New-Church Union, n.d.), 1

The following suggestions may help in effective border management in Nigeria.

1. There should be a sincere cooperation and coordination of activities of the various security units at the various borders Nigeria has with other countries.
2. There should be the proper capturing of the bio-data of every immigrant. This will ensure proper investigation into the intent of the migrant getting into Nigeria.
3. Any migrant who cannot give any meaningful answer as regards his/her intent for coming into Nigeria should be sent back.
4. Those migrants, who have proved beyond all reasonable doubt that they are very needful of economic help or security of their lives should be allowed in. However, proper checks should be made to ensure that Nigerian immigrants are kept in a secluded place for sometime, before allowed to settle with the indigenous population.
5. There is a need for the government to have a central coordinating unit that takes care of the various security apparatus at Nigeria's border. This will help to cushion the contest for superiority in decision making by the various agencies overseeing the immigration and its policies in Nigeria.

vi. Conclusion

The high spate of killings, destructions of properties, increased in the number of IDPs, food insecurity, and HIV/AIDs is strongly attached to bandits who enter Nigeria due to the poor border management. Gen 47:1-12 offers strategies for effective border control which include cooperation amongst the immigration agencies or security apparatus at the border, proper investigation on the intent of each immigrant, and ensuring that only those who have a genuine reason for migrating are allowed to do so. Worries have also been expressed about the proliferation of small arms in the country and the belief that many of them are coming in through the borders and these arms get into the hands of criminals and terrorists and the country's security comes under serious threat.⁶¹ If Nigeria takes a leaf from Gen 47:1-12, the consequences of our porous border will be drastically reduced.

⁶¹Correspondents, "Insecurity and Nigeria's Porous Borders," *Independent*, 2 June 19.
<https://www.independent.ng/insecurity-and-nigerias-porous-borders/>.