African and Global Issues Quarterly

Vol. 2, No 2, 2022

Aim & Scope of the Journal

The Journal of African And Global Issues Quarterly (JAGIQ) would re-engage the multiple lingering challenges within the African discourse with a view to adopting most appropriates means of addressing Africa's growing challenges within regional and global contexts. Hence, the journal would achieve these goals by providing a robust platform for intellectual engagement and stimulation among scholars, academicians, diplomats, security experts, administrators, and even policy makers.

The Journal of African And Global Issues Quarterly (JAGIQ) is a double -blind review and open access journal with a focus on publishing original research articles, scientific and theoretical research, conceptual and empirical works, case studies, comparative studies, field work reports and review which touches around the thematic field of core African emerging issues within the context of global interaction. The JAGIQ would encourage submission of articles across the sub discipline of Political Science, International Relations, Security Studies, Economics, Geography, History and Diplomatic Studies, Sociology, Psychology, Peace and Conflict Studies, and History.

Issues

Manuscript submission would be on a rolling basis, and peer reviewed articles reflecting tabular forms of responses to reviewer comments and resubmitted to JAGIQ would be published frequently three times a year (April, August and December). The journal will be abstracted and indexed in well refereed and most authoritative academic databases such as EBSCO, ProQuest and Sabinet and accredited by IBSS and Scopus

Editorial

This issue of the Journal of African and Global Issues Quarterly contains a selection of contributions that are broadly organized around the theme of security and development. In the first article, Oyetunmbi Ayotunde Michael examined Xenophobia and the Need to Address Xenophobic Violence in South Africa. The paper argued that the recurrence of xenophobic brutality in South Africa is due to the proliferation of anti-migrant slants originating from misguided political, financial, and social judgments and cleavages.

The second article, Adewole Abiodun's paper essay examined security challenges to universities and specifically focused on the shift-work and psychosocial wellbeing among university security personnel at the University of Ibadan in Nigeria. The paper argued that the support received by international criminal or terrorist organizations has negatively impacted the Nigerian state as the country's university environment has become vulnerable. These waves of crimes have brought additional responsibilities for university authorities to provide adequate security, particularly for the security personnel, as they have to work for 24 hour services to ensure the safety of lives and property in the university community.

The third article, written by Ishaya Umaru Tanimu and Favour-Tamar Tanimu, looked at the socioeconomic factors that drive people to migrate from the Gambia to Europe. They argue that competition amongst individual families who wish their children to travel to Europe, the perennial problems of poverty, hunger, disease, social and cultural affiliations, and opportunities, religious attachment, economic improvement, the quest for better accessible and affordable quality

education, and urbanization leading to possible globalization have characterized the reasons why people move from Gambia to Europe. They conclude that the untapped wealth in Africa is a good enough reason why young Africans should stay and harness the rich potential therein.

Lastly, Kayode Olusola focused on the role played by music as a spur for migration among the African youths, the Yoruba people in particular. This article argues that music is one of the earliest methods used by parents to educate and integrate children into society's culture. Olusola, therefore, recommends that African youths, especially Yoruba people, be informed and well educated by educational institutions, immigration experts, and other relevant government agencies on processes and issues concerning migration and laws binding on the immigrants.

Isiaka Alani Badmus,
Ado Ekiti, Nigeria
5 July 2022

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Xenophobia Violence and the Need to Address Xenophobic Violence in South Africa: An Assessment

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Abstract

The repeat of xenophobic brutality in South Africa has been credited to the multiplication of anti-migrant slants that originates from social, political, financial and social misguided judgments and cleavages. The issue of xenophobia is not solely a South African problem. Traces of these attacks have long existed since the 1960s with countries such as Ghana and Nigeria raising agitations against each other and occasioning displacements of millions of people. Like the South African account, the agitation was a result of a need to make a financial safe house, the acknowledgment of which was obstructed by the influx of foreign populations. The rush of xenophobic savagery that broke out in parts of South Africa in 2008 and 2015 has brought into sharp help the overwhelming truth of xenophobia and its waiting inclinations in the South African culture. Because of the expansion in movement, this contention is surely not brief in nature. Xenophobia shows in various districts and networks, with obliterating consequences for the influenced nationals. Nigerians living in South Africa have been objects of

serious assaults and attack because of this xenophobic disposition. It is against this background that this study seeks to investigate the relevant needs to address xenophobic attacks in South Africa. The methodology adopted by the paper is basically qualitative interview which is an in-depth method of collecting data that gives possible explanations and deep knowledge gathering leading to greater understanding of the subject`s worldviews with the use of secondary sources such as Books, Journals, Newspapers and internet sources.

Introduction

The lasting spate of assaults on unfamiliar possessed shops in some South African municipalities brings up awkward issues about xenophobia in South Africa. This disposition produced the inquiries which include: To what degree can South Africa's conflicting migration strategy be accused for xenophobia? Do outsiders truly 'take' South African occupations? Do unfamiliar possessed private ventures have an out of line advantage over those claimed by South Africans?

Xenophobia is turning into a noticeable part of life in Africa. From Kenya to the Maghreb and across Southern Africa, victimization non-nationals, especially individual Africans, has been on the ascent as per global media reports.

In any case, Crush (2008) states that avoidance, in light of being 'non-local' has existed in Africa since freedom (and was systematized during expansionism). Limited thoughts of citizenship have existed in Africa for two centuries, and contemporary xenophobia can be viewed as one of the latest appearances of this element.

South Africa is very high with normal assaults on unfamiliar nationals. In spite of an absence of legitimately practically identical information, xenophobia in South Africa is seen to have essentially expanded after the establishment of a vote based government in 1994. As indicated by a recent report distributed by the Southern Africa Migration Project (SAMP), The ANC government, in its endeavors to beat the partitions of the past and manufacture new types of social union set out on a forceful and comprehensive country building venture. One unexpected result of this task has been a development in prejudice towards pariahs. Viciousness against unfamiliar residents and African displaced people has gotten progressively normal and networks are separated by aggression and doubt (SAMP, 2004). Xenophobia is an abhorrence or potentially dread of that which is obscure or not quite the same as one. It originates from the Greek words (xenos), signifying "stranger," "outsider" and (Phobos), and signifying "dread." The term is ordinarily used to depict

a dread or abhorrence outsiders or of individuals fundamentally not quite the same as oneself, for the most part with regards to obviously separated minorities (Shinsana,2008). It is all the more extensively characterized in the Dictionary of Psychology (1978) as "a dread of outsiders". Post politically-sanctioned racial segregation South Africa has delighted in around too many years of dominant part rule based on a constitution which announces, as one of its central standards and objectives, the "accomplishment of a non-racial society". In any case, regardless of the endeavors to make "the rainbow country", neither the topic of race nor the inquiries of class and sexual orientation abuse and misuse have stopped to be focal in contemporary South Africa (Gqola, 2001 refered to in Hendricks, 2005:103; Trimikliniotis et al, 2008). In fact, the annihilation of politically-sanctioned racial segregation, the bastion of state-sorted out prejudice, a system dependent on supremacist organization, and its substitution by the "new South Africa" is demonstrative of how race and bigotry stay operational powers much after they have authoritatively been pronounced dead. There is no accord with respect to the current momentary situation; for a long time after African National Congress (ANC) took over from white patriot/bigot minority rule, there is extensive discussion regarding the course, pace and nature of the post-politically-sanctioned racial

segregation system (Trimikliniotis et al, 2008).Undoubtedly, the issue of xenophobic relations in contemporary South Africa is established in and molded by the structure of its politically-sanctioned racial segregation economy. The politically-sanctioned racial segregation economy was an aggregating one, in that it prepared all the social powers available to its to encourage the enthusiasm of the politically-sanctioned racial segregation South African state. Since the essential profitable power in the politically-sanctioned racial segregation South African economy was gold and the accompanying social relations of the mining procedure was by for the most part dark work power, the business pulled in overwhelming transient work from Southern African locales outstandingly Zimbabweans, Malawians and Mozambicans to the quick flourishing industry. The quick aftereffect of this was, as the unfamiliar work power started to increase social portability in the gold business and the dark South Africans consistently exposed to the oppressive approaches of politically-sanctioned racial segregation, social strains rose in the political economy of the state and has since stayed a predominant piece of the social relations of the post-politically-sanctioned racial segregation South African state (Konanani and Odeku, 2013; Chidozie, 2014). Lester et al (2000) had contended that, while just because democratization in South Africa has meant the

poor having a similar formal political influence as the rich, the nation stays one of the most inconsistent social orders on earth. This gross disparity was incited, as indicated by him, by the way that, when the nation abandoned politically-sanctioned racial segregation, it didn't desert the structures and procedures which created imbalance. This difficult keeps on ruling contemporary talk on the idea of post-politically-sanctioned racial segregation economy in South Africa. Along these lines, this inconsistency in the social relations of politically-sanctioned racial segregation, bringing about restricted open doors for blacks in South Africa powers dread and doubts among most of them, particularly for outsiders. The mounting destitution and joblessness rate among most of the South African blacks have strengthened in post-politically-sanctioned racial segregation South Africa inciting the different governments to start monetary changes to alter the course. Consequently, despite the fact that arrangements, for example, the Growth, Employment and Redistribution Program (GEAR) and Black Economic Empowerment (BEE) went under substantial assault, particularly from the white minority in South Africa, it in any case, depicted government's veritable intercession to review racial (mis)representation in the nation's political economy (Alozieuwa, 2009; Edigheji, 2012). In any case, the endeavors of the legislature are insufficient as shown by

the report delivered by the United Nations Development Program (UNDP) in 2003. The report reasoned that:

Human Development Index has compounded (from 0.73 in 1994 to 0.067 in 2003), neediness despite everything inundates 48.5% of the populace (21.9 million out of 2002), salary disparity has expanded (from 0.60 in 1995 to 0.63 in 2001), most of family units have constrained access to essential administrations, and the official joblessness rate has forcefully expanded to over 30% in 2003 (UNDP report, 2003:3, refered to in Hendricks, 2005:104). In any case, the profound monetary cleavage in post-politically-sanctioned racial segregation South becomes articulated when the rising convergence of "different outsiders", particularly Nigerians and their dynamic job in the economy of South Africa goes under examination. As per the report of an oral meeting led in 2013, Salifu of the Institute for Securities Studies (ISS), South Africa, assessed that there are around 13 million Nigerians living in South Africa while around 1 million South Africans are living in Nigeria. She contended that the ramifications of these figures is that, as opposed to forecast a bit of leeway for the South African economy, the same number of accept, there is rather a gigantic pressure in the South African economy which has brought about xenophobia as of late (Salifu, oral meeting, 2013). As a result, ongoing floods of

xenophobic assaults on Nigerians living in South Africa bring into obvious reality the dominance of Nigerian business network in post politically-sanctioned racial segregation South African economy. The assaults where in excess of 60 people were murdered and thousands uprooted pulled in conciliatory mediation by the Nigerian state. Despite the fact that no Nigerian was slaughtered in that wake of the brutal xenophobic assault, many lost their properties and their shops were plundered; a sign of an arranged assault on the organizations of Nigerians in South Africa (Alli, 2008:1).

Furthermore, the mass dissent by South African ladies wedded to Nigerians in August 2013 in the city of Johannesburg under the aegis of the United Nigerian Wives in South Africa (UNWISA), an umbrella association set up to secure their advantage turns out to be relevant. The gathering assembled to battle against supposed belittling, separation, and mortification by government divisions, organizations and authorities of the South African state. The dissent walks which in the end finished at the city of Johannesburg home issues office, took steps to proceed in Nigeria with the expectation of convincing the Nigerian government to respond by halting South African organizations working in Nigeria (Vanguard Editorials, August 13 and 14,

2013:6 and 9). Certainly, the Nigerian government decided to be careful and watch procedures before offering official expression on the issue, since the occasion had happened not long after a significant political strain in her relations with South Africa over yellow fever cards. Taking into account this foundation, the paper grills the review impacts of xenophobia on South Africa-Nigeria relations given the dynamism that oversees the nations' discretionary commitment in late time. The paper is isolated into five sections. Following the presentation, the subsequent part covers a recorded outline of Nigeria-South Africa relations. The third segment presents a writing survey on Xenophobia in South Africa. The fourth part limits the conversation to explicit contextual investigation examination of xenophobic assaults on Nigerians in South Africa. The last area closes the work and proffers pertinent strategy proposals.

Chronicled Overview of Nigeria-South Africa Relations

The historical backdrop of Nigeria-South Africa relations could be followed to occasions emerging from the Sharpeville slaughter of 21st March, 1960, when the South African police shot and executed 72 blacks and injured 184 (Wilmot, 1980:9; Zabadi and Onuoha,

2012:439; Akinboye, 2013:18). This occasion which happened even before Nigeria's autonomy denoted the start of Nigeria's encounter against white South Africa. The Tafawa Balewa government (1960) endless supply of office in October 1, 1960 was confronted with overpowering weight from both local and outside sources to establish measures to check South Africa's politically-sanctioned racial segregation approaches. Thus, Nigeria prohibited the importation of South African merchandise into the nation and was instrumental to the political and monetary authorizations went against the bigot system. Moreover, Balewa went to the Commonwealth Prime Ministers' Conference in March 1961 in London, where he initiated the move that prompted the withdrawal of South Africa from the Commonwealth (Aluko, 1982; Ajala, 1986 and 1993). By 1962, Nigeria ended all the benefits of Commonwealth participation which South Africans appreciated in Nigeria. Nigeria government's enemy of politically-sanctioned racial segregation strategy proceeded until the principal republic was removed by Major Nzeogwu-drove military upset in January 15, 1966. The military upset of January 15, 1966 which held onto power from the Balewa's system presented to AguiyiIronsi's change to the rudder of undertakings. The concise organization of General Ironsi between January-July 1966 didn't record any significant arrangement

against the politically-sanctioned racial segregation system in South Africa, due to a great extent to the unpredictable security circumstance in Nigeria that was accelerated by the upset (Ademoyega, 1981).

Following the take-over of the reins of government in Nigeria in July 29, 1966 by the military-drove organization of Yakubu Gowon after the death of General AguiyiIronsi, a marginally altered approach towards South Africa was embraced. The new approach which depended on blacklist and encounter with white minority system in South Africa prompted a decree proclaiming white South Africans denied settlers in Nigeria. The Nigerian common war of 1967-1970 further developed the contention in Nigeria-South Africa relations, upon acknowledgment that South Africa was attacking the exertion of Nigeria in the war. Yakubu Gowon reinforced his enemy of politically-sanctioned racial segregation strategy accordingly, and this was proceeded after the war when Nigeria turned out to be even considerably more monetarily light as her oil assets contributed tremendous unfamiliar money to her coffers than up to this point, and the nation had the option to play a sure and significantly more unique job in world issues (Ajala, 1993).The Murtala Mohammed government (1975-1976) that ousted the Gowon organization through an upset was, directly from the

start, arranged to take radical measures in Africa's decolonization procedure. The Angolan emergency of 1975 gave a chance to the Nigeria government to exhibit her promise to the counter politically-sanctioned racial segregation battle by settling the political impasse in the previous (Fafowora, 1984; Ogunsanwo, 1986; Gambari, 2008; Onuoha, 2008; Akinboye, 2013). Following the executing of General Mohammed in the fruitless upset drove by Colonel BukaDimka in July 1976, General Olusegun Obasanjo proceeded with a similar radical methodology in the nation's international strategy relations with South Africa. Accordingly, General Obasanjo's organization was broadly seen as a continuation of Murtala Mohammed organization (Nnoli, 1976; Ajala, 1986, Garba, 1987). During the 1980s, Nigeria-South Africa relations saw these stages: the regular citizen organization of Shehu Shagari, and the succeeding military organizations of Muhammad Buhari and Ibrahim Babangida. However, there was not really any distinction in their quest for Nigeria-South Africa relations. For example, the second republic organization of Shehu Shagari (1979-1983) was hampered by various household challenges which verged on its powerlessness to convey on his appointive guarantees, combined with sharp decrease in oil incomes. These two factors to a great extent influenced Nigeria-Africa arrangements and had genuine ramifications for Nigeria-South Africa

relations. This was apparent in the organization's failure to contribute monetarily to the battle against politically-sanctioned racial segregation in South Africa (Ajala, 1986).

In the fleeting system of Muhammad Buhari (1983-1985), the Afro-driven international strategy of the Nigerian government toward South African politically-sanctioned racial segregation system was re-vitalized, yet not without genuine restriction from residential weight gatherings, which clamored for improved way of life for residents instead of delivering help to other African nations. Thusly, the main considerable effect of Nigeria-South Africa relations under Buhari system was the facilitating of the second universal meeting on politically-sanctioned racial segregation, labeled; 'Lawful Status of the Apartheid Regime' held in Lagos, Nigeria, August 1984. In the meeting, politically-sanctioned racial segregation was pronounced unlawful and the outcome further elevated the weight on politically-sanctioned racial segregation system in South Africa, and re-upheld Nigeria's assurance to destroy all remnants of supremacist systems in Africa (Ajala, 1986). Politically-sanctioned racial segregation system in South Africa would seem to have been successfully handled under Babangida's system (1985-1993). The UN Anti-Apartheid Committee which had delighted in Nigerian

headship for most of its reality proceeded with its overwhelming efforts against politically-sanctioned racial segregation. At the degree of the Non-Aligned Movement, the perishing rhythm of decolonization was resuscitated with a goal for the foundation of an African Fund at the Harare Conference in 1986, to help the freedom of Southern Africa in general, and at the Paris International Conference for sanctions against politically-sanctioned racial segregation in 1987. Nigeria, notwithstanding her typical money related help, decided on harder assents against the politically-sanctioned racial segregation system in South Africa (Saliu, 2006).

In any case, note that the prerequisites of financial strategy traded off Babangida's well known remain on politically-sanctioned racial segregation. For example, Nigeria facilitated the then politically-sanctioned racial segregation President Frederick De Klerk in Abuja in 1992 notwithstanding the reversible advances taken by the politically-sanctioned racial segregation state towards changes. Generally, Babangida system's expository methodology was an insignificant ploy to reclaim the undermined picture of his system (Saliu, 2006:305). From the prior, unmistakably Nigeria's approach towards South Africa somewhere in the range of 1960 and 1993 was described by the previous' hatred of the last's

politically-sanctioned racial segregation strategy. In spite of the fact that Nigeria, from freedom, kept up an antagonistic disposition towards South Africa for over thirty years until the mid-1990s, the two nations set up formal political relations on 21 February 1994 after the end of politically-sanctioned racial segregation strategy, arrival of the African National Congress (ANC) pioneer, Nelson Mandela and lead of general decisions in South Africa. Before this time, Nigeria Mission was working through the Angolan High Commission in Pretoria. In this manner, a trade of High Commissioners was finished by the two nations, with each intensely aware of the way that the two nations need each other's help in the commonly beneficial lead of their respective relations and multilateral tact in Africa (Akindele, 2007). The post-1994 Nigeria-South Africa relations started with a significant difference over Nigeria's household strategy. General Sani Abacha's oppressive military system (1993-1998), and its choice to hang Ken Saro-Wiwa and eight Ogoni men on 10 November 1995, gave the principal event to an open discretionary strain in the connection among Nigeria and South Africa in the fallout of politically-sanctioned racial segregation period. Resulting upon the supposed job of South Africa in the suspension of Nigeria from the Commonwealth at the Auckland Summit in November 1995, the Nigerian state fought back this political hostile by cutting off

conciliatory relations with South Africa (Zabadi, 2004; Ibeanu and Nwachukwu, 2004; Saliu, 2006; Akindele, 2007; Akinterinwa, 2009). The chilly connection between the two nations was thus corrected by the military system of AbdusallamAbubakar whose reconciliatory outing to South Africa denoted the start of a moderately new connection between the two nations.

Constantly 1999, Nigeria and South Africa started to reclassify their respective and multilateral connections, all the more so as this period concurred with vote based changes in the two nations. Fundamentally, the period since 1999, introduced a time of vital reciprocal dealings which proclaimed the development of Nigeria-South Africa Bi-National Commission, initiated in October 1999 (Akinboye, 2005; Akindele, 2007). Surely, the period somewhere in the range of 2000 and 2005 saw a more engaged and dynamic explanation of a key organization among Nigeria and South Africa due to a great extent to the apparent difficulties of Africa in a quickly globalizing world. The character of then Nigeria's President, Olusegun Obasanjo and his South African partner, Thabo Mbeki, was a significant contributing component to the rising and sincere connection between the two nations. Obasanjo and Mbeki saw the critical requirement for Africa's re-birth and they shared equivalent enthusiasm for the

acknowledgment of such objective (Adebajo and Landsberg, 2003).

Entering in to the re-arousing of Pan-African awareness and territorial job origination by Nigeria and South Africa after the finish of Cold War in 1989, there were worries in strategy and academic circles on the requirement for the two nations to assume significant jobs in struggle moderation and harmony working in war-torn African nations. This was in addition taking into account the way that Western nations and United Nations started to provoke African governments to help settle local clashes in the mainland. This new position was fuelled by the rehashed protest at the United Nations about the deficiency of assets to back harmony keeping activities (Benneh, 2001).

Another major shared exertion by Nigeria and South Africa in advancing mainland renaissance was the assistance of the strategic procedure that changed the Organization of African Unity (OAU) into the African Union (AU) in 1999. Nigeria and South Africa were additionally instrumental to the arrangement of Africa's new advancement activity, the New Partnership for Africa's Development (NEPAD) in 2001, and its administration apparatus; African Peer Review Mechanism (APRM) in 2003. The desires by the global

network, since the year 2000, that Africans and the mainland political administration should look inwards to take care of their issues made these activities significant and ideal (NEPAD, 2001). In a later time, Nigeria-South Africa political relations has crumbled on numerous fronts, inciting the visit of President Goodluck Jonathan to South Africa where he tended to the last's joint parliament. The Presidential visit was provoked by the yellow fever testament adventure that included the two nations. The South African government had on March 2, 2012 expelled 125 Nigerians (75 on board South African Airways) and (50 on board Arik Air Ways) for having counterfeit yellow fever immunization cards (The Guardian Editorials, March 5, 2012:3). The Nigerian government had promptly fought back what was commonly seen as unjustifiable treatment of Nigerians, to be sure an attack against political standards, by extraditing a sum of 128 South Africans inside two days, refering to 'absence of legitimate documentation' as explanations behind closing them out (The News Editorials, March 19, 2012:50). In a related turn of events, the arms bargain that included the two nations which went ahead the impact points of the breakdown of a structure at the Synagogue of All Nations Church, Lagos, a Nigeria-based strict focus, killing around 84 South African nationals turned into the most recent in the positions of strategic humiliation that has tormented the

Nigeria-South relations. As per Kayode (2014:97) disappointment with respect to the Nigerian government to formally announce the money of 9.3 million USD, stacked into a Nigerian-possessed fly toward the South African Customs as required by the last's law pulled in negative conciliatory response from the South African government. He contended that the seizure of the money in the authority of the Nigerian insight authorities who had endeavored to buy arms through the "underground market" purportedly for the arraignment of war on dread and agitators didn't disregard any worldwide practice in the field of security and knowledge. He reasoned that the conciliatory column induced by the occurrence in Nigeria-South Africa relations just depicted the hyp.

Chosen Case Study Analyses on Xenophobia in South Africa

As per a 1998 Human Rights Watch Report (refered to in Olupohunda, 2013:5), settlers from Malawi, Zimbabwe and Mozambique living in the Alexandra Township close to Johannesburg were truly ambushed over a time of a little while in 1995, as equipped possess distinguished presumed transients and walked them to the police headquarters trying to "clean the municipality of outsiders." The campaigners, known as "Buyelekhaya" (return home), censured outsiders for wrongdoing, joblessness and sexual assaults. In

September 1998 a Mozambican and two Senegalese were tossed out of a train. The attack was done by a gathering coming back from a meeting that reprimanded outsiders for joblessness, wrongdoing and spreading AIDS. In 2000 seven outsiders were executed on the Cape Flats over a five-week time span in what police depicted as xenophobic killings conceivably persuaded by the dread that untouchables would guarantee property having a place with local people. In October 2001 inhabitants of the Zandspruit casual settlement allowed Zimbabweans 10 days to leave the region. At the point when the outsiders neglected to leave intentionally they were strongly removed and their shacks were burned to the ground and plundered. Network individuals said they were irate that Zimbabweans were utilized while local people stayed jobless and censured the outsiders for various violations. No wounds were accounted for among the Zimbabweans (Konanani and Odeku, 2013). In the most recent seven-day stretch of 2005 and first seven-day stretch of 2006 in any event four individuals, including two Zimbabweans, kicked the bucket in the Olievenhoutbosch settlement after outsiders were accused for the demise of a neighborhood man. Shacks having a place with outsiders were set land and local people requested that police expel all foreigners from the zone. In August 2006 Somali evacuees claimed for insurance after 21 Somali merchants were murdered in

July of that year and 26 more in August. The foreigners accepted the homicides to be inspired by xenophobia, despite the fact that police dismissed the attestation of a coordinated crusade to drive Somali brokers out of municipalities in the Western Cape. Assaults on unfamiliar nationals expanded especially in late 2007 and it is accepted that there were at any rate twelve assaults among January and May 2008. The most extreme occurrences happened on 8 January 2008 when two Somali retailers were killed in the Eastern Cape towns of Jeffreys Bay and East London and in March 2008 when seven individuals were slaughtered including Zimbabweans, Pakistanis and a Somali after their shops and shacks were set land in Atteridgeville close to Pretoria (Abdi, 2013).

The most serious episode happened in 2008 when a progression of mobs began in the municipality of Alexandra. Local people assaulted transients from Mozambique, Malawi and Zimbabwe, and Nigeria. As of late, stories of xenophobic assaults on Nigerians living in South Africa have left comrades at home in stun. There have additionally been accounted for instances of provocation of Nigerian explorers showing up at the Oliver Thambo Airport. One commended instance of lack of respect was the treatment of Africa's first Nobel victor, Prof. Wole Soyinka. In 2005, Soyinka was denied

passage into South Africa. It took the very late intercession of Mandela's significant other, GracaMachel, to concede the Nobel Laureate into the nation. Soyinka's outing to South Africa which was in light of an encouragement to convey a talk to pay tribute to Mandela drew national and worldwide concentration to the nation, both in view of Mandela, whose birthday it was and Soyinka who was the visitor speaker (Olupohunda, 2013). The South African government has likewise by implication advanced and empowered its residents into accepting that migrants are answerable for joblessness and wrongdoings. For instance, South Africa's outskirts have been remilitarised. As per Christopher McMichael (refered to in Olupohunda, 2013:5): "This common state-corporate undertaking of working up a 'post South Africa' likewise uncovers a profoundly settled in crease of xenophobia, in which undocumented transients and displaced people from African nations are painted as a security chance much the same as psychological oppression and composed wrongdoing. Parliamentary conversations on outskirt security are overflowing with claims that far off nationals are endeavoring to deplete social awards and financial open doors from residents. The bundling of illicit migration as a national security danger, which frequently depends on unconfirmed cases about the intrinsic guiltiness of far off nationals, gives an official

gleam on profoundly dug in legislative xenophobia, where African workers are focuses for ordinary provocation, gathering together and blackmail by the police. This standardization of settlers as figures of disdain may likewise fuel episodes of xenophobic viciousness" (Olupohunda, 2013).In May, 2013 Reports of unconstrained attack by some South African individuals from Port Nolloth people group were said to have focused on the Nigerian people group living in the region. They were supposedly driven out of their homes, their property plundered and their shops consumed. The aggressors have consistently blamed the Nigerians for managing in drugs. Be that as it may, the Nigerian people group in South Africa has denied the charge. Subsequently, President Jacob Zuma of South Africa and his partner in Nigeria, President Goodluck Jonathan started elevated level strategy to fix the harm realized by the occurrence (Abdi, 2013). To put it plainly, Abdi (2013) has affirmed that, taking into account the pace of xenophobic viciousness in South Africa, combined with other recorded assault savagery, the nation qualifies as one of the roughest social orders on the planet.

End and Recommendations

The paper concentrated on the review talk on xenophobia in South Africa, guiding consideration toward its impacts on contemporary Nigeria-South

Africa conciliatory relations. It exhibited that xenophobia in South Africa is established in the nature and character of politically-sanctioned racial segregation and its prejudicial arrangements against the dark dominant part which by chance precluded them from claiming monetary chances, at last fuelling the demeanor of doubt and abhor for outsiders. The paper additionally recommended that the mercantilist and imperialistic desire of the politically-sanctioned racial segregation South African government which pulled in tremendous humble work from the Southern African area to support the developing mining industry in the previous represented xenophobic brutality that has beset the post-politically-sanctioned racial segregation South African culture. The paper additionally saw that the focused on xenophobic assaults by South Africans against Nigerians are borne out dread for the innovative desire of the last mentioned and their inclination to overwhelm a given situation. The paper infers that the political economy of the post-politically-sanctioned racial segregation South African culture is with the end goal that the contortions characteristic in the profoundly partitioned society will warrant the continuation of xenophobia until this peculiarity is tended to. It in this way suggests the reinforcing of provincial and sub-territorial associations like the African Union (AU) and the Southern African Development Community (SADC) individually to

guarantee the absolute destroying of all the politically-sanctioned racial segregation structures that despite everything show in type of local aspirations and financial dominion. This will encourage the quick breaking down of the economies of the littler Southern African nations from the prevailing South African economy and guarantee evenhanded exchange adjusts between the neighboring nations. Once more, the legislature of South Africa must increase endeavors to engage the dark populace in the post-politically-sanctioned racial segregation South Africa in other to determine the logical inconsistencies of politically-sanctioned racial segregation and guarantee a free society for all. So also, the white minority that hold the directing statures of the post-politically-sanctioned racial segregation South African economy must show the eagerness to open the space for rivalry and incorporation.

In the specific case including Nigeria-South Africa relations, the two nations must reinforce the instrumentality of the Nigeria-South Africa Bi-National Commission as an authentic stage to determine discretionary stalemates quickly before they deteriorate into avoidable column. In a similar vein, Nigeria and South Africa must move above way of talking and grasp their mainland duty of Africa's turn of events and renaissance.

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Security Challenges in Universities: Shift-Work and Psychosocial Wellbeing among University Security Personnel

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Abstract

Globally, there is a rising wave of insecurity and the universities are not spared from this problem. Terrorism and violent extremism have become the greatest security threats in most African countries. International terrorist organizations provide support to local groups to foment conflicts and enable organized crime rackets to destabilize the environment. Nigeria is not an exception as happenings have shown that university environments are no longer safe for the staff and students due to threatening security challenges. Criminal gangs known locally as bandits have increasingly targeted universities as soft targets for kidnapping and terror attacks. These waves of crimes have brought additional responsibilities for University authorities to provide adequate security particularly the security personnel as they have to work for 24 hour services to ensure safety of lives and property in the university community. The study examined the impact of shift-work on the psychosocial

wellbeing of security personnel in the University of Ibadan. Ibadan. Oyo State, Nigeria.

Descriptive survey design was used in the study while simple random sampling was used to select 445 security personnel in the University of Ibadan. Pearson Product Moment Correlation was used for data analysis. Ccorrelation matrix revealed correlation between the three Independent variables (physical, social, psychological wellbeing) and work shift. There was also relative contribution of (physical, social and psychological wellbeing) to work shift. Finally, Multiple Regression Analysis revealed joint contribution of physical, social, psychological wellbeing to work shift among security personnel of the University of Ibadan. Based on these findings, the study recommended that security unit should be well funded and equipped with modern technology such as the provision of CCTV at strategic locations. There should also be regular training particularly in intelligent gathering on kidnapping and terrorism; finally, there is need for security awareness for the university community at large.

Keyword*: Security Challenges/ Shift Work, Psychosocial Wellbeing, Universities' Security Personnel*

Introduction

Globally, there is a rising wave of insecurity. Terrorism and violent extremism have become the greatest security threats in most Africa countries. According to a report from the United States Institute of peace (2021),

international terror organizations collaborate with local groups in order to organize crimes to destabilize the environment. As a result, the country is now faced with an unprecedented wave of different security crises from banditry, kidnapping to extremist insurgencies and every part of the country is affected (Ekpohm, Edet, & Upong, 2020). The universities are not spared from this problem, and this trend has become a source concern. Recent happenings have shown that university environments are not so safe for the staff and students due to threatening security challenges. Criminal gangs known locally as bandits have increasingly targeted universities as soft targets for kidnapping attacks. In recent time, Nigeria as a nation and educational institutions had witnessed a myriad of security challenges (Oladipo, Awoyinfa, & Adefarakan, 2018). Apart from the traditional security challenges in Universities, such as cult-related activities, drug abuse/offences, illegal possession of fire arms by students, demonstrations, students' union crisis, room break-in, stealing, pilfering and sexual assaults. There has been an increase upsurge of organized crimes such as kidnapping, banditry and terrorism in many universities in Nigeria (Alemika, 2015).

Since the kidnapping attack on the Chibok Government Girls' Secondary School in April 2014 by Boko Haram terrorists, there has been an escalation of deadly attacks

in Nigerian Universities and many more educational institutions have been targets. Schools, colleges and universities are seen as 'soft' targets' where large numbers of people gather (Global Coalition to Protect Education from attack, GCPEA, 2021). This is because educational institutions are less protected, more vulnerable and have symbolic value. Furthermore, attacks on schools have high 'terror' value and increases the profile of militant groups as it usually create global attention for the terrorist.

According to the National President of Senior Staff Association of Nigeria Universities, (SANNU) Comrade Mohammed Haruna Ibrahim (Vanguard, May, 30, 2021) Nigerian University has been overwhelmed with different security challenges such as banditry, kidnapping, cultists' clashes, terrorism and other criminalities ravaging the country and pleaded with the government to allow local security in the universities to carry guns. In the same, the National President, Academic Staff Union of Universities (ASUU), Vanguard (Oct, 28, 2021) decried the high level of insecurity in Nigerian University, calling on all to work together to solve the problem. While the Rights Group Amnesty International said in a statement that education is "under attack" in Nigeria.

Security is the degree of protection against danger, damage, loss, and criminal activity (Oladipo et al., 2018). The main aim of security personnel in the University according Tari to (2004) is to ensure safety and security of staff, students and visitors, protecting the property and assets of the university, investigating and detecting crime, reducing incidence of reported crimes and the apprehension and prosecution of offenders. To ensure safety of life and property in the University, security personnel provide 24-hour service. Shift work, therefore, becomes inevitable. This is kind of practice that provide services for 24 hours of a day. The practice typically sees a work day divided into "shifts" which are set periods of time during the day or night when different groups of workers do the tasks required of them (Parkes, 1999).

There are numerous shift work schedules, and they may be permanent, intermittent, or rotating; Shifts can be organized as a stable/permanent time slot, rotating shift or an on-call shift. With stable shift work, a person is consistently on either a morning, afternoon or evening period of work. In rotating shift work, employees are required to work more than one shift, rotating from one period of time to another period of time. On-call shift occurs when a particular group of workers are called for their duties. It is special in the case of emergencies

particularly in a hospital where it is common. The most widespread type of shift work is organized in an eight hours stretch but depends on the employers' scheduled time, called the morning; evening and night shift (Pati et al., 2001).

In Nigeria, shift work is prevalent among factory workers and healthcare workers such as nurses and security personnel (Omoarukhe, 2012) as they have to provide uninterrupted and round-the-clock services. Apart from exposure to hash weather particularly at night during the harmattan and attacks from armed robbers, bandits and terrorists, security personnel who engage in shift work are at higher risk for various medical conditions as it disrupted the body clock, sleep, and family and social life. These disruptions often resulted in acute effects on mood and performance, which may lead to long-term health issues. One of the most common health problems in shift work is the shift work disorder (SWD), which is characterized by insomnia and excessive sleepiness. This is because of damages to the normal cycle of the body. Shift work disorder causes insomnia, fatigue, poor job performance and an increased likelihood of workplace accidents. In addition, SWD is associated with decreased productivity and increased economic costs (Wright, Bogan & Wyatt, 2013)

Other studies have shown that shift and particularly night shift negatively impact physical, social and psychological wellbeing, for example, it has been associated with cardiovascular disease (Torquati, Mielke, Brown & Kolbe-Alexander, 2018) cancers (Gan et al., 2015: Pahwa et al., 2018), metabolic disturbances (Gao, Gan, Jiang, Yu, Tang & Wanga, 2020) sleep disturbances (Fadeyi, Ayoka & Fawale, 2018: Pallesen, Bjorvatn, Magerøy, Saksvik, Waage & Moen, 2010), gastrointestinal disorders (Knutsson & Bøggild, 2010), and impaired reproductive health as well as impaired mental health (Torquati, Mielke, Brown, Burton & Kolbe-Alexander, 2019). Furthermore, shift work and night work have also been linked to negative organizational outcomes such as accidents (Fischer, Lombardi, Folkard, Willetts & Christiani, 2017) impaired cognitive efficiency (Di Muzio, Diella, Di Simone, Novelli, Alfonsi & Scarpelli, 2020) sick leave (Merkus, van Drongelen, Holte, Labriola, Lund & van Mechelen, 2012) low job satisfaction (Jamal,1981) and turnover and turnover intention (Flinkman, Laine, Leino-Kilpi, Hasselhorn & Salantera (2018). Although shift work is a normal system applied in various industries globally and nationally, however, it is not without its negative effects. Therefore, it is important to examine the impact on security personnel in order to enhance their performance.

Statement of the Problem

University security personnel are the police of the university community and so they are highly vulnerable to attacks from intruders (Ekpohm et al., 2020). They work 24 hours a day to ensure the safety of lives and property. They work in shift (Morning, Afternoon and Night) in order to ensure undisrupted security service. However, shift work has been associated negative medical consequences that affect physical, social and psychological wellbeing, for example, apart from accidents that occur in organisations where the system is practiced. Conditions such as sleep disturbances, fatigue, poor mental health and gastrointestinal disorders, and cardio vascular system have been shown to be associated with shift work. It has also been established that it indirectly contributed to negative social life such as family problems, stress and reduction in social support.

The condition may also negatively impact the worker's professional performance and put them at a higher risk of committing an error or being involved in a workplace accident. The combination of fatigue and impaired concentration puts people with shift work disorder at higher risk of being involved in an accident in the workplace. It's believed several high profile disasters have occurred due to work related fatigue are caused as a result of shift work system. As crimes such as kidnapping, banditry and terrorism are on the rise,

learning institutions, like universities, need to consider finding the most effective ways of boosting the welfare of their security personnel. Providing security for universities not only helps to create a conducive environment for the students to learn but also helps the workers to execute their functions. Although shift work is essential for security personnel who have to provide 24 hour services, however, the adverse effects need to be addressed in order to enhance the wellbeing the employees. Studies such as Alemika, (2015): Oladipo, et al., (2018) & Ekpohm. et al., (2020) have examined security challenges in Universities, however, the role of security personnel with particular attention to their wellbeing have been largely neglected. This study therefore examined how shift work affected the physical and psychosocial wellbeing of security personnel in the University of Ibadan.

Research Questions

Research Question 1: What is the correlation between physical, social, psychological wellbeing and work shift among security personnel of the University of Ibadan?

Research Question 2: To what extent does shift work predict the physical and psychosocial wellbeing of security personnel of the University of Ibadan?

Methodology
Research Design

The research design adopted for this study was descriptive survey of the correlational. The design was preferred as it will identify variables that have some sort of relationship to the extent that a change in one lead to change in the other. This design is appropriate for measuring complexities of the pattern of relationships that exists among measured variables.

Population, Sample and Sampling Technique

The target population for this was made up of male and female security personnel in the University of Ibadan. University of Ibadan was selected for the study because the university is an old establishment. It was established in 1948 and has a large number of security personnel. Four hundred and forty-five male and female participants were randomly selected from a total population of six hundred and twenty-five. Questionnaires were physically administered to them. Ethical issues on research such as voluntary participation, confidentiality were strictly adhered to.

Instrumentation

A standardised instrument, adapted from various sources, divided into four sections used to gather relevant data. Section A consisted of the bio-data which

sought demographic information of participants. Section B measured physical wellbeing, section C measured social wellbeing, section D measured psychological wellbeing and section D measured shift work

Physical wellbeing Scale (EIQ): The scale consists of items measuring physical wellbeing of the respondents. These items were selected from Reker and Wong (1984) perceive wellbeing scale. Reliability coefficient 0.89 was obtained for the instrument

Section D: Psychological Well-being Scale (FWS): The scale consists of items measuring psychological wellbeing. The items were drawn from perceive wellbeing scale developed by Reker & Wong (1984). Reliability coefficient 0.87 was obtained for the instrument

Section E: Social Well-being Scale (SWS): The scale contains items measuring social wellbeing. The items were isolated from social well-being scale developed by Spindly, Edward, Kingsly and Soper (2004). Reliability coefficient 0.80 was obtained for the instrument

Shift Work Scale (SWS): This was measured using Bergen Shift Work Questionnaire. The scale is a self-report tool that identifies insomnia symptoms' presence

and severity and distinguishes differences by shift and rest days/vacations. Reliability coefficient 0.87 was obtained for the instrument

Some of the original questions of the scales were altered in order to make the wording self-explanatory. All questions were structured along four (4) point Likert scale of SA- Strongly Agree, A-Agree, D-Disagree and SD-Strongly Disagree.

Reliability of Research Instrument: The test re-test reliability co-efficient was used for the study. The instruments were pre-tested on 30 security personnel in another University that were not included in the scope of the study to ascertain the reliability of the instrument. Reliability coefficient 0.89 was obtained for the instrument

Validity of Research Instrument: The measure has excellent face, content and constructs validity with items chosen to reflect a very wide range of issues relevant to the subject of research. The face and content validity was done by expert's judgment.

Analysis: The data collected was analysed using statistical packages for social science (SPSS) Simple percentage was used to analyse the demographic

characteristics of the respondents while Pearson Product Moment Correlation and regression analysis used to establish the relationship among the dependent variable and the independent variables.

Results

Socio-demographic information of the respondents
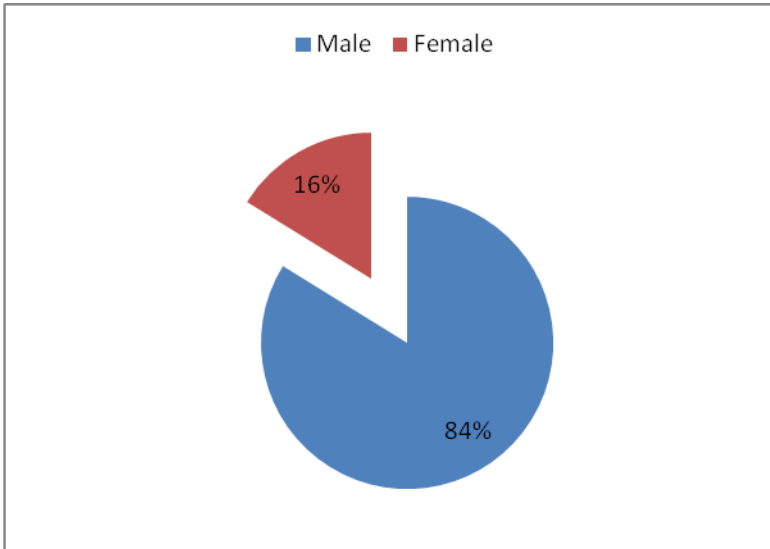
Figure 1: Gender

Figure 1 revealed the distribution of the respondents by gender; the majority 84.0% were male while the remaining 16.0% were female. This gender imbalance was due to the nature of the jobs which are traditionally male dominated.
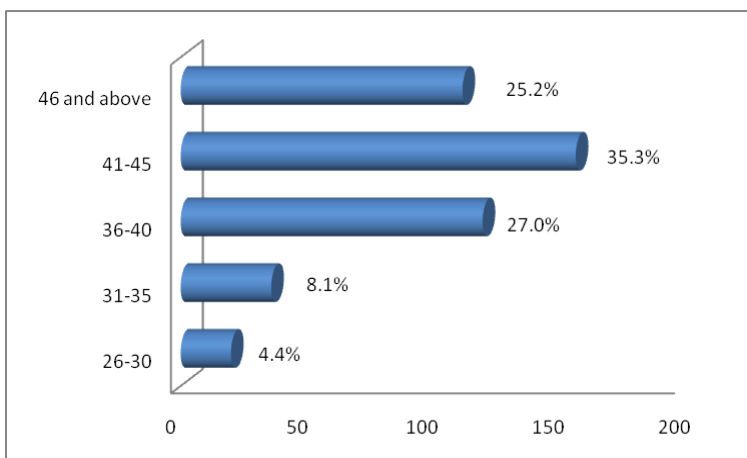
Figure 2: Age-group in years

Figure 2 indicates, 157(35.3%) of the respondents were within age range 41-45 years of age, 120(27.0%) of the respondents were within 41-45 years of age, 112(25.2%) of the respondents were 46 years and above. While 36 (8.1%) were within age range 31–35 years and 20(4.4%) of the respondents were within 26-30 years of age.
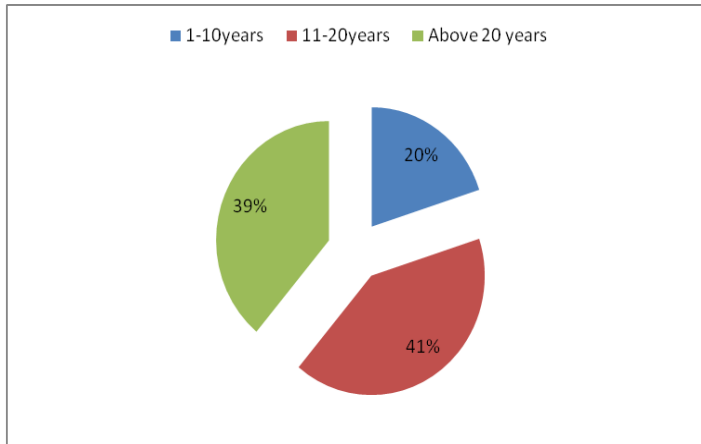
Figure 3: Length of Service in Current Job

Length of service in current job distribution of the respondents is highlighted in figure 3 as follows; majority 183(41.1%) of the respondents have had 11-20 years' length of service. This group is followed by the 173 (38.9%) who had spent above 20 years and 89(20.0%) spent 1-10 years.

Research Question 1: What is the correlation between physical, social, psychological wellbeing and work shift among security personnel of the University of Ibadan?

Table 1: (PPMC) Correlation Matrix showing significant relationship between physical, social, psychological wellbeing and work shift among security personnel (N= 445).

Variable	Work shift	Physical Well being	Social Well being	Psychological Wellbeing
Work Shift	1			
Physical Well being	.485**	1		
Social Well being	.354**	.546**	1	
Psychologi cal Well being	.413**	.323**	-.091**	1
Mean	29.31	18.76	16.65	18.42
Standard Deviation	5.05	3.58	3.32	3.16

*** Sig. at 0.05level*

The correlation matrix result in table 1 revealed correlation coefficients between the three Independent variables (physical, social, psychological wellbeing) and work shift among security personnel. The result in the table showed physical wellbeing among security personnel is mostly correlated with work shift with correlation coefficient (r = 0.485). This showed physical wellbeing is perceived as the dominant of independent variables and is significantly positively correlated with work shift. Psychological wellbeing (r = 0.413) is also significant and positively correlated with work shift while social wellbeing with the least coefficient (r= 0.354) was also significant and positively correlated with work shift among security personnel. Hence work shift

among security personnel is associated with the three independent variables.

Research Question 2: To what extent does shift work predict the physical and psychosocial wellbeing among security personnel of the University of Ibadan?

Table 2a: Multiple Regression Analysis showing joint contribution of physical, social, psychological wellbeing to work shift among security personnel of the University of Ibadan.

Source of variation	Sum of squares	Df	Mean square	F	Sig
Regression	1092.837	3	364.279	39.275	.000
Residual	4090.081	441	9.275		
Total	6182.918	444			

Table 2b: Multiple Regression Analysis showing relative contribution of (physical, social and psychological wellbeing) to work shift among security personnel of University of Ibadan.

Model	Unstandardized Coefficient		Standardized coefficient		T	Sig
	B	Standard Error	B	Rank		
Constant	37.981	2.420			5.110	.000
Physical wellbeing	.679	.103	.372	1st	8.567	.001
Social wellbeing	.280	.057	.189	3rd	3.180	.007
Psychological wellbeing	.418	.179	.221	2nd	2.339	.012

R= .459, R²=.211, Adjusted R²= .208, Std. Error=2.617

Dependent variable: Work shift, Predictors: physical, social and psychological wellbeing

The result in table 1 revealed that physical, social and psychological wellbeing are significant joint predictors of work shift among security personnel of the University of Ibadan ($F_{(3, 441)}$ = 39.275, $p < 0.05$). Hence, the physical, social and psychological wellbeing jointly predict the work shift among security personnel at 0.05 level of significance.

The regression model reveals the relationship of each of the predictors in the prediction of the work shift among security personnel. Since the regression weight indicates the relative contribution of each of the predictors, the result in table 3 showed that physical wellbeing is the most significant predictor of work shift (β = 0.372, t =8.567, $p < 0.05$), followed by psychological wellbeing

($\beta = 0.221$, $t = 2.339$, $p < 0.05$) and social wellbeing ($\beta = 0.189$, $t = 3.180$, $p < 0.05$) respectively with coefficient of determination of ($R^2 = 0.208$) which means that any variation of wok shift is accounted for by 20.8% variation in a combination of the predictor variables (physical, social and psychological wellbeing). Since physical, social and psychological wellbeing are significant joint predictors of work shift among security personnel. This could be represented using the prediction equation (Model) below:

Work Shift = **a** + β_1 **X₁** + β_2 **X₂** + β_3 **X₃**

Work Shift = **37.981** + 0.372**X₁** + 0.189**X₂** + 0.221**X₃**

Where: **a** = constant, **X₁** = Physical wellbeing, **X₂** = Social wellbeing and **X₃** = Psychological wellbeing

Discussion of Findings

The study revealed that there was significant correlation between physical, social, psychological wellbeing and work shift among security personnel**.** Shift work has been associated with a number of adverse effects. Apart from accidents that occur in organisations where the system is practiced. Conditions such as sleep disturbances, fatigue, poor mental health, gastrointestinal disorders, accidents and injuries are some of the consequences of shift work. This finding is in agreement with Rose, Alphonse, Vincent & Kinangase (2013) that shift work has multiple adverse effects such as fatigue,

stress, eating disorder, broken marriages, relationship disharmony and changes in behaviour on security personnel.

Evidence from study conducted by Fadeyi, Ayoka & Fawale (2018) suggested that rotating shift work among workers is associated with increased level of health complaints and physiologic indices of stress as well as sleep impairment. The factors that predicted shift work disorder (SWD) were headache, muscle ache, lack of concentration, high salivary cortisol level, high diastolic blood pressure and low sleep efficiency. They study also found out that a higher proportion of the shift workers reported occupational accident and injuries compared with the non-shift workers, also more shift workers in reported some form of injury than the shift workers without; this points to the vulnerability of the employees with SWD. Workers who engage in shifts have poorer mental health than those who do not. The effect on their mental health was observed after one year of their rotating shift period.

Shift work indirectly contributed to negative social life such as family problems, reduced social support and stress. A study on social coordination of occupation, indicated that most Western industrialized countries encountered an increase in social relationship and family

problems, bringing disharmony and other related problems such as divorce out of hand (Lasen & Zemke, 2003). For example, disharmony within the couples who had conflicts because of one partner spending more time with the family members and friends than the other has been documented. The authors also found out that the weekly and daily organizations of individual and family activities were frequently governed by work schedules where family members and individuals find most of their time being alone. A study by Westfall-Lake & McBride, (1998) on security personnel found that 75% of employees experienced adverse social effects on their lifestyles after employment and being required to do shift work. This further supports the argument that shift work does impact negatively on the social lives of those involved with this system.

Conclusion

Security is a precondition for the development of human society. It is one of the basic needs of man. Therefore, the welfare of people who provide the service should be address. This study revealed that shift work affected the physical, psychosocial wellbeing of security personnel. Although shift work is essential for security personnel who have to provide 24 hour services. However, the adverse health implications for security personnel need to be recognized and addressed in order enhance their

wellbeing and improve productivity. These will boost employee morale and ensure effective protection of the university community.

Recommendations

Based on these findings, the study recommended that

- University authority should put in place appropriate policies and regulations to protect the safety, health and welfare of security personnel and ensure that it is properly implemented and monitored.
- Over time and other allowances of security personnel should be paid as and when due.
- There is need for training for the security personnel particularly in the new wave of crime of kidnapping and terrorism as well as intelligence gathering in order to enhance their professionalism
- The security unit in the University should be well funded and the University environment should be equipped with modern technology such as the provision of CCTV at strategic locations.
- Finally, there is need to create security awareness for the university community at large

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ECONOMIC MIGRATION: SOCIO-ECONOMIC INVESTIGATION ON WHY PEOPLE MIGRATE FROM THE GAMBIA TO EUROPE

By

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Abstract

This paper attempts to show how migration is today a global observable fact facing many countries who are trying to understand and find a way to manage it effectively. In Africa, like many other nations of the world, pull and push factors of migration are pertinent and require a concerted and deliberate political will and sensitisation to contain the issue. The paper shows how Africa is weighed down with identity crisis of varying

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degrees. Competition amongst individual families who wish their children travel to Europe, the perennial problems of poverty, hunger, disease, social and cultural affiliations, and opportunities, religious attachment, economic improvement, the quest for better accessible and affordable quality education, and urbanisation leading to possible globalisation characterised the reasons why people move from within the state or country. The paper will provide an introduction to the mainstream and give direction to the thesis; an overview of economic migration by Africans to other nations. The paper also intends to highlight the positive and negative impacts of migration in Africa. The paper used primary and secondary data. Results were analysed and displayed using the triangulation method of data display. The results of the discussion through personal interviews and observation revealed how those who migrated to Europe have improved the economy and living standard of their families despite horrific dangers, cruel treatment, and death which characterized their exodus and stay in foreign lands. The paper provides great insights into the discourse. The paper suggests that globalisation and the quest for better life and opportunities play significant roles in determining the extent of pull factor in economic migration amongst Africans on the lifestyle and dignity of the migrants.

Key Word*: Migration, economy, Africa, push, pull*

1.0 INTRODUCTION

The Gambia is the smallest country on the African mainland. The total area is 11,300 sq. km, consisting of

10,120 sq. km of land mass and 1,180 sq. km of bodies of water, mainly the River Gambia. The river flows across the middle, dividing the country into the north and south banks. The Gambia is surrounded on three sides by Senegal, and has a western Atlantic coastline of about 80 sq. km. The 2013 national census put the population at over 1.8 million, and the United Nations Population Fund 'State of the World Population' puts it at 2.4 million in 2020. The population is young, with 76% aged 24 or younger, and a national median age of 21.8 years. Gambia is amongst the most densely populated countries in Africa at 177 people per sq. km, with a high population growth rate of about 3%. Urban concentration is high at 62%, growing at an annual rate of 4%.

An economic migrant is someone who emigrates from one region to another, including crossing international borders, seeking an improved standard of living, because the conditions or job opportunities in the migrant's region are insufficient. Africa and the of course The Gambia is not exempt from the horror of economic migration. Economic migrants are not necessarily refugees but persons "who travel from one country or area to another to improve their standard of living." Economic migration of working-age (15-64 years) as defined by the Organisation of Economic Co-operation and Development (OECD, 2012) can cause serious

economic strain. Most of these migrants according to the study are highly skilled and looking for specialized jobs not available in their home regions. While economic migration provides the source of cheap labour to the receiving country, one of the advantages of economic migration is an increase of cultural diversity amongst identity thereby leading to loss of identity while embracing global culture. However, the mass migration of working-age people can also release pressure on the region's current job market and resources. Migrants also transfer wealth back to their source regions: The World Bank estimates that remittances totaled US$ 420 billion in 2009, of which $317 billion went to developing countries (OECD, 2021).

Migration according to Thet (2014) is a global phenomenon caused not only by economic factors but also by social, political, cultural, environmental, health, education, and transportation factors. It commonly takes place because of the push factor of fewer opportunities in the socio-economic situation and also because of pull factors that exist in more developed areas. In the very words of Thet (2014), various scholars study migration for different purposes. Sociologists have emphasized the social and cultural consequences of migration. While geographers have laid stress on the time and distance significance of migration, economists emphasize the

economic aspect of migration. This study however lays greater emphasis on family competition as a result of economic migration as it is seen in Africa, particularly, in The Gambia.

1.1 OBJECTIVES OF THE STUDY

The objectives of the study are to examine the socio-economic implication of migration and to find out the significant pull and push factors of migration that are prevalent in The Gambia.

2.0 METHODOLOGY

To get the required data for the study, stratified cluster random sampling was carried out with the regions. Using a survey questionnaire to collect date, a total of 120 respondents were sampled to represent the Gambia. And then, the socio-economic characteristics of respondents were analyzed in terms of descriptive statistics to provide clarity.

2.1 LIMITATIONS OF THE STUDY

The study was restricted to North Bank Region of The Gambia which provided a representation of the whole state situation about migration as it affects almost every household in the country. Different researchers in this field have developed several factors while looking at reasons for migration amongst nations. This study

however considered economic migration as an important factor that informed the study between 2010 to 2020.

2.2 ECONOMIC FACTORS

Like the case of Gambia where rural-urban drift is prevalent amongst the energetic young people, this study holds that most of the studies indicate that migration is primarily motivated by economic factors and or family competition. Although the researchers do not have statistics revealing these trends, it is, however, obvious that the rural-urban drift from the agricultural eastern regions to the Greater Banjul Area (GBA) in the Gambia was primarily because of lack of social amenities to attract the teeming young population, Altrogge and Zanker (2019) in Gaibazzi (2015) disclosed how many of the Gambians who decide to migrate via land-sea routes are young men in search of better economic opportunities. This is because 'Men shoulder the financial obligations for their parents and households, and since households are in a chronic need of cash for basic consumption items, men are expected to go and find it'. They are nurtured through the positive impact of personal remittances on household living standards, visible everywhere in the country. The researchers found out that this is akin to 'family competition'. Though societal ideals to migrate persist, by far not all families give their approval to taking the 'backway'. Especially

since a growing awareness of the dangers of land travel, Altrogge eltal (2019) said that migrants also leave on their own accord, sometimes even stealing from their family or employers to fund their travels. Families often indebt themselves to finance their son's trip , increasing the pressure for them to succeed. Labour force survey carried out by GBOS in 2018 revealed that the cultural obligations are founded in socio-economic political reality. Youth unemployment, for example, currently stands at 41.5%.

Many of those who leave do so 'irregularly' because they do not have access to legal alternatives. A report from (Eurostat (2020) states how migrants claim asylum upon their arrival in efforts to obtain a legal status, while often not fully aware of the political and legal implications the status brings with it. Gambian asylum claims to EU countries according to the report grew from 1,395 claims in 2012 to 15,725 claims in 2016, going down again to 4,275 in 2018. Italy and Germany receive by far the highest application numbers. The recognition rate is fairly low, at 4% across the EU in 2017. Since the new Gambian government of President Adama Barrow came into power, many asylum seekers receive negative asylum decisions and risk to be deported if not following invitations to leave voluntarily. The new government has a clear interest in distancing itself from the former

government, which includes addressing the safe situation for Gambian refugees who had fled the country.

In the same manner, UN DESA data in a study conducted by Faal (2020) indicates that in 1995 there were 38,385 Gambian migrants globally, and that the number rose to 90,254 (135%) by 2015. Except for the mixed migration profile in the UK, migration of Gambians to Europe in the past 10 years is characterised by persons seeking asylum and arriving irregularly. In recent years, Italy was the destination for the highest number of irregular African migrants crossing the Mediterranean. At its highest in 2016, of the 181,436 people who arrived by sea in Italy, 11,929 (6.6%) were Gambians. This was a 41% increase from 2015 where the number Gambians arriving by sea was 8,454. Of these arrivals in 2016, 27% were Unaccompanied and Separated Children (UASC), constituting a 150% increase from 2015. From the top 10 nationalities arriving by sea in Italy in 2016, Gambia was fifth, behind Nigeria, Eritrea, Guinea and Cote D'Ivoire. In the same year, of the 7,490 sea arrivals to Spain, 863 (11.5%) were Gambians, the second largest nationality, behind Cote D'Ivoire and ahead of Guinea. In Spain, 8% of the irregular migrants who arrived in 2016 were young Gambians, 92% of them aged 15 to 17, and the remaining aged 5 to 14 years. Faal maintains that these

statistics are staggering considering that Gambia is a small country with a population of just over 2 million.

Faal (2020) also revealed that between 2014 and 2019, about 40,000 young Gambians, primarily men and boys, entered Europe by travelling through the 'back-way', across the Sahara and Mediterranean to Italy and Spain. Gambia entered the list of top 10 countries of irregular migrants to Europe in 2014 and the arrivals peaked in 2016 at 12,792, dropping to 7,600 in 2017 and to 4,500 in 2018. With a new anti-migration government in Italy in 2018, over 90% of the Gambian migrants that year arrived in Spain. By 2019, Gambia was no longer in the top 10 countries of sea arrivals in Europe, but the journeys continue, with the horrendous incidences of destitution and deaths that occur along these perilous routes.

In developing countries, low agricultural income, agricultural unemployment, and underemployment are considered basic factors pushing the migrants towards the developed area with greater job opportunities. Thus, almost all studies concur that most of the migrants have moved in search of better economic opportunities.

2.3 PUSH AND PULL FACTORS FOR MINGRATION

The basic economic factors which motivate migration may be further classified as 'Push Factors' and 'Pull Factors' (Thet, 2014). The push factors are factors that compel a person, due to different reasons, to leave that place and go to some other place. The common push factors are low productivity, unemployment, and underdevelopment, poor economic conditions, lack of opportunities for advancement, exhaustion of natural resources, and natural calamities. The non-availability of alternative sources of income in a rural area is also an important factor for migration.

The Pull Factors on the other hand are factors that attract the migrants to an area. Opportunities for better employment, higher wages, facilities, better working conditions, and attractive amenities are pulled factors of an area. Generally, reasons for the pull factors in migration are synonymous with upgrading the quality of living. On the whole, this is the factor that informed the choice for the study.

2.3 SOCIO-ECONOMIC PROFILE OF MIGRANTS

Most of the migrants were aged between 18 and 25 years. The second highest percentage can be seen in the age group 25-40. From the survey questionnaire

collected, a vast majority of 99.9% of the migrants are males while female migrants account for a negligible size of 0.01% of the migrants. The education level of most of the migrants was found to be the primary level of 10.3%. Most of the migrants were dependent and unskilled.

3.0 ANALYSIS OF DATA AND ITS IMPLICATION

A simple table was provided to show the demography, responses, frequency, and percentage of the respondents as described in the questionnaire.

3.1 Socio-Demographic Characteristics of Respondents

Table 1 Gender Distribution of Respondents

	Frequency	Valid Percent	Cumulative Percent
Male	73	60.8	60.8
Female	47	39.2	100.0
Total	**120**	**100.0**	

Source: Survey Research, April 2021

Table 1 above indicated that 73 respondents representing 60.8% were males and 47 respondents representing 39.2% were females. This by implication implies that the male family members are conscious of migration than the female folks.

Table 2: Age Distribution of Respondents

	Frequency	Valid Percent	Cumulative Percent
25-30	13	10.8	10.8
31-40	37	30.8	41.7
41-50	51	42.5	84.2
51-60	18	15.0	99.2
61 and above	1	.8	100.0
Total	**120**	**100.0**	

Source: Survey Research, April 2021

The age bracket of the respondents shown in table 2 manifested that 51 respondents representative of 42.5% of the population is between the ages of 41 to 50, 37 respondents representing 30.8% are 31 to 40 years, 18 respondents constituting 15.0%, are between 51 to 60 years while 13 respondents representative of 10.8% are between the ages of 25 to 30 whereas 1 respondent denoting 0.8% of the population is 61 years and above. By implication, this is indicative of the fact that the youthful group of people in the study area are prone to migration factors than the elderly.

Table 3: Demography, Responses, Frequency, and Percentage of Respondents

S/N	Demography	Responses	Frequency	Percentage
1	Age and gender of Migrant	18-25, Male	31	25.8%
2	Occupation of Migrant	Dependent person	44	36.6%
3	Educational Level of Migrant	Primary school level and secondary	10	8.3%
4	Reasons for Migration	To upgrade the quality of living	22	18.3%
5	Support for Migration	Family, mothers and siblings	13	10.8%
Total			**120**	**100%**

Source: Survey Research, April 2021.

The current study carried out indicates that male youths ages 18 to 25 are found to be the leading group of people who migrate, mostly to Europe and America with an overwhelming 25.8%. The occupation of these youth before migrating was found to be dependent and private individuals with no major skills with a majority of 36.6%, while the educational level of most of these people was found to be within the primary school or secondary school dropped out with a percentage of 8.3%.

The reasons why many of these people migrate like in many situations in Africa was found to be socio-economic factors in a frequency of 22 with 18.3%. Family and siblings were found to be the major support for migration in The Gambia with a total of 10.8%. The implication of this study, therefore, is that not minding the educational level of the migrants, family members are strongly behind young Gambians leaving their homes to Europe and the western hemisphere to upgrade the living standard of their family members back home.

4.0 CONCLUSION AND IMPLICATION OF STUDY

The study observed that the pull and push factors of migration are closely knitted in the fabric of Africans who see themselves to be economically disadvantaged. The quest for better living conditions has made many families support external migration. Although the educational level of many of these migrants is low (many of whom are school dropped-out), and unskilled, the motivation to enhance the family economy keeps the morale to migrate high. Based on personal observations and randomized interviews with family households and individuals, extreme poverty in upper and lower regions of the country have a negative impact on the life of the populace. Lack of social amenities, unemployment, and prestige are other reasons why they migrate to another

place. Sadly, the study found out that self-low esteem, lost identity, political instability, and envy amongst Africans who migrate to either Europe or America result in a negative disposition where many of lost their identity and self-worth while adopting the culture and life of their new country of residence. With poor education before migrating (8.3% of the respondents allude to this), during an interview with some of the returnees, they lamented that they were subjected to all kinds of labour to survive in their host nations. As a result, they earn just a little compare to those who were probably educated before leaving. The study revealed that those who are educated hardly migrate. Unfortunately, most of those who migrate go through the illegal ways known in The Gambia as "the back way" – risking themselves through the Libyan desert or by the Mediterranean Sea. Two years ago, over 40 young Gambians from the study area got drawn and died on the coast of Mauritania in 2019.

However, aside from the ugly face of migration as discussed earlier, economic pull factors for migration in Africa stand out. The family economy improves with remittances from abroad. Most families in The Gambia depend on migrants in Europe or America to send money for the family upkeep. A random sample of 100 households was taken during the study. The study

showed that 99.8% of these houses had a son, a brother, or a sibling abroad who serves as a breadwinner. These migrants turn the storyline of their families around for good. And so, the study also researched that families (parents −mostly fathers, and mothers lately) support or even sponsor their children and wards to migrate so that their lives will be transformed as well. This accounts for 10.8%. The study disclosed that the majority of these young folks who migrate are males of ages between 18 to 25 in corresponding to 25.8%. This does not rule out the fact that female folks also migrate. During an interview with a returnee and, with personal observations, youths of 12 to 15 years were found on a cruise boat en route Europe in 2019. Apart from family support to migrate, unemployment, self, and envy are commons vehicles for migration in the Gambia. The study indicated that many of these youths only wish to migrate without knowing what they would get. Many of these suffer untold identity crises and cultural deviation.

5.0 FINDING AND SUGGESTION

This study aims at examining the socio-economic impact of migration: the migrants, and their family members in The Gambia with the set period of ten years (2010-2020). It was found that 25.8% of the migrants were age between 18 to 25 years old. The majority of migrants during the study were having a low level of education,

dependent persons, overwhelmingly male with family as a source of support to migrate. The main reason for migration was to upgrade the living standard of the family. These findings highlight that average Africans and particularly Gambians are motivated to do whatever it takes to sustain the family by elligally migrating even when the dangers of doing so are obvious. Globalization and the quest for better living standard motivate several youths to desire the adventure into the unknown. With experience, one of the returnees (whose name is concealed) revealed that if he was above 18 years old when he travelled to Italy, he wouldn't migrate. He thought that (like many of them think today), to migrate and make quick money was the ultimate dream of every young Gambian. At the moment, he discourages young people from migrating. He says that, they should stay and build up the economy by going to school and engaging in entrepreneurship. At this point, "their culture and religion are not affected negatively due to migration" he concluded.

The untapped wealth in Africa is enough reason why young Africans should stay and harness the rich potentials therein. Those who migrate with low education and unskilled never think of going back to school. That enough is devastating.

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MUSIC AS A SPUR FOR MIGRATION AMONG THE AFRICAN YOUTHS: THE YORUBA EXAMPLE

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Abstract

Quest for migration by African youths especially to the Western and other part of Europe has been observed to be a common phenomenon in Africa, especially the poor and developing countries. This has been argued by different scholars to be mainly as a result of seeking for economic or financial opportunities and better living condition in these developed countries by the youths. This study focus on the role played by music as a spur for migration, among the African youths, the Yoruba people in particular. Oral, discography and bibliography methods are exploited for data collection for this study. Findings reveal that parents especially mothers, are the facilitators of migration interest in the youths right from childhood through the use of pet-songs and other play-songs. The texts of these songs are observed to contain lyrics that eulogizes white-skin individuals, love for travelling an aircraft, short stories about England; as well as other travelling fantasies. Result also revealed that

lyrics of some popular music also contributes to this quest. This paper concludes that music is one of the earliest method use by parents to educate and integrate children into the societal culture. This is the reason why it is easy for the children to quickly develop the interest for migration in order to experience the good adventures enthralled through the texts of the songs. This paper therefore, recommends that African youths should be informed and well educated by educational institutions, immigration experts and other relevant government agencies on processes and issues concerning migration and laws binding on the immigrants.

Keywords: *Migration, Oyinbo, Ilu-Oyinbo, Aeroplane, Spur.*

Introduction

Immigration inquisitiveness by African youths especially to the Western and other part of Europe has been observed to be a common phenomenon in Africa especially the poor and developing countries. Immigration to the Western and other part of European countries as being observed to be a common expedition of the African youths. This is more rampant among the youths of the poor and developing African countries seeking for financial opportunities, better living condition, or a life-time ambition. Kohnert (2007) observed that the conflict ridden and poverty stricken region of Western Africa became the cradle of migration from Sub-Saharan Africa to Europe, where most African

migrants with overseas destinations live. According to him:

> 'They flee from their desolate economic situation, violent conflicts or political persecution. The drain of human capital from Africa is most pronounced in the employment sector for highly qualified personnel. Another remarkable trend is the 'feminization' of the brain drain in recent years, caused by the growing number of highly skilled African women looking for employment abroad.' (Kohnert: 2007: P.1)

According to Flahaux and De Haas (2016), Africa is often seen as a continent of mass displacement and migration caused by poverty and violent conflict. Influenced by media images of massive refugee flows and 'boat migration', and alarmist rhetoric of politicians suggesting an impending immigrant invasion, the portrayal of Africa as a 'continent on the move' is linked to stereotypical ideas of Africa as a continent of poverty and conflict. They observed further that:

> 'In recent years, irregular migration from Africa to Europe

> has received extensive attention. Sensationalist media reportage and popular discourses give rise to an image of an 'exodus' of desperate Africans fleeing poverty at home in search of the European 'El Dorado'. Millions of Africans are believed to be waiting to cross to Europe at the first opportunity'

> (Flahaux and De Haas: 2016)

Since music among the Africans is an expression of their inner-most conscience, motions and feelings, music therefore becomes the commonest art phenomenon in day to day lives of the people of Africa. African Children start experiencing music right from their mothers' womb from about two to three months of their conception. This is achievable through their mothers who frequently sings different songs as well as making some dance-steps while working at home or moving along the streets. As soon a child is born in Africa, the child is welcome and circumcised by the society with music. This child grows gradually with the musical culture of the society.

African mothers entertains or pet their children with different panegyric songs (*Oriki*), play-songs,

folklore songs and other pet-songs as they grow into juvenile in the society. These songs invariably create impressions, ideologies, fantasies as well as developing their inquisitiveness about things they do hear in those songs. This explains the reason why parents in Africa try as much as possible to make sure that the songs the children listen to at childhood conforms to the norms of the land as well as teaches good morals and ethical behavioral expectations.

Apart from panegyric songs (*oriki*) which are performed by parents especially mothers for a child, other children play-songs, folklore and pet-songs are performed within and outside the compounds by the children themselves. These songs serves as a sort of entertainment as well as passing a cultural or moral knowledge into the children. These musical experience and messages gotten from the songs are remembered and influences the personalities of these children as they grow into youths and adults in the society.

Apart from children's pet and play songs among the African people, there are popular songs like highlife, juju, fuji among others, that have their song themes narrating the opportunities and prospects in migration to England, America or other European countries. The lyrics of these popular songs thereby, spurs the quest for overseas migration among the youths, because it serves

as a corroboration of the impression they had since their juvenile age about migration.

Using oral and bibliographic method of data collection, this paper therefore, aims at examining, analyzing the text content of some selected play and pet songs among the children in order to discuss how they consciously or unconsciously induce immigration inquisitiveness among the African youths. This paper specifically focus on the music of Yoruba children of Southwestern Nigeria.

Theoretical Framework

This study shall rely on Merriam's Functionality theory which contends that the aesthetics of any music genre is predominantly rooted in the relevance and functionality of such music within the society and it had been advanced that no music is or should be without a purpose. 'The functions and uses of music are as important as those of another aspect of culture for understanding the workings of the society. Music is interrelated with the rest of the culture; it can and does shape, strengthen, and channel social, political, economic, linguistic, religious and other kinds of

behaviour'. Mariam stated further thus:

> *'Therefore on this note, music is clearly indispensable to the Proper promulgation of the activities that constitute a society;*
>
> *it is a universal human behaviour— without it, it is questionable that man could truly be called man, with all that implies'*
>
> *(Merriam. 1964).*

Merriam explain further that "functions" involve aspects of music which bring society together, which create connection with the spiritual as well as each other, and which foster societal integration, shared experience, aesthetic uplifting (i.e., exposure to beauty), and societal conformity. Since migration is part of societal experience which has brought some acculturation or diverse cultural experiences, these experiences are obviously expressed through songs and these songs are passed from one generation to other.

In his landmark text, The Anthropology of Music, Alan P. Merriam (1967) in Hadsell (2016), discusses the uses and functions of music in the context of societies. According to him, music also facilitate communication. Human beings are wired neurologically for speech, language, and social interaction. Communication among individuals and groups is essential for the formation and maintenance of societal structures. To provide an outlet

for emotional expression, feelings and emotions can be expressed in ways other than through words.

Alper and Ryer-Parker (2013), opine that music could also be used to study critical issues of migration beyond statistical analysis and surveys. There are now more than 270 million migrants across the globe. Music has also been used to study critical issues of migration beyond statistical analysis and surveys. This is because it has provided an opportunity to look at their existing knowledge through a different lens, one that emphasized interpersonal communication and building community.

The Functionality or Role theory advanced by Adedeji (1999) recognizes the 'anabolic' and 'catabolic' role of music in religious discuss. Every of all sacred music is or should be with a purpose, or else it loses it sacredness. It is therefore worthy to note that since music form part of daily paraphernalia of the people of Africa, the Africans do not just perform music without the purpose it meant to serve. Festivals being an important and ubiquitous religious activities in every tribe in Nigeria and Africa as a whole, music is used for different purposes in different facets of all festivals. Therefore the value of music in festivals is espouse in term of the functions it performed during the festivals.

Yoruba Children Songs with Thematic Issues that Spurs Quest for Migration

Among the traditional Yoruba people of West Africa, there exists different songs with thematic issues

that could develop the children's interest in migrating to other country, especially to Western and other European countries. Some of these songs are spontaneously composed mostly by mothers and performed for the children since infant till the end of their elementary school year. The composition of songs and themes are influenced by different life experience, acculturation, modernization brought through British colonization among others. The songs with thematic issues that influences migration inquisitiveness are categorized and discussed subsequently.

Songs about Aircraft

Movement of aircrafts either airplane, jet or a helicopter in the air is not a common phenomenon especially around rural villages and communities. According Azeez (oral interview: 2022), each time the Children sighted or heard the sound of an aircraft flying over the sky, they get so excited with shout of joy and jubilation. Parent especially, sings about the aircraft, putting the names of their children as the subject in the song to celebrate with

the children. The song title 'Kayode' in Figure 1 (Song No. 1) below is an example of songs in this category.

Figure 1.

Song No. 1

Yoruba Language	Translation
Kayode, Kayode	Kayode, Kayode
Sare wa w'oko ofurufu	Come quickly to see an airplane
Wa w obo t info lokerere	See as it is flying up high
Onfo lo si'lu oyinbo	It is travelling on air to England

The song below 'Here Comes an Airplane' is another example of songs in this category which are sung by children living the in urban areas of Nigeria:

Here comes an airplane, an airplane, an airplane

Here come an airplane to take me to London

The two songs above, the children are informed about the destination of the airplane. Thereby, the children are excited and looking forward to a day when they too will have the opportunity to board the airplane and travel to England. It is worthy to note that the subject of importance in this music are the airplane and his usual destination.

Songs about White-skinned Person

Since the inception of British Colonization in Nigeria when people of Nigeria just had contact with the white-men, their appearance always excites the people, especially the children. Braimoh (an informant: 2022) explained that any time children in the rural communities see a white man or a white-skinned person on the street, they are in the habit of shouting with excitement and sing different songs to welcome and celebrate their appearance. An example of such songs is 'Oyinbo Pepper' which is sung in spoken-verse form in pidgin language as shown in Figure 2 (Song No. 2) below:

Figure 2

Song No. 2

Pidgin English Translation:

Oyibo pepper	you white-man
If you eat pepper	if you continue to eat pepper
You go yellow more, more	you will become whiter and whiter

The song above portrayed White-men or white-skinned individuals as an important and interesting subject in the song. Therefore, the love and excitement in meeting more white-men by the children as portrayed in this song invariably serve as a spur for migration quest in the African children up to their youthful age.

Migration Farewell Songs

Adenrele (oral interview: 2022) observed that among the Yoruba parents especially mothers while going out or travelling, usually sing different migration farewell songs to create an impression that they are travelling to overseas when they are actually not. These farewell songs about migration to England are capable of making

the youths to develop interest in migration. An example of the songs in this category is the song titled '*Aduke Duro Sile Demi*' illustrated by the Figure 3 (Song No. 3) below:

Figure 3

Song No. 3

Yoruba Language	Translation
Aduke duro sile demi	Aduke stay home and wait for me
Aduke duro sile demi	Aduke stay home and wait for me
Emi fe lo silu Oyinbo	I'm travelling to England
Emi ko ni pe de	I will soon be back
Duro sile demi	Stay home and wait for me.

The song above is a farewell song by an imaginary traveler to England and the text specifically state the traveler's destination. The children and youths are fond of singing the song repeatedly during their leisure time and during play. This song thereby encourage and

developed the interest in migration to England and to Europe among the African children up to their youthful age.

Migration Marching-Songs

Generally, the performance of marching-songs by the African local soldiers and warriors as a culture, has been in existence in the African traditional society before the advent of the British or other foreign cultures and influence. Adeniyi (oral interview: 2022) affirmed that this practice is common among the children and youths either as a play-song or used at morning devotion in elementary schools. The most popular marching song which has its lyrics based on migration is the song titled *'Awa Soldier Kekere'* illustrated in Figure 4 (Song No. 4) below:

Figure 4

Awa Soldier Kekere

Allegretto

A- wa   sol - dier   ke - ke- re   A- wa   nki - le   a a ki - le   d'A-me-ri -ca

ti -   ti   lo   de   Lon -   don.

<u>Song No 4</u>

Yoruba	Translation:
Awa soldier kekere	we the juvenile soldiers
Awa nkile	we are marching
Aa kile d'America	we will march straight to America
Titi lo de London	till we get to London

The text of the song above portrays London and America as an interesting places worthy of enduring to march to. Siting these two countries in the songs indicates that these two countries are very important and interesting countries to be visited. This song thereby, spurs the children and youths' interest in migrating to these countries.

Other Yoruba Popular Music with Thematic Issues of Migration

Another type of music that contain text that spurs interest in migration among the Africans is popular music. Euba (1989) described popular musics as those associated with nightclub or with private parties or other social contexts in which merriment (àríyá), leisure and consumption of beverages are prime objectives. These descriptions seem adequate if one looks at popular music as a type that can easily be understood, experienced and enjoyed without

having any specialized training in music, which is usually true of popular music.

Omibiyi (1981) observed that 'in Nigeria, jùjú, fújì, highlife and afro-beat are among the well-known popular music categories recognized worldwide yet they are still misinterpreted at times when the term popular is applied to them because they develop from traditional music and through contact with foreign culture evolve into inter-ethnic idioms in contemporary times.

There are quite good numbers of popular music with some of their lyrics centered on thematic issues of migration. Many of the lyrics of the songs contain texts that encourages the African youths to migrate to England and other European countries. An example of these songs is a juju music titled 'Mo Mure Bo wa' by Ebenezer Obey which sang thus:

Song No. 5

Yoruba	Translation:
Mo mure bo wa	I came back with riches
Mo mure bow a o ire	I came back with abundant riches
Ilu oyinbo ti mo lo	from England that I travelled to
Mo mure bow a o ire	I came back with abundant riches

Another popular song in this category is a fuji music titled '*America Ti A Lo*' by Akande Obesere which he sang thus:

Song No 6

Yoruba

America ti a lo eyin eyan mi	my people, when we traveled to America
Nigbati a de Ame	when we were in America
Chicken laaro, gira losan	we eat Chicken as breakfast, burger as lunch
Kenturkey lale	and Turkey as dinner
Nibi tia de je chicken de	due to high rate of our chicken in-take
Awon adiye nsa fun wa o	fouls have started fleeing away from us

Another example is the popular highlife music by Victor Olaiya titled '*Omo Pupa*' which many Nigerian mothers use in praise or pacify their fair in complexion children. The song is sung thus:

Song No. 7

Yoruba	**Translation:**
Omo pupa o, Omo pupa l'emi nfe	light-skinned lady, light-skinned lady is whom I desire

Ono pupa o, jowo mo feran re o	light-skinned lady, please I love you
Ti mba de London ma wa fowo oko ranse	When I get to London, I will send you transport fare
Omo pupa o, jowo ko b'oko de o	Light-skinned lady please come with the plane

The popular music in song No 5, 6 and 7 above have their themes based on financial prospects in migrating to England and they also portrays the abundance of food and other amusement facilities, as well as alluding to England as a wonderful and enjoyable place to be for couples or lovers. Listening to these recorded popular music on tapes, CDs, VCDs, television, video and on computer internet can spur the desire for migration, especially among the adventurous youths.

Discussion of Findings

Findings reveal that parents especially mothers, are first the facilitators of migration interest in the youths right from childhood through the use of pet-songs and other play-songs. Parents especially mothers, sing songs about boarding an airplane and migration to England as lullaby or to eulogize their children by incorporating their names in the songs where necessary. Some of the texts of these songs are also observed to contain lyrics

with themes that eulogizes white-skin individuals, popularly known as *'Oyinbo'* in Southern part of Nigeria, while some other songs are in form of short stories about England; as well as other migration fantasies and financial prospects.

Result also revealed that popular musicians through the lyrics of some of their music, also contributes to this quest. Many African popular musicians have engaged in musical tours to England and other parts of Europe on several during which they did live video recordings of their performance for commercial purposes. Some of them have travelled abroad for shooting and production of their music-videos. The appearance of the background, recreational and tourist locations/sites used, and the foreign dancers in the video serves as confirmation of their long time wonderful impression about migration to England and other European countries.

Conclusion

Since music is one of the most common art and earliest methods through which knowledge and cultural and ethical information is transmitted into a child from infant to adolescence among the people of Africa, it is easy for the children to quickly develop the interest for migration

in order to experience the good adventures enthralled through the texts of the songs with migration themes. As African children are growing into adolescence, they becomes more aware of the poor socio-political and economic situation of their country.

This creates some level of curiosity for financial breakthrough, and this brought about their impression

and other information gathered through pet-song and other children play songs with thematic issues of migration and its prospect, both as a children and through popular music as youths. These therefore, spurs the interest for migration to developed countries among the Africans especially among the youths. This paper therefore, recommends that African youths intending to migrate to England and other European countries should not only rely on information gotten from music, but needs to consult and be well informed and educated by relevant immigration experts on the processes, procedure and other important guidelines on migration regulations. Other corporate bodies as well as other relevant government agencies should continue to guide the intended migrants on the laws binding on immigrants in different countries.

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Oral interviews

S/N	NAME	SEX	AGE BRACKET	ADDRESS	DATE INTERVIEWED
1	Mrs Bintu Azeez	(Female)	74 Years	Afijoi's Compound, Oke-Ede, Ila-orangun	26/03/2022
2	Mr Ganiyu Braimoh	(Male)	64 Years	Alapa's compound, oke oja, Iwo.	22/03/2022
3	Mrs Ojuolape Adenrele	Female	66 Years	Oloje's coumpound, Atiba, Oyo	27/03/2022
4	Mr Kareem Adeniyi	Male	70 Years	NW6/66 Akintola road Ekotedo Ibadan.	04/04/2022

Discography

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Ebenezer Obey (1969) 'Obey in London' Decca LP Album, WAPS 28.

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