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Migration and Human Trafficking: The Dramatic Irony of Searching for Greener Pastures in Eight Selected Nigerian Literary Texts

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Abstract

The study examines 'migration, human trafficking and dramatic irony of searching for greener pastures in eight selected Nigerian literary texts'. It also focuses on traumas of Nigerian migrants in the 19th – 21st centuries. The theoretical framework uses psychological and sociological criticisms to explore these aforementioned literary works affecting the Nigerian socio-cultural polity especially the young migrant youths which also imbued to impact significantly to readers in both African and Nigerian societies. The research is library intensive. The findings impinge on racism, social dichotomy of the Whites against Africans which help to highlight hidden agenda on the evils of illegal migration, human, sex and slave trafficking. It parodies on greener pastures that lure migrants to social crimes which boomerang the society. If these suggestions articulated here are strictly adhered to the problems of human trafficking and migration whether regular or irregular and other social vices shall be minimized to the lowest minimum.

Keywords: Migration, Human Trafficking, Dramatic Irony, Greener Pastures and Selected Nigerian Texts

Introduction

Ezeilo Joy Ngozi asserts that (Adeniyi 2019: xii) 'Migration and human trafficking are global problems which concern humanity' as these two words relate to paraphernalia of smuggling and exploitations; a journey of no man's land. The rising tensions of these social cultural mores namely racism, segregation and xenophobia compelled many Nigerians particularly the irregular migrants to be desperate for greener pastures which also kept them restless and stranded in the overseas. Thus, greed, ignorance, war, poverty and insecurity diverted attention of most human traffickers

and irregular migrants who languish in jail or detention camps also in penury of what may be attributed (to) as optical disillusionment.

Migration and human trafficking in literary circle is (Adeniyi 21: 2019) 'a global phenomenon' which 'violated the integrity of' the youths'. Migration and prostitution started in the eighties when there was fertile harvest in Italy and Campania. Explanatory surveys on the issues at stake indicate that these social crimes are alarming today due to its multinational structures and networks of

syndicates or mafias who aid in (Chinwuba 2003: 6) “supplying prostitutes to Europe” also mercantile imperialism.

Mercantilism is believed to have enslaved Africa, migrants, human, sex, and slave trafficking etc. Mercantilism imperialism in Nigeria is traced to (Ugwulebo Emma 2016: 108):

Slavery from 1441, when slaves were on sale in Lisbon and elsewhere and the early history of equal trade from about the time of Papal Bulls of 151-56, when Portuguese secured exclusive rights of the West African coast. The main imperialist plunderers in Nigeria during this era were the Portuguese, British and Spanish. The main commodities of pillage were slaves, under the Atlantic slave trade, pepper and palm oil.

Women and social order triggered in literature as a means to correct these social crimes ravaging the Nigerian society namely human trafficking, slavery and sex trade. Feminist ideology contributed immensely to the reversal of women marginalization globally. Though feminist criticisms featured in literary works or fictions in the nineteen sixties to accord women rights against cultural suppressions, yet, the World War II inspired another dimension to women activists in a right frame of mind replicated in politeness strategy to fight these atrocities to liberate the youths.

Despite civilization, it is astonishing and painful that slavery, sex and human trafficking are still invoke today. Chinwuba Ifeoma contends further that (2003: 23) “slavery is worse than apartheid; a crime to fellow man and humanity”. Migrants are also identified as the root cause of these problems in most extant literatures. For instance, Chinwuba avers that (2003: 51-52):

As usual, where certain Nigerians returned from a brief stay abroad, they indulged in their favourite pastime of the country-basking, regaling their compatriots with tales of paradisiacal conditions abroad. Invariably, they contrasted this Elysium with harsh reality of Nigerian situation, sowing seeds of discontentment and dissatisfaction and present circumstances, which sometimes led to outright hatred for their fatherland.

Through illegal means, some (Chinwuba 2003: 78) ‘Nigerian migrants are checking out’ from the country ignorantly for prostitution (2003: 160) or ‘road work’ while the unfortunate ones are deployed as escaped goats. Migrants’ trafficking thrive in Africa or Nigeria as network base connecting to other routes for this lucrative business.

Obviously, these purposely selected texts namely Ifeoma Okoye’s *Children of the Fourth World*, Chinua Achebe’s *No Longer at Ease*, Inno Ejike’s *Faster Than Tomorrow*, Femi Ojo-Ade’s *Home, Sweet, Sweet Home*, Toni Duruaku’s *A Mirage for a Dream*, Akachi Adimorah-Ezeigbo’s *Trafficked*, Chika Unigwe’s *On Black Sister’s Street* and Julie Odimma’s *Harvest of Shame* shall be highlighted to explore or to convey on a right note this topic under discussion.

Theoretical Framework

The research considers psychological and sociological criticisms or approaches to unravel these texts under discussion in order to relay their moral themes to the Nigerian society imbued to confine meanings. The aforementioned theories are best suited to interpret the works in terms of conveying the writers’ messages or ideas in

order to communicate the audience which also intended to impact significantly in the Nigerian society.

The Psychological criticism flourished in the 19th and 20th centuries from the works of Sigmund Freud, Carl Jung and Marx Engel. The interpretation of these literary works enables the study to search outside the texts to convey unbiased meaning or ideas of the writers’ minds and moral themes and then, communicate them to the Nigerian society meant to exert meaning.

In a way then, sociological approach unveils the textual analysis or explication of the works to convey meanings in the Nigerian society which on the other hand, impinges on Karl Marx dialectical materialism as it concerns migrants search for better opportunities outside the country. This approach focuses on society, literature and social ideas championed by Emily Durkheim, the founding father. It unravels various contentious issues relevant in the texts which inform readers of the polity.

The study resorts to these approaches mentioned to explore the texts in order to confine their meanings to the audience.

Conceptual Review

For proper understanding, attempts shall focus on definitions and explanations of migration, human trafficking and other related concepts pursued in the study to explore these anomalous situations in the Nigerian polity. It will also examine the views of other writers through their works and efforts by the government to contend these situations in order to liberate the society.

Whether regular or irregular migration, the word ‘migration’ denotes movement in persons or goods from one country to another or influx of people from rural to rural, semi rural, urban to urban, rural to urban areas to foreign countries or overseas in search of golden opportunities for works or businesses which detriment their indigenous languages and cultures (Echeta, Mirikwe and Iwuji 2015: 249). Mixed migration in literary work (Module 5 UNODC 16) “refers to complex movements of people who move for different reasons and have distinct needs, including refugees, smuggled migrants and victims of trafficking.” Gordon and David posits that “urban migration and urbanizations is often used to more loosely, however, to refer to a broad-based rural – to – urban transition involving population, land use, economic activity and culture, or indeed any one of these” (Echeta, Mirikwe and Iwuji 2015: 249). Human trafficking shares schema of trafficking in persons. In International Law Article 3(a):

Trafficking in persons shall mean the recruitment, transportation, transfer, harbouring, or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a person having control over another person, for the purpose of exploitation. Exploitation shall include at a minimum the exploitation of prostitution of others other forms of sexual exploitation, forced labour or service, slavery or practices similar, servitude or the removal of human organs (UNODC Website 2016).

Thus, (link.springer.com) “illegal migration or smuggling of migrants relates to movement which is coerced and exploited. Also, human traffickers use migration crisis to force more people into slavery, or during migration, people fall prey to the trafficking process. It is undisputable that human trafficking is targeted at the poor or vulnerable people in the society. Thus, the psychological,

emotional traumas and social crimes accompanying migration and human trafficking have ignited hydra-headed problems in the Nigerian society which shall be reviewed in these selected texts. In contrasts or compares, human trafficking takes local and international attributes or dimensions whereas migrant smuggling is depicted as an illegal border crime aiming at induced material benefit (UNODC 2016). Amina Titi Abubakar (2003: V) affirms that:

Human trafficking, especially in women and children, is not new. What is however new is the transnational nature of the crime and the notoriety it is assuming. This phenomenon is reminiscent of the slave trade of the 18th and 19th centuries. It is heart breaking against the backdrop of the fact that human trafficking erodes our culture and human dignity, debases our womanhood and encroaches on our international image. It equally negates the Universal Declaration of Human Rights of 194, the African Charter of Human Rights of 1981 and Chapter 4, Sections 30-39 of the 1999 Constitution of Federal Republic of Nigeria.

Having defined the key operational concepts used in this research or study, efforts shall be tailored for this purpose to confine from rural-urban to foreign migration using Nigerian writers, society and experiences of the victims for practical illustrations. These shall be reviewed in the preceding paragraph segments on the thematic preoccupations of the texts as they focus on social crimes, erosion and writers' concerns for social order.

In *Children of the Fourth World*, Ifeoma Okoye in sober reflection exposes or unravels the authentic portraiture of the fading world especially in the Nigeria society which compels young girls to marry at tender age precisely sixteen years, to groan in agonies and frustrations after being deceived or lured into illegal migrating to foreign countries or overseas. Using Kasanga Avenue in Enugu as its setting, the novel espouses contentious ridiculous parody or situations of 'the children of fourth world' who want to acquire easy wealth, live in luxury or affluent. Okoye depicts the precarious predicaments of the residents of Kasanga as microcosm of national problem bedeviling Nigerian society which focuses on (2013: 59) "unemployment, meager earnings, hunger, disease, unhealthy environment and poor housing."

The novelist strongly avers that (2013:214) "hardship brings out the worst in people" coupling economic situation of hardship at Kasanga (Nigeria) which compel many people also migrant youths, graduates and under graduates to be stripped naked of their identity and become prisoners or stooges to the wealthy traffickers or barons who deceived and lured them into perilous journeys of better opportunities of shameless social crimes which mars the reputation of their countries. For instance, Maki sent Bella (2013: 308) "away six months after their marriage" in order to marry Chira which boomeranged. Chira does not want to 'stripe of her identity and fecundity also 'making her a prisoner of conscience in Maki's house'. Thus, she breaks away from the fake marriage to look for alternative which help her in life to succeed despite frustration.

Okoye explores migration traumas as it concerns education and marriage shrouded in fake promises and lack of consummation. It also points at the 'madness' of marrying (2013:13) "a man on the spur of the moment, a man she hardly knew" or simply, young

Nigerian men who based in US as 'the current craze among women' only to live miserable in the strange land.

Chinua Achebe's *No Longer at Ease* is another classical illustration or example that ridicules this anomalous trend. Set in Lagos, it captures vividly problems encountered in Western education. The novel uses Obi Okonkwo as a mirror of culture contact and conflict especially the sigma instigated or fuelled by Obi's intents to marry Clara, an 'osu' met by coincidence at National Council of Nigeria Cameroon at St Pancras Town Hall London (Achebe 1960: 19) which aggravated a lot of problems to his society and culture especially Umuofia. The two migrants coincidentally returned to Nigeria on same boat after eighteen months they parted after a dance. Umuofia Progress Union received Obi's behaviours and disregard of their culture with shock (1960: 4):

We paid eight hundred pounds to train him in England,' said one of them. 'But instead of being grateful he insults us because of a useless girl. And now are being called together again to find more money for him. What does he do with his big salary? My own opinion is that we have already done too much for him.'

His Town Union members sees it as (190: 5) "a shame for a man in the senior service to go to prison for twenty pounds." It could be recalled that Obi Okonkwo's brilliant performances earned him the first scholarship of (1960: 6) "eight pounds to repay within four years of his return." He diverted from Law to study English against the wish of his people. Thus, Obi's migrant assimilation and coincidence of meeting his friend Christopher, a trained economist from London contributed his tragedy of receiving bribes hence he (Christopher) does not see it as a crime but a sharp ay of meeting up with other financial obligation of family responsibility. Achebe reviews or highlights migrants' problems and civil service meagre salary structure and allowances that compel them to be searching for alternative to survive the harsh economic recession or high inflation in the labour markets compares to their counterparts in business and elsewhere.

In this 21st century, literary critics and writers seem to toe the line of Chinua Achebe to review the rate Nigeria migrants imbibed Western cultures which now fast encroaching or devastating their cultures. For instance, Michael Echeruo blazes the trail on the rates Nigerians migrate and acculturate language and education. Thus, Echeruo in lachrymal and nostalgic mood in *Victorian Lagos* avers that (1977: 50):

Education, or more exactly, literary had equally tangible attractions then, in addition to enabling people to enjoy ... that higher state of advancement into which we are fast evolving by the process of civilization. It opened opportunities for work in appointments with the expanding British Administration.

He also contends that the intransigent facts to migration as it concerns modernity in *Victorian Lagos* has initiated myriads of dilemmas in the Nigerian society in terms of education and non-African values which do not project the society. Chinua Achebe in *Man of the People* contended this situation using Chief Nanga's democratic politics, and 'colorful English' as fraudulent external which unrelated to the socio-economic complexities of the African or Nigerian society (Lloyd 1979: 139, Nnaji 2018:13; 2005: 47). He laughs to scorn Western infiltration of culture in Nigerian society especially eating with fork and knife instead of hands.

Achebe sees Obi Okonkwo and Christopher as (1960:18) as “the second generation of educated Nigerian who had gone back to eating pounded yam with their fingers for the reason that it tasted better that way. Also for the even better reason that they were not as scared as the first generation of being called civilized.”

At a reception of Obi Okonkwo organised by the Town’s Union, the Chief Celebrant (1960: 28) “appeared in shirtsleeves because of heat” instead of ‘agbada or a European suit’ which his people counted as ‘Obi mistake Number One’. The secretary of the Union was admired for using words not in the dictionary like (1960: 28; 29) ‘political irredentism’ and ‘proverbial dry meat’ which in his (Obi) bid to correct and carry everyone along uses simple English or language they people faulted; (1962: 2) Thus, “He spoke ‘is’ and ‘was’ on value of education which they also counted as ‘mistake Number Two’, of an illustrious England English graduate migrant of ‘nwa jilu oyibo’ - European migrant - (‘who has been to the land of the whites’). The Union’s loan, Joseph (Obi’s father), John’s school fees, and other teething social responsibilities trailed behind Obi Okonkwo. The zeal to repay the loan soon and train his siblings (without any gap) caused him to slack resorting to accept twenty pounds bribe. Abortion of pregnancy without due compensation and nemesis behind this act continued to haunt Obi after Clara left his family. Obi’s homecoming was marred with cultural dilemma and many other coincidences namely the bribe, meeting Clara again, family rejection of Clara, insolvency etc which retard his progress as a future hopeful civil servant. These ugly incidences are blamed on moral assumption of his migration, assimilation (being a product of two worlds or cultures – Nigeria and England), insolvency and inconsequential act or reason of being indebted to Clara who intends to marry but she refuses leaning on one of these reasons also family rejection.

Faster than Tomorrow by Inno Ejike is a critical novel that was set in Enugu where Chuks and Aghadi met. It explores inhuman treatment and sex trafficking to South Africa and Europe for child labour and slavery with Kola and other clients or syndicates. The writer espouses “hard job and courage to do things” especially feeding the malnourished in order to fatten them for greater sales in the slave market (2007: 20). Thus, various children of tribes and nationalities were carted away in vessel for slave and sex trade. Chuks’ connection of Fayiya Asianu popularly known as “Hajjiya Asia – because of connections and resemblance in her name helps to facilitate child labour, human and sex trafficking to various trading routes. Fayiya uses influential men (politicians and law enforcement agents) to achieve these nefarious activities. Thus, Chuks travelled to Tincan Island where Aghadi (2007: 56) did not disclose anything to him especially Cotonou where imports are low and importers patronize their sea ports.

The novel castigated what happened at Baghdad where Fayiya introduced Chuks to her customers or business associates like Abu while Affiong, Uche and other girls who were stranded. Chuks flights to Jordan, aid raids and consequent missiles that hit Abu revised the title of the novel also Fayiya’s comment that she (2004: 68) “was lucky to get out of that country alive.” Fayiya became wretched and indebted owing to accumulated medical bills. On thematic or moral focus, the work or the novelist espouses inability to engage, control or catch young these grownup youths (200: 70) which give rise to ill-human treatment and callous trade citing Chuks who had MBA but fed up.

The novelist leans on constructive criticism to suggest the need to construct roads and bridges that will catch her children young.

Thus, Fayiya repented and raised a joint investment with Chuks, Aghadi and Uncle Sam for repatriated professionals devoid of money laundering (2003: 81) also dreaming for the well-being of future unemployed graduates. It is a starting point as all hands on deck to extend operations to the troubled parts of African continents to repatriate refugees to safety or to their resettlements citing (200:82) “Sao Tome and Principe as dreamed virgin Islands for tourism and enjoyment.”

The texts are didactic; strongly willed to impact moral lessons. Uche and Affiong after whiling away their time, returned to Enugu to resume to normal studies when their course mates have graduated. This exposes injustice of inhumanity to man as the young girls were lured into prostitution where they neither undertaken any studies nor got fantastic jobs as promised after trafficking. Affiong tested HIV positive and she went to Aghadi’s residence to ask for compensation – (2004: 90) “you have to provide me with immediate employment or you marry me.” She was not properly informed about the job - (2004: 90) “subjected to all sorts of inhuman treatment and forced to work as prostitutes.” Uche was determined to resume to her studies but regretted the rush to ‘easy money’.

It also exposes maltreatment of slaves using Jonah as reference or microcosm of what happens to other slaves in most affected countries. Jonez was deceived that his parents died in accident. He was trafficked to Spain in a cabin to unknown strange environment as slave worker which reminds us about Bishop Ajayi Crowder and Olaudah Equiano. Jonez lived with Angie and Pedro. Pedro was jailed for hard drugs while Angie experienced hard times with Jonez. She died of cancer as a chain smoker while Jonez never give up hope to discover or search for his identity or root (2004: 94) and he succeeded to trace his biological father, Mr. Etuk Efik, from the embassy.

On a moral note ... Affiong laments that her (200: 97) “... effort to run faster than tomorrow has put me (her) in this sordid mess.” The novelist as a teacher uses his evocative masterpiece to impact moral lessons on evils of illegal migration, sex or human trafficking and other related offences or social crimes. Thus, Affiong reported Aghadi to the police for child trafficking offence running trans-Europe prostitution syndicate (2004; 100). While Kola escaped to Benin Republic and joined robbery gang where he was arrested and deported to Nigeria. Abu’s son in Baghdad was jailed while Benson lost his live.

Femi Ojo-Ade in his novel *Home, Sweet, Sweet Home* explores migration problem Africans or Nigerians always encounter in America. The protagonist Ade came home on invitation through a letter sent by the father who became worried about his absence for so many years. Ade has sojourned for (2019: 2) “twelve years in America, the Great Society. Twelve years of joyful sorrow, material happiness and psychological sadness. Twelve years of being an accepted outsider.” Amazingly, Ade was given (2019: 3) ‘only a one-way ticket’ which implies that his “return was definitive’ subject to his decision or choice which surprises the airport officials who interrogated him. Despite the callous treatments meted out to Ade by the Nigerian airport embassy, he is happy that he is coming home which he describes as (2019:3) “returning home to Africa ... the happy people and their wild simple way.”

The writer exposes communication gap and migration lapses that allowed the West to gain the heart of migrants and claim to know

much about African with intent to ridicule and to cage her citizens to accept her culture as superior. Thus, (2019:7):

How could a foreigner ever have the guts to claim to know your home more than you? What did she mean by being able to help you? You, a son of the soil; you, a free person in a free land! You got mad at self opinionated woman and politely informed her it was she that should be seeking your help. ...

The novelist laughs to scorn migration traumas in which on the other side blamed on women. Even on arrivals to some of the foreign countries today, some women or ladies provide accommodation to some of these inexperienced stranded irregular or regular migrants which plunged into them into frustrations and perpetual agonies. This is what in most cases captured in literature as themes of alienation and abandonment. Kofi Awoonor in *This Earth, My Brother*, espouses the migrant's nostalgic feelings about changes in Africa or his country Ghana after a wasteful journey searching for greener pastures and perhaps, green cards or resident permit in overseas which compelled him to drown himself at last. At worse, some of these migrants returned their home empty and continued to live in bondage. The novel exposes the emotional and psychological traumas of these migrants in Nigerian society using Ade as example. Ade returned home, (2019: 1) "met by no one, expecting no one, expected by no one, maybe." He was totally bewildered by the changes taken place during his absence; he finds himself in a terrible mess or dilemma and pleaded his young ones to accept the cause as shortcomings, challenge or extenuating circumstances (2019: 27) "Please, understand, there will be other times. I'll return to America and bring back beautiful things for everyone Loss of respect and love for hopeless saviour". That is, futuristic words of a dying or drowning migrant trying to recollect his senses. The fiction explores the migrant's continued wallow ignorance in searching for greener pastures forgetting his fatherland or basking in the euphoria of being (2019: 11) "happily kept abreast of the lost daughter of Mother Africa." Ade's assimilation and migration into American style of living is a source of worry to him and society. One of the characters in the text named Oblong Head avers that his (2019: 12) "Americanism and utterly spiteful disposition was the source of the trouble Now, let's see ... Are you home for good, or just visiting?" The driver's ecstasy and yawning spirit to migrate to America without knowing what others are passing through is problem that needs to be addressed for sober reflection. According to the passage (2019: 16), "tel me, ow life befor dat place? Myself, I go go da contree, if na de las tin I go do befor I die Oga, dey sey everything be so so easy, no be so?" "But he never knew (2019: 22) "it is not like a dream." The novelist parodies Ade's migration, homecoming and airport episode that continued to worry him to impact significant lesson in the Nigeria society as, "so I'm back, met by no one, maybe. Back to a desert airport filled with strange looks and even stranger behaviour."

On a moral assumption, the novel epitomizes in exploratory mood the pains of migration, racism or psychological racial traumas, education and Blacks' acculturation or assimilation which parodies the after effects in the Nigerian society. It also exposes the migrant's assimilation, traumas and other cultural problems as it affects Ago (one of the communities in Nigeria or Africa). The novel is romantic; it extols or romanticizes nature, Africa and Nigeria especially Igbo republican or egalitarian society which conveys cosmic ideology of (2019: 29) 'reincarnation'. The writer

ridicules protagonist's (Ade) dissatisfaction of lives in his community (Ago) to depict most of the problems which compel some of the Nigerian migrants wanting to go back to their base (2019: 2). Thus, Ade wants to go back to America which the love of his girl friend could not stop coupling other confused changes that engaged his mind in dilemma.

Toni Duruaku in *A Mirage for a Dream* depicts African migrants especially Nigerians. The drama focuses on migrants' or smugglers in search of greener pastures in fertile countries namely Spain, Asia, Italy, Libya and Morocco. The playwright exposes their perilous journeys through deserts or ferries across the Mediterranean Sea in overloaded boat conveying 100-500 migrants which capsized resulting to untimely deaths. It also parodies on the migrants determination to take risk in order to make fortunes or survive the economic recession in the Nigerian society. It also highlights how some migrants risked their lives being ambushed at times by the syndicate who specialize in hunting human parts (kidneys and organ) for sale.

In synopsis, the playwright questions responsibilities of life, joblessness or unemployment to contend the dilemma of hunger and poverty which spurred many Nigerian youths to resort to illegal migration, smuggling, trafficking or harvesting of human parts. The dramatist epitomizes the protagonist Chimdi who through fate, could not only make it to Europe but also drowned in the dangerous sea of the modern world and his kidney was harvested for money which describes the uncertainty or irony of vanity of live depicted in illegal migration and human trafficking etc.

Okwelum Charles, the budding writer uses two of his works namely *Babel of Voices* and *Tinuke's Last Dance* to review or to contend migration and culture shock in the Nigerian society. The playwright uses Michael's and Tinuke's migrants' experiences or behaviours to relay the stigma of traumatized acculturated Nigerian citizens. Thus, Michael's language, greetings and attires are showcased to mirror this eroding cultural trends affecting or dominating entire African societies. Tinuke's dresses in trousers also attracts plethora of other questions which may perhaps continue to indict African or Nigerian migrations in terms of acquiring education in acculturated or assimilated Western society. As the migrants (Michael and Tinuke) returned from the sojourned and became victims, the playwright focuses on racism and social mores which alienate or separate them from life from their societies. They became total outsiders or strangers in their fatherland like Gilbert in (1999: 88) Esiaba Irobi's *The Fronded Circle*.

Akachi Adimorah Ezeigbo in her *Trafficked* explores evils of female trafficking in the shores of Nigerian society. The novelist uses the protagonist's (Nneoma) emotional and psychological traumas in detention camp in London as she was interrogated about those syndicates behind her smuggling. She mentioned Madame Dollar who to aid to cross her to Italy and Baron to United Kingdom. Akachi exposes the ignorance or unaware of the victims about their traffickers especially in United Kingdom.

Trafficked is built around Nneoma who bemoans her husband Oformata who accepted membership of 'ozo nkwu'; a ritualized pagan and barbaric title she abhors. She escaped the mess only to fall prey as a victim of slave trade sold to Baron who smuggled or trafficked her to London. She escaped but later found and deported alongside other 'road side workers' or prostitutes who were

smuggled from Lagos. As Nneoma and others repatriated migrants were camped at Oasis rehabilitation centre, she was apprenticed to sewing in Lagos where her emotional and psychological traumas continue to nurse her minds. I mean, the social stigma of prostitution and eventual discovery in which she was dismissed by the Manager (Asampete Fashion Design) who is also a male. This is done in sober reflection and polite manner to save other apprentices and workers from this embarrassing situation that is fast encroaching or dominating into the society which perhaps, detrimental to culture; may affect everybody and liquidate the factory indefinitely.

In Half a Yellow Sun, Chimamanda Ngozi Adichie uses Olanna sexually to depict object of sex trade especially in American mercantilism which sees man as piece of orange, sucked and jettisoned when not active in service. The migrant prostitute (Olanna) becomes like slippers where her beauty fades the morning flower.

Chika Unigwe's *On Black Sister's Street* focuses on African migrated prostitutes namely Sisi, Efe, Joyce and Ama who lived in Antwerp's red light district. The death of Sisi compelled other sex girls to open up and to reveal their identities. The novelist contends their emotional and psychological traumas of being raped, disappointed, infatuated, impregnated abandoned and unemployed after graduation. Unigwe also leans on illegal migration to expose the dangers of these pointing at Sisi who met her untimely death after migrating to Antwerp with hope to search for greener pastures which boxed her and other girls who are sex workers.

Unigwe in this exploratory novel contends or ridicules poverty, hunger, prostitution, rape, sexual slave or harassment which compelled these young ladies to migrate or smuggled from African continents to Belgium for prostitution. She unveils this social stigma in the Nigerian cultural polity which also exposes the 'other side of the mask' in African society where the vulnerable youths are prone to suffer leaning on (www.nytimes.com2011/.../book-review-on-black-sister-street-by-chika-unigwe.html; Ukadike 2017: 14):

... a deep understanding of poverty and it's hunger. She insists that we regard her for central characters as cooled eyed gamblers, not passive victims, as woman willing play "trump card that God has wedged in between their legs" in exchange of coming home rich enough to buy their families cars, apartments and businesses.

She makes you feel a wrenching sympathy for Efe's willingness to lose her virginity to fat, smelly old man because she hopes to he would give her mauve lipstick and "goo -quality hair extensions." When Sisi newly arrived Belgium she greeted with a paper-bag launch of orange juice, bananas, supermarket rolls and jam. Unigwe shows her calculating how much this feast would have cost in Nigeria. How it was enough to feed her family ... the magnet-coloured spread delighted her taste buds. She could get use to this, to living like this. The life of the rich and the arrived.

Julie Odimma's *Harvest of Shame* is another literary work which focuses on Ejiro's wasted life, emaciated skin and trafficked journey to Gabon for sex trade. The Uncle Oghenekevwe trafficked or smuggled her (Ejiro) to Gabon for sex work where she was drugged and raped. The novel exposes how the young lady acquires (2004: 9) "a certificate of a woman of easy virtue." That is

the oldest profession of the world which requires 'give and take' describes as unworthy, dehumanizing and debasing. The novel explores in greater dimensions how stranded these stranded young girls are being introduced to the brothel management; innocent girls being handed to the customers who also were initiated into sex as sex workers (2004: 15). Other sex workers namely Mamush, Neide, Ene, Ngozi, Rekiya and Bedemi were sheltered in face me apartment living from hand to mouth from the illicit trade or harvest where money becomes the determinant factor of service (2003: 7) even hawking for sex at the peril of their lives. Julie Odimma sees ugly picture of (2003: 17) "sex trade – a log of fire that cannot be placed on one's palm." Ene, one of the scarlet daughters or sex workers ironical laments on how vacancies were honourably advertised for young girls to fall prey to some stakeholders or employers with stringent eligibility of six years working experience.

Thus, Ejiro is using her experiences in sex trade as mirror to castigate the effects of illegal migration, trafficking, sex or prostitution, slave trade, drugs and sodomy (sodomasochists). In dramatic irony, this epistolary novel parodies some daughters of the effluents who 'choose this part of shame' of carefree lives sacrificing their bodies for money. It also x-rays sex trade in institutes of higher learning which is advancing in scope than anywhere (2003: 34-35). That is, sex trade is everywhere even in government offices, prayer houses or churches, markets, family units etc. The novelist leans on (2003: 35) "countless distress, poverty, greed; I want to belong syndrome and peer group influence" which cause malaise in the Nigerian polity to contain social reforms. It exposes or ridicules the likes of 'Madame Italiano' and 'Madame Millionaire' in labour market that provide job through sex, blood rituals and fake documents; initiating these young girls to sex trade or fake marriage with men who introduced them for sex using Modupe Adeleke as example. In sober reflections, Chima Igbokwe in *The rain of Ruins* parodies the strategy of 'dresses' or 'pornography' in dress to kill which induces sexual harassment. According to him (2014: 14), "dresses, these days, were not actually meant to cover our nakedness, but to possibly seduce the opposite sex..." For instance, Ikenna 'after partaken in the forbidden fruit', his (2014: 14), 'first taste of stolen waters made' him thirst for more. In this twenty-first century, the youths have derailed from the part of moral order to decadence; drowning strange attitudes that need guidance. Thus, the agonies and frustrations trailing behind these migrants and traffickers are meant to reflect on poem 'Second Coming' by W.B. Yeats which strongly avers that (Achebe 19 76: i) "things fall apart and the centre cannot hold and mere anarchy is loose upon the earth."

Conclusion

From the discourse, it could be adduced that migration and human trafficking are global problems affecting Nigeria and entire African continents as said earlier. The essay examines the problems accompanying these social crimes or vices in Nigerian society which also bedevils the world through slave trade, sex trade or prostitution and psychological nervous traumas or frustrations trailing other social problems in the aforementioned texts.

The migrants' acculturation and smuggling into Western society and raging nervous battles have been reviewed. The unfolding cultural dilemmas accompanying Nigerian migrants who break away their root or identity are morally and thematically conveyed as focus of this article. African scholars should embark on crusade or use their literary arsenals to critique or to enlighten the youths

on dangers involved in this perilous suicide mission to checkmate these rising trends.

As the world undergoes climatic change, Nigerian government should constrain blocs that will keep her citizens not fallen apart as victims by creating functional education systems, job opportunities or competitive jobs that are lucrative or rewarding to ameliorate the situation or checkmate the idle youths to resist such risky perilous journeys or transactions in future.

As posits, (Chinwuba 2003: 11) 'London society' is depicted as 'multiracial' in terms of 'sex trade'. Nigerian migrants should be very careful not to fall prey marrying a diplomat to avoid (2003: 8) 'unsettling life' in a happy wedlock sequel to postings and interferences.

As (Chinwuba 2003: 21) "prostitution per se was not a crime in Italy or in Nigeria for that matter", extreme caution must be taken to avoid being a victim of these specialized syndicates.

On a nut shell, Nigerian youths should embrace what Akagbulem Oparah refers to (2016: 3) 'knowledge as power: a road less travelled by Africa' to create personal wealth also be independent to contribute quota to solve myriads of problems confronting the society. They can suggest measures to checkmate these anomalies dominating the fabrics of the nation than whiling away their exuberant energies searching for greener pastures at the detriment of hoping against hope. Unless the sponsors or kingpins are punished, these crimes will continue. Also, resident migrants should curtail or even disease from peddling stories of Elysian life in foreign countries to promote love or patriotism of one's country to avoid walking the Nigerian youths to a state of paroxysms searching for greener pastures or undertaking risks in perilous journeys through illegal migration, trafficking or smuggling out of the country for sex work, slave trade, sale of human parts and drugs pushing.

The study concludes that if the youths are free, the society will also be free.

Recommendations

To revise this ugly trend, writers, opinion analysts, scholars and critics should engage on discourse, exploratory researches or feasibility studies to search for panacea or provide answers to life's questions on these issues. They can also offer credible solutions on how to end these eroding scourges in the Nigerian society.

Charity begins at home. Thus, there is need to suggest that:

One, the need for socialization process at the grassroots should be compulsory. Parents should not attach importance to quick wealth so that the youths will not resort to crimes or go astray.

Two, enlightenment or awareness should be rigorously pursued in revolutionary spirit in order to revamp the situation as stake also to break monopolistic barriers of syndicates or mafias in the slave markets or those handling visas or travelling documents.

Three, government should reformed and equipped various agencies handling these social crimes through already made legislations to avoid repeating END SARS mistake in the polity. Government can also provide incentives or menial jobs to those youths willing to work in order to engage their minds.

If these suggestions are strongly enforced, it will go a longer way to checkmate inordinate ambition which is the major cause of these

social crimes which also give rise to individual tragedy. The youths should be awake and be informed before it is too late.

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