

Migrations in Nigeria: A Survey on Selected Historical Trajectories

Sylvester Igbasue Ugbegili

Department of History,
Benue State University, Makurdi – Nigeria

Email: iugbegili@bsum.edu.ng

Abstract

Nigeria became an independent entity in 1960. But before this date, the various societies that make up the nation today did undertake activities that ensured their continuous existence. Some of these activities had to do with migration. Many of these ethnic groups trace their various origins to places where they migrated from. Migration therefore has to do with movement of people from one place or region to another. This movement to a large extent is determined by prevailing factors or forces such as environmental, economic, political as well as social. In Nigeria, migrations have occurred both within and without. Those movements that took place internally in Nigeria have to do with migration within while those movements that were from Nigeria to the other parts of the world have to do with migration without. These migratory activities however took place at different intervals: during the pre-colonial times during which many Nigerian ethnic identities moved and settled in different parts of Nigeria; the Trans-Saharan and Trans-Atlantic Slave Trade periods and the colonial period and post-colonial period. The paper assessed migrations during the historical epochs mentioned above. The paper adopts the historical research methodology making use of secondary sources of information. The findings revealed that migration is a global phenomenon. The paper also reveals that in Nigeria, migration has dimensions which span different historical experiences of people. The paper recommends that, there should be a deliberate resolve on the part of individuals and government to create better conditions of living in Nigeria, in order to forestall massive migration of people to other countries of the world. The paper contends that internal migrations within Nigeria be encouraged as this will lead to stronger ties and unity of people in the country.

Keywords: migration, historical trajectories, trans-Atlantic slave trade, Trans-Saharan Slave Trade, External Forces

Introduction

Migration is defined as, “Movement from one country, place or locality to another”.¹ Ever since the earliest humans began to spread from Africa, they have been on the move.² There are more than 250 million migrants today, representing the highest number since World War II and possibly ever.³ Migrants leave their homes for diverse reasons. These may be firstly; to seek better jobs and access to better health care, secondly, to run away from famine, war or natural disasters and thirdly; to flee from persecution while looking for political and religious freedom which they do not enjoy at home.⁴

The United Nations’ landmark 1961 Convention and 1967 Protocol relating to the status of Refugees, defined refugees and outlined the rights accorded them, setting one international standard for migration policy. While migration today shows no sign of ceasing, many countries are either unable or unwilling to meet this standard. The entire world must have the realisation that migrants are not enemies and should be welcomed. The essential thing to do is only to address the factors pushing them to migrate in the first place.⁵

Many groups and societies in Nigeria today, trace their histories to places outside of their current locations. While some are of the opinion that they migrated from some locations outside Nigeria, some emphasise their origins from places within Nigeria. But the bottom line

¹Britannica, T. Editors of Encyclopedia. “Human migration”. *Encyclopedia Britannica*, August 31, 2021. <https://www.britannica.com/topic/human-migration>.

² Britannica, T. Editors of Encyclopedia. “Human migration”. *Encyclopedia Britannica*, August 31, 2021. <https://www.britannica.com/topic/human-migration>.

³Britannica, T. Editors of Encyclopedia. “Human migration”. *Encyclopedia Britannica*, August 31, 2021. <https://www.britannica.com/topic/human-migration>.

⁴ International Organisation for Migration (IOM)- UN Migration. World Migration Report 2020. Last updated 15/11/2020. <https://worldmigrationreport.iom.int>.

⁵ International Organisation for Migration (IOM), *ibid*.

of the entire arguments is that the very existence of these different ethnic identifies of Nigeria today is explained through migration. In the light of the above, migration as a concept and phenomenon becomes imperative.

The paper is therefore segmented into six sections. The first segment is the introduction; secondly, we have a segment on perspectives on migration in Nigeria. The third segment dwells on traditions of origins of groups in Nigeria and migration. In the fourth segment, the paper takes a look at prevailing external forces and migrations in Nigeria. The fifth segment x-rays rural-urban migration, globalisation and human trafficking in Nigeria. The sixth and final segment has recommendations and conclusion.

Perspectives on Migration in Nigeria

Migrations within or without Nigeria is determined by a number of issues which migration scholars and analyst christened the push and pull factors. The push factors as the term implies are those issues that stimulate migration from a particular location while the pull factors are those prevailing circumstances that attract migrants to a location. These factors are quite common when research on migration is undertaken. However, they are at the same time peculiar to particular migration missions.

People move for lots of reasons which as earlier stressed are often called push and pull factors. Some people are pushed to leave their countries or regions because of conflict, natural disasters or persecution. The majority however, are pulled to countries or regions that offer better economic prospects for themselves or their families. It is quite common that a mix of push and pull factors affects a person's decision to migrate.⁶

⁶ International Organisation for Migration (IOM), *ibid.*

In the past thirty years, the number of international migrants rose by nearly 80%. In 1990, migrants represented 2.88% of the global population. Since 2005, the number of international migrants has shot up. In 2000, that percentage fell slightly to 2.82%. But in 2019, it rose again to 3.54%.⁷

We have therefore identified four general theories of migration and discussed them in this segment. These theories or perspectives are: (a) Ravenstein's law of migration; (b) Gravity model (c) Stouffer's theory of mobility and (d) Lee's theory of migration.

The first perspective which is Ravenstein's laws of migration came into force as early as 1885. Using the birthplace data, Ravenstein identified a set of generalizations which he called Laws of Migration concerning inter-country migration in Britain in the 19th century. Most of these generalisations are quite tenable even at the moment.⁸ These generalisations according to Ravenstein are as follows:

- (a) There is an inverse relation between distance and volume of migration. Majority of migrants moves to short distance only. Migrants going long distance generally go by preference to the large centres of commerce and industry.
- (b) Migration proceeds step by step. The inhabitants of countryside flock into the nearby rapidly growing town. The gap created by this out migration in the countryside is filled up by in-migration from still remoter country side. The inhabitants of the town then move to the nearby urban centre up in the hierarchy.
- (c) Every migration current produces a counter current.

⁷ International Organisation for Migration (IOM), *ibid.*

⁸ Grigg, DB, "E.G. Ravenstein and the 'Laws of migration'", *Journal of Historical Geography*, volume 3, No.1 (1977): 41-54.

- (d) The native of the rural areas are more mobile than their counterpart in the urban areas and the major direction of migration is from agricultural areas to the centres of industry and commerce.
- (e) Females are more mobile than male in the country of birth, but male more frequently venture beyond.
- (f) Migration is highly age selective where adults in the working age groups display a greater propensity to migrate.
- (g) Volume of migration increases with the process of diversification of the economy and improvement in transport facilities.
- (h) Migration occurs mainly due to economic reasons.⁹

Some of these generalisations are indeed contested in some circles. It has been largely argued that migration in the economically developed countries is more likely to be urban to rural than in the opposite direction.¹⁰

The second perspective is Gravity model. Gravity model based on Newton's law of gravitation goes one step further and states that, the volume of migration between any two interacting centres is the function of not only distance between them but also their population size. In other words, migration is directly proportional to the product of their population size and inversely proportional to the square of the distance separating them. According to Johnston et. al, the model was initially proposed by the exponents of social physics in the 19th century and was revived in the middle of the 20th century.¹¹

⁹ Carling J., and Collins F., "Aspiration, desire and drivers of migration", *Journal of Ethnic and Migration Studies*, Vol.44 No.6 (2018): 909-926.

¹⁰*Ibid*, 915.

¹¹ Carling J., and Collins F., "Aspiration, desire and drivers of migration", *Journal of Ethnic and Migration Studies*, Vol.44 No.6 (2018): 909-926.

Gravity model attracted severe criticisms as doubts have been raised in several quarters regarding the authenticity of population size as a potential force for attraction.

The third perspective is based on Stouffer's theory of mobility. S. A. Stouffer, an American sociologist introduced one such modification in the gravity model. Stouffer formulated his Intervening Opportunity Model (IOM) in 1940 and claimed that there is no necessary relationship between mobility and distance.¹²

Stouffer's model suggests that the decline in the volume of migration is due to an increase in the number of intervening opportunities with increasing distance. Stouffer is of the opinion that, the number of migrants from an origin to a destination is directly proportional to the number of opportunities at that destination and inversely proportional to the number of intervening opportunities between the origin and the destination.¹³

The fourth perspective is based on Lee's theory. Everett Lee's comprehensive theory of migration in 1966 is hinged on his formulations with factors that lead to spatial mobility of population in any area. These factors are: (a) factors associated with the place of origin (b) factors associated with the place of destination (c) intervening obstacles, and (d) personal factors.

According to Lee each place possesses a set of positive and negative factors. While positive factors are the circumstances that act to hold people within it, or attract people from other areas, negative factors tend to repel them.¹⁴

¹²Stouffer Samuel A, "Intervening Opportunities: A Theory Relating to Mobility and Distance". *American Sociological Review*, vol.5 no.6 (1940): 845-867

¹³ Stouffer Samuel A, "Intervening Opportunities, 845-867.

¹⁴ Lee ES, "A theory of migration". *Demography*, vol.3 (1966): 47-57.

To Lee, in addition to these, there are factors which remain neutral and to which people are essentially indifferent. While some of these factors affect most of the people in the area, others tend to have differential effects. Migration in any area is the net result of the interplay between these factors.

Lee suggests that individuals involved in migration have near perfect assessment of factors in the place of origin due to their long association. However, the same is not necessarily true for that of the area of destination. There is always some element of ignorance and uncertainty with regard to reception of migrants in the new area.¹⁵

Consequently, this paper shall draw from the four perspectives above to drive home its points. The summary of the outlined perspectives above is that migration is determined extensively by the ‘push and pull’ factors prevalent in given societies of the world. It is in the light of this, that our next segment which is on traditions of origins and migration in Nigeria become imperative.

A Survey of Traditions of Origins and Migrations in Nigeria

According to a document of Nigerian Embassy in Berlin, virtually all the native races of Africa are represented in Nigeria, hence the great diversity of her people and culture. It was in Nigeria that the Bantu and Semi Bantu migrating from Southern and Central Africa, intermingled with the Sudanese. Later, other groups such as Shuwa-Arabs, the Tuaregs and the Fulanis who are concentrated in the far North entered Northern Nigeria in migratory waves across the Sahara Desert.¹⁶

¹⁵ Lee ES, “A theory of migration”. *Demography*, vol.3 (1966): 47-57.

¹⁶ Paul Obi-Ani, Ngozika Anthonia Obi-Ani and Mathias Chukwudi Isiani, “A Historical Perspective of Nigerian Immigrants in Europe”, *Cogent Arts and Humanities*, vol.7 no.1 (2020): 61-98.

In the light of this revelation, it could be inferred that, the Tiv group in the central area of Nigeria who are said to have migrated from the Southern and Central Regions of Africa and who are of Bantu descent are one of the earliest occupants of Nigeria. Today, there are more than 250 ethnic groups estimated to be in Nigeria. While no single group enjoys an absolute numeric majority, four major groups constitute 60% of the population of Nigeria. According to this document, the groups are Hausa-Fulani in the North, Yoruba in the West, and Igbo in the East.¹⁷ However, the Hausa-Fulani are considered here as one and it would appear only three groups are mentioned here. A detailed presentation of the largest ethnic groups in Nigeria is done by the world Atlas. By this presentation, Nigeria has eight largest ethnic groups as follows: - Hausa (25.1%), Yoruba (21.0%), Igbo (18.0%), Ijaw (10.0%), Kanuri (4.0%), Fulani (3.9%), Ibibio (3.5%) and Tiv (2.5%). Other groups have 12% respectively.¹⁸ This can be explained in tabular form as follows:

¹⁷ Paul Obi-Ani, Ngozika Anthonia Obi-Ani and Mathias ChukwudiIsiani, "A Historical Perspective of...", 61-98.

¹⁸ www.worldatlas.com. Visited 28/11/2021.

Largest Ethnic Groups in Nigeria

Rank	Ethnic Group	Share of Nigerian Population
1	Hausa	25.1%
2	Yoruba	21.0%
3	Igbo	18.0%
4	Ijaw	10.0%
5	Kanuri	4.0%
6	Fulani	3.9%
7	Ibibio	3.5%
8	Tiv	2.5%
*	Other Groups	12%
09	09	100%

Source: www.worldatlas.com. Visited 28/11/20221

In view of the foregoing, our attention here will be given to the eight major groups in Nigeria. That is, the traditions of origins and migratory activities of these groups will be considered in this segment.

Hausa Group

The origins of the Hausa are not known, but one hypothesis suggests they were a group of indigenous peoples joined by a common language – Hausa, while another theory explains their presence as a consequence of a migration of peoples from the Southern Sahara Desert.¹⁹ The cities of Hausa however, prospered due to local and interregional trade in such commodities as salt, precious metals, leather goods and slaves. Islam was adopted by many

¹⁹ <https://www.worldhistory.org>. visited 28/11/2021.

of the rulers and elite of the city-states in the 14th and 15th centuries but was also one of the reasons for their loss of independence when the Muslim Fulani leader Usman dan Fodio between 1803 and 1815 launched a ‘holy war’ (Jihad) and conquered the region in the early 19th century.²⁰

There is equally a foundation legend of the Hausa known as the Bayajida or Daura legend, although this probably dates to the 16th century and reflects the increased influence of Islam in the region at that time.²¹ It could be inferred from the narrative above that, the history of Hausa group is largely that of migration.

Yoruba Group

According to Adeyemi Akande, there are two popular Yoruba myths of origin. There is the tale of Obatala and Oduduwa in the tussle to create the earth commonly referred to as the myth of creation. There is the other tale involving a great migration from “Mecca” to Ile Ife. The migration myth which is the concern of this paper states that; Oduduwa, the acclaimed progenitor of the Yoruba nation was a warrior and Son of Lamurudu, a one-time King of Mecca. Lamurudu had three sons; Oduduwa, the ancestor of the Yoruba, Kukawa and Gogobiri who were ancestors of two tribes in the Hausa country. Oduduwa, the Crown prince, reverted into idolatry during his father’s reign and planned to change the city into pagan state. He even converted a great mosque in the city into an idol temple. This action sparked a series of uprisings that eventually led to the slaying of Lamurudu and the expulsion of his sons. It is said that Oduduwa travelled with his followers from Mecca for ninety days.

²⁰ www.worldhistory.org. visited 30/11/2021.

²¹ www.worldhistory.org. visited 30/11/2021.

After wandering for a while, he finally arrived at the place now called Ife where he met Agboniregun also called Setiulu the founder of Ifa worship and eventually established Ife Empire.²²

Igbo group

There is a debate over the origin of Igbo. Two Anambra communities – Nri in Anaocha Local Government Area and Aguleri in Anambra East Local Government Area claim the Igbo originated from their areas. The family tree of Nri was traced from the origin of Abraham who was the favourite child of God. A man called Eri, the progenitor of Ndigbo lived in Egypt and was the special adviser on religious matters to the 5th dynasty of Pharaoh of Egypt. It was in those days in Egypt that Eri determined who was going to be the next Pharaoh. And by their law, there was a deity called Emem and for anything to happen during the time, the man called Eri in his capacity as the religion adviser to the Pharaoh of Egypt was responsible. Eri however recruited devotees to himself and migrated from Egypt to the tributary of River Niger and Benue known as Ezuna Omambala.

It was from here that Eri and his children moved to establish the Igbo communities.²³ This tradition though, contested is a guide to the migration story of the Igbo into their present location (South-Eastern Nigeria).

Ijaw group

Ijaw people, also known as Ijo or Izon are found in the Niger-Delta area of Nigeria. They are predominantly found in Bayelsa State, Delta State and Rivers state respectively. They are also found in other states like Ondo, Edo and Akwa Ibom. Many are found as migrant

²² Adeyemi Akande, "Migration and the Yoruba myth of origin" in *European Journal of Arts*, No1 (2016): 40.

²³Ujumadu Vincent. "Where did Igbo originate from?" in *Vanguard*, August 10, 2014

fishermen in camps as far West as Sierra Leone and as far East as Gabon. The Ijos are the descendants of the autochthonous people or ancient tribe of Africa known as the Oru. The Ijaws are one of the ten prominent migrant fishing tribes in West African sub-region. They migrate to different locations along the inshore rivers and coastlines of Nigeria and republic of Cameroons.²⁴

Kanuri group

Originally, a pastoral people, the Kanuri were one of many Nilo Saharan groups indigenous to the Central South Sahara, beginning their expansion in the area of Lake Chad in the late 7th century and absorbing both indigenous Nilo-Sharan and Chadic (Afro-Asiatic) speakers. According to Kanuri tradition, Sef, son of Dhu Ifazan of Yemen, arrived in Kanem in the ninth century (9th C) and united the population into the Sayfawa dynasty. This tradition however is likely a product of later Islamic influence, reflecting the association with their Arabian origins in the Islamic era. Evidence of indigenous state formation in the Lake Chad area dates back to Circa 800BCE.²⁵

Fulani group

Evidence of Fulani migrations as a whole from the Western to Eastern Sudan is very fragmentary. Delafosse, one of the earliest enquirers into Fulani history and customs, principally relying on oral tradition, estimated that Fulani migrants left Futa Toro and Macina towards the East between the 11th and 14th centuries. In the 15th century, there was a steady flow of the Fulani immigrants into Hausa land and later on Bornu. Their presence in

²⁴Brisibe W, "Understanding the planning and settlement patterns in selected Ijaw migrant fisher folks camps" in *Journal of Global Ecology and Environment* No.6 Vol.3, (2017): 56.

²⁵Babagana Abubakar, "Kanuri Complete", *ResearchGate*, 23rd January 2021. <https://www.researchgate.net/publication/320004428>.

Baghirmi was later recorded when Fulani fought as allies to Dokkenge in BirniBesef, when he founded Messenya (a Chadian town) early in the 16th century.²⁶

Ibibio group

The most acceptable version of Ibibio history described that the Cameroon will offer a more concise explanation of the Ibibio migration story. This was corroborated by oral testimonies by field workers who say that the core Ibibio people were of the Afaha lineage whose original home was Usak Edet in Cameroon. This was premised on the fact that among the Ibibio people, Usak Edet is popularly known as Edet Afaha (Afaha's Creek) which reflects the fact that Ibibio people originated from Usak Edet.²⁷ After the first bulk of the people arrived in what later became Nigeria, they settled first at Ibom. It is believed that the Ibibios had been the aboriginal people of Ibom settlement founded by their forefathers Ibom.²⁸

Tiv group

The Tiv said that they emerged into their present location from the Southeast Africa. It is claimed that the Tiv wandered through Southern, South-Central and West-Central Africa before arriving at the Savannah lands of West African Sudan and settled at Swem Karagbe the region adjoining beginning of 1500 CE. "Coming down" as they put it, was in batches, some moved southward across Obudu mountains, others moved northward spreading over Mdema and Waka Districts while others moved into core Benue Valley (Present Central Nigeria). These dispersions took place in the early 1500 CE to 1600 CE overtime as social interactions began and new migrants came into Nigeria.²⁹ According to Cartwright's record

²⁶DO, "History Corner – Peoples of the Gambia – The Fula" 27/2/2014. www.Africa.gm.africanewsandinformationcommunity.

²⁷Life in Southern Nigeria: the Magic, Beliefs and Customs of the Ibibio Tribe. *Nature* 114, (1924): 43–44.

²⁸Life in Southern Nigeria: the Magic, Beliefs and Customs of the Ibibio Tribe. *Nature* 114, (1924): 43–44.

²⁹ Mark Cartwright, "Bantu migration" *World History Encyclopedia*, 11/4/2019. https://www.worldhistory.org/Bantu_Migration/

of Bantu migration before other tribes finally migrated to join the Tiv, suggests that the Tiv posed no threat to new migrants to the region who cohabited with them until the coming of the Europeans. The European's first contact with the Tiv was in the 18th century. This was not the time of Tiv migration for the people had already occupied the Benue plains before this period.³⁰

It could however be observed that, among the major ethnic groups surveyed above, their histories are purely based on migrations. Each and every one of these groups traced their origin from a location outside the shores of our present Nigeria presupposing that, migration is quite key to their very existence.

Prevailing External Forces and Migrations in Nigeria

After the groups and peoples of Nigeria had settled down in their present locations, they came under immense external influence that occasioned the massive movement of their people either to Europe or America as well as other regions of the world. This external influence revolves round the imperial motives of Europe in Africa and other parts of the world.

According to Oguntomisin; European interest in Africa began before the 7th Century B.C. Their curiosity about the Flora and the Fauna of Africa had been tremendous; consequently, various European countries had the desire to explore the continent. But the Phoenicians blazed the trail in the 7th Century BC. By the 13th Century AD, the Genoese had succeeded in visiting a few places in Africa such as the Azores, Madeira, Canary Islands and the territories bordering the Mediterranean Sea.³¹

³⁰ Britannica, T. Editors of Encyclopaedia. "Benue River." *Encyclopedia Britannica*, August 29, 2011. <https://www.britannica.com/place/Benue-River>.

³¹Oguntomisin, GO, *SAMOBA Essays on Euro-African Relations in the 19th and Early 20th Centuries*, (Ibadan, John Archers Publishers, 2017):5.

Our concern in this segment of the paper is on how the Trans-Saharan trade and the Trans-Atlantic slave trade forced people from Nigeria to massively migrate to other parts of the world.

The Trans-Saharan Trade was an economic activity in which different commodities were exchanged across long distances. There is no precise date when Trans-Saharan trade started. However, in Nigerian history, the introduction of Camel in about the 7th Century as a means of transportation was so important in linking some Nigerian areas such as Kanem-Borno and Hausa States to the trans-Saharan trade network with the boundaries of modern Nigeria, there were four major centres identified with the trans-Saharan trade. These are Ngornu, Birnin Ngarzagamu, Kukawa and Nguru (in Borno), Kano, Katsina and Zaria in Hausa land. These commercial centres were linked through trans-Saharan trade routes to similar centres in North-Africa such as Tripoli and Tunis.³²

The fact is that the trans-Saharan trade introduced slavery and slave trade in its operation across the Sahara, and a large number of slaves were moved from centres in the Nigeria area across the Sahara to North Africa and consequently Europe and the other parts of the world. A large number of slaves who could not cross the Sahara, died on the way while others that eventually crossed got integrated to North Africa and European populations as well as other parts of the world.

The origins of trans-Atlantic slave trade are subjected to different interpretations. Some historians believe that the trans-Saharan slave trade laid the foundation for the subsequent evolution of trans-Atlantic slave trade. According to this opinion, long before the

³² Suleiman, M.D., Ugbegili, S. I. et. al., *Basic History for Junior Secondary Schools 3*. (Ibadan: Spectrum Publishers, 2018): 2, 3 & 4.

development of European agricultural plantations overseas, especially during the 15th and 16th Centuries (A period of trans-Atlantic slave trade), Southern European countries particularly Spain and Portugal were obtaining black slaves to cultivate their plantation estates through trans-Saharan trade. It is believed that the shortage of labour in Southern Spain encouraged heavy dependence on slave labour.³³ This is why even with the emergence of trans-Atlantic slave trade, shipment of slaves was done first to Portugal and Spain before the new world (America). By the year 1600, there were up to 100,000 African slaves in Spain alone.³⁴

The trans-Atlantic slave trade was unique in the history of slavery for three reasons: first, is its historic duration as it lasted for about four centuries. The second reason is that the victims were all black Africans (Negroes). The third reason is that it led to the evolution of an anti-black ideology which manifested as racism, for example, Apartheid System in South Africa. The trans-Atlantic slave trade involved many regions and continents that is, Africa, America, the Caribbean, Europe across the Indian Ocean. The trans-Atlantic slave trade is often regarded as the first system of globalisation. According to a French historian Jean-Michel Deveau, “the slave trade and slavery which lasted from the 16th Century to the 19th Century, constituted one of the greatest tragedies in the history of humanity in terms of scale and duration.”³⁵

The bulk of the people sold into slavery were acquired through warfare, raids and kidnappings. The large number of boys and girls sold to slave merchants indicated that forceful capture was an attractive source of slave acquisition. In general terms, the use of violence was the central and most effective strategy employed in the acquisition of slaves from Nigeria and elsewhere in Africa. Scholars like Philip D. Curtin and Inikori have

³³ Suleiman, M.D., Ugbegili, S. I. et. al., *Basic History for Junior*, 21.

³⁴ *ibid*, 22.

³⁵ Suleiman, M.D., Ugbegili, S. I. et. al., *Basic History for Junior*, 23.

attempted to provide some kind of statistical figures regarding the actual number of Africans and by extension Nigerians that were taken as slaves to the New World. However, it has been generally estimated by historians that during the whole period of the slave trade, about 25 million people at least were sent out of Africa South of the Sahara.³⁶

These two major currents (trans-Saharan trade and trans-Atlantic slave trade) massively forced a lot of people from Nigeria to migrate to other parts of the world, thereby diminishing the population base of Nigeria. It has been re-echoed by scholars of African background that, these able bodied men that forcefully migrated to Europe and America created a vacuum in Africa and Nigeria that led to the underdevelopment of the continent. Walter Rodney in *How Europe Underdeveloped Africa* is a chief proponent of this viewpoint.

Nigeria - Historical Net Migration Rate Data³⁷

Year	Net Migration Rate	Growth Rate
2022	-0.280	-2.780%
2021	-0.288	-2.370%
2020	-0.295	-2.640%
2019	-0.303	-2.260%
2018	-0.310	-2.820%
2017	-0.319	-2.450%
2016	-0.327	-2.680%

³⁶*Ibid*, 34.

³⁷MacroTrends. "Nigeria Net Migration Rate 1950-2022". Retrieved from <https://www.macrotrends.net/countries/NGA/nigeria/net-migration>

2015	-0.336	-2.330%
2014	-0.344	-2.550%
2013	-0.353	-2.750%
2012	-0.363	-2.680%
2011	-0.373	-2.860%
2010	-0.384	-2.540%
2009	-0.394	-2.480%
2008	-0.404	7.730%
2007	-0.375	8.380%
2006	-0.346	8.810%
2005	-0.318	10.030%
2004	-0.289	11.150%
2003	-0.260	7.880%
2002	-0.241	8.560%
2001	-0.222	9.360%
2000	-0.203	10.330%
1999	-0.184	11.520%
1998	-0.165	-2.940%
1997	-0.170	-2.860%
1996	-0.175	-2.230%
1995	-0.179	-2.720%
1994	-0.184	-2.650%
1993	-0.189	-1.560%
1992	-0.192	-1.540%
1991	-0.195	-2.010%

1990	-0.199	-1.490%
1989	-0.202	-1.460%
1988	-0.205	-59.720%
1987	-0.509	-37.390%
1986	-0.813	-27.220%
1985	-1.117	-21.390%
1984	-1.421	-17.620%
1983	-1.725	91.670%
1982	-0.900	1,100.000%
1981	-0.075	-110.000%
1980	0.750	-52.380%
1979	1.575	-34.380%
1978	2.400	26.720%
1977	1.894	36.460%
1976	1.388	57.190%
1975	0.883	134.220%
1974	0.377	-392.250%
1973	-0.129	-5.150%
1972	-0.136	-4.900%
1971	-0.143	-4.030%
1970	-0.149	-4.490%
1969	-0.156	-4.290%
1968	-0.163	25.380%
1967	-0.130	35.420%
1966	-0.096	52.380%

1965	-0.063	117.240%
1964	-0.029	-825.000%
1963	0.004	-33.330%
1962	0.006	-25.000%
1961	0.008	-11.110%
1960	0.009	-18.180%
1959	0.011	-15.380%
1958	0.013	-7.140%
1957	0.014	-6.670%
1956	0.015	0.000%
1955	0.015	-6.250%
1954	0.016	-5.880%
1953	0.017	-5.560%
1952	0.018	-5.260%
1951	0.019	0.000%
1950	0.019	0.000%

The table above is the Nigeria net migration rate from 1950 to 2022. United Nations projections are also included through 2021.

- The current net migration rate for Nigeria in 2022 is -0.280 per 1000 population, a 2.78% decline from 2021.
- The net migration rate for Nigeria in 2021 was -0.288 per 1000 population, a 2.37% decline from 2020.
- The net migration rate for Nigeria in 2020 was -0.295 per 1000 population, a 2.64% decline from 2019.

- The net migration rate for Nigeria in 2019 was -0.303 per 1000 population, a 2.26% decline from 2018.

Rural-Urban Migration, Globalisation and Human Trafficking in Nigeria

According to Isah Mohammed Abbass: There is no disputing or denying the fact that rural Nigeria is engulfed in chronic albeit with endemic crisis. The background to the crisis in Nigeria's rural areas and the socio-economic and political impact of the crisis dates at least back to the colonial era. This was when colonialism exploited the resources of rural areas thus increasing the levels of rural poverty and so changing the entire structure of the rural economy. This was done by the nature of land holding, etc. This affected the nature and system of social production and productivity, the social and physical provision of infrastructure, the ecology and labour force recruitment as well as worsening the overall poverty level amongst the rural residents.³⁸

It can be observed from the above information that, during the colonial period in Nigeria, the rural areas were immensely exploited by the colonial authorities therefore impoverishing these areas. In the same vein, the colonial authorities paid a lot of attention to the development of urban areas and economies. Many urban centres as a result emerged in Nigeria. Some of these urban settings sprung up due to rail-transportation activities. Most of the railway stations grew or evolved to become bigger urban centres in Nigeria.

³⁸Abbass I.M., "Trends of Rural-Urban migration in Nigeria", *European Scientific Journal*. Vol. 8, No.3, (ny): 98-99.

In most of Central and Eastern Nigeria, rail transportation activities contributed immensely towards the emergence of urban centres. The main tracks of rail transport in Nigeria during the colonial times are outlined in the table below.

Weight of Track Rails – Main Lines and Branch Lines

S/No	Main Lines Tracks		
1.	Lagos – Apapa Local – Jebba	80 lb	307
2.	Jebba – Minna	60 lb	158
3.	Minna – Kaduna Junction Zaria	70 lb	151
4.	Zaria – Kano	60 lb	87
5.	Port – Harcourt – Enugu	80 lb	151
6.	Enugu – Kafanchan	70 lb	307
7.	Kafanchan – Jos	60 lb	63
8.	Kafanchan – Kaduna	60 lb	111
9.	Kuru – Maiduguri (mixture of second hand materials)	80/70/60 lb	398
	Total		1733

Source: Civil Engineering Department Nigerian Railway Corporation

Along the routes or tracks outlined in the table above, there sprang up several stations which today number up to 42 in Nigeria.³⁹

The Nigerian population as a consequence took advantage of the rail facilities and other amenities in urban centres and migrated from their rural settings to these urban areas. Some of these rural dwellers migrated to urban centres in order to get jobs that were seemingly

³⁹ Daniel Mfonobong “Full List of Railway Stations in Nigeria”, *Nigeria Infopedia*, last modified March 4, 2020, <https://nigerianinfopedia.com.ng/full-list-of-railway-stations-in-nigeria/>

available in these urban centres. Even during the post-colonial times, many Nigerian rural dwellers migrated to urban centres for employment purposes.

There is equally rural-rural migration in Nigeria as well. But much of this has to do with quests for agricultural production. The case of nomadic Fulani herdsmen in Nigeria is a clear example of this. These herdsmen move from one rural area of Nigeria to another for pasture. However, due to the violent nature of some of these herders, it can be observed that their aspect of migration should be discouraged. They and their cattle need to be ranched in order to forestall conflicts.

Globalisation and rising human trafficking in Nigeria is another major theme to be considered here. The process of globalisation is especially pronounced and entrenched in the world economy. An increasingly integrated world economy enables human trafficking to thrive. Just like the slavery of old, modern-day trafficking of humans is a lucrative business that has only become more rewarding for traffickers with the advent of globalisation. The ILO (International Labour Organisation) estimates that annual global profits generated from trafficking amount to around U.S \$32 billion.⁴⁰

Nigeria is one of the leading African countries engaged in human trafficking with cross-border and internal trafficking. Scholars have posited that the oil-boom in the 1970s in Nigeria generated the chances for both in and out migration in the country. This created opportunities for taking advantage of economically deprived women and children for international trafficking into forced labour and prostitution. By relating economic

⁴⁰Kwame Aduhene-Kwarteng, "Globalization and Human trafficking" in *ResearchGate*. https://www.researchgate.net/publication/320753277_The_influence_of_globalization_on_Human_trafficking

globalisation with relative deprivation leading to human trafficking which is modern day slavery.⁴¹

Globalisation ensures the linking up of economies of the world to a unified system. There is the existence also of an integrated communication in this global system that provides for easy information dissemination world over. This system is capitalist in nature. It allows room for the operation of free market forces of demand and supply. The major consequence of this system is that it exposes many people to poverty and several dehumanising conditions. These conditions invariably have led many into criminal activities such as human trafficking and drug abuse as well as other forms of violence and crisis.

Conclusion

The paper has been able to discuss migrations by providing some of the various perspectives that exists on the subject matter. The traditions of origins of eight major ethnic groups in Nigeria were highlighted and it was discovered that almost every one of these groups has an early history of migration from either an outside location to its present location in Nigeria or from a location within Nigeria to its present location. These eight major ethnic groups in Nigeria are the Hausa, Yoruba, Igbo, Ijaw, Kanuri, Fulani, Ibibio and Tiv. External influence or forces at some point stimulated forced migration of people from Nigeria to other parts of the world. These forces revolved round the trans-Saharan trade and trans-Atlantic slave trade. During the colonial times and even up to the post-colonial period, there emerged massive rural urban migration in Nigeria. This phenomenon was caused by the colonial authorities and was further sustained by the post-colonial or independent Nigerian government.

⁴¹ African Studies Centre, Oxford School of Global and Area Studies.

Globalisation and its attendant complexities however paved way for such vices as human trafficking in Nigeria. Government has to sustain its fight against this menace so as to ensure that peace and development thrive in the country. In the earliest times, there was migration and this continued to the present times. The paper therefore contends that despite the fact that migration is often associated with poverty, other factors also drive the phenomenon including youth unemployment, climate change and urbanisation. Employment-seeking migration accounts for the biggest share of intraregional mobility as youth migrate from one part of Nigeria to another looking for better job opportunities. Considering these issues raised in the paper, the following recommendations have been proffered:

- (1) That, migration as a phenomenon and concept is worth studying. This is because of the enormity of importance it has on mankind generally, Africans and Nigerians in particular.
- (2) That migration of people from Nigeria to other parts of the world especially in search of employment and better living conditions should be discouraged. The government of Nigeria needs to consciously work towards providing jobs for its citizens as well as better living conditions.
- (3) Migration from one part of Nigeria to the other should be encouraged in order to ensure unity and cohesion in the country.
- (4) Government should consciously provide modern social amenities in the rural areas in order to discourage massive migration of people from rural areas to urban centres in Nigeria. Hence this trend scales up criminal activities in such urban centres.
- (5) The Nigerian government should sustain its fight against human trafficking through the National Agency for Prohibition of Trafficking in Person (NAPTIP). This fight is important since it will go a long way in sanitising the Nigerian society thereby projecting the country's image positively in the world.

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