MIGRATION AS A PATTERN OF LIFE: IMPLICATIONS ON THE RELIGION-TRADITIONAL IDENTITY OF AFRICANS

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Abstract
In life, people enjoy some fun migrating from one geographical area to another. In Africa, various countries of the Western world immigrated into the hinterland basically for political, economic, and religious dominion. Historically, Africans migrated within their local communities. Today, Africans immigrate in their numbers to different parts of the globe, mainly for economic reasons. This paper has observed that migration of Africans to foreign countries and foreigners to Africa is immensely one of the factors responsible for the peoples' degrading religion and traditional identity within and outside the continent. This paper therefore, aims at educating the people on the danger of allowing their recognized traditional identity to go into extinction as a result of migration or migration. This awareness is expected to aid the upgrading of African tradition, culture and religion. The research recommends that various traditional agents of socialization should be enhanced; traditional institution should be rehabilitated among other things. Historical research method is adopted in the study. Data were generated from both primary and secondary sources. Method of data analysis is the descriptive method.
Keywords: Religion, Migration, Life Pattern, African Society, and Traditional Identity

Introduction

Migration to and from African has become a commonplace. Migration is not too new among Africans. The people were not well exposed to travelling to far distant countries. Their inability to travel very far could be as result of some impediments most especially lack of sophisticated means of transportation, the barter economy, and other communication weaknesses. Within African countries, there were notably, African migrants commonly found within their neighbouring African states. Within independent African countries, the people were used to migration from one zone, community or town to another. The Igbo for example have certain adages that show their ideology of moving from one place to another as a normal life pattern. For example, the say; "*Nkpughali ka eji ele nwa mpi-*(through moving the he goat from one part of the market to another it will be easier for a seller to sell his he goat), *ebugharia egwu ebugharia Onodu (w*hen the dancing troope changes position , the viewers also relocate), onye nokata, o nogharia, when someone

stays at a place for some time, he has to change to another location). All these adages here are to help us understand the art of moving from one location to another as a normal pattern of life in Africa. Mr. Nwafor Okiti (personal communication, 31st May, 2019) states that among some Igbo of South East, that do not have fertile soil for crop production, travel to places where they can be given lands for farming, and pay or do some land allocation rites which were done with offer of free manual labour, offer of goat, or little token usually paid annually. In this movement, they live their normal life, mingle with the indigenes, in some cases, some people found it difficult to go back to their respective communities. This type of movement is usually done within a country and for economic reasons. Isichei (1982:3-6) records another form of movement for economic reasons beyond the country thus:

> There were two types of international trade in which West Africa was involved. The first led across the deserts, a trade pattern which probably goes back on the days when the sahara was well watered. The trans-sahara trade routes, which depended entirely on the use of camels, were extremely dangerous…. From the fifteenth century, second line of communication with wilder world become available…

The trades Isechie meant here were, trans-sahara and slave trade. These trades could be said to be the foundation of world migration experience to and fro Africa. Therefore, migration cannot be disputed to be a pattern of life within and outside Africa. There are also several other reasons for migration, but it is ideal at the same time to think there should be implications that are attached to this experience because in the trade Isichei states here, there were migrants from Africa and to Africa, who finally settled at their migrated countries or locations. Sierra Leone and Liberia were migrants liberated from slave trade, in America, South Africa etc. have mixed races as citizens as a result of migration. This paper summarizes the implications of migration into positive and negative implications. These implications go round virtually, every sphere of the people's life, be it political, economical, health religious, or social. Mr. Charles Orunwa (personal communication. 1 August, 2018) said that migration is of both good and bad effects. He maintained that his nephew that was born and bred in Lagos was unable to locate their family house in the village, because he was brought to the village when he was very young. Moreover, as he asked people at the village square, they could not understand the Yoruba and half-baked English he spoke to them. And he was directed to a wrong place as our family house. That notwithstanding, his father who is he brother according him was able to improve their standard living economically with the wealth he was able to acquire in Lagos. Therefore, it could be deduced from Mr Orunwa's discussion here that migration attracts both

positive and negative effects to the society. Onuigbo (2009:161) points thus:.. "the coming of the Europeans into Africa brought a lot of changes in the entire culture and the style of life". There is no doubt that the Europeans migrated into different countries in Africa. The impact of their migration is felt today in every African country.

These effects run all the gamut of the people's life, positively and negatively. It is the problem associated with the degradation of African traditional identity which is caused by migration, that has prompted the writing of this paper. It is the objective of this study, to re-echo, and educate the people on the dangers of allowing African traditional identity to go into extinction as a result of migration. It is expected that this awareness will go a long way, to foster the upgrading of African tradition, culture, and religion. The paper recommends that traditional agents of socialization should be harnessed, among other things. The research method employed in this study is historical method. Data were sourced from both primary and secondary sources. Descriptive method was used for data analysis.

Concept of Migration, Pattern of Life and Traditional Identity

Migration according to summers (2001:901) is the process of entering another country in order to live there: the total number of people who do this". Summers (2001:901) also defines migration as: "the movement from one place to another of a large group of people, birds, animals etc". We can see that the two words can be addressed as been synonymous. But involves moving from one place to another. This movement is also perceived with the idea of group or number of people. While migration is interested in the movement from one country to another, migration emphasizes on the movement from one place to another. In addition, migration is emphatic on the reason for the movement, which is "to live there". Where migration makes no emphasis on the reason for the movement. In this paper, interest is on all these tenets of summer's definitions. The consideration here is movement either to a any place or country, to live or to go back everyday are all inclusive. The only fact to be buttressed here is that the distance covered in this movement in the context of this paper is a relatively far destination where one can experience a reasonable change in culture. Emphasizing on migration, Anigbo (1992:8) states thus:

> Throughout history, man has moved from place to place in search of food or shelter. Generally, this is known as migration and has been defined as "the permanent change of residence by an individual or group". The word permanent which features in the definition is important for various reasons: it differentiates migration from the

following types of human conditions of similar nature. Normalism which is the way of life of those with no fixed abode; migration labour-workers who move about systematically seeking and engaging in seasonable temporary employment without becoming residents of the areas in which they work; commuters-people who live quite considerable distance away from their work place and travel to and from home every day of the week or as their job prescribes. There is also serious doubt about the utility of permanence in the definition apparently because it excludes certain category of persons who otherwise would qualify as migrants. As a modification, it is suggested that the intention to spend at least one year in the new residence be included on the definition.

Anigbo has reflected some sorts of movement experienced in human life, that might not be regarded as migration, but suggests that residing in a place for a minimum of a year to be considered as migration. Such reasonable duration and distance is what the paper views as either immigration or migration.

Pattern of life: pattern of life deals with a way or ways person or people live their lives. This phrase is synonymous to culture. Nwosu and Kalu (1982) have viewed culture as the totality of people's ways of life. Gene can influence one's pattern of life, but pattern of life in this context is basically a social phenomenon. Migration could not be said to be a genetic inheritance, rather, it is a socio-cultural inheritance. A habit which one learns as a member of a given society. Therefore, among Africans migration had be practiced as a pattern of life. The Europeans are also seen as migrant, today, peoples from many countries and continents migrate to places for some reasons. Migration has been a normal thing in people's ways of life.

Traditional identity: tradition is that part of a people's culture that have survived for generations. It is the oldest parts of any culture. Tradition according summers (2001:1534) is "a belief, custom or way of doing something that has existed for a long time; the way in which things are done in a particular country, group of people etc. traditional on the other hand has to do with things connected with tradition. Identity according to summers (2001:796) is the qualities and attitude you have that make you feel you have your own character and are different from other people. Traditional identity means that archaic or long time belief, custom or way of doing something that make someone fells he has his own character and are different from other people. This paper discuses those African traditional beliefs, customs and

other ways of doing things that have been influenced by migration as a pattern of life.

Factors That Necessitate Migration of People

This article presents economic, social, religio-cultural, political and health factors as areas of emphasis. It is worthy to note that most activities in African traditional society revolves around African Traditional Religion. More so, all these factors influence the religion and cultural identity of Africans. Economic factor appears to be the most common factor responsible for migration. Man always tries as much as possible to make ends meet. Human ends invariably differ from one person to another. In some cases, means of economic survival can be conceived in a given society with very limited areas of human endeavour, hence, people with higher ends struggle to source out other areas of economic engagements in order to actualize their life dreams. When these areas of endeavour are not found within the immediate environment, people begin to think of other places or settings where they can find the opportunities for wealth acquisition. In so doing, people migrate beyond their immediate environment. At a time, when some must have achieved their economic dreams, they are seen pursuing more by extending their tentacles to other geographical areas. Mr Kaputu Fidele (personal communication 25 may 2019) is of the notion that some develop extensive quest for wealth because as they acquire wealth, more responsibilities surface from friends, kinsmen, brothers, and sisters, cousins, in-laws and then his own immediate family members (wife and children).

All these have encouraged rural-urban migration, urban-rural migration, urban-urban migration and rural-rural migration within and outside one's own country. Onigbo (2009:161) referring to the Igbo, add that:

> … office work has, as it were, replaced agriculture in Igbo land as a result, urban cities in Nigeria are swollen with young people who drifted from the villages. In the cities they attend school and university, engage in various business, trading, and to learn handiwork such as wielding, electrical installation, and repairs, radio and motor mechanic, photographing and so forth. Many more are interested in going overseas to earn quick wealth and come home to spray money…

Historically, most African communities depended on agriculture but as the Europeans migrated into African, the people's economic channels became more diversified than it was within 17th and 18th centuries. Slave trade itself was motivated by industrial revolutions in the Western world. The Christian

missionary agents also had economic interest in migrating to Africa. Agha (1997:13) buttresses thus:

> Later missionary agents embarked upon the project of sending missionaries for purely economic reasons. Mission was in some cases followed with trade and mission trading posts or stations were established. Some of the missionaries to West Africa gradually became slave dealers. To consolidate inter-racial relations which eventually make for world peace was prompted by economic motive. It was on the economic and political bases that the famous papal bull of 1493 was granted to the Portuguese nation which granted them the exclusive ownership of that part of Africa which they claimed to have discovered originally. It was a means of exploiting the entire continent of Africa. The expansion of trade and the acquisition of wealth were major motives.

Even though the Christian missionaries presented Christianity at first to Africans, it was their intention to exploit the continent economically. Of course, this economic motive was achieved. Even the coming of Islam to Africa also had economic intentions. Presently, there are foreign countries establishing their companies, and contracts, charter or pacts with so many African countries. For example, internet service providers operating in African countries came from overseas, and from one African country to another. It cannot be doubted that migrants or migrants always have their economic wellbeing in mind in the venture.

Social factors can prompt migration. Such factors includes: sports, war crises, other entertainment businesses, like music, movies, tourism etc. and education. For the Igbo, they believe that a traveler acquires much knowledge even more than the aged. *Onye njem ka onye isi awo.* Social relation can make an individual to migrate to another place. Anowai (2016) states that; "In fact, social relations now," acquires relatively distance less and borderless qualities so that human lives are increasingly played out in the world as single place. Today, the world is a global village there are a lot of social interaction among people as a result of the availability of so much communication means. The state provides measures for regulating and permitting people to move to any part of the world to actualize their social missions. Since 1900, Africans travelled to European countries to acquire education. The art of obtaining certain skills by people round the globe has broken the borders for social interaction. People assess knowledge wherever they are, but such knowledge in some case exposes people to many developmental trends, and arouses their interest to visit certain places to develop their learned and nature's skills.

Some want their hubbies or social passion to be improved and be known to the world. People therefore, travel to places where they can achieve such feats. For example, many Africans are professional soccer players in so many national teams all over the continents of the world. Local Hollywood actors today desire to live abroad.

Tourism interest can cause people to migrate. There are people that do not live without sight-seeing. Such people cherish settings endowed with tourist sites and cities. People with this instinct, decide to transfer whatever business they are doing to environments with tourist endowment. People with this nature enjoy moving around such places they live enjoying sites of attraction. War or crisis can also prompt migration. There are people that are immensely scared of any crisis environment. The world had been faced with wars of different kinds. Terrorism also creates a lot of tension to various countries and the world at large. Mba (2007:111) posits thus:

> Recent analysis of international violence and conflicts has moved away from the competition between the west and east to that between the west and the Islamic countries. This trend has come to focus attention on international terrorism. This is because terrorism, no doubt has become a major threat to the stability of contemporary international system… the end of the cold war had witnessed an increasing terrorist attacks against the west… the tendency which has been left loose at the end of the cold war in 1989. So between 1989 and now, there has been intensification of terrorist attacks…

War, terrorism and similar crises are common place in both the traditional Africa and other continents and the contemporary societies. There had been inter communal wars, which have displaced people to other homes. The world generally had faced wars. The first world, and second world wars, and other cold war had made individuals and groups to migrate to places they felt were more or less safe. In Nigeria, the incessant insurgent attacks in the north had made people to relocate to the south where they felt has relative peace. Terrorism in the world has also made some people to migrate from a particular country to another. Social factors, in this paper, can encourage migration. In an attempt to place the Nri position on the origin of the Igbo Nwankwo (2007:92) discovers security as one of the factors that can cause migration when he states thus:

> …if we accept as Umunri tradition stated, that the settlement of the descendants of Eri in Igboariam and possibly Amanuke signified the second phase of Umueri migration and settlement from Igala land and Igbo land. In this case Aguleri is taken as the first phase… and it is

likely also that this movement might have been occasioned by both the sense of security and population pressure among other factors.

Nwankwo agrees to the fact that security issues can make a group of people to migrate to a crisis free areas. All these migration contacts have degraded the regard Africans have for their traditional religion and culture. Their interval visits to their communities and so much interest on alien religions and cultures have drastically affected their attention to their traditional religion and culture.

Religio-cultural factor is another factor that can prompt migration. It was the quest to plant religion beyond one's own society that attracted both the Christian and Islamic missionaries into Africa. As these religions came, they tried as much as they can to consolidate their religions. For the Christian missionaries some encouraged the use of indigenous priests. The introduction of the church union movement was a strategy. According to Gaiya (2018:167) he stresses that "the the church union movement is the outgrowth of the use of native agency and policy of indigenisation. It has also been caused by Henry Venn's doctrine of the "Thanasi of a mission of the settlement of a native church under native pastor's". The missionaries migrated, settled and used the native religious to fortify their respective denominations. Those churches keep spreading beyond the original bases to other countries and states. As they move, their missionary agents are used to plant the religion wherever they go. These agents are bound to live in those missionary stations Mr. Michael Kijem (personal communication 23 May, 2019) says that in Cameroon, the missionaries used two foreign languages: English and French to plant and consolidate their religion. They also gave scholarship funding to train the aboriginals who later became priests for various churches in the country and outside.

Islam on the other side of the coin, came and trained Africans who today assist in the propagation of Islam in Africa and other part of the world. Mohammed himself migrated from Mecca to Medina where he got converts that aided the propagation of Islam. Islamic faithful from various African countries move around planting Islamic religion. For example in Nigeria, Islam came and was supported by the colonial masters. Onyeidu (2001:48) states that… colonial support for building of mosques and Islamic schools, the employment of Muslim soldiers in the colonial service and embargo placed against the evangelization of northern Nigeria. These factors and more helped Islam…" It is on the course of migration that Islam and Christianity are propagated. More so, their missionary pressures can make the government to

grant any religion some supports because the indigenes of those societies who are converts can ignite such pressure. The point here is that it was this religion that caused the migration of those religions groups to African visa viz, the use African converts who are moved to other parts of the world, to gain more converts.

These religions did not come alone. Each one has a particular culture it brings which it tries as much as possible to impact on the hinterland. Christianity came with Western culture while Islam came with Arabian culture. These cultures are functional in so many countries in Africa. Adetola Kayode (personal communication, 24 May, 2019) states that Islamic culture is more influential in the Northern Nigeria while Christianity is more influential within the South-South and South East. In the South-West, they are equitably influential. As people migrate to plant their religion, invariably they plant their culture because religion and culture intermingle very friendly.

Political factor can prompt migration. The colonial masters principally came to Africa to rule and exploit the continent. In Nigeria Britain ruled the country until 1 October 1960 when they gave her independence. After the Independence there had been political interaction between Nigeria and Britain. From 1904 the time of Lord Fredrick Lugard till 1958, it had been the Whiteman that made the constitutions used in Nigeria. Europeans' interest to Africa was built on several factors but political control was what helped them to capture other interests they had.

Today, political representations take Africans to other countries. We have non-career ambassadors in various countries of the world through political appointments. There are international unions, or organization for governance and regulation of different countries participations in some areas of human endeavours. Such bodies includes; ECOWAS, AU, OPEC, UN etc. Representatives of member countries in most cases do not live in their countries of origin. They live in their duty posts. Some of them live with their families, all for political reasons.

Health is another factor. For health reasons, some people do not live in certain environments. For a better health condition, someone can migrate far from his original home to a far distance society which appears very much conducive for his health. Anigbo (1992) is of the view that climate changes, natural disasters e.g. flooding, volcanic eruptions etc taking place at the base can make people or individuals to migrate for a better health welfare. History disclosed that mosquito gave the European visitors serious health challenge at

their early stay in Africa. The sun also was a challenge to them. Such issues can encourage migration.

Implications of Migration on the African People's Religio-Traditional Identity

Migration has attracted some reliefs to the drudgery was of surviving in life. Economical by agriculture has been mechanized to meet up with the commercial demands for food. The barter economy had been replaced with money economy. Okafor (2002) has identified a lot of the developmental trends that are identifiable in Aguobu-Owa community of Enugu state, Nigeria when he reflected the metamorphosis in their economic life, social life, religious life, academic life and political life. On economic ground he appreciated economic growth of the community with references on the development of Afor-Ugwu market, the impact of the money economy among other things. The banking system has out grown the blacksmith system of banking. As it is to Aguobu Owa, so it is in other African communities. These wonderful improvements are achievable because people move to places gather experiences share ideas on issues affecting humanity. Because people migrate from time to time, they encounter certain challenges, that border on how to make life worth living, and struggle to tackle those issues we are able to witness as fast developed global village.

It is not surprising, that in all these enviable developments, Africans are still negatively affected economically. African countries appear to have failed to take advantage of this migrant interaction. So many aspects of the traditional economic of Africans were discouraged to be developed. European and other countries within America and Asia will come, extract raw materials and go back home for production. Any means of making Africans produce marketable products by Africans are discouraged by both migrants and Africans. Africans have become more interested in trade than production. However African environment has been prepared as dumping ground irrespective of the scope of any international or world policy on business or commerce. Musa (2006:137) agrees to this notion when he points thus:

Considering the liberalization policy of globalization, and the nature of the world economy today, in which the African states in particular are located at the weak economic base, the radical school of thought on globalization theory is of the view they informed that the present structure of globalization has nothing new for Africa except to further entrench its dependency syndrome… Nigeria for instance, has become a dumping ground for goods and services produced in the advanced industrialized societies these goods range from

detergents, toilet soap, fruit drinks, foot wears, frozen chicken to heavy plants and electronic.

This migration has made some feel much dependent on foreigners. The Westerners are sometimes miss-interpreted as second god to all races. A lot of African local industries are left undeveloped by the aboriginals even when they can develop them by themselves after acquiring the education needed to develop them. Crude oil deposit and other mineral resources were discovered yet foreigners harvest them in some African countries. An industry like pottery industry in Igbo land requires just little attention to transform it but nobody shows concern. Njoku (2008:133) stresses that:

Modernization of pottery in the Igbo country can be done through introduction of the use of kilns to local potters by organizing grass roots workshops… this will not affect the originality or characterization of Igbo traditional pottery, but rather will enhance the aesthetic value, durability and satisfaction derived from it.

Modernization of the pottery industry might not end at the use of kiln. A more refined local materials can also be added in the clay mixture for a finer utility. In fact, in many African countries there are similar industries that are not developed. These economic activities including agriculture are African economic identity.

On social and political sphere, migration to Africa, and the migration of Africans from Africa to other part of the world have helped the continent very well. Most importantly, the education given to Africa by the western world. Anigbo (1992:86-87) emphasizes on the regard Igbo people in the Western Europe had thus:

> The greatness does not flow from the superiority of their religion for the Igbo think their religion is too abstract, impersonal and unassuming. It is not their economic system that accords them the greatness because for the Igbo, it is like a machine which does not respect kinship or descent nor does the greatness derived from the sophisticated nature of their fire power which are very destructive of human values. What mesmerized the Igbo and captured their imagination was the power of the written words. Power communicated silently but effectively and even deadly that was the power which the European have but which the Igbo were convinced they never had and which they were anxious to possess abundantly and as much as the

Europeans. This conviction was the drive behind western education and the Igbo sought their fulfillment in it.

Frankly speaking, western education is too great to human life. It is not only the Igbo that sought their fulfillment in education among African nations. The Yoruba did, South African black/negro did, Egypt did, Ghana did, and so on. It is this education that has provided sophisticated means of communication, transportation, housing, health outfits, etc. That notwithstanding, the same education should also help Africans to develop other aspects of their social welfare. These include: African housing system, political organization, and other measures of crime control, and their traditional fire arms of power. Today, animal skins, and other leather materials and cotton are neglected. The people are interested in foreign shoes, wrappers, trousers, shirts, caps etc Africans now depends so much on these international products thereby losing their traditional identity. Many African under-rate traditional measures of crime control. The efficacy of traditional herbs, ointments and leaves is in shambles. African societies had organized ways of leadership. After the colonization of the continents, Africa political life of equitable rotation and centralization of traditional leadership has started losing grip of some African nations' minds. In public political positions in African, sit tight syndrome has become the order of the day. African communities traditional political identity was recognizes for its fairness. Nowadays fair play in politics attracts a lot of abusive names to the leaders(s). Exposure acquired as a result of migration has introduced unusual criminal acts or behavior even among the juvenile delinquents. Igbo and Anugwom (2002) observe that:

> Such young person's generally referred to as juvenile delinquents, often engage in behaviours which are not only ant-social but illegal. Some of the antisocial but not illegal behaviours juveniles engage in are truancy,, running away from home,.. while their illegal behaviours induce stealing, persistent fighting, acts of vandalism, drug abuse and all other offences for which adult can be held criminally liable.

It is not in the character of traditional African teenagers' life to engage themselves in juvenile delinquency.

On the religio-cultural sphere, Christianity has brought her missionaries in Africa, these missionaries did some good on the traditional religion and culture of the aboriginals. They discouraged the killing of twins, albino, the believe in certain things superstitious and so on. They introduced a more civilized culture and far-reaching languages. Islam on the other hand came with some religious principles emanating from Arabian culture which

include: mandatory alms giving, introduction of alternative means of transportation by the use of giant animals.

But these foreign religious and culture have disorganized the social structure of African communities. Clash in belief system and cultural practices have negatively affected those good aspects of African tradition, religious and cultural practices. Kwame Johnson (personal communication, 23 May, 2019) states that the social relation according to history among the Ghanaians has be degenerated due to intermingling with others as a result of migration to and from Ghana. Gaiya Roberson (personal communication 24 May, 2018) states that Christianity and colonialism were the major agents that disorganize Africans social relationship. Basden in Onuh (1992:31) points that "all persons, irrespective of age, sex, or rank, salute each other as they meet…" This is an example of African social structure. Migration has negatively affected these cultural identities. On African streets children and adults can pass one another without greeting themselves. The traditional religion has also been suppressed. Among certain converts/African traditional religion is an express way to hail fire. Such condemnation affects this primal religion and their practitioners adversely. The traditional religion should not be condemned completely. If there is any way it affects values, those areas can be restructured for better. The religion should not be interrupted because it is the African man's religious identity.

Recommendations

1. This paper recommends that various traditional agents of socialization should be enhanced. Africans should establish the habit of appreciating their institutions to make them enviable.
2. African villages and communities should endeavour to sponsor rehabilitation of their traditional institution with a natural outlook, for example, the village squares, shrines, traditional family meeting huts-*Ogbaja* in Agbaja dialect of Enugu State.
3. Traditional paraphernalia should also be revival, for example the use of distinguished animals horns, elephant tusk, wearing of beads, anklets by title holders, use of traditional religious objects, etc.
4. Production of traditional utensils like spoons, cups, pots, etc should be developed for used to an attractive standard.
5. Traditional local industrials should be revived. The pottery, weaving, textile, and building material production industries, blacksmithing and gold smithing should be given attention by both individual, organizations and government.

6.   Africans finally should always think home. At least once or twice in a year they should visit home, spend days or weeks, ask home dwellers about the affairs of their villages and communities, move around, see things themselves, with this one can contribute his own part for transformation and restoration of good parts of African `traditional identity.

Conclusion

Migration has been presented in this paper as a way of life. If man does not move from his immediate environment, he might not see beyond his imagination. But when he moves from one geographical zone to another, it is obvious he will be exposed to some external experiences. This experience would have positive or negative effects when they are introduced back to the original base where he migrated from. At the same time, such external experiences could have both negative and positive implications when they are sent back to the alien setting from the original setting man migrated from.

In any way, migration could be either for pleasure or struggle, but whichever way, struggle as one of the reasons for migration supersedes pleasure, because in most cases, after the struggle for life comes pleasure. Based on this, people as well can be migrating based on the following factors; economic, social, political, religio-cultural and health reasons. In all, even though migration is a pattern of life to all and sundry, Africans should not surrender or dumb their traditional identity to the expense of their continent's image to the globe. Africans should not look down on their tradition and culture so that they can be identified gloriously in the world. If all hands are on desk, there is hope for revival and transformation of Africans' degrading traditional identity.

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Interview

S/N	Names of informant	Place of origin	Profession	Approximate age	Date of interview	interviewer
1	Mr. Nwafor Okiti	Anambra Nigeria	Farmer	64	31/5/19	OKAFOR E.I
5	Adetola kayode Samson	Ogun state Nigeria	Public Servant	42	24/5/19	Okafor E.I
2	Charles Orunwa	Enugu state Nigeria	Mason	47	1/8/18	Okafor E.I

7	Gaiya Robertson	Kaduna Nigeria	Mason.	51	24/5/18	Okafor E.I
3	Kaputu Fidele	Congo	Civil Servant	46	25/5/19	Okafor E.I
6	Kwame Johnson	Ghana	Driver	53	23/5/19	Okafor E.I
4	Michael Kijem	Cameroon	Lecturer	44	23/5/19	Okafor E.I