



RESEARCH ARTICLE

BIBLICAL PERSPECTIVE OF MIGRATION AND ITS IMPLICATIONS FOR SECURITY IN CONTEMPORARY SOCIETY- THE NIGERIAN CONTEXT

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ABSTRACT

This paper investigates the relationship between migration and human security in Nigeria. The writer affirms that the practice of migrating from one place to another is biblical and should be considered as healthy for the citizens of every society not just for the developed regions. Migration is a component of human behaviour determined by certain environmental and psychological factors. The paper states why people migrate from one place to the other, either nationally or internationally across borders. Though migration is a phenomenon that has existed in the past, present-day post-colonial Nigeria, its concept and context is saddled with a number of challenges. The paper therefore proffers some solutions to the problems, in order to have a peaceful coexistence among the people of Nigeria. A descriptive technique was employed in carrying out the research. The researcher extensively used both primary and oral sources of information. The research revealed that migration is imperative to globalization. It is needed for national and international developments. The research further revealed the various reasons why people migrate, ranging from sociological, political, and economic to ecological/environmental reasons. However, it finally suggested that extant national and international laws should be invoked in other that, both the emigrants and their host communities would be at peace with one another. In the final analysis the paper recommends the need for good governance in Nigeria to reduce the rate of irregular migrations which exposes migrants to all sorts of security challenges.

Keywords: Border, crime, geopolitics, human security, migrant, migration.

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1.0. INTRODUCTION

Migration is a concept as old as man. It denotes a movement from one geographical location to another. It is a fundamental right of every citizen. Tataru (2019) defined migration as the crossing of an administrative unit's border for a certain period of time. The Universal Declaration of Human Rights (Article 13-2) in Pecoud & Guchteneire (2006) stated, "Everyone has the right to leave any country, including his own, and to return to his country".

Movements of migrants across national borders are precipitated by their desire to promote their economic, socio-cultural or political interest as the case may be. Migrants whether irregular or regular contribute to the economies of their country of origin through remittances to their families as well as to the economies of the host countries by tax remittances. Illegal migrants also form the bulk of cheap labours for the host countries as well as they contribute to the skilled and unskilled work force of the transit or host countries. These are some of the prospects that originating and host countries of migrants begin to appreciate. There are different categories of migrants; some migrants are regular/legal while some are irregular migrants (Nuhu, 2020). The regular migrants are people who migrate from one location to another having fulfilled the necessary travel requirements. Irregular migrants on the other hand usually do not have the necessary requirements to travel hence they pass through illegal routes to get to their destinations. Whether regular or irregular, migrants in Africa are exposed to series of security challenges either on transit or in host countries.

Tales of biblical Men and women who migrated from their place of dwelling (willingly and forcefully) dominates the Old Testament; beginning with the exit of Adam and Eve from the Garden of Eden as a consequence of their disobedience (Gen. 3:24). This depicts the flexibility of God's arrangements and plans for the future and God's approval of migration. In biblical context, migration and mission generally exhibits strong interconnection, which means that God uses immigrants to disseminate the message of His kingdom. Faith and tradition accompany immigrants not only as a reservoir that they habitually resort to in an effort to adjust to changing sociopolitical and economic situations, but also to influence communities they live with and encounter on a regular basis.

Research has shown that, migration has been on in human history since the creation of mankind. These days, though, due to widespread changes precipitated by globalization, more people are migrating than ever before. It is believed that it is now twice as many as 25 years ago. Nearly



200 million people, or one out of every 35 people around the world, are living away from their homelands. This is a large population. It could in fact be the equivalent of the 1 population of Brazil, the fifth largest on the planet. The bible very convincingly supports migration. It is even said that, creation of the universe is a product of migration. The creation account in Gen. 2:1 clearly indicates that the force of the wind that created the solid earth emigrated from heaven, the independent location of God. It then swept over the formless void of waters to bring out a habitable solid earth

The Bible portrays migration not only as a vehicle of mission, but also as an agent that transforms and revitalizes mission in terms of maintaining identity (distinctiveness), hope, new possibilities, and opportunities. This depiction is buttressed by instances that trace migration as having been a natural and purposive phenomenon in the history of humanity since its origin. For instance, we can see the book of Genesis as a book of migration: the displacement of Adam and Eve from the Garden, Cain's flight to foreign cities, Noah and his family's disaster-induced displacement, and the exodus of Abraham followed by that of his son Isaac and then his grandson Jacob, to mention but a few (Bato, 2022).

The Bible introduces Abraham first as an immigrant called to leave his homeland and clan to begin a pilgrimage (as a stranger, foreigner, and immigrant) to a new land on a mission to be a blessing to "all the families of the earth" (Gen 12:3). To be a stranger and an alien was a fundamental aspect of Abraham's self-understanding. Abraham's son Isaac also understood this as an integral part of God's vision for himself, a self-portrait that Isaac saw as fundamental to his being an instrument of God's mission to the nations (see also Gen 26:1–6). Thus, Abraham became the father of nations and a blessing to all people of the world—a precursor to what God would do through Jesus Christ. The call of Abraham and Sarah continues to serve as a paradigm and inspiration for God's people in all times who are called to be a blessing to nations.dxx

In contemporary society, to which migration contributes by making it more and more multiethnic, intercultural, and multi-religious, Christians are called to face a substantially new and fundamental chapter in the missionary task: that of being missionary in countries of long Christian tradition.



2.0. BIBLICAL PERSPECTIVE AND FACTORS THAT INFLUENCE MIGRATION

Migration is usually influenced by negative incidents such as unemployment, crop failure, droughts, flooding, war, poor education opportunities or poor services and amenities (Anjorin, & Okeke, (2021). Pull factors, on the other hand, are fast-tracked by the expectations which attract people to the new places. They are usually positive things, such as availability of job opportunities, better standard of living, better education or better healthcare services. The decision of people to migrate could be in different forms. It could be voluntary, or involuntary, economic, social and political reasons. Other voluntary older retired dependent migrants from temperate regions may wish to do so in order to live somewhere warm. However, many have been forced to leave their homes. These are involuntary migrants. Their lives and homes may be in danger due to civil unrests in their locale, war or natural disasters. These two groups of people are also called refugees.

2.1. Biblical Implications on Migration

We will be discussing a number of bible stories to show the biblical standpoint on migration. The bible books of Genesis, Exodus, Ruth, Nehemiah and many others have a wealth of tales which we will be considering in this article. Aside from the exit of Adam and Eve from the Garden of Eden, the bible (Genesis 11–50) gives a detailed account of Abraham's movement from his home country in Ur to a host country in Canaan in obedience to God's command. Immediately upon arrival (Gen 12.10), famine broke out in the land which made Abram to flee to Egypt. His wife, Sarah, was very beautiful and he knew the Egyptians might want to kill him and marry Sarah so he introduced her as his sister. To survive, Abraham instructs his wife Sarah to lie about their relationship. Predictably not well received by the Egyptians, this ruse still enables Abraham and Sarah to survive their time as refugees and to return to Canaan wealthier than they left.

Abraham's son Isaac also faced famine (Gen 26.1). Rather than leave Canaan, Isaac drifts about within its boundaries, residing in various places to survive. Just like his father, Isaac and his wife Rebecca hid the true nature of their relationship. Their hosts were not impressed either, but, yet again, they emerge wealthier than they entered. Isaac's son Jacob grows up in Canaan, but spends twenty years seeking asylum with his family in Canaan to avoid the aggression of his brother Esau (Gen 27.41–28.9). While there, Jacob had to battle for his rights because his Uncle Laban, despite providing him protection, holds immense power over him (Gen 30.25–43). Like asylum seekers, Jacob treads carefully with Laban in fear that he might be returned to the



dangerous situation he left. Jacob finally gains his independence, and when he returns to Canaan he finds a transformed, unrecognizable society. Esau, who now seeks to reconcile with Jacob instead of kill him, exemplifies how much has changed in Jacob's absence (Gen 33.1-17).

Indeed, Jacob goes through the experience of reverse culture shock, a phenomenon familiar to anyone who has spent more than a few months away from home. Throughout Genesis, these ancestors of Israel are referred to as 'sojourner' that connotes transitory residence, difference from the host population, and limited legal protection. There are many ways this story corresponds to contemporary society. For instance, one can categorize Abraham, Isaac, and Jacob in terms used by the United Nations High Commissioner for Refugees.

Abraham begins as a voluntary migrant, but then lives in Egypt as an environmentally induced, externally displaced person. Isaac is born to immigrant parents, and he subsequently becomes an environmentally induced, internally displaced person. Jacob is a third generation migrant, who involuntarily migrates to seek asylum for fear of physical harm. Jacob does eventually repatriate by choice, but he lives out the remainder of his life as an immigrant (Strine, 2016). It is no stretch to say that the traumatic experience of involuntary migration forms a core part these stories.

Moreover, it is evident that involuntary migration lies at the very foundation of the identity that Genesis provides to those who adopt it as a sacred text. Abraham, Isaac and Jacob, in order to reside in places alien to them and further preserve their lives and avoid unnecessary deaths, have had to tell white lies. This can be regarded as using questionable means to survive their precarious circumstances. This further buttresses the fact that people who God used to write the bible are imperfect beings whose shortcomings were not sugarcoated for us. Their lives and activities were laid bare for us to know and understand that every action has consequences and God can forgive sins we commit involuntarily. He knows and deals with us with knowledge that we are dust.

One resolves that issue; it is the case that the ancestral narrative does not advocate fear of outsiders. Nowhere is there a categorical resistance to engaging with those from another community. Genesis promotes engagement with outsiders and hospitality to others. The bible book of Ruth also depicts the challenges of being a foreigner among a potentially hostile host population. Foregrounding the experience of a female character, the book of Ruth preserves an ancient perspective on the challenges faced by the most vulnerable migrants. Ruth, an unmarried



widow among a foreign population (Ruth 1.14-19), does possess some ‘social capital’, because she resides with her mother-in-law Naomi in her hometown of Bethlehem, she has some connection to a middle class family. Still, she has no assurance of income or safety (Magezi, 2019). Ruth relies upon the social safety net of ancient Israelite laws which allowed her to glean after those reaping the harvest. Various Old Testament texts describe this practice, where the reapers leave some of the crop unpicked along the edges of a field. The ‘widow, orphan, and foreigner’– those without protection in a patriarchal society – may gather this grain (e.g. Lev 19.9-10). This provision for people with little means, as made by God, goes further to buttress the fact that he is a caring God who listens to our silent requests and needs. Ruth seizes this opportunity, and through it she finds a patron in Boaz. Eventually, Ruth persuades Boaz to marry her, completing her transition from marginalized outsider to insider. When the epilogue of Ruth tells the audience her line will include King David, it underscores the magnitude of her transition.

Ruth starts as a foreigner and a widow, on the far margins of society. Dependent upon ‘handouts’ to survive, Ruth resembles those people who might receive the label ‘bad’ migrant in our society or even asylum seekers. Yet, as she is welcomed into her host society, she transitions from dependent to contributing member of society. Ruth epitomizes the so-called ‘bad’ migrant made good. Nehemiah The book of Nehemiah is yet another bible book that gives the tale of a successful migrant in a foreign society. It tells the story of an Israelite (Nehemiah) living in Persia and serving as the cupbearer to its king. Disheartened that Jerusalem remains in shambles decades after its destruction by King Nebuchadnezzar of Babylon, Nehemiah uses his access to the Persian king to gain permission to return to Jerusalem and rebuild its walls.

The story relates to the challenges of a return migrant. Return migration refers to a group repatriating to the place from which their ancestors left or were forced to leave. Traumatized and changed by the forced deportation of their community from Israel, Nehemiah and his community have developed strategies to protect their identity while in a foreign society. Despite never living in Jerusalem, Nehemiah and his community have an expectation of what they will find when they return there. They have a myth of return, a vision of home that resembles a society that no longer exists because the people who remained there have moved on in many ways.

Prominent among involuntary migrants, is the fact that you can never find things the way they previously were before the exit. It is why we say ‘you can’t go home again.’ In exile,



Nehemiah's community embraced endogamous marriage to survive. That is, they only married within their community. Nehemiah laments that in Jerusalem Jews had married 'women of Ashdod, Ammon and Moab' (Neh 13: 23). Moreover, many children of these marriages 'spoke the language of Ashdod, and they could not speak the language of Judah, but spoke the language of various peoples' (Neh 13: 24). Nehemiah believes these people have 'lost their identity,' and so he 'cleanses' these people from 'everything foreign.' The context makes clear this involves divorcing those wives and purifying the community. The book of Ezra advocates the same sort of 'cleansings.'

An implicit endorsement of this view underlies the critique of King Solomon taking 'foreign women,' who entice him to turn his heart away from the God of Israel (1 Kings 11.4). Establishing and maintaining group boundaries features frequently among minority groups who feel their existence is under threat, an experience familiar to very many involuntary migrants. To outsiders this may appear illogically isolationist, but from within the community it functions as a logical survival mechanism.

Nehemiah gave a clear distinction between what is and who is and is not a part of their community. This he did to preserve their culture from being swallowed by the overwhelming culture of the surrounding nations and drawing sharp lines between who is and is not a member of the community. Outsiders appear as threats to survival and require suspicious observation. Nehemiah stands a long way from the openness to outsiders. Some will say it speaks to our anxieties and encourages racism. More constructively, one might employ it as a piece of literature that offers insight into the apparently insular tendencies of involuntary migrants. Perhaps people who have been through such trauma 'keep to themselves' and 'resist integration' because their experience has suggested that survival requires that action. Perhaps we all need to reflect on the real loss connected with giving up one's identity, marginalizing core parts of ancestral heritage, and foregoing some aspects of a cherished tradition in order to complete the changes necessary to integrate with a foreign host population.

Perhaps Nehemiah might help us see things from the perspective of the traumatized, displaced person and to understand their fears better. These and other Old Testament narratives offer us an opportunity to hear the voice of such people and to see how integral it is to the Bible. Though it is not always easy to read stories in this way, learning to empathize with another is rarely easy.



How, then, can reading these stories increase our empathy with migrants and help us to understand better the challenges of their situation?

A distinct change of perspective occurs between the narrative and legal material: whereas the narratives stress the experience of migrating, the legal texts focus far more extensively on the experience of hosting migrants. Two important terms for migrants in this material are foreigner, likely one who has recently arrived and not integrated into the host community and sojourner – applies to a person of foreign origin who has assimilated into the host culture to a greater degree. For instance, the sojourner celebrates the Sabbath along with Israel (Ex 20.10). To underscore this level of integration, recall that Abraham and Jacob are both called sojourner. This term even inspires the name of Moses' son Gershom, who is born as 'a stranger in a foreign land' (Ex 18.3).

The legal texts often instruct the community to treat migrants as equals. For example, Leviticus is one place to find them commanded to leave part of the harvest for 'the poor and the sojourner' to gather (Lev 23.22). Moreover, Leviticus states: "When a stranger sojourns with you in your land, you shall not do him wrong. You shall treat the stranger who sojourns with you as the native among you, there are, examples of Abraham as a short-term host (Gen 18) and Laban (Gen 29–31), who hosts Jacob when he is a migrant in Old Testament narratives. Still, these are exceptions to the widespread on focus on the ancestors as migrants, not vice versa. "and you shall love him as yourself, for you were strangers in the land of Egypt." Leviticus 19.33-34 Exodus expresses a similar sentiment twice (Ex 22.21; 23.9). All three texts ground this attitude in Israel's experience living as a sojourner in Egypt.

Perhaps it is no coincidence that instructions predicated on the experience in Egypt appear to match the openness towards foreigners advocated in Genesis. Of course, Leviticus and Exodus cast a vision for how this looks among the powerful host community, rather than in the minority immigrant group. Despite advocating acceptance of some migrants, there are statements recommending caution, even exclusion. Though Exodus calls for equal treatment of the sojourner, elsewhere it excludes foreigners from Passover (Ex 12.43). Indeed, Leviticus specifies that no animal from a foreigner can be sacrificed to God (Lev 22.25). Elsewhere, there are texts that justify unequal treatment of migrants in the repayment of debts and in the loaning of money (Deut 15.3; 23.20).



There is not a single, simple, satisfactory vision for interacting with migrants in the legal material. Alongside texts commending generous hospitality and equal rights for the migrant, there are also texts that call for suspicion and unequal treatment. It is possible these differing attitudes are related to distinctions between groups of migrants, with the sojourner representing someone who has assimilated to the host culture more than the foreigner. These texts raise a pointed question: how might we distinguish among migrants and what would such distinctions mean in the way we show hospitality to them?

Impacts of International Migration Many of these migrants are forcibly uprooted: approximately 30–40 million are undocumented, 24 million are internally displaced, and almost 10 million are refugees. This flow of people precipitates conflicts and controversies. They affect not only migrants, but receiving communities as well, making migration an increasingly volatile and contentious political issue. The clash of cultures, identities, and religions, along with debates over economics, resources, and rights, has polarized public discourses, making the migration debate complex and confused. Not only does rhetoric about immigration conflate and manipulate interactions between the migrants and their hosts, it also brings to the fore multiple issues like a threatened national and human security. Consequently, the national sovereign rights, human rights, civil law and natural law of countries are frequently attacked. Unfortunately, the principles governing the debate of migration have not afforded us the concepts necessary to move beyond unfruitful, polemical discourses which relate to the desirability or otherwise of migration. Expression of sentiments that border on the legality or illegality of migration do most often appear subjective. Therefore, citizens and foreigners, usually fail to come to terms with a new global reality of inclusiveness. To this extent, this situation always leaves gaping areas of injustice in the intricate relationships. Some argue that tougher enforcement will resolve the problem of migration and refugees (as evidenced by the United States, Israel, “fortress Europe,” and other parts of the world), but this massive movement of peoples, regardless of the policies of nation-states, will continue, transforming the contours of communities around the globe. Migration is arguably one of the most complex issues in the world, and it will become more significant in the future. Furthermore, migration is one of the defining issues in the 21st century, and has been referred to by some scholars as “the age of migration.”



2.2. The Old Testament Prophets

One might mention almost every prophetic book here, but I shall focus on Jeremiah and Ezekiel. These two books demonstrate that tensions about migration are not limited to the narrative and legal texts. The book of Jeremiah depicts the events surrounding the final days of Jerusalem, including its destruction and the forced deportation of many of its inhabitants (Opade, 2024). Jeremiah and his community are not deported, but are displaced within the borders of their country by an external force beyond their control. That experience differs from deportation to a foreign country, but it is hardly a continuation of life as normal. For comparison, consider those Syrians still residing within the borders of their war-ravaged country or the millions displaced within Colombia: though they have not crossed a border into another country, they most certainly are displaced and traumatized. It is hard to say in detail what life was like for those involuntary migrants from Jerusalem now in the city of Babylon. There is anecdotal evidence that they had some freedom about where they settled in Babylon, a city that must have struck them as vast and strangely cosmopolitan relative to Jerusalem, a largely monocultural place by comparison. The book of Jeremiah indicates these former residents of Jerusalem lived among the Babylonians and it encourages them to engage openly with their hosts.

In an article on Mission and Migration, Stenschke (2016:3) observed that many of the people mentioned in Acts (Jews, Christians and Gentiles) appear in places where they were not born. The causes of this and its consequences vary significantly: some moved voluntarily, others followed their leaders or were placed by a higher authority; others had to leave as refugees because of persecution (Mpofu, 2021). In Acts 1: 6–9 a group of a hundred and twenty (120) Galilean disciples were in Jerusalem where Jesus commands them to stay and wait for the coming of the holy Spirit (Acts 1:4). He also announces that later on, they will be “on the move” to “all Judea, Samaria and even to the ends of the world” (Acts 1:8). The events of the following narrative are the fulfillment of this commission to preach the kingdom message to the ends of the earth. So far, the good news of God’s kingdom is being preached everywhere.

Migration is a privilege that is not evenly accessed by nations and peoples. People from developed countries have free access to visit any country of their choice and even take up dwelling there. The same cannot be said of those from under developed countries. They depend on the uncertain issuance of visas and resident permits in order to migrate. The same is applicable for trained and skilled workers. They enjoy a greater level of privilege than the



unskilled workers. This is as a result of the right of states to select useful migrants. They exercise these rights by encouraging specific migrants and discouraging unskilled migrants. Arguably, free migration may appear generous but it may lead to chaos and immigration of wanted criminals seeking asylum.

2.3. Effect of migration on security

Migration affects security in International relations as follows:

- The national security agenda of receiving and transit countries perceive massive international population movement as a threat to their economic wellbeing, social order, cultural and religious values and political stability
- The relationship between states as movements create tensions and burdens bilateral relations, thus impacting upon regional and international stability
- Irregular migration flows and involuntary population displacements have significant implications for the individual security and dignity of migrants and refugees which may render them unpredictable actors in international relations (Lohrmann, 2000).

Migration Is Increasing

According to a survey carried out by the McKinsey Global Institute (2006), as of 2015, approximately 247 million people lived in host countries—a number that has almost tripled in the past 50 years. The World Migration Report 2022 (International Organization for Migration, 2022) in Ahn (2024) revealed from their study, there were around 281 million international migrants in the world in 2020, 128 million more than there were in 1990 and over three times the estimated number in 1970.

Over the past 15 years alone, the total number of migrants worldwide has increased by 74 million. Most of them gravitate to places where they believe they will find jobs and opportunity. In 2015, approximately 65 percent of the world's migrants were residing in developed countries.

About half of all migrants globally have moved from developing to developed countries. Migration to developing countries, though a smaller share of the global total, is still very significant. Some 79.6 million people, or almost one-third of the world's migrants, have moved from one developing country to another. Roughly 80 percent of the world's migrants originally



hail from developing regions. The top three regions of origin are developing Latin America, which accounts for approximately 18 percent of the global total, developing Eastern Europe and Central Asia (16 percent), and the Middle East and North Africa (14 percent).

India, Mexico, and China are the leading countries of origin, but outside of this small group, no single country accounts for more than 3 percent of the world's migrants. While migrants come from all corners of the globe, their destinations are more concentrated. Just five regions—Western Europe, North America, the Gulf Cooperation Council (GCC) states, Oceania, and developed East and Southeast Asia—have collectively attracted 87 percent of the 160 million migrants who reside in developed destinations. At the country level, the top ten nations have accounted for 60 percent of the growth in total migrants in developed countries since 2000.

The United States tops the list of destinations. In 2015, it was home to some 47 million immigrants, or 19 percent of the world's total migrant population. While some migrants have traveled long distances from their origin countries, more than 60 percent of global migration still consists of people moving to neighboring countries or to countries in the same part of the world. In fact, nine of the top ten corridors globally, including Mexico to the United States, connect neighboring countries. At the regional level, the most heavily traveled corridor is from developing Latin America to North America.

There are also major short-haul corridors linking neighboring developing countries. Migration is replacing fertility as the primary driver of population growth in key developed regions worldwide. Since 2000, growth in the total number of migrants in developed countries has averaged 3.0 percent annually, far outstripping the 0.6 percent annual population growth in these nations. Migrants also make up a major share of the population in the developed world. Today, first-generation immigrants constitute 13 percent of the population in Western Europe, 15 percent of the population in North America, and 48 percent in the GCC countries.

3.0. MIGRATION IN CONTEMPORARY NIGERIA

Olaoluwa, Adeniyi, Tade, Eshalomi, Ijimakinwa and Anya (2019) identified dystopia mentality as the leading cause of migration in Nigeria. Dystopia mentality is a feeling associated with or resulting from the low rating of one's immediate environment. Over the years, migration in Nigeria has gone through a paradigm shift. The context of migration has moved from a pleasure theme or a matter of convenience to a case of desperation - emergency exit due to various factors



affecting the various sectors of the Nigerian economy. Narratives from family and friends living abroad also fuel this feeling. The better living conditions they tend to find themselves over there make them persuasively encourage youths in Nigeria to leave.

However, it is becoming increasingly worrisome these days, how internal migration has become very dangerous and unpredictable. Many have suffered abduction, murder, or at best been maimed as a result of migration. This was the case in the Niger Delta when foreigners who worked in the oil producing region were abducted and ransom demanded. The host communities have like never before, become extremely hostile and very sensitive to emigrants. A number of reasons could be adduced for this. One is that of diminishing and limited economic opportunities. The perceived or actual invasion of tribal lands by the migrants, and perceived or imagined encroachments into, and destruction of the hosts' communities' farmlands has been a contributing factor. On a general scale, are the fear of the unknown and the skepticism of losing political power and control of ancestral heritages to the emigrants. The farmers/herders' clashes in Nigeria is a good example of this. The constant fears and tensions occurring between the host communities and the perceived invading visitors are naturally premised on primordial beliefs, which date back in history.

4.0. ASSESSMENTS OF THE IMPACTS OF MIGRATION

4.1. Positive Impact on Host Countries

Host countries are enriched by cultural diversity, job vacancies and skills gaps can be filled, The pension gap can be filled by the contributions of new young workers and they also pay taxes, economic growth can be sustained, failing schools (and those with falling numbers) can be transformed, services to an ageing population can be maintained when there are insufficient young people locally.

4.2. Negative Impact on Host Countries

Depression of wages may occur, especially in lower paid jobs, migrants may be exploited, Unemployment may rise if there are unrestricted numbers of migrants, unemployment may rise if there are unrestricted numbers of immigrants, having workers willing to work for relatively low pay may allow employers to ignore productivity, training and innovation, Increases in population



can put pressure on public services, There may be integration difficulties and friction with local people, and large movements of people lead to more security monitoring.

4.3. Positive Impact on Countries of Origin

Developing countries benefit from remittances (payments sent home by migrants). These now often outstrip foreign aid, unemployment is reduced and young migrants enhance their life prospects, returning migrants bring savings, skills and international contacts in to their countries of origin.

4.3. Negative Impact on Countries of Origin

The migration of youths resulting to reduction of vibrant workers, loss of highly trained personnel, especially in the health sector and social problems for children left behind or growing up without a wider family circle. Migrant workers had helped maintain a sufficient labour supply to fuel the 2004–2008 economic boom. The availability of migrant labour appeared to have made the difference between some businesses surviving, or not needing to relocate production abroad (especially in the case of food processing). The authors quote a survey of 600 businesses where 31% said that migrants were important in the survival of their organization; this rose to 50% in health and social care and agriculture.

Migrants have facilitated growth in the economy, brought benefits to the tourism industry through the development of new air routes, had a positive influence on the productivity or efficiency of local workers, contributed new ideas and a fresh approach to firms, increased cultural links with developing nations that will prove useful in growing our international trade.

In addition to these economic benefits, incomers have helped the health and care services to continue functioning; contributed to cultural diversity; and increased the vitality of schools, particularly in rural areas.

5.0. CONCLUSION AND RECOMMENDATIONS

5.1. Conclusion

Migration has the potential for bringing people together. It can be beneficial for both the migrants and the locals. In order for this to happen, their rights must be protected properly. It can also have economic benefits for both countries of origin and host countries with the introduction



of extra manpower and other skills possessed by the immigrant. Migration brings social and cultural pressures that need to be taken into account in planning for future services. Balance should be met by the host countries so influx of people into their country does not result in friction fuelled by the insecurities held by local people. It is also essential to provide good information about the local way of life to newcomers and ensure opportunities for people to mix and integrate. Where the economic preconditions exist, migration is inevitable. When people try to prevent immigration it just goes underground.

5.2. Recommendations

Migration is an activity that does not contradict bible principles. This article gave instances God approved inhabitants to migrate. While the paper agrees that there is nothing wrong in migration, there should however be some obligations to be carried out by the Nigeria, to avoid brain drain in the country. Most sectors of our economy lack the needed infrastructure to work effectively. This has prompted many skilled personnel in those fields to seek out countries that have those facilities so as to function effectively. Putting in place such facilities in the migrating countries would ensure that youths do not unnecessarily migrate to other countries, while emigrants too, would be correctly guided in their behavioral etiquettes while they stay in Nigeria.

- Nigeria's land, sea and air borders must be properly manned to prevent irregular movements to and from the country. Border protocols must be enforced to make life meaningful to the citizens
- Government must improve on its economic and political deliveries to the people. The increment in the minimum wage implemented by the government is a step in the right direction.
- Young Nigerians should be adequately empowered to engage in meaningful enterprises wherever they are located in the country. Other states in the federation can imitate the Imo state governor, Hope Uzodinma, for his proactive efforts in training the youths under
- the platform “Skillup Imo” to acquire digital skills and access global opportunities in the world of technology, thereby reducing redundancy and unemployment in the state.



- Adequate legislations must be put in place to protect both citizens and non-indigenes. This would ensure that everyone lives in any part of Nigeria, with all rights and privileges guaranteed
- A conducive political environment must be ensured. This would set in place economic enablement/empowerment of citizens, thereby ensuring economic productivity. Nigeria should ensure that everyone feels free to carry out legitimate business without interference in any part of the country Excessive attachment to States and regional administrations should be eradicated, and be replaced with national patriotism.
- Laws on illegal bearing of arms should be enforced on the nomads (Fulani). Government should ensure that the herdsmen and the traditional rulers in their host communities meet and agree on limits of grazing for the cows. Lands should be allocated to them to enable them feed their cows adequately and reduce violence in the bushes. Where herds destroy a farmland, the herder should be made to compensate the farmer. Same goes to the farmers who kill herders' animals. That would eliminate impunity on both sides of the farmers. Herders should be educated on the need to place premium on human lives and on the property of their host communities. Nomadic education should be emphasized more on.

Competing Interest

The author declares that no conflicting interest exist in this paper.

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