



Research Article

Historical Impact of Migration on the Economic and Social Development of Esie in the Twentieth Century

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Abstract

The people of Esie, Kwara State, Nigeria, have gained so much popularity for their stone images. However, there have been no comprehensive attempts to document other aspects of the people's lives. This study therefore is aimed at exploring the impact of migration on the economic and social development of Esie in the twentieth century. At different times throughout the twentieth century, the people of Esie had cause to migrate outside of their homeland to find greener pastures. The migration paid off in the long run as remittances and returns from the trip impacted positively on the economic and social progress of the town, and the impact is still felt today. In terms of methodology, this paper obtains information from primary and secondary sources of historical research. The study finds that development of transportation and communication in the early part of the twentieth century played a major role in the migration of Esie people. Additionally, the success of returnees motivated more people to migrate for trade and educational purposes. Eventually, the returnees brought Islam and Christianity to the homeland and engaged in several infrastructural developments which are still very relevant today.

Keywords

Migration, Esie, Economic, Social Development

1. Introduction

Migration is an important aspect of human existence. People migrate for many reasons ranging from economic, social, political and environmental reasons. For economic reasons, people may be motivated to travel outside of their environment in order to secure better means of livelihood or advance their career prospects. In social terms, migration can be for the purpose of being with other members of one's family. Political reasons for migration include the need to find stability and peace especially when the homeland is in war or famine.

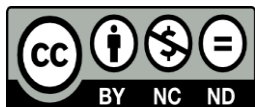
Political migration can also be motivated by creation of new states (White 53).

Esie is an Igbomina town now in Irepodun L.G.A of Kwara State. Igbomina is a sub-ethnic group of the Yoruba speaking people who occupy south-eastern and north-eastern portion of Kwara state. The town of Esie is situated at a distance measured about 52km of Ilorin, and about 24km from Omu-Aran, the seat of the Irepodun Local Government Area (Omotayo 3). It has a vast land area extending near towns such as Agbamu,

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Agbonda and Oro. It is bounded in the north by Oro, west by Iludun, south by Ijan, and east by Edidi. Oral history has it that the people of Esie migrated from the old Oyo empire at about 1670, during the reign of Alafin Abiodun, as a result of chieftaincy or kingship tussle. They migrated down to this part of Igbomina land, settled in various places before they reached their present location discovered by a prince and a hunter Baragbon around 1775 A.D. Their settlement in their present location was due to land shortage in the original settlement around a place known today as Ora (Oladipo 5).

It is evident from different sources that the twentieth century was a significant period in the socio-political and economic life of the Esie people. More importantly, the twentieth century is remarkable for being an age of migration from Esie to other parts of Nigeria. The commencement of colonial rule expanded the possibilities of rural-urban migration. This is because improved means of transportation and communication came with the colonial rule (Agbo-Ooye 107). Though it was common for people in other parts of modern day Kwara South to migrate as far as Ghana and Benin Republic via the Baruteen border, the pioneer Esie migrants believed so much in the fortunes of Lagos and they migrated in large number. As Chief Agbo Ooye observed, the migration of people from Esie to other parts of Nigeria especially Lagos informed several successes in businesses and also offered opportunities for wealth which led many indigenes of Esie to come back and establish businesses back home. In terms of social development, the migration to Lagos in the twentieth century also played a role in the introduction of Islam and Christianity to Esie land in the twentieth century (Agbo-Ooye 108).

In the subsequent sub-sections, an attempt is made to explore traditional economic and social life of the Esie people prior to the age of migration (the twentieth century). Afterwards, the dynamics of migration from Esie is critically discussed and the trends involved in the migration. Thereafter, the impact of migration on the social and economic development of Esie in the twentieth century is clearly enumerated and analysed. On the whole, the study concludes that migration was a *force majeure* in the economic growth and social development of Esie land in the twentieth century.

Odunlade, and Ojo, (2023) did a work on “Digital Transformation and Service Delivery in Academic Libraries: A Post Covid-19 Approach. They stated that in the library setting, digital alteration has reformed in-house repetitive and service provision such that users can contact suitable and recent information at the appointed time and the least bit. This work examined the digital willingness of academic libraries in Nigeria in relation to acceptance of the main variables measured as guides of digital transformation applicable to positioning library services. These are: kiosk technology; QR code technology; mobile technology; artificial intelligence and Radio Frequency Identification. Also, recognizing library facilities that

are being deployed using the digital tools; assessing how digital transformation has jammed completely on library support and examining the trials faced in adopting digital transformation. The study population was academic libraries in Nigeria and sample was pinched purposively from 18 universities in South-West Nigeria. Findings shown that digital transformation is yet to be entirely encompassed in Nigerian university libraries. Also, there is no important modification in the use of digital know-hows in the organization of library services in Nigerian post Covid-19 era. However, the study recognized that digital transformation has wedged library patronage significantly and clearly. The utmost challenges facing digital transformation was acknowledged as scarcity of resources and dearth of infrastructure. The study suggested organisational rule that supports the implementation of digital equipment in libraries must be put in place. Also, since the yearly grant allotted to libraries was hardly adequate, library executives ought to adopt public private partnership to help in meeting certain monetary responsibilities.

2. Methods

This study uses a qualitative historical research method. Data were collected from both primary and secondary sources. Oral interviews were conducted with elders and families of early migrants. Secondary data came from books, journals, archives, and government records. All information was compared and analyzed. The aim was to trace events and explain how migration shaped the economic and social life of Esie in the twentieth century. MLA 9th edition style was followed to cite all sources used in the study.

3. Result and Discussion

Traditional Economic Activities of the Esie People

In any human society, the people engage in diverse activities with a view to ensuring their survival, progress and development. Such activities cut across socio-cultural, religious, political, technological and economic aspects of human existence. In particular, economic activities constitute an important and indispensable aspect of human endeavour. This agrees with the view of Walter Rodney that the economy is an index of other social features (Omotayo 11). According to Ogunremi, man earn his living by working in a society and continuity of a community is greatly influenced by the productive effort of the people living therein (Ogunremi 14. In relation to Esie, there have been very few studies on the economic foundations of the people. However, evidence from oral sources, corroborated with information on the Igbomina economy in the 19th and twentieth century offer some valuable information. Right from the arrival of Esie people in their present location, they engaged in concrete economic activities ranging from farming

activities to development of local industries (Oladipo 16).

Being Yoruba speaking people, the people of Esie actually engaged in economic activities similar to other Yoruba groups across Nigeria. In the early phase of their settlement, farming and hunting were the earliest occupations, but with the passage of time and complexity of society, other attempts were made through economic activities to satisfy their basic needs out of the available resources. Examples of such are palm wine tapping, trading, garri processing, alongside local crafts and industries. Research revealed that during the pre-1900s, the economy of most towns in Igbomina land like other Yoruba territories was not that monetary-based, but mainly premised on the exchange of goods and services (Aiyedun 17). However, with the advent of colonialism in the 1900s and other happenings that accompanied the colonial era, the pattern of economic activities in Esie was transformed. Although key aspects of the traditional economy persisted, developments began to take place as a result of colonial policies and migration. As Ololade Olaolu observed, at each developmental phase of Esie social and economic life, the role that migration played cannot be undermined (Ololade 32). The role that migration played in the economic and social development of Esie can be seen from two angles, the migration into Esie and the migration out of Esie with remittances and impact in the long run. This study however focuses on the impact that migrating outside of Esie had on the progress and development of the land and people especially in the twentieth century.

Social Organization of Esie

In the early period when they arrived at their present location, the Esie people built their houses in such a pattern that one hut is separated from another but are enclosed. The houses were built on compound basis referred to in Yoruba language as “agbo-Ile”. Each family had their own compound where all members lived. The oldest male of a family is usually regarded as the Awudu (Head) (Olawejaju). It was his duty to coordinate and harmonise the family; to arbitrate among family members when there were rifts. He also had the religious duty to sacrifice and pour libations to the Ancestors when occasion demands, on behalf of the family. He was also the one to lead the family to the farm every morning, except when he has become too old to do so.

The family setting in Esie during the Pre-Colonial period was not like the Western type of Nuclear family, of one Man, one Wife and Children. Rather, like any other African traditional society, the practice of polygamy was also seen as a social status. In fact, among the Igbomina people, the family unit formed the strongest base for unity. Families lived and worked together as an economic unit within which some degree of specialization existed. The elders in each family rendered several services which actually institutionalized them as the major pillars in the welfare of their family members (Agbo-Ooye).

Religion is another paramount aspect of the social life of the people of Esie. Like any other Yoruba people, traditional religion formed the key stone of their belief before and during the twentieth century. The people of Esie believed in the existence of a Supreme Being who created, controls and maintains the Universe. They however recognized His magnificence and that He could not be approached directly, except through semi-autonomous and lesser beings, collection of gods known in Yoruba language as “Orisas”. Some of the orisas worshipped in Esie are Sango, Esu, Ogun, Awoko etc. To the people of Esie, God is omnipresent, omniscient and omnipotent. He is the Judge, Maker and protector of Man (Olawejaju).

To venerate the gods, religious festivals are held among the people (Agbo-Ooye). Examples include the Egungun festival that involves dancing all over the village and surrounding villages, where people come to make solid requests for blessing. There is the Egungun Amuniaye festival held around October where Amuniaye comes out and blesses the people. He also goes from house to house to take requests of his devotees which he will grant before the next festival. There is also the Iggunnu festival introduced by the Tapa (Nupe settlers) of Esie. There is also the festival of the Stone Images of Esie “Odun Eere”. Other festivals were held to venerate Ogun, Sango, Esu and Ifa. These festivals are performed by the Priests and attended by adherents of the cults. By the twentieth century, Christianity and Islam had been introduced into Esie. Consequently, the people of Esie came to be categorised under three religions namely Traditional Religion, Christianity and Islam (Omotayo 9).

Travels and Explorations of Esie People in the twentieth century

The twentieth century is very significant for migration of Igbomina people in general. The colonial era especially witnessed an increase in the number of Esie people migrating to places outside of their immediate environment (Omotayo 15). A prominent factor ascribed to this is the quest for better living standards outside of their immediate environment. This situation pushed many people out of Esie to other towns and cities. On the side of the pull factor, those who travelled and came back told alluring tales about city life and this increased the urge for adventure and exploration especially among the young and teeming population of Esie people. The people wanted to experience modernization and as from the late 19th century onwards, many people from Esie began to migrate to Lagos. Economic factor therefore played a very crucial role in the migration of the people. Although some indigenes of Esie and other parts of Igbomina land had been trending in the places mentioned before the end of 19th century, large scale movement only began at the dawn of the twentieth century.

As evident from discussion of the traditional economy of Esie, the people were enterprising farmers and traders. With

different trends in migration, they began to extend their commercial talents and trading skills to faraway lands. Ibiloye noted that, the initial over-lordship and hegemony of the Ilorin Emirate was also challenged as people began to develop consciousness of mind and of moving outside their confines to Lagos, Ife and Kaduna (Ibiloye 76). The people of Esie that first migrated southwards went straight to Lagos, it was recorded that they did three types of jobs. The first job was “*Alaru*” (those who carry load for other people). At that time, they refer to them as “*Osuka mi ba*” (which translate to “my scarf touched it”). The history behind this expression was that when people who bought goods in Lagos wanted to carry such to other places where the goods would be sold, the Esie people alongside other Igbomina people in Lagos would scramble to carry the luggage, since they will be paid wages. However, what indicated the rightful carrier of the load was that every one of them would hold their scarf “*osuka*”, and it is the scarf of the person who touches the load first that will eventually carry it and that was what led to the “*osuka mi ba*” idea. Others will however wait another turn till they get a luggage to carry (Agbo-Ooye).

As time went on, however, it became clear that there were development and improvement in the economic activities of the Esie people outside their environment. At that time, Ijebu traders and Egba people purchase good from the Yoruba hinterland, and they usually carry the goods and commodities to Badagry, at a market place in Lagos known at that period as “*Oja eti omi*” (market situated at the riverside). Badagry at that time was known as “*Agbada*”, and it is now a very popular place today as a result of its historical relevance as a former slave market. Another area where goods were conveyed was Ejirin around Epe, where diverse economic activities were daily undertaken through canoes and boat from one place to another. Imported materials were transported from Lagos to Badagry, Ikorodu, and Ejirin and exchanged mostly with foodstuffs, such as garri, which had been brought from the Yoruba hinterland for sale to the people of Lagos. Indigenes in Esie in Lagos also hawked garri (cassava flakes) round the streets of Lagos and in return were paid about one shilling a week, and another six pence per week for feeding. There were some garri traders who exerted a very good level of economic influence in the area (Ololade).

The point to note from the above is that the people of Esie in Lagos, who started as “*Alaru*” became more advanced and started to earn their living by activities as middlemen between certain traders to Ikorodu market, Badagry and Ejirin, eventually, they became master of their own trade. They were selling personal products and goods at those markets mentioned. Relevant example of Esie indigenes who successfully engaged in commercial activities in the area mentioned was the then *Ooye Baba-Oba* of Esie land, from the late 1800s to the 1900s; there were also *Chief Michael Ayanda Ooye* and *Chief Samuel Adeniran* of *Ile Oba ti lo*, Esie; *Pa. Amos Agbegunde* (*Olowo*

Aanu) and *Pa. Ezekiel Ololade* of *Ile Aro Esie* (Agbo-Ooye). These were the pioneering traders from Esie, who traded in different items at the markets in Lagos and each of them recorded success in their own time.

Another notable economic activity that the people of Esie engaged themselves in at Eko (Lagos), was palm wine tapping. They involved themselves in tapping of palm wine to an extent that in Eko township, in places now known as *Ikeja*, *Mushin*, *Amukoko*, the people of Esie alongside other Igbomina indigenes especially the *Ila Orangun* people were reputed to be most enterprising palm wine tappers. The places where they sold palm wine include *Odo-Giwa*, *Oloogbo*, *Odunlami*, *Isale Eko*, *Aroloya*, *Oke-Suna* and in all of these areas mentioned, it was the people of Esie that owned virtually all the stalls there at that time. The success in palm wine trade translated into increased social status for Esie traders in Lagos (Oyeyipo). Notable Esie indigenes who traded in Aroloya and Isale Eko include the likes of *Chief Olaiya*, *Pa Onaolapo* and *Chief Samuel Olaleye* the *Sobaloju* of Esie Land (Ololade).

Over time, the trading activities which Esie people engaged in became much more pronounced. Furthermore, migration from Esie to Lagos increased. *Chief Agbo Ooye* noted that instead of just going to Lagos on holiday from Esie and coming back, the people began to settle down in Lagos and they established trade relations with the marketers at *Badagry*, *Ejirin*, buying and selling commodities likes cloths and other wares. Their wives from Esie also followed them and petty trading began through the sale of palm wine with other goods. Notable traders who took their wives were *Pa Abegunde* and *Pa Oyeniyi Ooye*. The process of wealth creation thus began and those who arrived at Lagos as “*Alaru*” started to established business ventures and build houses. *Pa. Amos Agbegunde* was the first Esie indigene to build a modern house in Lagos, and next was *Pa. David Oyeniyi Ooye* and it was after this duo that several other began to own theirs (Agbo-Ooye).

At this juncture, it is necessary to observe that although the first movement was from Esie to Lagos, it became clear that at a particular period when cocoa plantation began to flourish at Ife area, some people in Esie were attracted there, initially, it was other Igbomina people such as those from *Isanlu-isin*, *Ijaara-isin*, and *Pamo* that were going to Ife to engage in farming activities of cocoa plantation (Oyeyipo). However, the Esie people among others eventually realize the economic benefits of that cash crop, and the initial movement to Lagos declined as some people had to move to *Oko-Ife* to participate in the plantation economy. At that time, cocoa was a major source of maximum profit. At first, it was only men that travelled, but later the women also followed the search for better opportunities. The places where they settle at that time were not far from *Ile-Ife*, and the areas include *Amula Saliu*, *Omi-Funfun* and so many other plantation farms with *Oro* and *Iludun* people (Agbo-Ooye).

Other places outside their environment where the people of

Esie undertook economic activities during the colonial period were *Iseyin, Abeokuta and Hausa land*. In respect of their migration to Hausa land, it was observed that the Esie people that went there were very many. Aside the early *Iti-Ajado group*, other in the early twentieth century migrated there primarily for educational purposes (Oyinloye). Esie was under Ilorin Province and most of the people who completed primary and secondary education in Esie gained government scholarships which enabled them to go for advanced learning especially at the Teachers College Keffi and Nigerian College of Arts Science and Technology (NCAST) Zaria. The fact that some Esie indigenes were enrolled in these learning centres served as an impetus for others coming after them to also migrate up North.

While studying, Esie people were also working by engaging themselves in economic activities. It thus explained why in the late 1950s and early 1960s, it became apparent that the majority of the workers in the northern regional government were from Esie in particular and Igbomina in general. The likes of David Ogundokun, Kola Ogunbesan, T.A.F Afolayan attended higher institutions of learning in the North and went on to become lecturers at Ahmadu Bello University. Others like M.F. Ooye and N.A. Onaadebo became sole administrators and permanent secretaries. Prominent Esie people attended Teachers Training Colleges in the North. There were those who enrolled at St Paul's, Wusasau, Keffi secondary school and Nigerian College of Arts Sciences and Technology (NCAST), the first post-secondary institution in the then northern Nigeria. After NCAST metamorphosed into Ahmadu Bello University, Zaria, a lot of Esie indigenes became the foundational students and graduates of the University. It is on record that Chief Joseph Folorunso Ololade who later became a Priest of the Anglican Communion was a part of the first set of graduates of Ahmadu Bello University Zaria in 1962 (Ololade).

The Impact of Migration on the Economic and Social Development of the Esie People in the twentieth Century

Migration fostered exposure for the people of Esie like other notable peoples in Igbomina land in the twentieth century (Ibiloye 97). The social interactions of Esie people was broadened as a result of migration. Their interactions and transactions with people of other cultural and ethnic orientation and this impacted on the social life of Esie people. For instance, Esie migrants in Lagos were exposed to the western way of life and in the process, they learned other languages for communication. Their mode of dressing changed alongside their orientation. They emulated what they saw during the course of their trading activities in places where they travelled to. Some of the social lifestyle that they had perfected outside of Esie were replicated back home. For instance, the first set of Esie migrants and elites began to bring back a variety of clothe items which they bought from Lagos such as suit, pair of shoes, and spring beds. Those who were in the village had access to western clothes and also realised the importance of

putting on shoes. Modernised lanterns from Lagos lightened Esie before the electrification project of the community was embarked upon in 1968 as recorded in Agbo Ooye's ethnographical and historical account on Esie.

The economic activities that Esie people engaged with in their migration enhanced intergroup relations. The trading interaction of Esie with the neighbouring towns and village laid the foundation for economic and social contacts and relations. For instance, it fostered a number of joint community development projects. For instance, interactions between Esie and Oro laid the foundation for joint establishment of Esie-Iludun Grammar School in 1960. There was also joint electrification of Esie and Iludun in 1968.

Interestingly, it is worth noting that neighbouring towns such as *Oro, Iludun, Omu-Aran*, and places in *Isin* land among others provided wives and husband for the indigenes and inhabitants of Esie, all traceable to the process of these contacts (Olawaju). Esie women especially from Ile Baale got married to people in Edidi, Oke-Onigbin and Isanlu Isin. For instance, the late wife of Chief C.O. Adebayo (former civilian Governor of Kwara State) of Oke-Onigbin is from Ile Bale Esie. The likes of Sir Ayodele Oyinloye, the Aare of Esie land, a seasoned educationist and administrator married from Iludun Oro. As Esie people began to expand to different towns and communities, there was the formation of Omo Ibile Esie, an association of Esie indigenes home and abroad. This association was established and still serves as a link between Esie indigenes in and out of Nigeria (Oyinloye).

Migration brought about expansive economic growth and commercial activities in Esie land. In the period of time being studied, migration impacted on the trading pattern of the Esie people. By virtue of migration, the commercial activities were not just restricted to their immediate environment, but they embarked on long-distance trade (Agbo-Ooye). Esie traders were transporting goods for sale to a place as far as *Lafiagi*. They also traded in cloth from Esie through *Oke-Ode*, up to the *Nupe* areas and on their return, the people bought "*kaun*" (potash) and "*tiro*" with other tangible things, especially from Ilorin and its environment (Olawaju). Furthermore, it needs to be mention that the people of Esie recognized inter-dependence as a factor of survival. For instance, there was no mat making industry in Esie at that time, what the people did was to go to *Ipoti in Ekiti land* to buy mats, they went to places like *Ila and Arandun* for palm oil in large quantity, they often go to *Ilofffa* to buy *Adun (Elekute)* and the inhabitants of *Ilofffa* also came to sell at the markets in Esie, just as other towns did. The Nupe people even came down occasionally to the Esie markets with fish in large quantity for sale, kuli-kuli, Egusi (Melon) among other items (Ololade).

Migration in the twentieth century brought about religious transformation in Esie land. According to Revd. Joseph Folorunso Ololade, those who migrated from Esie to places like Lagos especially became agent for their introduction of

Christianity in Esie land (Ololade). A very important historical figure in this regard was Chief Michael Ogundokun of Ile-Aro, who brought Christianity to Esie in 1912 (Agbo-Ooye). Christian religion and culture had already been introduced to the coastal part of southern Yoruba land since the 1840s, from where it progressed gradually northward to the Yoruba hinterland. Prior to introduction of Christianity, the people of Esie were immersed in traditional religion and worshipped many gods. However, Esie migrants in Lagos heard the gospel, were converted and baptized. This prompted them to come back home to shine the light of the gospel to their relatives (National Archives Kaduna 4). Upon their return to Esie, they established St. Michael's Anglican Church. It is interesting to note that the St Michael's Church in Esie eventually elevated to the status of a Cathedral and is currently the seat of the Bishop of the Anglican Diocese of Igbomina (Oyinloye).

Migration advanced community development in Esie. Essentially, products of economic activities led to infrastructural development in Esie from the early part of the twentieth century onward. The immediate effect of such that could be noted was that before 1928, there was no house in Esie that wore a modern look; what were common were thatched roofed houses (Agbo-Ooye). However, from the 1920s onward, those who were successful in various forms of economic activities outside Esie especially Lagos came back home to build modern houses and imbued town with several other enterprising features. As the Yorubas will always say "*Karise lokun, l'epon dide*" which translates to mean that, success abroad is a motivating factor to return home. If one is not successful abroad, such a person would not be encouraged to return home. Relevant examples of Esie indigenes who succeeded as migrants and then returned home to accomplish monumental feats were Pa. Samuel Adeniran of Ile Obatilo and Pa. David Oyeniyi Ooye, Baale Kofoworola and host of others (Oyeyipo).

It should be added here also the self-help projects for community development in Esie, in twentieth century was buttressed by the level of economic activities the people engaged in. indeed the productive and contributory efforts of the people was instrumental to the construction, for instance, of the first motorable road that link the town of Esie with other communities around her. In the same vein, the motorable bridge by which the first car ever entered Esie in the year 1947 was exclusively built by the people themselves, without any government aid or external financial assistance (Agbo-Ooye). Apart from coming home to build modern houses, it is important to note that most of Esie people who had become wealthy traders in Lagos and farmers at Ife, Abeokuta and so on, began to make remittances back to the homeland and began to set up enterprises that made so many essentials commodities locally available to people at home. Some even sent finished goods to smaller business outlets and shops which emerged in the late part of twentieth century at Esie. The capital injected by modern energetic entrepreneurs in Lagos and even in Ilorin had led

to the springing up of ultra-modern supermarkets in Esie, which reduced the initial reliance of the people at home on markets at Oro for the purchase of certain goods (Oyeyipo).

There was an interplay between education and migration in the twentieth century. Migration gave Esie people access to Western Education. The first school in Esie, St. Michaels School was established in 1929 (Ololade). Consequent upon this development, the urge for migration increased. Those who were fairly educated had to migrate to Lagos in search of employment positions as clerks and administrative workers. Even before 1960, Esie had started to produce university graduates who were not only involved in academic and administration but engaged in politics of the time. For example, Chief Joseph Odewale Fakeye is acknowledged as the first Esie indigene to receive Western Education. He also emerged as a prominent trade unionist with remarkable involvement in the nationalist struggle in the colonial era. Today, he is remembered as an icon of liberation of Igbomina people (Fakeye 11).

Even more, the people of Esie came in contacts with western education, which was brought back home to Esie and its environment. Children began to attend schools established in Esie and went to some other places for higher and advanced learning. By and large, it is on record that the first set of educated elites that emerge among Esie people provided leadership in significant section in Kwara State Government; the first sets of permanent secretaries; the first civilian Deputy Governor of Kwara State in the person of Chief E.A.O. Oyeyipo, even some administrators like Chief Tunji Oyinloye, Sir Ayodele Oyinloye and served in several capacities. There was also a set of educationists that were significant both at home and abroad such as Professor Olumuyiwa Awe, Professor Kola Ogungbesan, Chief Joseph Folorunsho Ololade, Pa. Yemi Adeoye, and a host of others who contributed meaningfully to the progress and development of Esie town (Ololade).

4. Conclusion

The major rationale behind this study is to explore the migration of the Esie people in the twentieth century as a major influence on the economic and social development of the people and township. An important observation made at the outset of this paper was that the town of Esie is well known for its collections of stone images housed at the National Museum Esie. However, research into other aspects of Esie history is very low. This essay has shown that the people of the town have witnessed other milestones and achievements in their economy and social life especially as a result of migratory phases witnessed in the twentieth century.

As a consequence of migration, Esie people became exposed to and integrated within Western ways of living, made profits in business that enabled infrastructural breakthroughs in Esie in the twentieth century. Another important impact of

migration was the introduction of Christianity to Esie land very early in the twentieth century. This was followed by the establishment of schools and other amenities beneficial to socio-economic development. While migration in some societies often had negative effect on economic and social progress, this essay argues that migration positively impacted on the development of Esie in the twentieth century. As shown towards the closing parts of the essay, the fortunes made from migration instilled the attitude of self-help and community development projects with little or no government intervention in Esie people. It also laid the foundation for dynamic social and economic progress still evident in the overall outlook of Esie today.

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