**Migration of Africans to the Global North in Contemporary Social Media Discourses**

**ADEBAYO, Abidemi Olufemi, PhD****, Department of English,**

**Redeemer’s University, Nigeria**

**femishakespeare@yahoo.com** **adebayofemi@run.edu.ng**

**SALIFU, Gabriel, PhD**

**Department of Religious Studies/Philosophy**

**Redeemer’s University**

**salifugab@run.edu.ng****gabrielsalifu99@gmail.com**

**Eyeh, Stephen, PhD, Department of English,**

**Redeemer’s University**

**Eyehs@run.edu.ng**

**BUKOLA Olubunmi Iyabo, M A, Department of English,**

**Redeemer’s University**

**omotosoolu@run.edu.ng**

**Abstract**

Africa is witnessing alarming relocation to the West for Golden Fleece. However, certain protectionist policies do not allow migrants make money as abundantly. This jeopardizes Africa’s economic policy of developing the continent with Diaspora funds. It has received the attention of African social media vloggers who have examined the lamentations of African migrants. Returnee-migrants have proposed a return-to-Africa cause of action. This study explores the feasibility of the vloggers’ nativity hypotheses. The study is hinged on Progressivist Theory and qualitative principles. The research chose social media as the means of research data collection because of its gripping influence and global presence. It is noted that the lamentation of African migrants in the West tends to be misguided because immigration rules are essentially protectionist, dynamic and a response to the scheming of immigrants. These include birth tourism, schemed marriage with citizens, or dependency from studentships. All these have led to such rule changes as the extension of citizenship application being proposed by the Tory Leader, Kemi Badenoch and the deportation exercise by President Donald Trump. Migrants should be sensitized on diplomatic protectionism. African leaders should ensure even distribution of wealth through justice and Strong Institutions for the growth of the continent.

**Key words:** African nativity, Social media, Diaspora funds, Sub-Sahara migration, Global North

**Introduction**

 One of the worrisome new-normal phenomena in the contemporary time in Africa’s social system is voluntary migration especially West-wards to the Global North. This phenomenon bears certain characteristics. The first is that it is massive. It is also common among the youth. It bears a desperate spatial aura in Africa’s social system. It is largely fraudulent in planning. It is economically self-centered. It is intended to be permanent in the new location. It is regarded as a means of earnings, and it is used as a means of social power and superiority within the Africa social system. All these features connect asymmetrically in the ultimate when the topic of the Africa’s mass migration is being discussed. It is incontrovertible that African economies and the social system have declined especially in the present time seen in economic downturn in many countries on the continent (Krantz, 2023). In the same vein, insecurity situation is frightening on the continent of Africa (Andrews &Obi, 2024).The youth consequently feel that their future is not secure in Africa and this has led to massive outward movements of the vibrant demographic of her population to take up menial jobs in the West. Migration is not a strange phenomenon in Nigeria as it has a history dating back to the slavery age.

 However, there have been conversations on the potential of the African continent and its people and this has gained momentum in the recent years. This is particularly in relation to the mass exodus of Africans out of the continent. That is the question of migration outward Africa towards the Occident as an indicator of non-utilization of the endowments of the continent is currently a tangible social and socio-economic topic in Africa today. It is common knowledge in the world these days that many Africans have resorted to leaving their home countries for Golden Fleece especially in the developed countries in the West Hemisphere of the globe. Many scholars of social affairs in Africa have opined that the mass outward movements of Africans from the continent are motivated by the deplorable economic, political and general social degeneration of the countries in Africa. In addition to these, one other complementary reason for the preference of Africans to relocate to the west is that such is a source of social pride, empowerment and enhancement of social status. This topical social situation is worth studying because of a number of sequels. The first is that, the age-long movement has resulted in certain controversies. Another situation is the government of Africa’s recourse to the Diaspora for sustainable growth. And the third phenomenon is the complicated social identities of the Diaspora Africans as could be seen in transnational marriages, dual or multiple citizenships and the sense of superior disposition of the Diaspora African nationals to the continental Africans. Although the conversations on migration out of Africa have been held in many strata of the African society, however, the social media discussion of the phenomenon is indeed of immense significance. The choice of the social media is for effectiveness and impact, because social media is an efficient and dominant means of mass communication in the modern world (Baruh, 2012). The dominance and efficiency can be attributed to the universal inclusivity and the real-time nature of social media, unlike other strata such as radio, town halls, tete-a-tete as well as conferences or workshops. The mass outward movement of Africans bears a link to the despicable social degeneration in most parts of the continent. Of particular interest in this study regarding the social media discussion of migration of Africans is the viewpoint that Africans should remain in the continents as Africa has the potential for development. This is considered along the declaration that the Western society is hostile to migrants especially migrants from Africa.

**Methodological approach**

 This study has been carried out employing certain methodological guidelines. The first of the methodological guidelines is the use of social media as a stratum of African society which is hosting migration conversations. This has been necessitated by the ubiquitous and universal tendencies of social media. Such makes it global audience to access the data for the study. Social media also makes the inferences and conclusions from the study to have unrestricted reach and access. In the same vein, the interview model of information gathering has been employed. This is because the personal experiences and testimonies of African migrants go a long way to assert the authenticity of claim on Western zeitgeist. The testimonies are by African migrants who are both still living in Diaspora and those who have returned to African homeland.

**Theoretical Framework**

 This study has been carried out by employing New Progressivist theoretical framework. This theory has been considered because it bears relevance to growth agenda as the core goal of the study. For example, New Progressivist theory leans towards reforming the society. The essence of the social reform is to project the socio-economic and political condition of citizens. New Progressivists advocate innovation in technology, investment, education, global trade, research and communication, according to Rosevear et al (2020). When these situations are considered as the cores of the New Progressivist Theory, there is a connection to the development of Africa. This is in the context of the fact that the central concern of the interview on the relocation migration of Africans to the West is the social degeneration on the continent. The interviews also seek the reversal of this trend by advocating a concerted effort in inspiring the development of Africa in the areas of public and political administration, science, technology, economy as well as education and all of these are matrixes of progress in a society.

**The Choice of Social Media for the Study**

 It has been stated in the research that social media platforms have been selected as the stratum of the African society hosting conversations on migration. This is because of the peculiar peculiarities of social media which social pundits and academics have addressed. For example, Mohamad et al (2024) emphasize the power and efficiency of social media in the area of enhancement of the digital life of the people around the world. They opine that the necessity of a digital lifestyle emerged during emergency, particularly the Covid-19 crisis. The chaos highlights the need to improve the digital lives of individuals as this has to do regarding remote working and learning. Digital lifestyles as a culture and practice have provided opportunities for skilled individuals and businesses originations to improve their experiences using the internet. This view on the power and characteristics of social media is similar to the assertion of Varga (2018) that social media has universal characteristics which have improved interactivity inclusivity among the global population. Varga therefore sees social media as an enabler of interaction of people from anywhere in the world because of the ubiquitous nature of social media. The importance of the culture of digital and virtual communication among the people is seen in the rise of the users from millions to billions of users worldwide. Pasaribu (2023:1) furthermore has looked at the usefulness of social media from its commercial potency, highlighting certain benefits of the digital platform in the process as follows.

 Social media is not only used by companies as a marketing medium, but is also used to access information about their market, competitors and customers as a tool to improve business performance and innovation. Furthermore, social media is an external means of communication in customer relations.

Furthermore, social media has been utilized as a tool for efficient learning in the contemporary time. In the opinion of Ansari& Khan (2020;12):

 It should be noted here carefully that if such communication technology would be followed with due attention prove productive. It is essential to acknowledge that most university students nowadays adopting social media communication to interact with colleagues, teachers and also making the group be in touch with old friends and even a convenient source of transferring the resources.

This use of social media, as Ansari &Khan opine, is contrary to the general perception that social media is for entertainment purposes only. The context of social media as a tool for efficient performance of daily activities of the people in the present time is noted further in Chiluwa’s (2012) assertion that social media is a powerful and effective forum for championing protests as well as resistance against social oppression and power abuse in public administration. From the fore-going, it is obvious that social media as an online forum performs important functions in the functionality of modern society. This has motivated the use of the social media as a platform and forum of public conversations on Africa for the study.

**Dimensional Conceptions in African Migration to the Global North**

 Migration could be seen as crucial in human activities and existence especially in the age of globalization. The crucial nature of human migration is noted in the ever-inclusive-and-penetrative interactions between nations of the world and their nationals. Such penetrative interactions have made the exchange of mores, expertise, institutionalization of ideological and cultural causes for the betterment of human conditions in charity, and spread of religions. These factors have brought about migration for the purpose of relocation. However, it should be noted that ever before now, these types of migration or relocation especially in the context of the above was not intended to be permanent relocation to a new society as a way of avoiding the suffocating poverty in most African countries. It could be lasting but not usually permanent.

 The trend in modern African migration system is that migration is primarily intended to stay permanently in Western society, usually. Migration to the West is seen by most Africans as a professionalized, easy and viable alternative to pursuing their individual trades or careers. Migration to the West has been professionalized in Africa in two main ways. The first is that there are those who make a living from migration agency. Such takes the form of individuals who are permanent residents in the West and who have sound knowledge of immigration rules, establishing offices in Africa flaunting the benefits of living in the west. Many young and middle-aged Africans are usually impressed with this. The second is that as a result of the impression by the imagination of relocation, migration has now been seen as the natural or default step the equivalent of going for a master’s degree or establishing a business outlet, after the first degree. The manifestation of this is noted in the chaotic situations at the various embassies and High Commissions of Western countries in Africa. Why are the migration situations so frenetic and deplorable in Africa? This could be attributed to the unproductive economic atmospheres in Africa. This is worsened by the new culture of the youth in Africa of making money with ease and the desire of most African youths to live a life of luxury. These trends are still current in Africa today.

**The African Society, Declining Economy, Insecurity and Civil Distrust in Government**

 There are many areas consider the Nigeria society from. Such areas include history, geography, population density, indigenous knowledge, and so on. However, for the purpose of this study, African society is considered from the variables of economy insecurity and distrust between the people and the government. African economies are declining. The productive and manufacturing sector is at low ebb and there is high unemployment rate on the continent (Njifen&Meungwe, 2024). There is skyrocketing inflation (Ndoricimpa, 2017). The continent is also bedeviled with food shortage (The African Center for Strategic Studies, 2023). In the same vein, there is insecurity in the country bandit and terrorists are on the rampage (Ernest et al, 2023). Also, there are reports of humongous funds misappropriation in government circle as noticed in the ostentatious lifestyle of government officials. This situation has made many citizens especially the youth to be disillusioned and hopeless. The only way that the youth have devised for surviving the identified uncertainties is migration especially to the Global North for the Golden Fleece. However, can it be stated that the desperate African migrants always find the Golden Fleece in the West? It has been reported that many migrants encounter different social, environmental, and administrative factors that make it difficult for them to accomplish their economic aspirations (Schurmann, 2022). However, it should be underscored that there are those who have established themselves through meaningful economic contributions to their host countries thereby earning the citizenship status in those countries. A critical situation about the African Diaspora is the complicated nature of their movement and stay abroad.

 The complicated nature has referred to the following circumstances. The first is that many Diaspora Nigerians take pride in the citizenship or even permanent stay status they have attained. They are more committed to the host Western nations. Perhaps this is additionally so because of the insecurity in Africa and the reports that many multi-nationals have been leaving the continent (Ojomo, 2024). Another factor that makes the conditions of the African Diaspora to be complicated is the culture of inter-marriage. This is a strategy through which many African migrants secure citizenship in Western countries. They see this as a means of securing the future from penury and uncertainties that characterize the Nigerian society. This makes it impracticable for them to commit their resources to Africa in form of investment.

 **Africa’s Request for Diaspora Investment**

The governments in Africa see the possible inputs of Africans in Diaspora as vital in revamping the continent’s social system. For example, the Nigerian government through the Federal Ministry of Industry, Trade and Investment manages Nigerian Diaspora fund which is dedicated to enabling Diaspora Africans to build the continent. Diaspora investments are sought after by the governments of Africa nations. In addition to this, the United Nations Development Programmes (UNDP) has joined in encouraging Africans overseas to make investment in Africa. This is noted in the following UNDP’s (2023:2) report:

 Ultimately, despite the passage of time, the setting and central query remained unchanged: how could the ties between Africa and its Diaspora be strengthened for socioeconomic prosperity? … By realising Marcus Garvey’s century-old dream of a true alliance between Africa and the over 170-million-person African Diaspora, the continent’s boundless potential could finally be unlocked.

 The crux of the UNDP’s report above is to stress the importance and possibility of repatriating Diaspora funds to Africa in the process of ensuring that such contributes to the development of the continent. In Nigeria, furthermore, there is a government policy for encouraging Diaspora funds into the country. The essence is to attract dollars to the economy as a means of rescuing the declining Nigerian economy. For example, the Nigerian Government has requested that firms as well as corporate organizations should express interest in participating in the $10 billion Diaspora Funds Initiative by Nigerian government such that Nigerians in Diaspora should provide a Fund Multi-Sector investment to grow the economy. This was announced on a by the Nigeria’s Minister of Trade, Doris Nkiruka Uzoka-Anite in a social media post. She explains that the Diaspora Fund Initiative was conceived to grow the worsening Nigerian economy (Sahara Reporters, 2024). Anyaogu (2024:1) also, explains that ‘Nigeria is seeking fund managers for a planned $10 billion Diaspora fund that is aimed at attracting dollar inflows and foreign investment into the economy’.

**Activities of African Migrants in Host Countries**

 African migrants have designed several strategies for survival in the host Western nations. For examples, some migrants resort to pseudo-marriage with locals for citizenship by marriage. Some also get involved in crimes as could be gleaned from Wortley’s (2009) disclosure that there is a negative connection between immigration or migration and violent crimes as he states that in recent time, migration scholars have documented findings to affirm that many migrants do perpetrate crimes domestically in the country of host. There are reports of drug peddling and addiction by black migrants in the host nations and this is because most African migrants undertake transnational relocation illegally. Molobe and Odukoya (2021) have noted that there are organized crimes along the Mediterranean irregular migration route which is the regular routes for illegal migrants to the West. In addition to this, the United Nations (2024:1), citing the data by its agency, the United Nations Office on Drug and Crime (UNODC), has corroborated that there is massive irregular migration along the Central Mediterranean, stating that:

17 October 2024 - Migrant smuggling increased significantly in 2023 compared to 2022 along the Central Mediterranean route, according to a new update from the UN Office on Drugs and Crime (UNODC). The total financial value of migrant smuggling by sea on this route is estimated to be between US$290 and $370 million.

It is important to state that the unconstitutionality of irregular migration is a potent facilitator of crimes in the host countries. This is because, since the migrants do not have the backing of the law, it is usually very difficult, indeed, impossible, for them to secure legitimate careers, jobs, or any other means of livelihood. This makes them resort to crimes. Such sabotages the efforts of the government.

**Discussion: Analysis of the Research Social Media Videos**

 At this juncture of the study, engagement is the discussion of the social media conversations on the situations of African migrants in the host countries investigating the phenomenon of Back-to Africa campaign. Specific attention is paid to the testimonies of the African migrants’ interviews and the interpretations and reports of the travel vloggers in social media. This is considered a veritable means of assuring the authenticity of claims as one hears from the horse’s mouth on the critical subject of the plight of African migrants in the contemporary time when it comes to migration dialogues. A number of YouTube videos across social media hosting interviews with African migrants are considered forth.

**Appraising Tayo Aina’s ‘Why Everyone is Leaving for the UK’**

 The Tayo Aina’s YouTube video titled “Why Everyone is Leaving for the UK”is the vlogger’s inquiry into the mass exodus of Nigerians outside of the country. He therefore travelled to London to interview Nigerian migrants who gave a number of reasons. These include lack of structures, insecurity, deficient health sector, as well as lack of economic opportunities. All these have resulted in the desire for a better life, economically. However, are the lives of the migrants testified to be better in the UK? In this video, this is not so as could be gleaned in the decoration of the Nigerian migrants interviewed thus: According to Kingsley Ojemba “When I got on the plane the first night in 2002, I thought to myself, in six months, I will be building mansions in Nigeria. I will be buying cars. But I got here and you see the reality of life. It takes a year or two before you even settle”. In the same vein, Oluwatosin Godfrey-Eze testifies thus: “My husband and I found it very difficult you know to look after ourselves. And you can imagine with three kids; that was like … the most horrible thing”. Towards the end of the video, Tayo Aina asserts that “With good governance and improved infrastructure, Nigeria could harness this potential domestically rather than exporting its most valuable assets … and until the root causes are addressed this story is doomed to repeat itself”. The interpretation of these revelations by both the migrants and the vlogger is that life in the UK is not as easy as most African migrants conceive it to be. What militates against the migrants according to Paulo is high cost of living. Paulo affirms further: “The economy of this country is not designed for people to be rich… It’s designed to work and put back into the system”. This is especially so in the context of the conception of migration by Nigerians to the extent of Japa migration ideology which designates desperate relocation desires of many Nigerians Westward for economic opportunities (Okunade, et al, 2023).

**Danielle Munchies’s Testimonies on Migrants’ Conditions: the Instance of Switzerland**

 The testimonies of Danielle Munchies on the perception of Africans and the huddles that migrants encounter in the specific instance of Switzerland are considered germane to this study on two conditions. The first condition is that knowing outsiders’ perception of Africans based on their social and economic situations is useful to making valid view in this study. In addition to this, Munchies’ testimonies are generic views on third world black communities. The first of the testimonies is contained in a video on YouTube titled “Being Black in Switzerland A Personal Experience”. In the video, Munchies discloses thus:

 Good morning … I want to talk about what it looks like to live in Switzerland as a black person. There are things that we as black people need to be sensitized about before we move to a place. … For us, an African is poor, was hungry. It was always some charity, begging for money in Africa. That was my perception of Africans.

 It needs to be stated that this perception about Africans is true. This accounts for the desperate migration of Africans to the West. However, many African migrants tend to relocate to the West blindly as they are not aware of or usually ignore the internal economic dynamics of the home country concerning migrants. This dynamics often reflects in policy reforms to favour their citizens. Such conditions and huddles are hinted in this testimony ‘As a black person, I struggle to gain meaningful employments here in Switzerland…The thing with the job market here is it is favourable to Swiss and Europeans’.

 The crux of the excerpt above is the effects of the protectionist policy of the Swiss government. It could however be inferred that Munchies is lamenting shock at a different turn of events. As stated earlier, most Migrants have the misconception that they can just move to a Western region of the world and just take advantage of the economic endowments of the host Western countries. That is why she refers to menial jobs such as cleaning as un-meaningful. This is particularly because the primary goal of the migrants is the take up the corporate jobs or the highly lucrative employments. This situation and turn of events have implications which manifest most palpably in economic incapability of the migrants. This consequently weakens their financial prowess to lift their families back home and the expectations of their government for Diaspora financing as a veritable source of lifting their poor nations out of poverty.

 **The Sensitization Revelations by Chioma at ‘Life with Chioma”**

 Life with Chioma also addresses the crucial issue of the prevalent social and economic conditions in the Occidental nations which are protectionist, but which migrants consider unfavoyrable, even inimical. The vlogger’s testimonies are a corroboration of Munchies’ disclosures earlier. In a video YouTube video titled “You may Regret Moving to Australia if You are One of these People”. In the sermonizing monologue, the YouTuber observes thus:

 Some people end up regretting coming to Australia. Australia is not for everybody… Career professionals … who are established in their … having to face the prospect of abandoning everything … or in some cases are even able to get back on their careers … I have seen people who have packed and left as a result of that frustration.

 The frustration that Chioma alludes to in the excerpt stems from the local protectionist economic policy as these policies prevents the migrants from taking up the jobs which local professionals should take advantage of. This deprives the migrants their economic target. This situation limits their high expectations. Such limitations also thaw the chances of high financial accumulation enough for their respective aboriginal societies to gain from in such abundance as to lift such societies out of squalor.

 **The Theory of Regional Diversification in Modern Migration and the Matters Arising atOfficial\_JannetKenya**

 JannetKenya’s hypotheses on the conditions of the migrants in Europe center on the relocation strategy by the black such that black African strategize by beaming search light on other Western countries apart from the English-speaking countries such as the United States, Canada, Britain et cetera. This is because these countries are congested. However, in carrying out the relocation diversification, certain considerations are being ignored, and this has led to a number of matters arising. Two of these are identified by JannetKenya in a YouTube video titled “Things I Wish Somebody Told Me Before Moving to Europe”. In this video, JannetKenya identifies language learning and recertification as limitations which could be interpreted as inimical to the Golden Fleece aspirations of black migrants because these limit r5their chances of accessing the wealth of the host country to the detriment of the local professionals. JannetKenya lamentation thus:

 If somebody told me if I came to Germany. I would take my whole energy, my entire brain to study German for parts of my life. Studying Dutch can drain you. If somebody told me I was coming to take my entire time to study language before I can manage to get into the system, I could have just stayed in Kenya and enjoy Swahili and English.

 This testimony by the Kenyan vlogger is replete with lamentation and regret as signified in the constant use of the expression “If somebody told me”. It is obvious that her inability to communicate in German has a negative economic implication. The certificate she holds too is not recognized for the kind of job she wanted which could cater to the financial needs that pushed her out of Kenya in the first instance. The implication of this is that random migration of Africans from regions that have historical or linguistic affiliation with their homelands is counter-productive.

 **The Instance of Citizen TV Kenya and Yvonne Amolo’s Swiss Migration Recount**

 Citizen Tv Kenya is a YouTube platform. An edition of the platform features migration affairs especially as these concern Kenyans’ defying odds abroad. In line with the goal of assessing the real migration issues in the West particularly as they affect Kenyan Diaspora, the platform hosts Yvonne Amolo, a Swiss Member of Parliament of Kenyan origin, on an edition on the platform. The featuring of Amolo is to shed light on the current migrants’ conditions in the West. Amolo’s testament on the hurdles of black Diaspora is similar to JannetKenya’s earlier on the basis of language restriction to economic opportunities which black migrants experience in the West.This is contained in a YouTube video titled “Defying Odds Abroad Yvonne Apiyo Brandle Amolo is an MP in Switzerland”. In the actual words of Amolo on the language factor in migrants’ access to economic opportunities in the West:

 I am in the German-speaking part. When I first came… I had to learn German because everybody was speaking German. I did not learn it for the first three years so I was very lonely. .. I thought to myself if it goes on like this I would not survive in this country. What am I going to do? … I learnt how to Yodel. That helped a lot. I got a really good job… It was a good paying job.

 The Amolo’s disclosures in the excerpt echo the consequences of black migrants’ foray into another region of the West where a different world language apart from the world language spoken as a national language in their African homeland is spoken. Amolo was not able to get a job in Switzerland until she learnt German and Yodel. However, it needs to be stressed that the Amolo’s eventual success is possible because she was married to a Swiss man. Many other Africans are usually not able to survive the language hurdle and consequently miss opportunities of even the menial job available. The end-result of this is loss of financial accumulation because of which the migrants are in the West in the first instance. The study has noted that the choice of non-English-speaking part of the West is a demonstration of the migrants’ misguided orientation on the multiculturalism of the West and the need of the home government to protect their citizens, primarily.

**The Wode Maya’s African Nativity Hypotheses**

 Wode Maya is a foremost Ghanaian YouTuber. Ubanagu (2025:1) describes as “a popular Ghanaian YouTuber and content creator”. He undertook a series of journeys to take a record of the successes of African returnees in their native homes. He published his findings in YouTube videos. He was in Nigeria, Uganda, Ghana (His home country), Zimbabwe Kenya and South Africa. The testimonies he gathered are interrogated at this juncture of the study. To start with, in a video, titled “I Left the UK to Build Homes for Your Favourite Nigerian Celebrities”, Wode Maya’s guest, Tayo Sonuga, CEO, Haven Homes, asserts that he does not regret returning to Africa (Nigeria) after a 23-year economic exploration of the United Kingdom. This aligns with Wode Maya’s nativity hypothesis as seen in his submission that:

 It is time for each and every African out there to make Africa home, again. IfI say that, I am talking about Africans that were born on the continent and Africans that were born n the Diaspora.

The crux of Maya’s postulation in this excerpt is that Africa has potential and self-sufficient. This perception about Africa receives credence in Donald Trump’s belief that Africans have the responsibilities of developing their continent. This is because the continent has the human expertise and natural endowments to recover from the current economic downturn it is experiencing, especially because the United States working to expand trade collaboration with African countries for the creation of jobs as well as wealth (Garden, 2018). However, despite Tayo Sonuga acknowledges the decay in the Nigerian social system. This is emphasized in the conversation between the vlogger and his guest in the video thus:

 **Maya:** What challenges did you face when you were establishing your businesses here in Nigeria?**Sonuga:** There are still challenges. .. I mean, the instability of the economy is a major one…. The exchange rates to the naira have crashed. For a new investor, that could be very daunting.**Maya:** If you had the chance to change one thing in Nigeria, what would you change?**Sonuga:** There are too many things to change… I think I would want an environment where there is love and concern for the neighbor.

 Sonuga’s observations above are germane.High exchange rates of naira to the US Dollars have resulted in hyper-inflation in the country and the consequence of this is penury among the populace. This has hampered the validity of the nativity and Africa’s self sufficiency hypotheses.

 Maya was also in Uganda to interview a UK returnee, Hajji Yasin Bakaluba, founder,

 Bakaluba Property Services, on the latter’s success story as a result of his return to Africa.In a

 YouTube video titled “How a Security Guard Left the UK to Build 200 Homes in Uganda”. In

 the video, Bakaluba asserts:

 My name is Hajji Yasin Bakaluba, based here in Uganda. I am a guy who worked as a security guard in the UK for nineteen years…Actually, I never saw myself in the UK. I was in but my heart was in Africa… Here I am in Africa. I am living my life in my hometown. This is the freedom… I was a security guard for nineteen years. I got my first property after two years in the UK.

 These testimonies by Bakalubaare promote the uniqueness of Africa. And the core claim is that there are freedom and self-sufficiency on the continent.

 **Migrants’ Hurdles in the West and the Nativity Theory: a Critical Perspective**

 The YouTubers whose social media travel videos have been interrogated in this study have raised and addressed vital issues in contemporary Africa. These issues as have been highlighted in this research essay include lack of standard structure for good governance, justice and fundamental human rights, insecurity, deficient health sector, and dearth of job and economic opportunities. These have led to abject poverty on the continent and been identified as being responsible for the mass exodus of African migrants in the West. They have also hypothesized through their guests and interviewees that high-paid jobs are preserved for the local in the Occident; that migrants encounter re-education and language barrier as hurdles to accessing economic opportunities in the West. The YouTubers and their guests also advance the cause of African self-sufficiency. On the basis of this, the guests and the YouTubers opine that return to Africa is the most viable means of developing the continent. These critical hypothetical comments require further analysis so as to weigh their extent of feasibility.

 To begin with, it should be emphasized that the social ills and vices in Africa are endemic, and may take decades to be subdued. It is also uncertain if the political class in Africa is willing to abide by the standard ethical principles in public administration. This is because when the ethical principles are followed in Africa public administration, wealth will go round, there will be justice, and the subaltern will be empowered. This translates to social disempowerment of the political elite. Furthermore, the lamentation of the interviewees in the social media videos used in the research is a metaphor for the demonstration of the frustration anddesperationof African migrants in the West. This frustration is to the extent of ignorance and perversion of rationality.It behooves African migrants that protectionist policies of a host country in a migration scenario are no racial profiling. The interest of the locals and citizens of a country is first priority to a government (Monsoor, 2021). Indeed, Holum (2023:915) avers that such priority manifests in the form of “… citizen surveys, interactionon social media, and … citizens’ participation in government policy making and implementation”. To this end, there should be no legitimate cause for African migrants to lament the host governments’ priority care for their citizens as this is a protectionist policy.

 Similarly, sub-Saharan migrants need to come to the realization of the dynamism of immigration rule. These rules are susceptible to change and modification as time passes by. Some factors are responsible for this. The first is that inordinate influx of immigrants which needs to be curtailed. This is especially so because there are many illegal migrants who cannot be accounted for in Western countries (Andersson, 2016), leading to a rise in asylum seekers and this posed a huge challenge for EU nations (Kobata&Jacobs, 2022).Sucha challenge includes how EU governments would safeguard the interests of the citizens of the concerned EU nations and protect their economies from collapse. Another factor which has necessitated modifications in immigration laws in the West is the misadventure and vices that migrants, especially undocumented ones generally, perpetrate, particularly in the USA (Adelman, et al, 2020).And yet related to this factor is the scheming of many Africans to acquire the citizenship of the Western countries especially that of the United States. These scheming include, for example, a pregnant woman’s travel to the USA in the third trimester so as to give birth in the USA for American citizenship for the child (Allotey, et al, 2023).All these and many more pet stress on the economies of the West and constitute menace in their cities. To avert this, immigration policies have to change such as the current President Donald Trump’s deportation of undocumented immigrants in the USA.This also aligns with the modification that Kemi Badenoch, a Tory leader, is putting in place in order to curb the parasitic stratagems of immigrants especially the irregular ones. According to Zeffman and Nevett (2025) migrants who are on work visas and who are claiming State benefits have to be barred from settling permanently in the UK, under the Tory leader's major policy announcement in her capacity as a Tory leader. Zeffman and Nevett stress further that Badenoch has said the period before any migrants can obtain indefinite leave to remain for the purpose of British citizenship is extended from five years to 10 years. All these are administrative necessities which migrants need to come to terms with.

 On the Africa’s sufficiency advocacyby the returnee migrants interrogated in the study, it is opined in this study that Africa still needs the rest of the world to attain the level of a Utopian society seen in the narrative rhetoric in the videos. The nativity theory and return to Africa advocacy need to put into perspective. For example, Wode Maya, one of the travel YouTubers is of the ideological perspective that:

The Image of Africa has been distorted around the world and we are changing the narratives via YouTube videos one country at a time, until the history of Africa is told by Africans, the story of greatness will always glorify the imperialists! (Maya @ https:// [www.youtube.com/watch?v=68kCVeV7EmA](http://www.youtube.com/watch?v=68kCVeV7EmA) ) .

However, when the different sectors of the African society are considered, it becomes clear that Africa needs collaboration with the developed parts of the world in order to attain prosperity. To begin with, the economic development of Africa depends essentially on the exploration of its natural resources. To access these resources, Africa needs the engineering and technology of the West. African countries store and manage their reserves in the West. There is no global currency among African currencies for international trades. Critical infrastructures in Africa are being installed, run, and serviced by companies in the West. For example, the internet infrastructures such as laying of submarine internet cables conveying internet to Africa are still being supplied and serviced by developed nations especially in theWest (Nyirenda-Jere &Biru, 2015). This makes Africa need the West more. The return-to-Africa dialogue not be on the framework that Africa is buoyant and prosperous already. Rather, the campaign should be hung on the ideological vision that returning to Africa is to build concerted efforts which also affords the been-tos to bring their exposure to bear in the growth cause for Africa. This is the true reflection of the social, economic, and political realities on the continent.

 In addition to all these, the political class needs a lot of responsibilities to bear particularly in the area of good governance which is missing in Africa. This is why there are certain deficiencies in Africa’s social system. For example, a society that is considered conducive to living must provide basic needs of its people. In Africa, there is food shortage to the extent of a crisis. BritishRedCross (2023) reveals that communities in Africa especially in Kenya, Nigeria, Ethiopia, and Somalia are experiencing worst food crisis witnessed in decades. In addition to this, decent and habitable shelter is a problem in Africa as affordable housing systems are a mirage on the continent (Addae-Dapaah, 2021). These basic needs deficiencies and many more worsen the conditions of citizens in view of the fact that there is significant lack of accountable social and governmental structures such as Strong Institutions and fair judicial systems (Ighobor, 2020).

**Conclusion**

 Africa’s renewal cause needs to be approached more pragmatically beyond rhetoric in the virtual space. Africa’s expectation of development through Diaspora funds needs to be reconceptualized as the Diaspora financing is no longer as it used to be as a result of immigration policy change in the Global North. African leaders should take a number of steps to rectify the nomadic lifestyle of Africans. The first is to embrace President Donald Trump’s deportation policy, which as earlier discussed is intended to enable African expertise to be harnessed for the growth of the continent. It is cheery news that stakeholders in Africa have begun to see the policy as progressive. As can be ascertained in Ochogwu’s(2025) report that Mr Bola Babarinde of the All Progressives Congress (APC) in South Africa urges Nigerian authorities and other African nations to embrace Donald Trump’s immigration rule modification perceived to be draconian to propel development projects on the continent. In the same vein, African leaders should make good governance, devoid of corruption and other public administration sharp practices a culture. However, attaining good governance in Africa is daunting. Apart from the inordinate avarice of the political elite, the electorate who are essentially the subalterns in society are culpable. This is because many subaltern voters in Africa demand monetary gratification before they exercise franchise as they are of the view that that is the only benefits they can get from politicians. In other words, the political moneybags do purchase votes. The implication of this is that the electoral system in many African countries is financially transactional and this usually warrants that the politicians will first recoup the money he has spent. In any case, good governance is crucial to the attainment of development in Africa. This will curb inordinate relocation ambition of many young Africans. In its current shape, Diaspora funds to Africa are the act of milking the West for Africa. It should also be stated that because of the modification in immigration laws and rules as a result of the exploitation of the benefits accruing, by African migrants, many immigrants no longer have access to high paid jobs in the developed nations unlike before the wealth of the West. Those who do are hold nativity to the West.

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