



African Cultural Nativity and Homeland Potential as Migration Analytical Propositions by Two Nigerian-Ghanaian Social Media V-loggers

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Abstract: This paper appraises the migration analytical propositions of two African vloggers on youth migration. This is with a view to highlighting the dynamics of modern migration and enlightening African youth on westward migration. Africa is witnessing alarming relocation to the West. However, certain protectionist policies do not allow migrants to make as much money as desired. This jeopardises Africa's economic policy of developing the continent with diaspora funds. The phenomenon has received the attention of African social media vloggers such as Ghana's Wode Maya and Nigeria's Sassy Funke. These two vloggers, selected on the basis of regional contiguity and the colonial histories of Ghana and Nigeria, have devised various economic migration analytical propositions. Wode Maya has argued for African capability and that returnee migrants have proposed a return-to-Africa course of action. Conversely, Sassy Funke has maintained that most of the problems of African migrants are outcomes of a lack of knowledge and information. She has committed to sensitisation. 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 on people and its 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, sham marriages with citizens, or dependency through studentships. All these have led to such rule changes as the extension of the citizenship application period proposed by the Tory leader, Kemi Badenoch, and the deportation exercise by President Donald Trump. African migrants should be sensitised on diplomatic protectionism. African leaders should ensure an even distribution of wealth. Hyper-civilisation and over-Westernisation of Africa are palpable banes.

Keywords: African nativity, Social Media, Diaspora funds, Sub-Saharan migration, Global North

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Introduction

The contemporary period in Africa is witnessing nearly uncontrollable migration of its vibrant population to the Western world. This practice is particularly common among the youth. It is so rampant that such relocation migration has been professionalised, especially because of mass unemployment on the continent (Aliyu et al., 2025). The professionalisation dimension of the situation is a result of the general impression among most African youth that the best way to make money is to travel to the West and capitalise on the high exchange rates of Western currencies against local African currencies (Hall, 2022). This situation is burgeoning among contemporary African youth despite the despicable experiences they encounter in the West. However, concerned Africans have been proffering solutions to the despicable economic situations in Africa, which have been identified and blamed as the cause of the mass westward migration of African youth. The discourse has been hosted on social media by African vloggers. The viewpoints of two such vloggers, Wode Maya from Ghana and Sassy Funke from Nigeria, are analysed in this study. This is with a view to highlighting the dynamics of modern migration, enlightening African youth on westward migration, and determining the feasibility of the vloggers' theoretical viewpoints.

Methodology

This study has been conducted within the framework of some cardinal procedures and deployment of some research tools. The adoption of the procedures and tools is with a view to ascertaining that the study adheres to standard practices in academic research. Additionally, these procedures and tools are conceived to aid the acceptability ratings of the research, as conclusions are conditioned to withstand the test of researchability, logicity, and relevance. To this end, the study is qualitative in nature. Wode Maya (Ghana) and Sassy Funke (Nigeria) were selected because of the regional contiguity and the British colonial

history of the two countries. A total of six videos were analysed for the research. The videos used were those made in the last ten years, and the decade temporal span was considered for recency and diachronic assessments as discussion demands. The recency of the videos was critical because contemporaneity is key to the research. It should be stated that the two factors of recency and diachronicity ensure temporal relevance and logicity in the output of the study, respectively. The textualisation analytical method, by which utterances in the videos were committed to excerpts, was adopted for physicality and empiricism. Gender and geographical factors were considered in the selection of the v-loggers for balance in the social system. Above all, these steps and tools were deployed in the research and this is in order to make the findings of the study acceptable to the reader.

Theoretical Framework for the Study

The study is anchored on John Dewey's Theory of Progressivism. The choice of the theory was informed by Dewey's conception that a philosopher should not only reflect but also demonstrate the improvement of society. Also, the philosopher should equally participate in the struggles and issues of the philosopher's immediate and general society. This sense of progress and improvement, which Dewey's theory advocates, aligns with the crux of this study. This is in the sense that the continental and social concerns of both Wode Maya and Sassy Funke in their social media videos centre on how African societies can move forward, that is, progress and shine in the comity of nations. To Wode Maya, this can be achieved by maximising African potential, a position that has also been corroborated by Udoh and Inyang (2025), who believe that foreign aid has not been successful in Africa and that both external and internal factors in donor nations and recipient countries can be blamed for the low impact and outright failure of foreign aid in African countries, without sparing other Third World nations. Alghamdi (2016, p. iii) also asserts that "the results also suggest that the aid-growth

relationship is non-linear and foreign aid has diminishing returns as the volume of aid increases." To Sassy Funke, enlightenment is key to human and social development, as Fecoli (2014) has noted. This sense of progress and development is the intersection between Dewey's Progressivism and the migration discourse central to this study.

Literature Review

At this juncture of the study, an attempt is made to establish existing viewpoints on some sub-areas and ramifications of the study. This undertaking is important as it connects this study to the body of scholarship in the areas of concentration of the study. The first of these sub-areas is African migration, which is a topical issue in today's Africa and has, as a result, been appraised in divergent ways. For example, Kanga et al. (2024) have examined the causal factors of African migration patterns and opined that political instability, including ethnic tensions, as well as economic motivations, drive African migration. They aver that understanding these factors is critical for policymakers in the process of administrative strategising, with a view to promoting sustainable development on the continent. However, Flahaux and De Haas (2016), while holding the same viewpoint as Kanga et al. on the causal factors of African migration, aver that these factors are based on perceptions and stereotypes rather than theoretically determined and empirically informed studies. They advocate more empirical studies on the subject in Africa. In the same vein, Africa's diaspora situation has also received scholars' attention. Gnimassoun and Anyanwu (2019) have noted that, although the general belief is that brain drain, and hence the diaspora, is detrimental to the social and economic development of African economies, the reverse is the case, meaning that the diaspora can play a role in the economic development of Africa. Indeed, Eyo, Ugah, and Ogwihi-Ebelle (2025) corroborate this view as they assert that diaspora remittances have an impact on Nigeria's economic advancement. They use total remittances and exchange rates as proxies and independent variables,

respectively, while gross domestic product is used as the dependent variable.

However, Genomi et al. (2026) have observed a phenomenon in African migration whereby some African migrants have been returning to their home continent. They attribute this situation to a number of factors. As they have noted, some migrants return as a result of dissatisfaction with life in the diaspora and unfavourable political situations. They go further to aver that returning is a strategic decision to preserve resources and stabilise their well-being, either in the context of success or failure. One other ramification of this study deserving consideration in the review is social media. On this basis, Tetteh and Kankam (2024) have posited that social media has both positive and negative implications. These positive and negative outcomes are combined in Tetteh and Kankam's assertion:

Many participants excessive use of social media, including declines in communication abilities and face-to-face relating skills, distraction and time displacement from academic work, while others cited a variety of perceived benefits, including expanding social networks, convenience, creativity, and access to entertainment and information. Most participants conveyed a nuanced perspective in weighing the pros and cons, acknowledging both the benefits of social media for entertainment, self-expression, and social connections as well as the risks of potential overuse, including distraction from priorities, declines in vital face-to-face communication abilities, increased depression and anxiety, and relationships harmed by miscommunication.(8)

This position is similar to Punama and Asdlori (2023) also hold this perception with particular concerns on the positive use of social media. They note that social media is useful to students

in their education. This standpoint is contained in Punama and Asdlori's words below:

Social media, such as Facebook, Instagram and Twitter, have changed students' social interaction patterns, influenced perceptions of self and others, and have significant psychological impacts. This research discusses the role of social media in shaping students' perceptions and social interactions and its implications in learning and education. (1)

Having assessed these positions on social media, it can be deduced that social media has tremendous advantages and that the advantages can be said to overshadow its possible demerits, especially because the disadvantages emanate from excessive use.

Pan-Africanism is another socio-theoretical phenomenon in Africa which is also relevant to be reviewed in the process of laying the foundation for this study. Its core principle is to foster unity among African nations. Pan-Africanism is a laudable initiative, and attaining and sustaining it has been examined in divergent ways. Illustratively, Mulugeta (2025:3) maintains that the vision as conceived by Kwame Nkrumah of Ghana did not achieve its goal. According to Mulugeta, "this Pan-African vision of continental self-reliance was not fully realised on a broader scale. In fact, the AAPC decisively exposed ideological and political schisms among both participating and non-participating African nationalist organisations." In the same vein, Mohammed (2025) has also maintained that:

The past decade has seen the degradation of leadership both at national and continental levels. A new era of transactional politics has displaced the pan-African spirit. The continental project is now dominated by bureaucratic Pan-Africanists – functionaries without political vision or courage. Africa's position in global affairs has weakened despite symbolic

gains such as membership in the G20 and expanded participation in BRICS. (1)

In any case, it is obvious, deducing from the foregoing, that Pan-Africanism from inception till the present time has been impracticable, as a result of different diplomatic goals and globalisation.

Furthermore, the Global North refers to the regions of the world, mostly Western countries with eminent diplomatic powers and humongous wealth and economic influence over sovereign nations across the world. Such economic models are characterised by capitalist maximisation, especially as designed by the International Monetary Fund (IMF), high and multiple taxation, as well as encouragement of Foreign Direct Investment. It has been noted that currently, many African countries align with the economic dictates of the Global North (Andrew et al., 2020) and this act of globalisation is impacting development negatively on the continent (Igwe, 2011). The compliance of many African countries with the Global North's economic model has lasted for a long time. In spite of this, Africa is still plagued with metrics of economic underdevelopment such as epidemics, non-industrialisation, illiteracy, and political apathy, to mention a few (Emeh, 2013; Kutor, 2014). That the countries in Africa still grapple with these indices of underdevelopment signifies that economic development of Africa in the framework of the economic models of the Global North is unpredictable. To this end, the youth in Africa on YouTube are of the view that there are other ways to ascertain economic and societal goals in Africa. They hold that such other ways should be explored. The peculiar advantage of the exploration of the new all-inclusive approaches is that it enables the government to expand the scope of resources for development to include the people through the maximisation of the potential of the citizens.

There are many areas to consider in Nigerian society. Such areas include history, geography, population density, indigenous knowledge, and

so on. However, for the purpose of this study, African society is considered in terms of the variables of economic 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 a high unemployment rate on the continent (Njifen&Meungwe, 2024). There is skyrocketing inflation (Ndoricimpa, 2017). The continent is also bedeviled with food shortages (The African Center for Strategic Studies, 2023). In the same vein, there is insecurity in the country; bandits 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 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. This is why Sade Adu is described as a Nigerian British singer, and Anthony Joshua is described as a Nigerian British Boxer. In these two instances, 'Nigerian' is a mere descriptive adjective with emphasis on 'British'. To this extent, the patriotic

commitment of Africans aligns with the host nations. Their investments are in the West. Perhaps this is additionally so because of the insecurity in Africa and the reports that many multinationals have been leaving the continent (Ojomo, 2024). Another factor that makes the conditions of the African Diaspora complicated is the culture of intermarriage. 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 characterise the Nigerian society. This makes it impracticable for them to commit their resources to Africa in the form of investment.

Analysis: The Nativity Agenda of Wode Maya towards African Development

Wode Maya is a prominent Ghanaian social media content creator. Ubanagu (2025:1) describes him as "a popular Ghanaian YouTuber and content creator". It has been noted that Wode Maya is an advocate for the promotion of nativity as a viable way through which the continent of Africa can develop. This proposition is contained in the video of his travel to the Caribbean titled 'I am quitting YouTube'.¹ By nativity, what is meant is the place of a person's birth which includes the culture, philosophies, mores, and the attitudes to life peculiar to the place in focus, especially when all these are considered in the context of the carvings of the aborigines of this place for the same place. In the context of this discourse, the return of Africans in the Diaspora to the continent with the wealth they have acquired in the Diaspora. This Ghanaian vlogger-traveller proposes this in the video. Having been described as Marcus Garvey, by a random interviewee in the Caribbean, Wode Maya began the proposition by seeing merit in the advocacy and therefore decided to continue the project that Garvey could not accomplish in his lifetime so as to complete it. He discloses as follows:

¹ Available at https://www.youtube.com/watch?v=hS83D_vgHnQ&t=457s

We went to the Caribbean; we spent six months in the Caribbean. I met the Prime Minister of Barbados and she invited me to Barbados... But the job that he did is what I want to try and continue. Marcus wanted to bring over 400 million Africans back to the continent, but he did not live to achieve it. If I'm here telling Africans to come back home... I do not just mean just only Ghanaians. If you are Africans ... both governments have agreed on this journey. If you are coming from the Caribbean to Africa, you do not need visa.

This declaration is Maya's conviction that there are steps towards actualising the nativity advocacy, as there are governmental frameworks in support of the agenda.

The Gambian Example

In addition to this, Wode Maya is also concerned with the progress being made in the Gambia. He travelled to the country to interview a returnee from England to the Gambia. He documents this in a video titled 'Wode Maya England is Dump, Africa is Paradise'.² The returnee-interviewee declares as follows:

Oh listens. This is our home. We are black.... You have to make Africa home. You are not *living* there, you are *surviving*. You are not even thriving. You are just about existing. We are working ourselves to death in England, and government are now trying to make you work harder for longer, till 67... No. Some even my friends have died before they even got to my age because of illness, not eating good food... This is the truth. And in Africa you have true community, true love, and true bonding true unity. And that is why I'm here. You can make a business here... and survive

really well. It is not like England. You can afford to even open a shop and stock it. ... You can buy a piece of land ... Instead of working for 65 years to pay mortgage, and you still don't own the land. The Queen owns the land.

However, after three years of this interview, Maya went back to The Gambia to ascertain the genuineness of these utterances or whether they were a slip of the tongue. The statements were repeated more emphatically in a video titled 'Is England Still A Dump After Living In The Gambia For 3 Years?'³ The guest cited some empirical circumstances such as her ability to have had her own mansion supplemented with three cars and a swimming pool, within a short period of time. This is a feat which, to her, is not possible in England.

At this juncture, Wode Maya requests that the guest-interviewee give specific admonition for co-Africans to stay back in Africa as a means of moving the continent forward. The guest responds thus:

In a nutshell, be careful... I used to work in England... Africa really needs the brains. We have the most intelligent race on the face of the planet. We invented almost everything... There are more Nigerian doctors in LA than Nigeria. This is something we have to address. The same with Ghana Haven't we lost enough through slavery? We need to stop chasing their pounds ... We need to come together. We need to unify.

Wode Maya's viewpoint that can be deduced from the excerpts above is that Africa is home and that the development of the continent consists in the contributions of citizens of the continent of Africa. Wode Maya proposes that:

² Available at <https://www.youtube.com/watch?v=EwpoQRPh2dU>

³ Available at <https://www.facebook.com/Wodemaya/video/s/is-england-still-a-dump-after-living-in-the-gambia-for-3-years/257326766581756>

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).⁴

As a result of this, 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 hypothetical proposition as seen in his submission that:

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

The crux of Maya's proposition in this excerpt is that Africa has potential and is self-sufficient. This perception about Africa receives credence in Donald Trump's belief that Africans have the responsibility 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 is working to expand trade collaboration with African countries for the creation of jobs as well as wealth (Garden, 2018). However, Tayo Sonuga acknowledges the decay in the

Nigerian social system. This is emphasised 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 hyperinflation 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.

The Uganda Instance

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. And I was like hey I have had enough I need to go back where I belong. This is Africa; this is Uganda, where my love is, my motherland.

A further conversation between the two on the nativity agenda goes thus:

⁴ <https://www.youtube.com/watch?v=68kCVeV7EmA>

Maya: What made you leave in the first place?

Bakaluba: 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.

Such a similar sermon is preached by Wode Maya in a YouTube video titled "This Zimbabwean Left the UK to Botswana and Built a Luxury Hotel on Wheels (Bus)!". The video is a record of the YouTuber's travel exploits in Botswana, where he has gone to felicitate a Zimbabwean UK returnee living in Botswana. This complex nationality structure is conceived by Maya to be unique and on this, he avers, "This is the Pan-African vision that we have been telling you all. Africans moving from one African country to invest in Another African country"! Maya's guest, returnee Zimbabwean, Raymond Shumba shares the same sense of African unification and self-sufficiency. This observation could be gleaned from the conversation between the duo as follows:

Maya: You used to live in the UK.

Shumba: That is correct. Why would you leave the UK, came back to Africa to invest in a project like?

Shumba: It is quite a simple thing. Africa is the best place. We have everything. The life in the UK is different from the life here. ... There is room for improvement ... invest in people, invest in Africa. It is doable.

Afterwards, when Maya asks his guests the one thing he may want to change about Africa, the latter declares there are many things but identifies Africans' disregard for African products and services. In that case, African should start appreciating home-grown African ideas and innovations in order to enable

Africa make wonders. However, there tends to be a suggestion that all that Shumba is advocating is mere rhetoric. This is in the context of his statement that he is both surviving and living when Maya asks, "Now that you are back in Africa, are you surviving or living?" Surviving suggests breathing against all odds while living suggests an ideal social and economic situation. The veracity of this becomes more incontrovertible when Shumba earlier affirmed that there are many things that should be changed about Africa.

The Nativity Advocacy for Africa: The Factors of Economic, Political, and Infrastructural Challenges

The Nativity proposition by Wode Maya is indeed a laudable advocacy. However, the factors of failing economy, political instability, and infrastructural deficit in Africa need to be addressed. This will encourage returnee migrants and much of Africa's Diaspora to wish to find peace at home. In addition to this, Africa and the entire Third World still need the science and technology of the developed countries in order to develop the Africa's native initiatives which Maya is proposing for standardisation and regularisation. To this end, Wode Maya's Nativity proposition is desirable as a means of developing the continent of Africa. However, the maximization of Africa's potential which the Nativity proposition exudes, needs a healthy economy, pragmatic governance, adequate infrastructural facilities, and the technological ingenuity of the developed nations as guide and support.

Funke Sassy's Caution Hypotheses and the Clarion Call to Government

Funke Sassy is a renowned Nigerian travel vlogger whose specialisation is to discuss critical travel issues on social media in order to guide intending travelers to Nigeria. In one of the episodes of the programme, Lagos Travel Guide, she, in the company of her guest, discusses the critical steps that would make tourists or general travelers to Nigeria safe. The tips and steps are contained in the video titled 'Is Nigeria Safe?

Critical Safety Tips for Every Visitor to Lagos – Lagos Travel Guide, Episode 3⁵. In addition to this, Sassy features the encounter of Summer Aku with the Nigerian Immigration Service at the point of departure on the government's inefficient information management system. She titles this episode 'Nigerian Immigration Said I Can't Leave As Foreign Citizen Summer Aku vs. Nigeria'⁶. In these two videos, Sassy hopes to advance the cause of Nigerian development. The substantiation of these claims begins with the explanation of the former video where Sassy declares s follows:

Today's video is another episode of Lagos Travel Guide... We are giving you the real things on travelling to Lagos, moving to Lagos. .. Pay attention to your surroundings. Who is watching you... Watch what you say in public. There are more people who do not have money than those who have... Avoid moving around at night. They can track you. That is the time they rob. And the reason they could do that is they are using the cover of darkness and on top of that there is no light anywhere. There is no street light, you are stuck in traffic, the cover of darkness, and people are hungry, food is at its all-time high. Food is so expensive. Everything is inflated. ... As much as I love Lagos, we tell the people the realities. Is Lagos safe? ... Are we safe in Lagos?

In these comments, Sassy raises some critical issues which are intended for the attention of the Nigerian government. These include security, food crises, inflation, and poverty. These are the fundamentals of the social problems that Nigeria is currently contending with. Urgent actions are needed to address this social menace. This is so because the manifestation of these is alarming. For example, insecurity is capable of thwarting national growth through business drawbacks in Nigeria, according to Okonkwo et al. (2015). In

the same vein, there is food shortage in Nigeria at the present time, and this frustrates SDG Goal 2 because of the negative implications on the progress that is being made on SDG Goal 2 and the actualisation of the Goal by the set terminal date of 2030, according to Adedokun (2021). Additionally, Ucha (2010) has opined that there is a link between corruption and poverty which has led to inequality and contributed to a high rate of crime in the country. The crux of these disclosures is that Nigeria is bedeviled by these economic and social ills. Therefore, the country needs suggestions on the approaches that other countries have employed for their successes.

The Problems of Travelers Encounter in Nigeria

As a way of improving the immigration sector of the Nigerian economy, Sassy calls the attention of the government to Nigeria's Immigration Policies and the weakness in its information management system. In doing this, she features the chaotic encounter of Summer Aku, a renowned Nigerian YouTuber, with the Nigerian Immigration Service on her return journey abroad. All these could be gleaned from the conversation between Summer Aku and Immigration Officers, including Funke's analytical comments in the video. The conversation is as follows:

Summer Aku: So, what is the story now?

Immigration Officer: You came in as a Nigerian; you will go out as a Nigerian.

Summer Aku: Who made that law?

Immigration Officer: This is what you came in with...

Summer Aku: *Oga*, do not shout. There is no need to shout.

At this juncture, Funke Sassy passes her analytical comments as follows:

You might have seen that short clip before. It is a video from Summer Aku, Many of you have sent me that video

⁵ Available at:

<https://www.youtube.com/watch?v=rALSD3k ekoo>

⁶ Available at:

<https://www.youtube.com/watch?v=QOrqzfxi MDw>

asking for clarity as to what exactly are the rules with regards to travelling to Nigeria on an expired Nigerian passport... In this video, I want to ... advise Nigerian passport holders who are looking to travel to Nigeria on an expired Nigerian passport... Yes, you need a NIN (National Identification Number) ... Yes, it takes time to get this because sometimes, your NIN might not be working right; issues with Abuja system; something, something, something.

It needs to be mentioned that government discretion in allowing Nigerians in the Diaspora to return to the homeland is a cardinal policy of the Federal Government of Nigeria. This is in their bid to harness the experiences, exposure, wealth and expertise of the Nigerians abroad in rebuilding the country. According to the African Union (2019), the Diaspora has critical roles to play and contributions to make in national development on the continent of Africa. Globally, many governments make frantic efforts to incorporate Diaspora citizens as development partners and to mobilise financial resources towards national development plans. The AU further discloses that Africans outside the Continent have a huge financial power of about 4 trillion dollars. This huge financial power means there is massive potential available for governments in Africa for collaboration and exchanges with the citizens of the continent in the Diaspora. Such collaboration and exchange, the AU believes, can contribute to economic development programs in the Sub-Saharan African and the North of the Sahara. This is a laudable policy, as Nigeria needs the contributions of its citizens outside the country as complements. Sassy mentions the lack of information from the government to guide the people. She discloses further that Nigerians abroad rush to her page to find out such information about passport and immigration rules because they are not aware of such information. In her words:

... information is not really provided like the caveat that you should know... to

leave Nigeria, you have to actually have a valid Nigerian passport. ... that information is not information that is readily available that government provided... we have seen publications online saying Nigerians with expired passports are welcome. We have seen banners saying Nigerians with expired passports are welcome, but we have not seen anyone saying okay xyz.

These revelations are indicative of Sassy's perception that government is doing less on efficient dissemination of critical migration information. Yet this defect is putting Nigerian migrant travelers in trouble.

Critical Perspectives

To begin with, the factor of survival among Nigerian youth is a major impediment. African youth are struggling for survival, especially in a harsh Nigerian economy. In addition to this, the phenomenon of being-to is a source of social empowerment and pride in sophistication. This cannot abate in the near future, especially because bad governance persists on the continent. In the same vein, it is posited that Sassy is of the opinion that the chaotic situation or altercation between Summer Aku and an immigration officer, including many other situations of commotion, could have been averted if adequate information about government policies, programmes, and projections had been made available to the public, who are the end stakeholders in the first place. However, this is not the situation in the West African country. The availability of information and its management, even for public use, such as news reportage, are always subjects of controversy and denial. In line with this assertion about the dearth of information from the government to the public, Falana (2019) declares that access to information in Nigeria is a subject of struggle and agitation. Even the Freedom of Information Act, intended to address this imbalance in accessing public information (Mohammed et al., 2023), has not made any significant mark in this regard.

In the context of the good governance development hypothesis, whereby good governance can lead to a higher rating on the global stage, which encourages foreign direct investment, this is difficult for many governments on the continent to emulate and implement. Many causal factors contribute to this situation and are elements for consideration. The first is that there are too many party members who depend on proceeds from politicking for survival and as a means of livelihood. That is, a public administrator in Nigeria pays their way through the political ranks of the party. Such a leader recoups their money while in office. In the same vein, contracts are awarded to party members as compensation for their roles in the electoral processes, such as campaigns. Such contracts are not usually executed. Additionally, there have been too many military regimes in Africa in recent times. Since 2020, there have been military takeovers in some countries on the continent. In the last four years, according to Mefor (2024, p. 1), seven countries in Africa have witnessed coups and military incursions. In Mefor's words:

In fact, since 2020, the military has overturned the governments of seven African countries: Mali, Chad, Guinea, Sudan, Burkina Faso, Niger, and Gabon and Guinea. A coup attempt was almost successful not so long ago in Sierra Leone...

Indeed, the rate at which soldiers are returning to power in Africa is frightening. As a result, good governance, in terms of productive economic management, press freedom, and the observance of fundamental human rights, is thwarted. This is because military regimes are characterised by economic profligacy, press gagging, and the abuse of fundamental human rights. Ouédraogo (2014) corroborates this by asserting that the costs of failing to establish very strong, professional, disciplined, and competent militaries in Africa are rather high. These include persistent social instability and difficulties in achieving rapid economic recovery, particularly in post-crisis periods in Europe (Auzina-Emsina, 2014). Such conditions also undermine press

freedom and fundamental human rights, which are core social values (Schrijver, 2020). These unfavourable socioeconomic conditions tend to frustrate the propositions of these youth vloggers.

Conclusion

These migration theories proposed by these two African migration advocates are laudable. This is because both touch on two cardinal topics in Africa's social system: Africa needs Africans to develop, and the ethical demeanour guiding migration or relocation, including the stay of Africans in the diaspora. These are needed for African development, as they shape the social progress of the continent from bifurcated perspectives. Although the migration theories are hypothetical at this point, they should nevertheless be implemented. Therefore, the African social system, comprising the government and civil society, needs to make adjustments in both orientations and practices. For example, governments in Africa should first realise that the crux of being in power is the fulfilment of the aspirations of the people. African public officeholders should shun avarice and financial corruption, as this will bring development to society. It should be reiterated that Africans migrate in droves to the West because African economies are in deplorable conditions. Civil society also needs to dematerialise money as a commodity, which can be achieved by toning down its avarice. People should also exhibit patriotism in their daily lives. However, these enunciations are herculean tasks to attain. This is because financial corruption and Western consciousness in African civil society have reached an incorrigible extent, to the point that Africans perpetrate them. The easy-life syndrome among Africans also makes it difficult to halt westward migration because of the high exchange rates, which make migrants rich when they convert stronger currencies into local currencies. Whatever hurdles are encountered, or whatever the situation may be, Africa needs Africans for its development.

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