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Editorial Brief

The Centre of Excellence in Global and Migration Studies (CEMGS) is a 2019 Tertiary Education Trust Fund (TetFund) intervention that commenced operation in March 2020. It was founded by Professor Abdallah Uba Adamu, who from 2016-2020, was the Vice Chancellor of National Open University of Nigeria (NOUN). This Journal is one of the academic publications of the Centre that is deemed crucial to fulfilling the vision of the founder. We should note that global migration and mobility has become part of human history and cannot be divorced from developmental plan, economics, politics, social life, and education of the citizens. Both internal and external migrations have come to influence who we are, what we do, and our future. NOUN's CEMGS is therefore a milestone in the history of the institution. The Centre serves as the fulcrum of research on migrations, both internal and external; and its conceptualisation, contextualisation, and decolonisation as essential to multidisciplinary analyses of global studies.

The International Journal of Migration and Global Studies (IJMGS) is a critical and Afrocentric-centred Journal that engages theories, concepts, and real life narratives on migrations in the locale, national, or global dimension. The Journal articles are policy oriented, adaptable for teaching, and solution driven in analysis; they are useable nationally and globally.

With several factors responsible for internal, intra-regional, continental, and global movement of peoples, the Centre with the birth of its academic Journal, hopes to sustain documentation of experiences through arts methods, science and health methods, other social science methods for use in the classroom, policy making, and for experiential learning.

It is hoped that the articles in this maiden edition, and subsequently, will fulfil the purpose, rationale, and aspiration of the Journal.

Hakeem I. Tijani
Editor

Migration and Social Integration: Emerging Dynamics

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Abstract

Migration is a topical issue in both the academic and public space. The phenomenon of migration is equally an age-long concept that actually led to the founding of the New World. However, as people, groups and individuals decide to leave their home countries for the next destination, they are confronted with enormous challenges in their new homes. Reception of these migrants in the receiving countries constantly appears in the front burner of social development related discourse, indicating how disadvantaged migrants have become in the recipient countries, thus raising concerns on their integration into the broader macro reality. The paper is qualitatively designed. It is an examination of migration and social integration, and focused mainly on demystifying the notion that migration is however unwanted. It takes a turn to look at the import of migrants to the receiving countries and the challenges of social integration. The paper contends for decolonisation of migration and argues for socially inclusive recipient countries for the actualisation of the social life chances of migrants. The paper shows that over time, recipient countries have not demonstrated the clear zeal to be instrumental in advancing the integration of migrants. It ends with the recommendation that receiving countries must embrace migration as an investment and ensure that migrants can participate in the economic, social, cultural, and civil life of their new homes.

Key words: Migration, social integration, conflicts, diaspora, decolonization, migrants

Introduction

Social integration is a fundamental aspect of the discourse in social development, and migration remains a critical focus of social development. Issues in migration and social integration over the years have attracted a plethora of interest in academia, government and the private sector. This keen interest has focused on migration pattern, types, mitigating issues and challenges. The outcome has been premised on looking at the integration issues especially how time, policies have influenced the integration process of migrants in receiving communities. After decades of pessimism and

concerns on brain drain, governments of migrant sending countries have somewhat put renewed hopes on transnationally oriented migrants and "Diasporas" as potential investors and actors of development (Haas, 2010). This in a way constitutes an aspect in the emerging dynamics with a view to migration. This is so in that over the years the remittances from migrants to the sending country (ies) largely contribute to the gross domestic product (GDP) of these countries, underscoring an apparent realisation of its impact on both families and country and the need to benefit more from the Diaspora. Aligning to this, Vladicescu et al. (2008:1) stated that in Moldova, remittances from abroad increased steadily from 1997 to 2005, and represented 30 percent of the gross domestic product (GDP) of the country. Although in many cases, official remittances are under reported, however, studies (Okodua, 2010; Page & Plaza, 2005) have shown the enormous role played by migrants to the economic development of their countries of origin. On the other side of the isle, reception of these migrants in the receiving country constantly appears in the front burner of social development related discourse, indicating how disadvantaged migrants have become in the recipient countries, thus raising concerns on their integration into the broader macro reality.

The term "integration" is widely used today to denote the process through which a migrant becomes an accepted part of a new society (Penninx, 2005 cited in Mansoor & Quillin, 2006). The concept of social integration is framed within the ambit of social development, which in turn is phrased in terms of integrating those with nothing into the modern mainstream. Social integration defined by the United Nations Research Institute for Social Development (UNRISD) refers to "an inclusionary goal, implying equal opportunities and rights for all human beings" (UNRISD, 1994:3). In other words, a society for all and an equal society. Or at best a society where everyone has access to opportunities. Today's world exist on disparities, as such social exclusion is the underlying rationale that gives rise to the idea of relocation by any means, in many cases to areas of better opportunities so as to alleviate life chances. The problematic therefore becomes the status of the migrants - those who have left their home countries for the receiving countries. This problematic has raised a lot of conversations

in scholarship and to a large extent has led to inimical relationship between both sending countries and receiving countries over time. The dynamics in

the very nascent time is how to integrate migrants and create a socially inclusive environment that would naturally dispel the concept of 'migrants' and decolonise migration.

Therefore, this work is primarily focused on demystifying the notion that migration is however unwanted. It takes a turn to look at the import of migrants to the receiving countries and the challenges of social integration. The work eventually argues for socially inclusive recipient countries for the actualisation of the life chances of migrants. For purpose of clarity, the scope of this paper does not cover the element of internally displaced migration. If it is mentioned here in anyway, it is merely part of the narrative and not the focus of the paper. The emerging questions in this work becomes, is migration forbidden or unwanted? Are migrants socially integrated in receiving countries? Have the recipient countries demonstrated the willingness to be socially inclusive society? Are there benefits in social integration? Who should be responsible for the social integration of migrants? Apparently the paper is arranged into eight sections. Section 1 introduces the work, while section 2 is a discussion on who migrants are. Section 3 questions reasons for migration. Section 4 speaks to the method of the work and section 5 discusses the challenges that confront the migrant. In section 6, the benefits of migration are discussed while section 7 is concerned with determining a socially integrated society, and section 8 concludes.

Who are migrants?

Official data reveals that about 30 million Africans (that is approximately 3 percent of the population have emigrated internationally (including within Africa) (Ratha et al. 2011). This figure, doubtless berates the size and significance of migration on a global context. In this section, our goal is not to venture into the many issues that are associated with the conceptualisation of migration, but to show that over time the word migrant is synonymous with movement, and in this case high density movement that is particularly individualistic. Conventionally, migration is viewed as "the relatively permanent movement of persons over a significant distance" (Shaw, 1975 cited in Kok, 1999:1). Although such a definition is misleading as it does not take into consideration reflections of the rational for such movement

rather duels on issues of time and distance. Migration has become the new norm of this generation. Whether national, regional or international, it is one

of the emerging faces of a world in constant motion. Whether guided by economic reasons, or social cum survival reasons, the participants (women, men, and children) have their own story when they embark on this journey. As Olusegun Adeniyi would have it, the story in many cases is that of "from frying pan to fire" (Adeniyi, 2019).

The question as to where migrants go is no longer a directional one, although the flow to the developed and high-income countries have somewhat been sustained, (see Table 1). However, the flow generally has also favoured wherever there is prosperity and is equally underscored by geographic proximity. About 40% of migration takes place in the South-North direction, 37% between Southern countries, and these percentages are a reflection of the volume of people that move from one end to the other with disparate reasons. According to Mongae (2016) the number of African migrants doubled between 1980 and 2010, reaching 30.6 million, and in 2013, sub-Saharan Africa (SSA) had 23.2 million emigrants, representing 2.5% of the total population of the region (World Bank 2016:36). Between 2010 and 2020 a lot has changed in the migration space, this is so in that by 2019 (see Table 2), global migrant population increased greatly to a total of 272 million. Critical component of this data is that about 74% of the majority of international migrants were within the working age (20 to 64 years) (IOM, 2019), which generally speaks volume about the concept of social integration for migrants in the receiving countries.

Table 1: International migrants by region of destination, 1960 - 2000

	MILLIONS				
Region	1960	1970	1980	1990	2000
World	75.9	81.5	99.8	154.0	174.9
Developed countries	32.1	38.3	47.7	89.7	110.3
Developed countries excluding USRR	29.1	35.2	44.5	59.3	80.8
Developing countries	43.8	43.2	52.1	64.3	64.6
Africa	9.0	9.9	14.1	16.2	16.3
Asia (a)	29.3	28.1	32.3	41.8	43.8
Latin America and the Caribbean	6.0	5.8	6.1	7.0	5.9
Northern America	12.5	13.0	18.1	27.6	40.8

Oceania	2.1	3.0	3.8	4.8	5.8
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MILLIONS					
Region	1960	1970	1980	1990	2000
Europe (b)	14.0	18.7	22.2	2.3	32.8
USRR (former)	2.9	3.1	3.3	30.3	29.5

Source: United Nations, Trends in Total Migrant Stock: The 2003 Revision (POP/DB/MG/Rev 2003 and ESA/P/WP.188).

Table 2. International migrants, 1970-2019

Year	Number of Migrants	Migrants as % of the world's population
1970	84,460,125	2.30%
1975	90,368,010	2.20%
1980	101,983,149	2.30%
1985	113,206,691	2.50%
1990	153,011,473	2.90%
1995	161,316,895	2.80%
2000	173,588,441	2.80%
2005	191,615,574	2.90%
2010	220,781,909	3.20%
2015	248,861,296	3.40%
2020	271,642,105	3.50%

Source: UNDESA, 2008, 2019a, 2019b.

Although, it can be considered that the term "migration" is vague when international migration is questioned, yet we can easily understand the concept of migrant on the basis of individual movement from one country to the other, and as mentioned for different reasons which compound the meaning of the term "migration". In this section, migrants are simply those individuals or persons who willingly decide to move from one country to the other. There are enormous challenges that the migrant faces, but then this is the gap around international migration, which we will look at some point in this work.

Millions of people especially Africans are believed to be waiting to cross to Europe at the first opportunity, which is usually a dimension of argument

put forward to show that persons or migrants from this part of the world are desperate to leave the continent due to frustrations stemming from poverty and persecution in terms of conflicts (Cuttitta, 2007; Goldschmidt, 2006; Lutterbeck, 2006). Such argument endangers migrants from Africa, and gives the wrong notion that migrants from the continent pose a security threat to the receiving countries of Europe and the United States of America. However, such dimension of scholarship does not hold water in recent literature as evidence-based research has revealed more clearly that migrants from the continent of Africa emigrate for work, study or family (Schoumaker et al., 2015; Bakewell & Jonsson, 2011). Although such studies present a strong case in this direction, yet it will also be hasty not to address the social drivers of individual mobility from the continent particularly with regards to education.

Why migration?

As stated above, migration is not a new concept in our present world, it is as old as humanity, yet it has found new meaning and of course driving force. Some of the forces driving migration in our present world comparatively seem to be somewhat in consonance with that of four centuries ago. The disparity is that in the present generation, migration however tends to be quite frequent with attendant migrant stereotyping. Many years ago, Marc Lescarbot (1907-14, I, 295) wrote:

Three things drive men to seek lands far away and to abandon their homes. The first, the desire to find something better. The second, when a province is full to bursting of people (...). The third, divisions, disputes and quarrels. (Alonso, 2011:10).

Lescarbot's postulation is clear and reflects recent times, as development which literally translates to the idea of something better is truly a driving force for migration. More so, in no distant past, conflicts and divisions were actually the driving forces of intense migration in Africa, but that stands quite apart today as violent conflicts and domestic wars or as Alex De Waal (2019) calls it - regional conflicts, have quietly dissipated seeing the efforts of the African Union to end violent conflicts and wars in the continent through her

'silencing the gun' initiative (Allison, 2020). Although a commendable project, but the challenges are there, yet when compared to the 1990s; one

can actually say the domestic wars or regional conflicts in Africa have wound down giving room to terrorism - a global problem, which has intensified the phenomenon of internal displacement.

Lescarbot's other reason of a crowded society phenomenally does not count for the present generation in terms of migration, though Africa; particularly is quite populated for instance Nigeria (with over 190 million people), but that does not create overcrowding and provoke the desire to emigrate to other societies - over the sea or via the Sahara desert. Rather, educational migration is more paramount in this generation and perhaps that was not an underlying driving force four centuries ago. The corrupt practices of African leaders has led to the neglect of the education sector and obscured opportunities, thus damaging access to quality education and an obstructive employment system. Most individual migrants, particularly young people opt to emigrate to assuage the need for qualitative education thereby leading to something better. The theoretical dimension of such decision-based migration, many scholars attribute to microeconomic orientation (Lucas & Stark, 1985). However, a macro understanding of such decision would naturally entail a conception of migration as an investment, which is primarily crucial to reflect both the benefits and the costs associated with the movement to another country (Sjaastad, 1962; Borjas, 1999).

However, years ago, the Global Commission on International Migration (2005) came up with a Lescarbot-type of conclusion on the drivers of migration. Their deduction stemmed from a 3D phrase, denoting: Development, Demographics and Democracy. With this, it is agreeable that relative deprivation underscores underdevelopment; social exclusion and violence underscores lack of fundamental rights. But we are not in tandem with the view that pressure on resources and employment is caused by excessive population growth; rather we are of the view that the absence of good governance and politically-willed leadership is what undermines resources and employment because resources are not equitably distributed, and this submerges or rapes democracy and good governance as it were. Given the fact that certain opportunities are absent in the sending country, this gives rise to migration in various ways. The demographical analysis as a factor driving migration in this part of the world (Africa) is however

reckless and resonates Malthusian scholarship. Whatever the orientation, classical, microeconomic, macroeconomic, or political economy, migration

serves a purpose for both entities - sending and receiving countries. The push factors will always interact with the pull factors to ameliorate the decision to migrate.

Method

Methodology has a very simple import in academic research cum report writing. Generally, it enhances and gives clarity to epistemological understanding of what is being done. The paper is qualitatively designed. Qualitative research enables us to make sense of reality, to describe and explain social reality and to develop explanatory models. Data for the work relies heavily on extant literatures, mainly secondary data such as reviews, online materials, journal publications, and textbooks. All these sources enabled us construct meaning to the subject under study. However, this method may generally not provide sufficient data (and it is not anticipated) especially in terms of primary information to aid this work, which of course will be subject for another investigation. Our task here is to make deductions out of the extant data under our purview and lead a discourse in the migration space.

Challenges of migrants

The world has been impacted heavily by the concepts of globalization and migration. Age-old boundaries are breaking down, and formerly isolated cities and metropolises equidistant from Africa have come even closer as they are merely a flight away. Meaning the world is now more open or borderless than it has ever been. Therefore, migration is not a misnomer neither is it an anathema as many would want to paint it. The variegated challenges confronting migrants in the receiving countries have been an issue for discussion in various domestic and international forums. In colonial era, Europeans in their millions immigrated to Africa and other parts of the world, and in many cases were largely welcomed without the promulgation of stereotypical laws. At least sixty-two million Europeans moved to colonies across the world between the Nineteenth and first half of the Twentieth Century (Miege, 1993; Achuimie, 2019).

Labelling is one huge challenge that migrants confront on a daily basis. Resistance to and the non-acceptance of migrants is usually met with fictitious finger-pointing, the rational is always a way to foment recipient

authorities to make pronouncement of rejection. For instance, in 2015 right-wing populists and nationalists accused Angela Merkel's government of permitting European societies to be "over-run" by Muslim migrants from "archaic" societies (Weber, 2016). According to Rodriguez,

This is exemplified in reports of New Year's Eve in Cologne 2015/16, when North African and Muslim men were accused of sexual assaults and attacks, portrayed in the media as mainly targeting white German women in the main train station (Rodriguez, 2018:17).

As Rodriguez portrayed it, the idea was totally to conjure up the emotions of hatred towards the migrants especially those from Africa to engineer the irreconcilable difference of European civilization and African barbarity. Thus, constructing African migrants as "premodern," and lacking ability to control their sexuality as a result of their patriarchal and misogynist mind-set.

Scholars have often argued that many recipient communities are not receptive or friendly towards migrants, basically for the fear of losing scarce and valuable resources, such as land, increased stress in the labour market, pressure on the social infrastructure, and a rise in crime (Ediev, Coleman, & Scherbov, 2014). Such non-reception ends up in various forms of resistance, and stereotypes. The willingness not to accept nor embrace migrants eventually generates various virulent vituperations against migrants especially those from Africa, perhaps because of the colour of their skin and not the content of their character. Recently, young African migrants in China have been molested, embarrassed and chased out of their apartments. The Chinese labelled these migrants as carriers of the coronavirus (Covid-19) (BBC News, 2020; Sun, 2020). What is more, policy wise, recipient countries have made promulgations that are considered inimical to migrants. Lately, President Donald Trump banned certain countries from migrating to the USA. This ban was quite selective targeting certain African countries, Venezuela as well as certain Middle East countries. More recent is the pause, rather halt on immigration for 60 days by the US government, using the coronavirus pandemic as an excuse (World population review, 2018; Kapur, 2020).

Generally, finding decent work, safe and affordable housing with linkage to transportation route, as well as opportunity for education, remains

critical for any migrant. These infrastructures as it were are crucial for the migrant's integration into the new environment. In many cases, this is always challenging and tends to be exploitative against the migrant by the locals of the receiving communities.

Benefits of Migration

Over the years, series of questions have been posed as to whether migration is wanted or unwanted, rather whether it should be forbidden and tougher policies developed to ring-fence the natives of the recipient countries. Recent debates and questioning have focused more on the impact of migration on the reception country. In this section, we intend to demonstrate that migration is not in any way an anathema or unwanted, but a veritable phenomenon that many countries on the contrary relish and are gaining so much from. We can situate this profit on a continuum, to say that it pays both the sending country as well as the reception country. However, deliberately, this paper is not concerned with clearly looking at the impact of migration on the sending country. The focus *abinitio* is on the receiving country.

The import of migrants to any receiving country cannot be overemphasized, as migrants tend to display diverse cultures within the host communities. Countries that attract migrants from several geographical regions, tend to enjoy a myriad of cultures that enrich the society, although not all cultures are accepted by the host communities as it were. Some cultural practices are considered extreme and inhuman (example, female genital mutilation), as such the migrants are mistreated. Notwithstanding the negative impacts of migration on host populations, there are some cases where the host population benefit immensely from the migrants through cultural assimilation and induction of new economic practices (Skeldon, 2001). Social cohesion is induced by certain values such as trust, equity and respect. However, these elements are not always present in every situation. Some societies display cohesive tendencies for a limited period, while pursuing a common agenda and disperse as soon as they meet those objectives.

Studies have shown that migrants are more entrepreneurial than the native population. Many of these studies (Murphy, 2002; Giulietti et al.

2012) actually make reference to the achievements of migrant entrepreneurs in China and the US. For instance, in China, 25% of immigrants are self-

employed and involved in trade with their country of origin. Again, studies have also shown focusing on the United States, that circa 25% of US entrepreneurs are migrants to the United States (Pekkala Kerr & Kerr, 2016; Quak, 2019). Literature is in exhaustive of the import of migration to reception countries. In fact many European countries have an aging population that are unproductive. The emergence or presence of migrants in such societies boosts productive capacity for such a country. Although migration cannot totally accommodate the challenges of an aging population, but at best it does provide time to phase in entitlement and other reforms, which are still necessary in many countries.

The catch here is that migrants are more likely to be of working age and skilled more than the existing population, therefore more likely to contribute to public finances (Clements et al. 2015), which in general term can be seen as investment for the receiving community. In another context, studies have also revealed that since migrants are usually educated they can ignite a lot of changes in a society, particularly in job creation. Hence, according to (Docquier et al., 2014) higher immigration leads to more job creation and higher demand for people further down the job ladder. Peri et al. (2014) maintained that highly educated immigrants contributed to the growth of wages for existing workers in recipient countries. In many ways, these are jobs that ordinarily would not have been there neither would have been created by the government. The gains here is for the recipient country, as such is clearly an investment that must not be avoided. The foregoing is a brief on the import of migration as it were to the receiving countries. Meaning that the migrants of Africa, Asia, Middle East etc. surmount the idea of whether they are wanted in Europe, OECD countries or North America, rather the evidences shown here are testimonial of how quintessential migrants are to these economies, acting so much more as development agents.

A socially integrated society: Who determines it?

There is no doubt from the foregoing discussion that migration has potential benefits both to the sending as well as the receiving country. However, our focus is on the recipient country, albeit migrants are equally associated with

development for the sending country. Now it is quite apparent that migrants are confronted with Herculean challenges upon arrival at the other end of the isle. This leads up to the current literature on reimagining international migration on a DE colonial spectrum. In this section we begin by asking, what should be done to manage and eradicate the challenges of migration? The answer seems clear from the title of this work, and that is; the social integration of migrants into the receiving countries is critical. To that extent, who should be responsible for this social integration? And how do we move from dehumanisation of migration to decolonisation? We intend to answer all these questions as we move on in this section. First we will take a quick look at the concept of social integration to have a quick understanding of what it really means.

The concept of social integration according to Dr Clare Ferguson is the process of building the values, relations and institutions necessary to achieve that society - a society for all (Ferguson, 2008:3). She argued that the goal of social development is to build a society where all and sundry will have equality of purpose, and that is quite possible where there are in existence institutions that promote a society for all on the principles of social justice. The arrival of migrants in the receiving communities is usually with great expectations. Such expectations are decent and require support for fulfilment. This is where the state and citizens come in to close gap. Where such gaps exist and where migrants are taunted or repelled with abhorrent policies, it is no longer an anticipation of integration, rather a dehumanisation of migrants. The idea then is to disconnect from such dehumanisation and embrace a sense of decolonisation with regards to migration. According to Achiume (2019):

Decolonization could meaningfully be understood as international movement that responds to the asymmetrical benefits structure of co-dependence in the contemporary global order and seeks to achieve a more equitable relationship between center and periphery. In other words, global political-economic migration today can be understood as an attempted rebalancing of the beneficiaries of an asymmetrical system initiated by many of the very same state sovereigns that now self-righteously seek the exclusion of these migrants (Achiume, 2017:143).

The social inclusion of migrants without a doubt can be valuable to the recipient and home economies of both countries and can thus enable migrants to have a capacity to fight against poverty and other draw backs that confront them within their new environment. Many people have abilities that need to be properly recognized and evaluated. Opportunities for intercultural enrichment can also be a catalyst for development and peace.

Where stereotypes become institutionalized, the danger is that it would necessarily lead to a colonial perception of migrants and total resistance to building a social network of friendliness. Where migrants become unruly, it is a response to this colonial perception of dehumanising intrigues. This can spark up crime rate and, or violence in various ways that would jeopardize peace and tranquillity of the receiving communities; and every society needs peace and of course sustainable peace. Migrants also need peace to move up the social ladder and ameliorate their social life chances. Achieving this is largely dependent on the integrating process and policies. It therefore calls to mind that the social integration of migrants must be all encompassing, bordering on the social, economic, and political as well as cultural dimensions to creating a society for progress.

Conclusion

This work focused on migration and social integration. In this paper, we set out to discredit the notion that migration is unwanted. We have done so by highlighting the variegated import of the concept to both the sending and receiving communities. We have also shown that many reasons underlie the social and political exclusion, economic deprivation, and disadvantages that migrant populations often face when they move from one country to the other. Migrants' contributions to receiving communities are clearly highlighted and enormous, and the fact that constraints exist as depicted here is however for reengineering to entrench social integration. However from this work, we have also seen that the recipient countries have not demonstrated the clear zeal to act accordingly and be instrumental in advancing integration of migrants, this and more creates gaps in international migration. Successful integration requires meaningful interaction between migrants and the receiving society, which means that integration must be

conceived of as a two-way process. The host or recipient society must ensure that the migrant has the opportunity to participate in economic, social,

cultural, and civil life. Equally, migrants are expected to respect the fundamental norms and values of the host society and participate actively in the integration process, though they are not expected to relinquish their own identity (European Commission, 2003).

Therefore, policy frameworks must be in place to socially integrate migrants. Such policy instruments must practically focus on the recognition of diversity, the redistribution of socio-economic resources and of course on representation of political voice. Achieving this must also be based on mainstreaming government institutions of the receiving countries to have effective capacity to deliver policies of social integration and these institutions for all practical purposes must be accountable. Beyond the realms of this, state must give priority to creating citizenship enlightenment for the co-creation of social integration. As the responsibility for creating a socially inclusive society lies not only on the government or state, but individuals or citizens must also have capacity to build network, embrace and accommodate new members of their society who are particularly not aboriginal.

It is time to move on from the dehumanisation to the next level of decolonisation of migration. African leadership by far, must also rethink migration to reflect pan Africanism as they open up their borders without visa whereas Africans are still perceived colonially.

This is our hope and faith that international organisations and receiving countries will synchronize and chum policies that are socially inclusive for migrants. That at the end of the day we can say migration has been decolonised and the receiving countries are socially integrating with an integrated citizenship.

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