

Migration narratives in the book of Genesis and *Japa* syndrome among Nigerian youths



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The book of Genesis has copious narratives on migration. This article studies the migration stories of Abram's and Jacob's families vis-à-vis migration among Nigerian youths. A study of these biblical narratives reveals that severe famine precipitated the movement of these patriarchs and their families. Abram's and Sarai's migration to Egypt, according to Genesis 12:10, was a result of famine. Genesis 46 and 47 record that Jacob's family migrated to Egypt due to the severe famine in Canaan. Similarly, many Nigerian youths migrate to other countries such as Canada, the United Kingdom, South Africa, Australia, Austria, Ireland, Germany, et cetera to escape financial hardship and pursue greener pastures. To this end, the slang '*Japa*' has become a household term among Nigerian youths. *Japa* is a new word for leaving one's country for better living conditions. With narrative and descriptive analysis, this article studies relevant texts in Genesis and the *Japa* phenomenon among Nigerian youths. A comparative study reveals that bad living conditions are hugely associated with migration in the Old Testament and contemporary times. The high rate of unemployment, underemployment, and a lack of opportunities faced by Nigerian youths are hugely responsible for the mass migration. The study recommends that the Nigerian government create an enabling environment that promotes the financial stability of youths through better job opportunities and career growth.

Contribution: Migration is a long-standing human activity that is generally attributed to the quest for better living conditions. In the Old Testament, famine was hugely responsible for movement from one biblical residence to another. Nigerian society has witnessed a mass migration of its youths to other countries to escape the present economic situation in the country. A comparative study shows that many people migrate because of uncomfortable situations in their residence locations; there are challenges associated with migration, and migration usually leads to improved living conditions.

Keywords: migration; Genesis; famine; *Japa*; financial hardship; Nigerian youths.

Introduction

Migration is an age-long phenomenon and a normal human activity. Guthrie (1911:291) avers that 'It is the earliest social phenomenon history records.' Migration refers to the movement of an individual or a group of people from one place of residence to another and usually results in a long-term or permanent change in one's usual place of residence. The movement is often a substantial distance and results in the individual residing in the destination (Stark 1967:829; Tsegay 2023:2). Man has always desired a more favourable living condition. Hence, migration is most often necessitated by a desire to improve one's living conditions. Toney and Bailey (2014) note that:

[M]igration may be required for natural or social reasons. Among the natural causes are climate changes, the search for warmer or colder lands, volcanic eruptions, or floods that render large areas uninhabitable. Social causes include lack of job opportunities, poor working conditions, and demographic issues; for example, an increased population leading to an inadequate food supply. (p. 4044)

Migration is more propelled by social reasons than natural causes. It is usually voluntary, but involuntary on rare occasions. Voluntary migration is driven by the desire to have improved access to resources, education, and human rights; however, involuntary migration can be a result of factors beyond one's control such as natural disasters or political unrest (Southwood & Strine 2019:39). Migration results when the population and food supply are not in equilibrium (Guthrie 1911:292). The Old Testament is replete with many narratives on migration. Strine (2015) states:

The Old Testament may be the most well-known document that shows how important migration was in the ancient world. It depicts an ancient society where the issue of migration features persistently. (p. 5)

Migration stories are common in the book of Genesis; the first being when Abram, in obedience to God's command, left his home in Mesopotamia and settled in Canaan. Marks (1971:12) writes, 'Abram's migration to Canaan tells of Abram's response to the summons to make a complete break with his past so that he might become the founder of a nation.' Soon after he settled in Canaan, he moved again to Egypt because of the severe famine in the land (Gn 12). Abram is thus regarded as the world's first migrant. Genesis 46 and 47 tell of the migration of Jacob's family to Egypt, due to severe famine in Canaan, the Promised Land. Jacob's son (Joseph) invited the family to Egypt. Jacob took his family members, their livestock, and all the possessions they acquired in Canaan and went to Egypt. Thomassian (2023) opines that with the desire to be near Joseph and confirmation from God, Jacob, his sons, and their families journeyed to continue their lives outside the Promised Land.

In recent times, there has been a mass migration of Nigerian youths to Canada, the United Kingdom, South Africa, Australia, Austria, Ireland, Germany, et cetera. The Yoruba term, *Japa*, is a household term among Nigerian youths commonly associated with the strong desire to leave Nigeria for a better country. Alabi and Olajide (2023) assert:

Japa is a local slang [*word*] that connotes the desperation to migrate to a country with better living conditions. Although the word is yet to be profusely used in scholarly works, it has attracted the attention of local and international media. (p. 78)

According to Chikwem (2023), the term *Japa* describes a phenomenon in Nigeria where young Nigerians migrate abroad in search of better opportunities, often with no intention of returning to their home country. The ongoing migration is primarily occasioned by the unfavourable financial situation of the country.

It is appalling that despite high educational levels and job skills, most Nigerian youths are faced with a lack of employment, underemployment, and a lack of opportunities for career growth. Youths desire to migrate to countries that have more job opportunities, higher incomes, better services, security, political stability, and improved living conditions. As a result, proficient youths who should take part in developing various important sectors of the country are daily moving to other countries. According to Adhikari et al. (2021), in 2019, the number of Nigerian migrants abroad was about 1.4 million. This situation can be rescued if the Nigerian government creates an enabling environment that promotes the financial stability of youths through the creation of more jobs and opportunities for self-development.

The primary aim of this article is to compare the Genesis migration stories to the migration of Nigerian youths. This will be done by studying the selected texts historically and phenomenologically and investigating the recent migration trends in contemporary Nigerian society. Genesis 12, 46 and 47 were studied because it gives a very clear picture of migration in ancient Israel. It is important to note that migration is not a new phenomenon among Nigerian youths;

however, in recent times, the rate of migration in Nigeria has been unprecedented due to economic hardship and a lack of opportunities for career advancement.

Insights into the migration narratives in the Book of Genesis

Migration due to famine is a frequent motif in the Old Testament (Westermann 1985:163). According to Exell (1978:556), Wenham (1987:287), and Arnold (2009:136), famine was often a cause for travel in the biblical world. Ancient Canaan was susceptible to famine because its fragile economy depended on rainfall, whereas Egypt and Mesopotamia relied largely on river irrigation. Many stories of voluntary migration are linked to famine and are recorded in the book of Genesis (Stenschke 2016:129). According to Casteel (2021:590), 'The forced exile of Adam and Eve from the garden of Eden begins a series of migration narratives in the book of Genesis.' Levi and Barta (2003) note that in the book of Genesis, the patriarchs are referred to as sojourners which signify temporary residence and limited legal protection. Speiser (1990:90) opines that 'The Qal infinitive verb (sojourn) describes residence that is limited in duration, privileges, or both.' At different times of their lives, the patriarchs left Canaan in search of sustenance. The selected texts for this study are Genesis 12, 46 and 47 because they cover the earliest migration stories in the Old Testament literature and equally provide a clear picture of the concept of migration in the Old Testament. Besides, the three texts are concerned with the migration stories of two patriarchs.

Abram's migration (Gn 12)

Genesis 12 starts with a report on Abram's migration from Ur to Canaan in obedience to divine commission. There was a severe famine in Canaan; therefore, Abram needed to find sustenance for his family elsewhere. Wenham (1987:285) notes that 'The introductory expression "famine in the land" connects the beginning and end of the verse and emphasises the purpose for Abram's movement to Egypt.' Arnold (2009:137) avers that 'The severity of the famine is expressed by repetition in Genesis 12:10.' Abram was concerned about feeding members of his family whom he brought along. Since Abram moved to Canaan in response to God's instruction, he would have remained there trusting God for provisions. Consequently, he and his wife (Sarai) went to Egypt to sojourn there (Gn 12:10). Marks (1971) opines that:

The divine promise of Genesis 12:7 is jeopardised by the Canaanites (12:6b) and that of Gen 12:1-3 by the measures Abram adopts to save himself from starvation and death. (p. 13)

As he entered Egypt, Abram realised that his life was at risk, and he took proactive steps which, however, put Israel's matriarch, Sarai, also at risk (Arnold 2009:137). The narrative records that Abram perceived that his wife's beautiful appearance could be a potential danger to him. In Genesis 12:14, the same adjective (*beautiful*) was used to describe Sarai's exceptional beauty. Abram thought that the Egyptians might try to kill him to marry his wife. According to Sheridan

(2005:7), 'As the laws against adultery were probably respected among the Egyptians, Abram thought that they would kill him in order not to be considered as adulterers.' Abram was faced with two unpalatable choices: firstly, his life would be preserved if Pharaoh possessed his wife; and secondly, he would face death while Pharaoh still possessed his wife. He thought that Pharaoh would feel morally justified in taking a married woman identified as his sister than in taking someone identified as his wife (Cook 2010:40; Guzik 2018). Therefore, Abram convinced his wife to introduce herself as his sister, rather than his wife. Boloje (2024:3) notes that 'Abram's proposal would spare the Egyptians the moral dilemma associated with a living husband as opposed to a living brother.' Genesis 20:12 identifies Sarai as Abram's half-sister, but going by Abram's intention to deceive the Egyptians, referring to his wife as his sister could be considered a lie.

As Abram predicted, his wife was taken into Pharaoh's palace because of her physical attractiveness. Arnold (2009:137) adds that this episode contains some confusing features, for which there are no satisfying answers. Firstly, Sarai at age 65, is a woman of such irresistible beauty as to inspire the murder of a husband. Secondly, Abram's character, upheld as righteous elsewhere in the narrative, is tarnished by his plot to save his life. Thirdly, Sarai conspires with her husband without objection (Wenham 1987:287). The acquisition of great wealth because of collusion is nowhere condemned. Similar wife-sister motif narratives are seen in Genesis 20:1–18 (Abram and Sarai) and Genesis 26:6–16 (Isaac and Rebekah). In the texts, the patriarchs sacrificed their wives' honour to save their lives and have material gains. These wife-sister motif narratives are based on Hurrian laws whereby sistership was a transferable relationship; accordingly, a woman given in marriage by her brother became legally her husband's sister (Mk 1971:13, 16).

Genesis 12:16 records that for Sarai's sake, Abram acquired many possessions from Pharaoh. According to Wenham (1987):

It was customary for large presents, bride money to be given to the bride's family at betrothal. It is quite likely that the bounty bestowed on Abram represented this sort of payment, though it may have been simply a mark of Pharaonic goodwill toward Sarai's 'brother.' (p. 289)

Pharaoh realised that Abram deceived him when the Lord inflicted him and his household with great plagues. Abram did not explain his conduct. Pharaoh gave an expulsion order: Abram and his wife were quickly escorted out of Egypt. Given that Pharaoh's actions were based on the wrong information that he had, Abram should have also been punished. Assohoto and Ngewa (2006:30) note that 'Although Pharaoh acted on Abram's deception, he also abused his position as the king.'

Jacob and his family migrate to Egypt (Gn 46 and 47)

Jacob and his family migrated to Egypt when Joseph oversaw Egypt. The narratives concerning how Joseph rose to power

in the land of Egypt is a lengthy one recorded from Genesis 39 to 41. Cook (2010:143) avers that 'The narratives centre on the wise policies of Joseph, depicting him as a concerned and ingenious leader who saved Egypt from starvation and chaos.' Genesis 41:54 records that famine affected every country, except Egypt. Joseph was the governor of Egypt, and it was his responsibility to sell food to all the people of the land (Gn 42:6).

Joseph invited his father and his brothers to Egypt to save them from the famine that affected all the people of the earth (Gn 45:9–11). The famine was strong enough to bring about the termination of Jacob's lineage. The migration was after Jacob's sons' two visits to Egypt in search of food as narrated in Genesis 42 and 43. In Genesis 46:3–4, there was a divine promise of greatness and protection. According to Chaignot (2021), Genesis 46:3–4 depicts a classic formula for the command 'fear not.' The four parts of the formula are: God identifies himself; he reassures the individual by saying 'Fear not'; he outlines the potential sources of fear; and he gives reassuring promises. This episode marks the last time God spoke to Jacob, and in fact, the last communication with any of the patriarchs.

The account of the departure from Canaan and their arrival in Egypt is given in Genesis 46:5–7 but is interrupted to enumerate the children of Jacob who were part of the journey. A total of 70 persons migrated to Egypt. No one was left in Canaan (Gn 46:27). Jacob brought along his entire family and all their belongings including the livestock. Joseph honoured his father by going to meet him and presenting himself before him. Joseph immediately prepared his family for the meeting with Pharaoh (Gn 46:31–34). His instructions were aimed at ensuring that his family spoke convincingly to Pharaoh. Joseph wanted to establish their credentials as experts in tending livestock, so they could reasonably request the land of Goshen (Arnold 2009:370). When five of Joseph's brothers were presented before Pharaoh, they spoke just as Joseph instructed them, and Pharaoh granted their request to settle in Goshen. Hence, with the support of Joseph and Pharaoh, Jacob relocated his family to the land of Goshen in the Delta of Northern Egypt to survive the famine. Joseph provided his father and his brothers with abundant food. Genesis 47:27–28 notes that Jacob gained possessions in the land and was fruitful.

Dialectics on the texts vis-a-vis migration among Nigerian youths

According to Carroll (2011):

The migration in biblical times substantially parallels contemporary migration dynamics driven by the search for basic human needs and improved quality of life. It also parallels certain aspects of the lived experiences of migrants. (p. 56)

Hence, the migration narratives in the book of Genesis share certain features with the realities observable in migration among Nigerian youths. In contemporary Nigerian society, a significant number of Nigerian youths have migrated to better

countries. Eze (2024) notes that the Migration Information Data Analysis System (MIDAS) of the Nigeria Immigration Service (NIS), showed that about 2.1 million persons migrated from Nigeria in 2022, while approximately 1.6 million left the country from January to the end of September 2023, making it a total of about 3.7 million that have left Nigeria in the last 2 years. Alabi and Olajide (2023:77) aver that 'With the increasing social unrest, youth unemployment, and political corruption, there is a likelihood that more persons will migrate.'

The model usually used in the study for causes of international migrations is the push-pull model. The push factors that make people migrate are scarcity of work, hunger, a lack of resources, and persecution. Pull factors refer to the opportunity for freedom of religious expression, the availability of employment, and chances for improved education (Baumann 2006:1224). Many Nigerian youths are desperate to leave the country by every possible means to escape the difficulties that surround everyday life. They believe that some other countries have better employment and career advancement opportunities.

Unfavourable living conditions and migration

Food scarcity is a critical human experience and was the primary reason for the migration in the book of Genesis (Westermann 1985:163). Famine was a catastrophic problem that usually resulted in a mass and long period of starvation. The Old Testament records that the severity of the famine prompted the patriarchs to migrate to Egypt for sustenance. They were concerned about the welfare of their family members; they needed to move to save themselves from shame. The patriarchs operated in an agricultural economy and so famine meant a total collapse of their economy resulting in their inability to engage in other financial activities (Matthews 2000:972). Genesis 12:10 specifically reports that the economic situation in the land of Canaan necessitated Abram's migration to the land of Egypt. For the patriarch and his wife to survive, the only viable option was to move to a better land.

Migration is not a recent phenomenon in Nigerian society. Hitherto, Nigerians migrate to other countries for reasons such as education, job or business contracts, self-fulfilment, et cetera. However, recent years have recorded an unprecedented mass movement of Nigerian youths. Recently, the word, *Japa*, has been commonly used almost all over the country, especially by youths. *Japa* is a Yoruba word that means 'to run away.' Ajukura (2023) avers that *Japa* means 'to run away from something bad or unpleasant'. The word primarily depicts fear and escape, since no sane person runs away from something good. According to Ezeji (2024), it refers to leaving one's country for another in search of greener pastures. Crawley, Garba and Nyamnjoh (2022) opine:

Nigerian youths are involved in intra-African migration and migration to European countries. Daily, many Nigerian youths migrate to other countries such as Canada, the United Kingdom, the United States of America, South Africa, etc. (p. 2)

A recent assessment from the Nigeria Social Cohesion Survey reveals that seven out of every 10 Nigerians are willing to relocate to other countries (Oludotun 2023).

As has been noted, the Old Testament patriarchs migrated during famine to find means of sustenance. In recent times, there has been an increase in the number of Nigerian youths desperately leaving the country, necessitated by a desire to escape the deplorable socio-economic situation of the country to experience a better life elsewhere. Many educated and highly skilled Nigerian youths receive very low salaries that are insufficient to cover their daily sustenance. They are unable to cater for their primary needs such as feeding, shelter, and clothing (Ajukura 2023). Many youths are also challenged by the lack of an enabling environment to develop their businesses and careers. They desire to reside in an organised and economically stable society where there are opportunities for empowerment and one's income is commensurate with one's skills and efforts (Okunade & Awosusi 2023:3). Youths desire to give financial support to their families, but given the current economic situation of the country, they find it difficult to achieve this. Unfortunately, the economic hardship in Nigeria has led to the unavoidable deaths of many people. Sadly, the situation has heightened the level of insecurity in the country as youths engage in all manner of evil to put food on their tables (Alabi & Olajide 2023:77). The government seems not to have functional plans to abate the high rate of unemployment and underemployment among Nigerian youths.

Migration and associated challenges

Life in a foreign land usually poses challenges. Abram's intention to save himself and his wife from starvation came with some challenges. He was concerned that his wife's beauty could lead to his death. Abram's vulnerable position as a migrant in Egypt created fear in him and presented him with moral dilemmas in which inequalities created by wealth and poverty posed the danger of losing faith (Boloje 2024:1). Jacob was 130 years old when he and his family members migrated to Egypt. He must have also grappled with some challenges, especially that of leading 70 persons and livestock to a strange land. Many Nigerian youths face a lot of difficulties in their efforts to migrate to other countries. Some face issues that could have moral implications or lead to misrepresentation of one's identity.

Abram gave untrue information about his marital status leading to unpalatable actions from Pharaoh. Likewise, many Nigerian youths are susceptible to all manner of unpleasant things such as providing false information about themselves, marrying someone who is old enough to be their mother or father, and entering contract marriage relationships (Packer 2023). Palmer (1995:592) restates that the false or hidden identity of the migrants usually leads to dehumanisation and injustice against them. Many are faced with the problem of raising the funds needed for migration (Tushima 2018:1). Some sell their valuable belongings at giveaway prices, and borrow money from friends, family members, and credit

facilities to meet visa costs and other travel expenses. Many families support their children by selling valuable properties such as lands and vehicles, hoping that the individual will in no time start sending money home, and create relocation opportunities for other family members. On the other hand, some steal, cheat or commit other atrocities to raise money for travelling abroad (Nwosu et al. 2022). Many husbands and wives migrate to other countries, leaving their children in the care of grandparents, relations, or nannies, hoping to bring them over after some time.

Jacob's family enjoyed security and economic sustainability because of their moderation, skills, and ability to embark on regular migration.

Regular Nigerian migrants are evenly cared for, while the irregular ones are usually harassed and vulnerable to all manner of ill-treatment (Uroko, Obiorah & Nnadi 2021:7). Unfortunately, most Nigerian youths are desperate to leave the country. This desperation has made a significant number of them engage in illegal migration, exposing them to unpaid work, forced labour, detention, torture, and death (Mberu & Pongou 2010). Alabi and Olajide (2023:78) write that '[m]any youths risk their lives to cross the Sahara Desert and the Mediterranean Sea to Europe despite regular media reports of loss of lives on such journeys'. Most of them get stranded in countries such as Algeria, Libya, Senegal, and Morocco for many months; some are imprisoned in those places, while some do not arrive at their destinations alive. In foreign countries, many highly educated youths take up menial jobs such as babysitting, morgue attendant, hotel attendant, domestic care attendant, taxi driving, clearing gutters or drainages, et cetera (Ajukura 2023). This, according to Pires (2015:1), is known as brain waste and it refers to a scenario where highly skilled professionals perform menial jobs in the new countries they have migrated to. Nwosu et al. (2022) lament:

'Illegal migration exposes women to domestic work, commercial sex work, and forced marriage.' Men, on the other hand, usually find themselves trapped in forced labour either in construction companies or manufacturing industries. (p. 4)

Many illegal migrants are forced to offer unpaid labour in their host countries (Chizoba 2019). A substantial number of youths travel with tourist, visitor, or student visas and thereafter overstay their visas and stay illegally, making them live in fear and unable to go about freely. Some illegal migrants are forced to sell or donate their vital body organs, such as kidneys, for a paltry sum (Nwosu et al. 2022). Others are repatriated because of forged travel documents and unfavourable activities in their host countries. Nigerian youths are also faced with discrimination in other countries. Some Nigerians lost their lives and businesses during the 2019 xenophobic attacks on Nigerians in South Africa. The violence in South Africa resulted in murder, assaults, looting, robbery, arson attacks, displacement, and threats of violence (Mlilo & Misago 2019). Some Nigerian youths who went abroad are taken as refugees in a refugee camp. Some engaged in illegal businesses and ended up in prison

(Chizoba 2019). Some experience tremendous challenges in their efforts to settle in other countries. Youths are aware of the dangers inherent in illegal migration; yet, the majority are willing to risk migrating to foreign countries. Some do not arrive at their destinations alive.

Migration and improved living conditions

The narratives about Abram's and Jacob's migration recorded that they received abundant material benefits from their hosts in Egypt. By giving his wife the wrong identity, Abram's worries about sustenance and survival became a thing of the past. Boloje (2024:4) notes that 'Abram's strategy of deceit significantly increases his wealth'. Pharaoh rewarded him with sheep, cattle, donkeys, male and female slaves, and camels. Likewise, when Jacob and his family moved to Egypt, Joseph made it easy for them to have a smooth stay in Egypt. They were privileged to interact with the king of Egypt. Jacob and his family settled in the best part of the land of Egypt and had access to sufficient food (Gn 47:11).

Some Nigerian youths take up prestigious, well-paid, and highly skilled jobs abroad. An average Nigerian youth gets employed with little or no delay because they are highly experienced, talented, and hardworking and there are insufficient mid-skilled labour forces in these countries (Hassan 2023). This lack of labour forces in European countries contributes to the increase in the number of youths who migrate abroad (Oludotun 2023). Many Nigerian youths who migrated to other countries are financially stable enough to cater to their needs and those of their families. Many become financially capable of supporting their families to build residential areas, start businesses, and other accomplishments such as training their younger ones and supporting family members to join them. Some contribute to economic growth by making investments; thus creating job opportunities for the youths (Hassan 2023). Nwosu et al. (2022) restate that many Nigerian migrants invest in human development by providing good education and career development for their children, siblings, and other relatives. They also invest in better houses and improved healthcare for their families. Their financial stability is reflected in the monthly or periodic remittances sent to support their families and the investments made in small and large-scale businesses. They send financial support to facilitate church and community projects.

A significant number of youths who were health workers in Nigeria, also get employed in various healthcare facilities outside the country. Oludotun (2023) writes that it is no news that many doctors, nurses, and other health workers are massively relocating to countries such as Australia and the United Kingdom to continue their careers. About 50% of Nigerian health workers have moved to other countries where their remuneration is commensurate with their skills and efforts. At the University College Hospital Ibadan, more than 600 of its clinical workers resigned, while the Lagos State University Teaching Hospital disclosed that

more than 150 nurses resigned. The incessant migration of Nigerian youths and its consequences on service delivery in various sectors of the country has reached a worrisome stage. As a result, various important sectors such as education, banking, health, and other industries are faced with brain drain which, according to Pires (2015:1), refers to a situation where a significant number of highly skilled professionals leave their home countries to seek greener pastures in other countries.

Conclusion

From time immemorial, man has always desired to have improved living conditions. This desire necessitated migration in the Old Testament world and contemporary Nigerian society. Therefore, migration is not a new social human phenomenon. Man has always engaged in both voluntary and involuntary migration to escape social or natural situations. At certain points in their lives, the patriarchs voluntarily migrated to other places to escape from the difficulties associated with severe famine. Famine was usually a serious problem that lasted for a long time; hence, the patriarchs were concerned about providing food for members of their families.

Abram and Jacob grappled with certain challenges when they migrated to Egypt. In Abram's case, he proposed that Sarai should give false information about herself to Pharaoh. He was so concerned about having access to food and other material benefits that he neglected the implications of deceiving the king. At 130 years old, Jacob should have been resting from the toils of his existence, but severe famine made him move to another location, alongside all his family members and livestock. The pericope reports that the purpose of the patriarchs' migration was actualised.

Many Nigerian youths have migrated to other countries because of the high rate of unemployment and the lack of opportunities in their birth country. It is no news that many highly educated and skilled youths are unable to take care of their daily needs, let alone provide support for their family members. Many are desperate to leave the country by all possible means such that they risk their lives through illegal migration. The desperation has also led to an increase in insecurity, as some youths engage in all manners of crime to be able to get the money needed. The social media is inundated, with stories of young men who married aged women as part of their plans to move away from the country. Until the government provides a conducive environment for the growth of its youths, migration will continue to be on the rise because many youths who leave the shores of the country are successful and do not hope to return.

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Author's contribution

O.G.C. is the sole author of this research article.

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