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Exploring The Paradox Narrative of Emigration and Human Development Using Dayo Oyedun 'American Visa' Art Musical Composition

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Introduction

Emigration is defined as the relocation or process of people leaving one country to reside in another (Kent, 2023). It is a movement from one place to another to find work or better living conditions. Most often this movement becomes a permanent move for settlers in a new environment as long as the place offers improved or better living condition, security and rights of freedom. Olatunde (2023) defines emigration as the process of changing one's place of residence either temporarily or permanently by living in another region that is completely new. Emigration, the act of leaving one's homeland in search of better opportunities elsewhere, has become a defining feature of our time. It is a profound experience that shapes individuals and communities in multifaceted ways. Though it often lead to brain drain in the home or sending countries, it serves as brain gain for the receiving countries; thus leading to advantage in the labour market. However, it is not without its paradoxes. On one hand, emigration can be viewed as a manifestation of the perseverance and aspiration of people who are trying to better their circumstances, on the other hand, it is a detachment from a cultural

identity. Emigrants often leave behind familiar surroundings, cultures, and traditions, embarking on a journey into the unknown, motivated by the hope of a brighter future. As they leave their countries of origin, they also leave behind a part of their identity, grappling with a sense of detachment and longing for their homeland, for the familiarity of their native culture, and for the bonds they have forged with their communities. Emigration is of immense importance in our globalized world because the paradoxes and implications surrounding these phenomena are influencing how our evolving identities are constructed. People now move across borders more easily than ever before in today's technologically advanced globally networked world. Emigration most often is a drain on a country's resources, as talented individuals seek opportunities abroad, leaving their home countries behind. Furthermore, the paradox of migration is intricately linked to the corollary phenomenon of brain drain. Brain drain refers to the migration of highly skilled and educated individuals from their home countries to destinations offering better professional opportunities. While brain drain can benefit the receiving countries by bolstering their talent pool and contributing to their economic growth, it can have devastating consequences for the countries of origin. Brain drain is not merely an economic loss but also a loss of potential. In the pursuit of personal advancement, emigrants can experience a loss of cultural heritage and a rupture in the continuum of their identity. However, there is a growing realization that this perspective needs to be challenged, and a new narrative must emerge. This research work explores the musical composition of Dayo Oyedun titled 'American Visa to identify the variables that make people desire to leave their homeland on emigration.

Theory of Emigration

This research work is premised on Lee's Push-Pull theory of migration. According to Singh (2023) the reasons why people migrate are determined by push and pull factors, which are forces that either induce people to move to a new location or oblige them to leave old residences. These could be economic, political, cultural, and

environmental. Push factors are regarded as conditions that force people to relocate from their homes and are related to the country from which a person migrates. This could include insecurity, natural disasters, poor health care, inadequate livelihood opportunities, drought, famine, poverty, and an increase in population growth than the available resources. Pull factors are the conditions that attract people to a certain location. These could be security, better living conditions, available job opportunities, adequate facilities and amenities, a better health care system, quality education, political freedom, and religious freedom. Migration often takes place after both these are properly weighed. But, usually, a person has a better and more realistic knowledge about the place of origin, while his knowledge about the place of destination is somewhat superficial and inexact. This research explore emigration within the purview of this theory as regards the reason why people leave their homeland and how this can incur cultural loss and affect national development.

Causes of Emigration

Throughout history, emigration has been driven by various factors, including economic opportunities, political turmoil, and social upheaval. According to EP (2024), people migrate from one country to the other for social and political factors. Persecution because of one's ethnicity, religion, race, politics or culture can push people to leave their country. Another major factor is war, conflict, government persecution or there being a significant risk of them. Those fleeing armed conflict, human rights violations or persecution are more likely to be humanitarian refugees. Olatunde (2023) cited causes of emigration in Nigeria to be weak naira, hunger, poverty, unemployment, unbearable high standards of living and insecurity. Others are banditry, political assassination, kidnapping, terrorism, jungle justice, incessant crisis and violent agitation for self-determination. Edafe, Folashade, Nduka, and Kayode (2023) listed labour exploitation as one of the causes of emigration. Labour exploitation, a way by which employer take unjust advantage of their employees has caused many people to leave their desired

vocation as its yield is not enough for a living. Employees are exploited with long working hours, less pay or payment postponement. The environment has always been a driver of migration, as people flee natural disasters, such as floods, hurricanes and earthquakes. According to the International Organization for Migration, “Environmental migrants are those who for reason of sudden or progressive changes in the environment that adversely affect their lives or living conditions, are obliged to leave their habitual homes, either temporarily or permanently, and who move either within their country or abroad.” Other causes of emigration include unemployment, forced labor, desertification, slavery, insufficient medical care, natural disasters, wish for a better future, conflicts and war, racism, starvation, discrimination, high crime rates. Regardless of the reasons behind emigration, the act of leaving one’s familiar surroundings and embarking on a journey to an unknown destination is inherently challenging. It requires individuals to confront uncertainty, adapt to new environments, and navigate cultural differences.

Effects of Emigration on National Development

Emigration is viewed as a positive factor on humanity because of its direct effect on reducing poverty and increasing financial freedom. Kent (2023) posited that emigration has an economic impact on the countries involved including the workforce and consumer spending. It can alleviate pressure on the labor market in sending countries, leading to reduced unemployment and potentially boosting economic growth. When emigrants leave, there may be less competition for jobs which can lead to increased wages and improved working conditions for those who remain. This can equally result in increased tax revenues for the government as workers income rise. Idio, Wilcox and Akadi (2015), opined that emigration impact the welfare of the household, the home community and in the end the whole economy in various ways. These are through incomes from diaspora remittances, access to finance for starting a new business, as well as tapping on to the knowledge and resources provided by the international community

of the migrant diaspora. According to Idio *et al* (2015), remittances has been found to have an income stabilizing effect at both the macroeconomic level and at the household level. Historically, remittances have attended to rise in times of economic downturns, financial crises, and natural disasters because migrants living abroad send more money to help their families at home. They narrated further that migrant remittances increase domestic savings as well as improve financial intermediation, which can improve growth prospects. Emigration equally helps in the development of skills as migrants make efforts to be relevant in their new environment. Carling (2005) corroborated this when he explained that access to information through the diaspora and skills learned by returning migrants can improve technology, management and institutions in the sending country.

Emigration is not without its negative effects as it can become a problem that can lead to conflict in the host countries. It can bring competition at the place of employment breaking the monopoly of the host citizens and reducing their chances of being employed. Emigrants often face discrimination and difficulties in their new place because of issues like color, race, religion and climatic conditions. According to Zoomers and Naerseen (2008), emigrants are confronted with rising costs and are forced to earn extra money on the way in order to finance the last part of their journey. Many linger en route, having rid themselves of their old identity, and remain temporarily at an intermediate location as quasi migrants. Another serious concern on emigration is its effect on African countries; Nigeria for example loses high skilled workers, academics, medical doctors, trained nurses regularly to the receiving countries. This is a loss of public resources, investment in education, and it is affecting the potential for the development of the continent in a negative way. Consequently, it depletes the best of African human capital, and attract ‘semi qualified personnel dubbed as expert’ from western countries taking critical and important position in most lucrative African companies. The emigration of talented individuals deprives societies of their innovation, creativity and expertise. And contributions they could have made to their home countries, the

advancements they could have spearheaded, and the solutions they could have generated are often forfeited in favor of personal opportunities elsewhere. Therefore, we must confront the paradoxes and corollaries of emigration and brain drain head-on.

Emigration, Songs and Human Development

The role of songs is very crucial and central to the transformative journey of emigrants because it serves as powerful conduits for expressing emotions, preserving cultural heritage, and fostering human development. Emigrant communities often rely on songs to express longing for their homeland, celebrate shared cultural traditions, and cope with the challenges of displacement. One of the most powerful aspects of songs in the context of emigration is their ability to preserve cultural identity and heritage. As emigrants settle in new lands, they bring with them a rich tapestry of music and folklore that reflects their unique backgrounds and experiences. An example of this is this Yoruba song from the Southwest, Nigeria.

<i>A bi mi n'ile Yoruba ni Naijiria</i>	I was born in Yorubaland in Nigeria
<i>A si ko mi leko bi t'awon elegbe mi Ko s'ibi t'o dabi ile l'eye n ke o</i>	I was tutored like my peers No place like home is the cry of a bird
<i>Ko ma s'ibi t'emi n fe b'ilu ta bi mi</i>	I desire no place like my motherland

In the context of emigration, where individuals often grapple with feelings of homesickness and dislocation, songs offer a means of processing complex emotions and finding a sense of belonging. For example *Ajo ni Mowa* by Ebenezer Obey:

<i>Ajo ni mowa o Oluwa simi dele 4x</i>	I am on a journey God lead me back home
<i>E ba mi ki iye mi be dele o</i>	Greet my mother when you get home
<i>E ba mi ki baa mi beee dele o</i>	Greet my father when you get home

<i>Pe 'se aje so omo nu bi oko</i>	Figurative speech on distance
<i>Ajo mo re, Oluwa simi dele o</i>	I am on a journey, LORD lead me home
<i>Ase</i>	<i>Amen</i>

Irin Ajo lawa by the same musician is an example of songs that capture the emigrants longing for their homeland.

<i>Irin Ajo lawa, Ori gbe wa dele</i>	We are in transit, our destiny, lead us home
<i>Irin Ajo lawa yi o, k'ori ko gbe wa dele</i>	We are in transit, may our destiny lead us home

Ile labo isimi oko by is another example of songs expressing emotion about emigrants homeland. *Ile labo Isimi oko* The home is a resting place from transit

Through songs passed down through generations, emigrant communities keep alive traditions that might otherwise fade away in the face of assimilation. Expressions like *Gbegbe I gbe s'oko* is used by the Yoruba emigrants to remind themselves of their homeland. Songs play a crucial role in fostering human development among emigrants. It narrates steps needed for human development. Furthermore, songs can serve as tools for education and empowerment within emigrant communities. Through music, individuals can learn about their cultural heritage, language, and history, fostering a sense of pride and resilience in the face of adversity. For example, the Egba tribe of Abeokuta in Ogun state, Southwest Nigeria capture their history in their anthem:

<i>Lori oke ati petele</i>	On the hills and the valley
<i>Ibe la gbe bi mi si o</i>	That is where I was born
<i>Ibe la gbe to mi dagba o</i>	That is where I was bred
<i>Ile Ominira</i>	A land of freedom
<i>Emi o f'Abeokuta sogo</i>	I will glory in Abeokuta
<i>N o duro lori Olumo</i>	I will stand on Olumo
<i>Mayo loruko Egba o</i>	Rejoice is the name of Egba
<i>Emi omo Lisabi</i>	I am a descendant of Lisabi

Refrain

<i>Mayo, Mayo, Mayo o lori Olumo</i>	I will rejoice, I will rejoice on Olumo
<i>Mayo, Mayo, Mayo o lori Olumo</i>	I will rejoice, I will rejoice on Olumo

Stanza 2

<i>Abeokuta ilu Egba</i>	Abeokuta, Egba land
<i>N ko ni gbagbe re</i>	I will not forget you
<i>N o gbe o leke okan mi</i>	I will place you above in my heart
<i>Bi ilu odo oya</i>	Like the cities around River Niger
<i>Emi o mayo lori Olumo</i>	I will rejoice on Olumo
<i>Emi o sogo yi lokan mi</i>	I will glory in my heart
<i>Wipe ilu olokiki o</i>	That a land of fame
<i>Lawa omo Egba ngbe</i>	Is where Egba indigene dwells

This anthem gives a narrative of the history of Abeokuta and where the town is cited. It is a city that is surrounded by rocks, hills and valleys. Hence, the city was named Abeokuta (Under the rock). Olumo is a prominent rock in the heart of the city where warriors hide inside its hollows during inter-tribal wars in the past. Lisabi is a warrior that is regarded as a progenitor of the city, hence its mention in the song. Songs like this serve as historical record for children of emigrants. Songs can equally be vehicles for social commentary and activism, empowering emigrants to advocate for their rights and challenge injustices both in their host countries and back home.

<i>Owu l'akoda o</i>	Owu tribe is the first to be created
<i>Bi e d'owu e beere wo</i>	Ask if you get there

Ultimately, the intersection of emigration, songs, and human development illustrates the profound ways in which music shapes the emigrant experience. Whether through preserving cultural heritage, fostering mental well-being, or promoting social change,

songs serve as catalysts for growth and human development. As emigrants navigate the complexities of life in a new land, the melodies of their homeland provide a constant reminder of who they are and where they come from, anchoring them in a world of constant change.

American Visa

American Visa is an art musical composition by Dayo Oyedun in the year 2005. It is an African Art music intended purely for social entertainment. Nketia (2004) defined African Art music as music that initially exhibits features that are ‘characteristic of traditional African music as well as European classical music’ designed for intent listening or presentation as concert music in which expression of feeling is combined with a high level of craftsmanship and a sense of beauty, just as they work deeply rooted in African traditions. African art music uses indigenous elements in the music to captivate and endear the larger African societies to their works. Bateye (1991) noted that African art music is ‘serious’ in nature and presentation, and it is written by composers who have been exposed to the academic discipline of Western music. African art music developed as a result of contact with foreigners such as the missionaries and colonialists. Dayo Oyedun, one of the fourth-generation African art music composer hails from Ile Ife, Osun state, Nigeria. He is a medical practitioner, who teaches in the Department of Anatomy of the University of Ibadan. He is a notable practicing musician and a renowned composer with over 600 musical compositions. The fourth generation of African art music composers span from 2000 till date. According to Bello (2014), these include a mixture of those who had informal music education, those who were naturally gifted on the one side, and those who were academically trained in Nigerian universities by the third generation of composers on the other hand. These set of composers have a larger audience because their compositions are mostly vocals, which enable the audience to understand the message, especially when composed in the local language of the audience and the music structure is not as rigid as the earlier generations. Bello (2014) explained that the inspiration

for this composition came in the wake of the introduction of the American Visa lottery that swept through Nigeria around the 1990s when the composer Dayo Oyedun joined the trend by applying for the visa lottery but he did not win. He started the composition of this song, the night he received the negative result of the lottery.

Narrative of Emigration as evident in ‘American Visa’

Emigration is a quest for a good life and human development in another country or place of settlement. It involves relocation from one cultural place to a new society or community. The idea of leaving for a new location is often engineered by a need, in the song context, the idea is fuelled by hardship and a need for a life of relative ease. Dayo Oyedun captured this in the excerpt below:

<i>Ilu yi ko fara ro o, ko ko ko ko le koko</i>	This country is not easy to live in
<i>A o su mi, a o su mi</i>	I am tired of it, I am tired of it
<i>Ame o ni mo fe lo, o su mi o, o su mi o</i>	I want to go to America, I am tired

According to Verma (2024), as indicated in the musical composition, relocation at times often involves getting a visa. The composer captures this in the following lines of the composition:

<i>E fun mi ni visa, o su mi, e fun mi ni visa</i>	Grant me visa, I am tired, grant me visa
<i>O su mi, o su mi, mo fe jade,</i>	I am tired, I am tired, I want to travel out
<i>Mo fe gbe ja, o su mi, o su mi,</i>	I want to run away, I am tired, I am tired
<i>O ga ga ga, mo fe gbe ja</i>	This is too much, I want to run away
<i>O su mi, o ga, ga, ga</i>	I am tired, this is much
<i>Ni mo fe o, o le ko ko a, o su mi</i>	This I want, It is hard! I am tired!
<i>Ame o ni mo fe lo</i>	I want to go to America

O su mi, o su mi, mo fe jade..... I am tired, I am tired, I want to travel out...

Granting a visa requires some stringent guidelines that one has to follow to get passage into a new country. And at times, people are denied visa for lack of having the desired documents and not meeting the required conditions of relocation. Emigrants at this point need the cooperation of the officials in charge of visa

Eni ba m'aju oyinbo o, a Anyone who knows the white man
K'o ba mi kilo fun Should warn him
Mo ni mo fe ja s'Amerika I said I want to run to America
O ni ko si visa fun mi..... He says there is no visa for me
Oloju musu, gbo temi o The cat eye ball whiteman, listen to me
Mo fe ja o dandan it is a must to run away

Emigrants often times are bent on leaving their homeland because of frustration and unpleasant situations that they face. This ranges from unemployment, poor standard of living, lack of social amenities amongst others.

Nigeria *su mi*, Nigeria *su mi*, *Ina ko si* I am tired of Nigeria, there is no electricity

Ko si 'se o There is no job
Eba ojoojumo ti su mi I am tired of eating eba everyday

They desire a better life which they believe is achievable in another country.

B'o se Boston mo fe sa lo, I want to run away, even if it is Boston
B'o se New York, mo fe sa lo, I want to run away, even if it is New York
B'o se Chicago, mo fe sa lo o, I want to run away, even if it is Chicago
Mo fe l'Ame dandan I must go to America

A typical emigrant has an expectation of a good life in the receiving country; good food, variety of meals and pleasant lifestyle.

<i>Aja gbigbona, aja gbigbona, aja gbigbona</i>	Hotdog! Hotdog! Hotdog!
<i>Hot dog pie, aja gbigbona</i>	Hotdog pie, Hotdog!
<i>Aja gbigbona, aja gbigbona, oyinbo jeun, jeun</i>	Hotdog! Hotdog! Hot dog pie, Hotdog pie, the white man ate
<i>Gbogbo ara lo kun, oyinbo jeun, jeun, jeun</i>	He became so fat, he ate so much
<i>Fati fati bombom, K'Oluwa ko so mi o,</i>	Big fat whiteman, May God guide me

Amidst the positive expectation is the fear of climatic conditions and food items that are different from the emigrant homeland.

<i>Otutu Ame ga o, Mo ti gbon o, mo d'elubo dani</i>	America is very cold, I am wise, I have yam-flour in my luggage
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Dayo Oyedun captures the narration of the good, the ugly and the bad expectation of an emigrant in the composition. American visa is a mind view of an emigrant of what a receiving country looks like. It is a paradox of the chances and consequences of emigration.

Textual and Structural Analysis

Song texts in Africa play a crucial role in interpreting the culture of the people. Hence, the complexity of the song text is a reflection of society and can be used to evaluate and categorize a community's experience as either egalitarian or stratified (Akpabot, 1998). Dayo Oyedun used two languages in his song texts of 'American Visa'. He used a lot of figurative expressions like metaphor, simile, repetition, and code-switching. These are meant for communication, emphasis, convey ideas and emotional feelings. An example of a simile in 'American Visa' is where the composer expressed cultural shock at the type of food eaten in Western countries.

<i>Emi o ni j'ewe bi aguntan</i>	<i>I will not eat leaves like a sheep</i>
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Ewe in this context refers to salad vegetables like cucumber, cabbage, lettuce, carrots, and so on. This is alien to Nigerian food

choices because, in Nigeria, vegetables are to be eaten by goats, sheep etc. This figure of speech is used by the composer to create an image of the difference in food choices in the hearts of the listeners. It is also to highlight cultural differences as regards food choices between an African and a European. Another example of figure of speech is *Oloju musu, gbo temi o*. The blue eyeball is a description of a white man. Africans have expressions that captures images without necessarily mentioning names directly.

Conclusion

Emigration has become a defining issue in our world and its narrative is gradually changing from negative to positive because of its inherent economic, social, cultural and political advantage to the global world. Though it involves major challenges, yet, the percentage of people involved are increasing by the day. Danziger (2018) affirms this when he posited that one billion people, one-seventh of the world’s population are migrants. According to the UN International Labour Organization, migrant workers - defined as people who migrate with a view to being employed - stood at roughly 169 million worldwide in 2019 and represented more than two thirds of international migrants. This affirms that there is no longer a country that can claim to be untouched by human mobility and this makes it a complex issue that needs humanitarian assistance. In view of this position, Danziger (2018) propound that there is a need for a well-managed, practical, humane and rights-based orderly framework for emigrants. This will foster regular and circular migration, allowing people to work abroad legally, return home safely and participate in the development of their communities of origin.

Recommendations

This chapter recommends that while it is crucial to acknowledge and respect the aspirations of individuals seeking better lives, we must also strive to build societies that foster opportunities and growth within their own borders. We must invest in education, infrastructure, and employment prospects, ensuring that individuals

can flourish and contribute to their communities without feeling compelled to leave. Additionally, we must encourage a two-way flow of knowledge, expertise, and resources. This can be achieved through initiatives that promote knowledge exchange, reverse brain drain programs, and partnerships between institutions in sending and receiving countries. By facilitating the sharing of ideas, skills, and experiences, we can mitigate the adverse effects of brain drain and foster a more equitable distribution of human capital across the globe. Even though, the pursuit of personal advancement is an essential human aspiration, there is the need to recognize the importance of nurturing our societies, preserving our cultural heritage, and ensuring that no nation is left behind. Comprehensive approaches that uphold human dignity, human rights, and fair treatment of migrants should be instituted, considering the ethical considerations surrounding immigration policies and border control measures. By addressing these challenges collectively, we can forge a future where emigration and brain drain are not dilemmas but choices driven by opportunity, rather than necessity.

Discography

Ebenezer Obey, Ara Nbada Owo Oje Medley (Part 1) <https://www.jiosaavn.com/lyrics/ara-nbada-owo-oje-medley-part-1-lyrics/FB5ZZEBbXnI>
Ebenezer Obey, Ajo ni mowa <https://sonichits.com/video/Chief.....>

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Appendix

American Visa by Dayo Oyedun

<i>Ilu yi ko fara ro o, ko ko ko ko le koko</i>	This country is not easy to live in
<i>A o su mi, a o su mi</i>	I am tired of it, I am tired of it
<i>Ame o ni mo fe lo, o su mi o, o su mi o</i>	I want to go to America, I am tired
<i>E fun mi ni visa, o su mi, e fun mi ni visa</i>	Grant me visa, I am tired, grant me visa
<i>O su mi, o su mi, mo fe jade,</i>	I am tired, I am tired, I want to travel out
<i>Mo fe gbe ja, o su mi, o su mi,</i>	I want to run away, I am tired, I am tired
<i>O ga ga ga, mo fe gbe ja</i>	This is too much, I want to run away
<i>O su mi, o ga, ga, ga</i>	I am tired, this is much
<i>Ni mo fe o, o le ko ko a, o su mi</i>	This I want, It is hard! I am tired!
<i>Ame o ni mo fe lo</i>	I want to go to America
<i>O su mi, o su mi, mo fe jade...</i>	I am tired, I am tired, I want to travel out...
<i>Gbogbo eniyan yi e wa kalo 4x</i>	Let's go everyone 4x
<i>E polongo o, e polongo o, e polongo</i>	Talk about it, talk about it, proclaim it
<i>Ame o, dandan</i>	America is a must
<i>E polongo o, e polongo, e polongo Ame o</i>	Talk about it, talk about it, proclaim it
<i>B'o se Boston mo fe sa lo,</i>	I want to run away, even if it is Boston
<i>B'o se New York, mo fe sa lo,</i>	I want to run away, even if it is New York
<i>B'o se Chicago, mo fe sa lo o,</i>	I want to run away, even if it is Chicago
<i>Mo fe l'Ame dandan</i>	I must go to America
<i>Eni ba m'aju oyinbo o, a</i>	Anyone who knows the white man

<i>K'o ba mi kilo fun</i>	Should warn him
<i>Mo ni mo fe ja s'Amerika</i>	I said I want to run to America
<i>O ni ko si visa fun mi//.</i>	He says there is no visa for me
<i>Oloju musu, gbo temi o</i>	The cat eye ball whiteman, listen to me
<i>Mo fe ja o dandan</i>	it is a must to run away
<i>Nigeria su mi, Nigeria su mi,</i>	I am tired of Nigeria, there is no
<i>Ina ko si</i>	electricity
<i>Ko si 'se o</i>	No job
<i>Eba ojoojumo ti su mi</i>	I am tired of eating eba everyday
<i>Aja gbigbona, aja gbigbona,</i>	Hotdog! Hotdog! Hotdog!
<i>aja gbigbona</i>	
<i>Hot dog pie, aja gbigbona</i>	Hotdog pie, Hotdog!
<i>Aja gbigbona, aja gbigbona,</i>	Hotdog! Hotdog!
<i>Hot dog pie, oyinbo jeun, jeun</i>	Hotdog pie, the white man ate
<i>Gbogbo ara lo kun, oyinbo jeun,</i>	He became so fat, he ate so
<i>jeun, jeun</i>	much
<i>Fati fati bombom, K'Oluwa ko</i>	Big fat whiteman, May God
<i>so mi o,</i>	guide me
<i>K'Oluwa ko so mi o</i>	May God guide me
<i>Ki n ma pade Bin Laden l'Ame o</i>	Not to meet Bin Laden in
	America
<i>K'o so mi o, otutu Ame ga o</i>	May He protect me from the cold
	of America
<i>Otutu Ame ga o, emi o ni sun</i>	America is very cold, I won't
<i>ki n wa yin po</i>	sleep with my teeth frozen
<i>Otutu Ame ga o,</i>	America is very cold,
<i>K'Oluwa ma so mi d'ewure</i>	May God not turn me to a goat
<i>K'Oluwa ma so mi d'ewure,</i>	May God not turn me to a goat
<i>Emi o ni j'ewe bi aguntan,</i>	I will not eat leaves like a sheep
<i>Mo ti gbon o, mo d'elubo dani</i>	I am wise, I have yamflour in my
	luggage
<i>Emi o ni j'ewe bi aguntan,</i>	I will not eat leaves like a sheep
<i>Bi aguntan, bi aguntan</i>	Like a sheep, like a sheep
<i>T'o nke, t'o nke, t'o nke, soke</i>	That bleats, that bleats, that
	bleats

<i>Mo fe lo s'embassy, Mo fe lo s'embassy</i>	I want to go to the Embassy
<i>Lati lo gba visa, mo fe lo s'embassy</i>	To collect my visa, I want to go to the Embassy
<i>Ilu America o, k'ori mu mi d'ebe</i>	May my destiny lead me there
<i>N'ilu oyinbo gangan ni mo fe ma gbe</i>	I want to live in the white man's land
<i>Ara e kalo tete, ara e kalo, Chicago, Chicago, ni mo fe maa gbe</i>	Folks let's go, be fast, let's go I want to reside in Chicago
<i>N'ilu oyinbo gangan ni mo fe ma gbe</i>	I want to live in the white man's land
<i>Ara e kalo tete, Ara e kalo</i>	Folks let's go, be fast, Folks let's go
<i>Chicago, Chicago, ni mo fe maa gbe</i>	I want to reside in Chicago
<i>B'o s'osu kan soso, soso, maa de be</i>	If just for a month, I will get there
<i>Ame, Ame wun mi, America gangan</i>	Ame, I love America
<i>Oyinbo se se se se ko le mu mi, ra ra ra</i>	The whiteman tried but won't catch me at all
<i>Oyinbo se se se se ko le mu mi</i>	The whiteman tried but won't catch me
<i>Oyinbo o, Oyinbo o, Oyinbo o tete</i>	Whiteman! Whiteman! Be fast
<i>Ko fun mi ni visa</i>	Grant me visa
<i>Oyinbo se se se se ko le mu mi</i>	The whiteman tried but won't catch me at all
<i>ra ra ra</i>	The whiteman tried but won't catch me
<i>Oyinbo se se se se ko le mu mi</i>	The whiteman tried but won't catch me
<i>Mo f'ogbon Naija ge won</i>	I used Naija tactics on them
<i>Mo f'ogbon Naija ge won</i>	I used Naija tactics on them
<i>Eyi le, o ga ju, won o le mu mi</i>	This is great, they can't catch me
<i>Eyi le, o ga ju, eyi le o ga ju,</i>	This is great, Exceeding great
<i>Eyi le, mo gbe ja o gbe ja</i>	This is great, I escaped