DIASPORA AND TRANSNATIONAL ACTIVISM: THE ROLE OF THE NIGERIAN DIASPORA IN AMPLIFYING THE #ENDSARS PROTESTS

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Abstract

Research Problem: *The unprecedented nationwide protests that engulfed Nigerian in 2020 by the teeming youth against widespread police brutality, framed using the hashtag (#) EndSARS, continue to attract scholarship. One area that has received less attention is the role of Nigerians in the diaspora in amplifying the concerns of the protesters and giving impetus to their demands. While the involvement of activists in the diaspora help to attract global attention to the matter, it further reveals the dynamics of transnational activism, as driven by young people. This study addresses this important area.*
Methods/theory: *The paper adopts a qualitative approach that analyses secondary data sourced from peer reviewed journal articles, briefs, reports, newspaper articles and internet sources to underscore the pivotal role Nigerians in the diaspora, through transnational activism supported the EndSARS movement, especially using digital tools such as Twitter (now X), WhatsApp, Instagram, and Facebook.*
Results: *The paper found that Nigerian diaspora leveraged these platforms to solicit solidarity and driving online and offline participation. These platforms enabled protesters to bypass traditional media, organize demonstrations, and raise transnational awareness, particularly from international figures and celebrities.*
Conclusion: Through online campaigns, activists demanded justice from victims of police brutality and reforms in governance.
Key Contribution to Knowledge: *This digital activism connected participants across borders, providing a platform for political*

expression and support that contributed significantly to the movement's visibility.
Recommendations: Nigerian state should institutionalize diaspora participation, strengthen secure digital platforms, and build global alliances ensuring accountability, civic expression protection, and sustainable transnational activism.

I. Introduction

The ubiquitous nature of conflict and violence in Nigeria transcends the political and economic strata. This is evidenced by how the security architectures are engulfed in combatting various conflicts in the respective geopolitical zones of the country. As a result, it is not uncommon to see these security outfits, including the police saddled with ensuring the security of lives and property, to engage in extrajudicial and extralegal measures in the discharge of their duties. This is worrisome for a country where weak institutions perpetuate heinous crimes without deterrence or fear of sanction. Moreover, for a country with a large youth population, as some would opine, youth bulge, the chances of young people becoming victims of such flagrant abuse of power becomes highly likely. Against this backdrop, the Nigerian Police became enmeshed in allegations of wanton abuse, violation of human rights, and extrajudicial killings of citizens, particularly young people. While this persisted for some period, it soon attracted attention and resistance, culminating in unprecedented nationwide protests of 2020 dubbed 'EndSARS protests' calling for the disbandment of the arm of the police, the Special Anti-Robbery Squad (SARS) accused of perpetuating these crimes. However, considering that these movements were popularized using social media platforms, it earned the epitaph #EndSARS.

In response to the protests that lasted several days and gained both local and international sympathy, the government sponsored a crackdown on its citizens assembled at the Lekki Toll gate in Lagos. The Nigerian Army fired on unarmed protesters, leading to the death and injury of many protesters – a claim that the government repeatedly denied. This onslaught led to the end of protests. The #EndSARS protests remain a watershed in Nigerian history, as it demonstrates the resolution of young people to engage in civic activism and their determination to take their country back from saboteurs in the Police. It also exposed the significant flaws in the Nigerian security sector and its inability to handle protests or disperse protesters with civility. Moreover, it also proves the draconian proclivity of the Nigerian government in handling civil matters, especially protests aimed at exposing its inadequacies. More importantly, the protests revealed the level of solidarity among young people, irrespective of geographical barriers. Put differently, the protests demonstrated the level of solidarity and support of diaspora and transnational activists in addressing socioeconomic and sociopolitical challenges in Nigeria, especially in supporting the stance against police brutality.

The #EndSARS protests immediately attracted enormous scholarship in the literature. Numerous studies have examined the domestic dimensions of protests by paying close attention to police brutality, challenges faced by security outfits, and the responses of the Nigerian state to protests. Other studies have also explored the role of media (traditional and digital) in amplifying the cause. For instance, studies have examined the role of television,

radio, and newspaper framing of the protest, while others have explored in detail the role of social media in mobilizing Nigerian youth, highlighting how platforms such as X (formerly Twitter), Instagram, Facebook, and WhatsApp were used to spread awareness and organize protests within Nigeria and secure validation and support from the international community. However, a relatively underexplored area is the role of diaspora and transnational activism in amplifying the protest. This paper examines this gap with a specific focus on providing an account of the diaspora and transnational activism as a vital tool in amplifying the voices of the #EndSARS protesters. This paper is organized into four parts. The introduction is followed by clarification of the concepts, which is also followed by Diaspora and Transnational Activism and the #EndSARS Protests, while part four is the conclusion.

Statement of the Problem

The October 2020 protests under the hashtag #EndSARS became a landmark in the civic history of Nigeria. They revealed the issue of systemic police violence and mobilised young people on an unprecedented scale. The literature has focused mainly on internal factors in scholarship, such as repression by the state, failure by the security sector, and the influence of social media in organising protests in Nigeria (Iwuoha & Aniche, 2021; Uwazuruike, 2020. Nevertheless, the transnational aspect of the movement is not well examined. Diaspora activism not only amplified local grievances but also made them a global issue, rendering domestic outcries a matter of human rights internationally. There is a big gap for two reasons. To begin with, it overlooks the crucial role played by Nigerians living internationally, particularly during solidarity marches, lobbying, fundraising, and digital advocacy, in maintaining momentum and exerting pressure on the Nigerian state. Second, it restricts general discussions on international relations regarding the operation of diaspora communities as political actors, who utilize digital platforms to restructure the relations between the state and society in cross-border ways. It is thus essential to address this oversight to gain insight into the course that the movement of the #EndSARS was taking and how this will influence the maturation of the transnational protest movements through the use of diaspora activism in its form.

Research Gap and Objectives

Sufficient attention has been paid to issues of youth restiveness (Akinyetun, 2023a), police brutality (Akinyetun, 2021a), #EndSARS protests (Akinyetun, 2021b), youth and conflict (Akinyetun, 2024), and youth as agents of conflict and peacebuilding in the literature (Akinyetun, 2023b, Akinyetun et al., 2023). Conversely, relatively little is known of the particular roles played by diaspora communities and transnational activism in amplifying the #EndSARS protests. Remarkably, this gap is significant since networks of Nigerian diaspora significantly increased the visibility of the movement, as well as the solidarity across borders and the global discourses of state violence. The current literature on digital activism in Africa tends to anticipate the effects of hashtag movements (tropes like #BringBackOurGirls or BlackLivesMatter) in the global South (Oriola, 2020; Salzinger et al., 202), but takes little time to ask a question of how diasporic actors simultaneously mediate the cultures and mobilise political action during a crisis. Consequently, this paper will attempt to fill this gap by exploring the processes by which Nigerians in the diaspora, using the digital platform and networks of solidarity, affected the course of the global spread of the hashtag #EndSARS. This research has three main goals. To begin with, it analyzes how Nigerians in the diaspora participated in amplifying the protests by using digital platforms and solidarity

networks to protest through the hashtag # ENDSARS. Second, it assesses how the diaspora and transnational activism influenced the level of global awareness, mobilisation of solidarity, and pressure on the Nigerian state. Third, it places these interventions in the context of greater arguments on digital activism and transnational protest movements, thus highlighting the central role of the diaspora in influencing the modern struggle in Nigeria against state repression.

II. Methodology

The research design employed in this study is a qualitative research design based on the interpretation and analysis of secondary data. Since the protests took a transnational and multi-sited dimension, the qualitative inquiry is the most adequate framework that can capture the meanings, narratives, and symbolic practices that influenced the diaspora participation. The sources used to extract the data were as diverse as possible: peer-reviewed journal articles, reports by civil societies and human rights organisations, newspaper articles, reliable online platforms, and electronic archives of hashtags and social media campaigns. Collectively, these sources represent a solid evidential foundation on which the movement can be studied in terms of how diaspora communities mobilized and amplified the protests. The methodology of analysis is based on meta-synthesis, which is a combination of findings in different accounts to provide a new conceptual understanding, not a summary of the available literature. This approach determines patterns of recurrence, convergences in the themes, and gaps in explanations of diaspora activism through systematic comparison and interpretation. Through the synthesis of these secondary sources, the study develops a logical narrative that predetermines the role of the diaspora actors in influencing the protests and granting it an international tone.

III. Concepts

Diaspora and Transnational Activism

The term diaspora traces its root to the Greek language and is used to refer to movement or dispersal. It is a term used to refer to people dispersed abroad, either voluntarily or through forced migration. Members of this group regard themselves as part of a particular national origin and often maintain constant contact with matters or people in their homelands. As Kinnvall & Petersson (2010:131) put it, "diaspora has come to refer to any kind of far-away nationalism including groups who struggle for self-determination." Activism on the other hand is described by Brooks (2023:1) as "any collective action which draws attention to an issue... At its core, activism is about highlighting injustices and advocating for a better future." According to Guemar et al. (2022:1982), "diaspora activism or mobilisation is often framed as a politicised activity that is focused predominantly on the homeland." This categorization describes the Black community dispersed around the world, who, even when they do not know or have not seen their ancestral home, share some strong affinity with the African continent. Aside from skin color, a dominant reason for this connection is their shared experiences.

It is not uncommon for Black people in the Global North to be referred to as minorities in the only place they have come to know as their home. This sustained struggle against black exploitation and marginalization becomes easily transferred to other communities when a need arises. Hence, the need to participate in collective struggles and activism against injustice is existential. Bandele held the view that activism by the African diaspora is driven by a mutual historical experience of exclusion, marginalization, and disenfranchisement in its various forms. This is an avenue through which the diaspora seeks to challenge global

inequalities to foster communal belonging and historical healing (Bandele, 2010). Diaspora activism is used in this paper to refer to the collective actions and political engagement of a dispersed community to foster a strong sense of belonging to their ancestral homeland. It encompasses the efforts of those in the diaspora to advocate for social, economic, and political justice given their mutual experience of marginalization. This is a transnational effort to ensure racial equality, self-determination, and human rights across borders.

Transnational support for activism refers to the aggregate efforts of activists across national borders to address local and cross-border issues. They may be tied by formal or informal campaigns targeted at local or international movements. It often involves diverse actors including individuals, organizations and NGOs (Sorce & Dumitrica, 2022). Public affairs were hitherto confined to national borders, but with the rise in global concerns in the latter half of the 20th century, issues of social change became international matters. To this end, digital media interconnects people and broadens the visibility of global issues. In other words, digital platforms offer spaces for individuals to engage in discussions that span across nations, reconfiguring public participation by expanding their reach and fragmenting traditional power structures (Flores- Márquez, 2019). As Aubyn and Frimpong (2022) observe, transnational activism describes the international solidarity and assistance that national protests attract activists, supporters, and partners outside the protest's geographic location. It is enabled by social media platforms such as Facebook, X, WhatsApp, Instagram, and YouTube and creates global visibility for local movements while maintaining their local action focus.

#EndSARS

The Special Anti-Robbery Squad (SARS) was established in 1992 as a unit of the Nigeria Police Force (NPF) to combat armed robbery plaguing Lagos state and the southern region. Owing to its success, its scope was extended to other parts of the country a decade later. However, given the lack of institutional oversight and accountability characteristic of the NPF, SARS gradually deteriorated, engaging in widespread extortion, torture, and extrajudicial killings, particularly against young people. Officers of the squad casually profiled young Nigerians based on their appearance accused them of cybercrime and subjected them to extralegal actions, including harassment. As the reports of this wanton abuse and violations mounted, coupled with the absence of procedural justice, public trust in the squad waned, while its legitimacy withered. This disenchantment was aggravated by the growing incidence of poverty and unemployment intensified by the impact of the COVID-19 pandemic, which became a stressor that fueled the anger of Nigerian youth. As a result, young people moved to the streets in October 2020 to demand the disbandment of the squad. The government responded with promises to reform the police; however, the lack of public trust weakened the government's credibility. The protests spread rapidly owing to the use of social media, which ignited a national movement highlighting deeper issues of poor governance in Nigeria (Akinyetun, 2021a).

The use of hashtags (#) has become a popular method for popularizing protests because of the transformative ability of social media and its capability to reach a large number of people in a breath. Examples of campaigns that have benefitted from the power of '#' include #BlackLivesMatter, #Istandwithhongkong, #OWS; Occupy Wall Street, #MeToo, #EndPoliceBrutality, #Occupy, #sorosoke, #ChallengeAccepted,

#SayHerName, #fighteverycrisis, #MuslimWomensDay, #BringBackOurGirls, and #DigitalStrikeOnline. Digital tools, particularly social media, have become indispensable in amplifying the voices of protesters and facilitating widespread civic engagement. It created a digital rallying point for Nigerian youth, enabling them to share real-time information, circulate videos of police brutality, and coordinate protest actions across the country. Social media allows youths to bypass traditional media, empower grassroots activism, and sustain momentum through viral content (Akinyetun, 2021b). These digital spaces not only brought global attention to the cause, but also fostered emotional solidarity among protesters. It created new sets of analysts, sympathizers, and activists; otherwise, armchair activists, diaspora activists, or transnational activists who did not necessarily have to leave their space. It is undeniable that support from these cross-border activists was essential to the acceptance of the cause by the international community. This is explored in the following subsection.

IV. Theoretical Framework

The Diaspora Theory (DT) and Transnational Social Movement Theory (TSMT) were used in this study to explain how the identities, memories, and networks of Nigerians in exile were mobilised to ensure the sustainability of the movement in terms of visibility and legitimacy.

Diaspora Theory

Diaspora was initially theorized to represent the political and cultural location of dispersed groups; it was used to describe archetypal groups like the Jewish, Armenian, and African diasporas (Morehouse, 2021; Safran, 1991). Older conceptualisations focused on forced exile and desire to come back; new academic research has a broader view that incorporates voluntary migrants and new identities as well because it acknowledges emotional and political ties with the homeland (Barth, 1969; Lyon, 1986). According to the theory, diasporas are not passive minorities or groups who are only driven by group memory, but are driven by the historical experiences of exclusion or marginalisation (Demir, 2022). The diaspora theory applied to the Nigerian situation allows understanding why the #EndSARS protests became especially pressing to Nigerians in diaspora. Nigeria has a record of police harassment among expatriates before they depart the country, and others are still faced with maltreatment within their families (US Department of State, 2023). Besides, the marginalisation imposed by the host societies produces feelings that move sympathizers of the EndSARS protests who have had experience with larger movements against systemic racism, including the Black Lives Matter movement (Nwakanma, 2022). Diaspora activism is a manifestation of sympathetic solidarity across national borders, characterized by a feeling of belonging and political engagement rooted in identity and a sense of responsibility to the motherland (Dhar & Raman, 2024). Thus, the homeland orientation is turned into a tangible political action, as evidenced by the lobbying of U.S. congress members by the diaspora, protests in London and Helsinki, and the mobilisation of celebrities.

Transnational Social Movement theory

Whereas the diaspora theory focuses on the forces that drive diaspora engagement, the Transnational Social Movement theory focuses on the mechanisms that give diaspora engagement an international resonance. Based on the classical social movement theory of the 1960s and generalised in a transnational context (Davies, 2021; Van Stekelenburg & Klandermans, 2008), TSMT is built upon four assumptions: (1) transnational movements are progressively acting across national lines; (2)

information politics is the primary mobilisation strategy; (3) outsiders can exert a lever on the governments of home countries; and (4) cross-border networks offer a material and symbolic support to local movements (della Porta & Tarrow, 2005; Milani & Laniado, 2007).

These dynamics were present in the protests in the #EndSARS movement. Diaspora activists were able to project local grievances into a global human rights discourse through social media as a transnational connective tissue to increase the number of allies. Nigerian protestors outside of the country held marches in the key Western capitals, established pan-African connection, and joined different forums around the world. Also, these actors affected political agendas abroad, such as the U.S. congressional resolution against the police brutality in Nigeria. Therefore, TSMT considers the process by which a local protest movement has been transformed into a transnational movement, compelling the Nigerian government to face both domestic and international scrutiny.

Both DT and TSMT provide a framework of studying diaspora and transnational activism in the context of the #EndSARS. The Diaspora theory clarifies the identity-oriented impetuses that propelled the Nigerians in exile. In contrast, TSMT isolates the transnational networks and repertoires of resistance that brought the local resistance to global levels. Their intersection portrays that the diaspora players were not peripheral spectators but central players whose activism altered the magnitude, prominence, and strength of the protest. In this way, the theories contribute to our knowledge of how digitally connected dispersed communities built into transnational solidarities are redefining the geographic limits of activism and putting pressure on state power in an age of globalised dissent.

V. Diaspora and Transnational Activism and the #EndSARS Protests

There is no gainsaying that the support garnered through the diaspora and transnational activism greatly amplified the voices and demands of #EndSARS protesters. This section examines how those in the diaspora (concerned individuals and celebrities) contributed to the cause by either lending their voices using digital tools, organizing solidarity protests, or making financial donations to sustain protesters' actions in Nigeria. Supporters in different parts of the world, including South Africa, London, and New York, gathered in various places to show their dissatisfaction with police brutality in their homeland. Other actions include carrying placards with different inscriptions against SARS and police brutality, wearing t-shirts emblazoned with #EndSARS tags, singing the national anthem, and waving the Nigerian flag, showing a deep sense of patriotism. The movement was bolstered by the support of the international hacktivist group Anonymous, which allegedly took down key government institution websites, including the Nigerian Police Force, Economic and Financial Crimes Commission (EFCC), Independent National Electoral Commission (INEC), and Central Bank of Nigeria (CBN). Anonymous involvement, though unprecedented, changed the trajectory of the movement by offering technical support and protection to protesters against digital oppression. Thus, the #EndSARS movement became a global rallying point, supported by a vast network of transnational actors working to amplify the demands for change and fight for justice.

At the individual level, Samson Oluwaseyi Farayola, a Nigerian based in Nairobi, was one of those who amplified the protests in the diaspora. Samson was deeply affected by events in his home country, calling attention to the protests and the need for diaspora support. He expressed his displeasure with how young

people were being treated in the country and demanded the transformation of the system. Samson's sentiments echo the Nigerian diaspora, in which individuals and communities have long shared stories of police harassment and extortion. Many, like Samson, had direct experiences with SARS, knowing friends and family members who were targeted or brutalized. In the United States, activists in cities such as Providence and Rhode Island organized demonstrations. Nkolika Onye, a high school principal born to Nigerian immigrant parents, joined fellow Nigerians in rallying outside the Rhode Island statehouse. According to Onye, "we want people in Nigeria to know that just because we are not there doesn't mean we don't care." Onye likened the #EndSARS protests to the Black Lives Matter movement, which swept through the US earlier in 2020, emphasizing the transnational nature of the fight against systemic racism and police brutality. Activists like Onye used social media and online forums to share resources, spread information about the protests, and even contact international organizations to increase pressure on the Nigerian government (Gikandi, 2020).

In addition, Congressmen Al Green and Joaquin Castro reintroduced a resolution on March 16, 2021, in support of the #EndSARS movement to amplify the voices of Nigerians in the diaspora in advocating against police brutality. As Congressman Al Green noted, "as we continue our fight for justice here in the United States, it's crucial that we also stand with Nigerians demanding accountability and real security reforms from their government." Congressman Castro emphasized the need for justice, stating, "Nigerians, like many around the world, are still fighting for justice and accountability in the face of police violence. This resolution is a statement of support for those standing against injustice in Nigeria." Ikechukwu Uzoma of Robert F. Kennedy Human Rights stressed that the resolution underscores the parallels between the struggles for justice in Nigeria and the U.S. and called for urgent congressional action to condemn police brutality (Al Green, 2021).

There were large demonstrations in Washington, D.C. outside the Nigerian embassy, holding placards and echoing the demands of the #EndSARS protesters in Nigeria. According to Eric Ham of Arise News, "protesters are addressing two audiences: the Nigerian government through its embassy and U.S. political leaders in Washington. This not only draws attention to the protests in the U.S., but it puts pressure on the Nigerian government to respond." Meanwhile, candlelight vigils held in New York City, Boston and California where protests were held at the Hollywood CNN building and the Hawthorne Memorial Centre (Arise News, 2021). In Ohio, Ayo Akinuli helped organize a peaceful protest at the Ohio Statehouse, which saw approximately 150 participants. Akinuli emphasizes the need for international intervention, particularly from the U.S. given its bilateral relationship with Nigeria. Meanwhile, Bukola Olaoye, president of the Ohio chapter of Nigerians in the Diaspora Organization (NIDO), shares Akinuli's sentiments, stressing that the movement affects all Nigerians both in the homeland and abroad. Olaoye urged the U.S. senators to take a stand against the Nigerian government's violent response to peaceful protesters (King, 2020). Nigerians in Canada gathered at Waterloo Public Square to demonstrate solidarity with the #EndSARS movement. Uche Onuora, a member of the local Nigerian community, expressed gratitude for Canada's safety while emphasizing the need to stand with those in Nigeria (Thomson, 2020).

Meanwhile, a group of Pan-African Activists Solidarity Collective based in Canada, Switzerland, Nigeria, and the United States shared their experiences in mobilizing solidarity for #EndSARS. At the onset of the protests, these activists were involved in various efforts at different locations. Krystal was engaged in protests and grassroots organizing following the killing of George Floyd. Nanre was focused on Black Lives Matter activism through the 320 Coalition. Baba Aye was working with the Revolution Now campaign through the Pan Africanist Coalition for Revolution (CORE) while, Juwon, who was in Nigeria mobilizing the TakeItBack (TIB) movement quickly joined the #EndSARS protests after being released from detention. Moved by the despair faced by activists over killings and the government's subsequent crackdown on Internet access, they called for external solidarity and international pressure to combat the suppression of the movement. Their focus shifted to galvanizing transnational support for #EndSARS to amplify the movement and offer tactical support in areas such as political education and mutual aid. Their initial projects were to raise funds to provide mobile data for Nigerian activists to participate in virtual meetings, recognizing the critical role of reliable Internet access. They leveraged digital tools to spread the message of #EndSARS globally and attracted international attention, including celebrities, such as Rihanna and Beyoncé. Their collective organized webinars, such as the Pan-African Activist Sunday School with thousands of viewers was used as a digital teach-in to facilitate conversations around Nigerian activism (Krystal et al., 2022).

However, in the United Kingdom, Nigerians occupied the streets of central London, joining the growing wave of diaspora-led protests in support of the #EndSARS movement. The demonstration drew around 1,000 participants who gathered at Parliament Square before marching Downing Street to deliver a petition to British Prime Minister Boris Johnson, urging the UK government to take a stand and pressure the Nigerian government to address the protesters' demands. The protests spanned nearly two weeks with a large crowd turning up in London following government crackdown on protesters at Lekki Toll Gate (Arise News, 2020). Demonstrators also gathered at the Coventry Transport Museum in the UK, while a candlelight vigil was held at Trafalgar Square in London's Charing Cross to honor those who lost their lives due to police violence. Demonstrators also convened at the Scottish Parliament Building in Edinburgh to demand justice in Nigeria (Oyeleke, 2020).

In a key informant interview with 14 Nigerians in a diaspora selected from Adelaide, Dubai, Italy, Budapest, and Aberdeen, Precious Obioyen details the opinion of diaspora activists. Many shared personal stories of police brutality and extortion, expressing frustration with the system riddled by oppressing its citizens. They also expressed their support by organizing protests, raising awareness, and calling on the Nigerian government to implement genuine reforms. They emphasized the need for cultural changes within the police. The activists advocated for a complete overhaul of the Nigerian police force, demanding accountability and

justice for victims of extrajudicial killings and harassment (Obioyen, 2020).

In South Africa, demonstrators carried various signs in Pretoria, including one featuring General Brigadier Francis Omata, alleged to have commanded the soldiers during the Lekki incident, alongside images of spent bullets. Other protesters displayed images of Nigerian President Muhammadu Buhari with messages like "murderer-in-chief" calling for his resignation. Meanwhile, the African Transformation Movement and trade union federation Cosatu called upon the African Union to intervene. Cosatu expressed support for the #EndSARS protests, stating that the dissolution of SARS was insufficient, as the new police unit would likely continue the same abuses under a different name. Zhayna Olaitan, a 24-year-old master's student, emphasized that the world must recognize the protest as a fight against years of police brutality and government neglect in Nigeria. She advocated for both police reform and a broader political change (du Plessis, 2020). In Finland, Davids Ohi Uhmo organized a #EndSARS protest in Helsinki with official permission from Finnish authorities and police support. Approximately 200 protesters, including Nigerians and other Africans in the diaspora, marched from Senate Square to the Parliament House, chanting the #EndSARS slogan. Davids addressed the crowd and urged diplomatic approaches while emphasizing the core goals of the protest (Nwafor, 2020).

In addition, several international activists, athletes, writers, and celebrities showed unflinching support for the #EndSARS movement by lending their voices on social media. Notable individuals include Odion Ighalo, John Boyega, Anthony Joshua, Estelle, Trey Songz, Chance the Rapper, Beyonce Knowles, Rio Ferdinand, Rihanna, Tyler Perry, Lewis Hamilton, Kanye West, Juls, Lil Baby, Uzo Aduba, Yvonne Orji, Sean Combs (Diddy), Cardi B, Naomi Campbell, Gabrielle Union, Jidenna, Lupits Nyong'o, Tobi Nwigwe, Opal Tometi, Ayo Tometi, Ilyasah Shabazz, Patrisse Cullors, Ibram X Kendi, Angela Davis, Tiffany Dena Porter, Alicia Garza, Nneka Ogwumike, Yasmin Alani. It is safe to assert that the #EndSARS movement garnered more diaspora and transnational support than anticipated and that this support gave impetus to the sustenance of the protests and contributed largely to its survival. With some supporters providing logistics and financial support, such as Jack Dorsey (the founder of Twitter), the protest received operational aid. It is important to mention that these supports stemmed from a sense of belonging as some share ancestral roots with the continent, some exhibited ethno-nationalism, some due to their past experiences, and others as a way of fighting global systemic prejudice and discrimination prevalent in their own societies. The use of social media became a pivotal tool for diaspora and transnational activism in support of the EndSARS movement.

Amid this campaign, social media emerged as an indispensable tool for connecting, sharing information, and means of communication by blacks in diaspora. The proliferation of social media tools and their use in politics has grown to become democratic tools used for election purposes. For instance, platforms such as Twitter, WhatsApp, Instagram, and Facebook have become vital tools for mobilizing, organizing, and coordinating protests globally as well as spreading awareness

about police brutality in Nigeria. Twitter was particularly effective in connecting protesters, attracting global attention through hashtags, and promoting real-time communication among activists. Celebrities, activists, and non-government organizations joined the movement through social media, leading to widespread support and fundraising. The Nigerian diaspora leveraged these platforms to solicit solidarity, making social media a strong and powerful force shaping the #EndSARS movement and driving online and offline participation (Akerele-Popoola, 2022). These platforms enabled protesters to bypass traditional media, organize demonstrations, and raise transnational awareness, particularly from international figures and celebrities. Through online campaigns, activists demanded justice from victims of police brutality and reforms in governance. This digital activism connected participants across borders, providing a platform for political expression and support that contributed significantly to the movement's visibility (Abimbade, 2022).

VI. Conclusion and Recommendations

Diaspora and transnational networks play a significant role in political movements. This is true of the #EndSARS movement, where the positive role of this support group gave visibility and life support to the campaign against police brutality and demands for an end to poor governance in Nigeria. The shared aspirations for a society devoid of social injustice, exploitation, prejudice, human rights abuse, and violations of human privacy became a focal point among the diaspora and transnational activists. Moreover, the momentum gathered from #BlackLivesMatter, given its success, was a major motivating factor and common denominator for a transnational outcry against police violence in Nigeria. The support of Nigerians in the diaspora can be categorized into four main areas: lending voices, providing financial support, leveraging political influence, or offering psychological support. The use of social media, particularly Twitter, has become a strong force in galvanizing support and leveraging political influence worldwide. Activists have leveraged the transformation capability of social media to connect and share information regarding the strategic, logistical, operational, and funding of protests. To this end, one can infer that the amplification of the protesters' voices and the pressure on the Nigerian government to disband SARS, as well as address police brutality, were in part due to the support of Nigerians in the diaspora.

Based on the research findings, the following recommendations are hereby made. First, the Nigerian state needs to ensure that there are organised mechanisms whereby the voices of the diasporas are effectively integrated into the system of reforms within the country. This involves institutionalising the involvement of the diaspora in governance consultation forums and the use of embassies as a medium of continued communication between the citizens in the foreign country and the policy makers back at home. Second, the use of digital platforms like Twitter, WhatsApp, Instagram, and Facebook was crucial in the protests of that time in engaging people and bypassing censorship; nonetheless, a dependency on a vulnerable digital ecosystem subjects activists to censorship and closure. A proactive policy should thus incorporate investing in secure digital systems, training on cybersecurity, and collaborating with other technology players in the world in an effort to protect civic expression in cyberspace. Third, the protests demonstrate the ability of

international solidarity to act as pressure on governments. As a follow-up to this momentum, Nigerian diaspora groups need to establish alliances with international civil-society groups, human-rights networks, and movements comparable to Black Lives Matter. These alliances would increase the local demands in the broader global discourses of racial justice, policing, and human rights.

Fourth, although the diaspora activism managed to make the protests more visible than ever before, it cannot be just a symbolic means of action. The activists should also involve policy institutions, such as the African Union, the United Nations Human Rights Council, and the host country's legislatures, to develop binding commitments that hold the Nigerian state accountable. It should be policy-based advocacy, ensuring long-term visibility into institutional reform and police accountability. Fifth, the support towards the #EndSARS protests was divided into both financial and symbolic. These channels must be reinforced in the future by increasing the range of donations, including legal assistance to victims, the supply of technological equipment to conduct online actions safely, and long-term research and documentation that can be applied to advocacy activities. A diaspora support through multidimensionality will assist movements to be resistant to fatigue and repression. Finally, the Nigerian government should go beyond cosmetic changes, including rebranding SARS with a different name. True reform would require an open system of accountability, community policing, and the prosecution of those officers who perpetrate a violation of rights. Devoid of plausible reform, diaspora and transnational activism will keep mounting the pressure, thus compromising the state's legitimacy.

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