

ALL THAT MATTERS IS *JAPA*: A CRITICAL DISCOURSE ANALYSIS OF MIGRATION DISCOURSE ON SOCIAL MEDIA

Chiagozie Eburuaja

Department of English Language and Literature
Nnamdi Azikiwe University, Awka
cu.eburuaja@unizik.edu.ng
07034432789

Abstract

Migration or *japa* has achieved ubiquity in everyday offline and online discourse in Nigeria. This study focuses on migration discourse (spoken and written) churned out by Nigerians on social media with the aim of highlighting ideologies and discursive and social practices in them. The present study is prompted by the growing discourse on *japa* on social media. Seven migration texts obtained from the social media handles of Nigerian immigrants observed between July and August 2024 formed the data for the study, and Fairclough's three-tier model of CDA (Critical Discourse Analysis) was applied in textual analysis. Findings reveal that personal pronouns like *I* and *we* were used to construct and deconstruct in-group and out-group identities by the immigrants, and the identity of immigrants is constructed as *Japarians*. Deictic expressions were also employed to create distancing and US vs THEM in-group glorification and out-group derogation. The study concludes that migration discourse on social media fosters ideologies that motivate the youth to believe that *japa* is the panacea for a better life in present-day Nigeria.

Keywords: migration, migration discourse, *japa*, Critical discourse analysis, in-group identity

Introduction

Insurgency, since the kidnapping of the Chibok girls in 2014 and the #BringBackOurGirls campaign on social media, unemployment, and poor salary structure are some socio-political issues that have bedeviled Nigeria. Considering that the government has done little to nothing to curb these menaces, the populace has sought different ways of making sure Nigeria does not happen to them. These measures range from getting personal security (the military and police), forming local vigilante groups, and totally migrating from Nigeria to countries in Europe and North America through legal and illegal routes. This immigration/mass exodus, mostly shrouded in further studies, is popularly called *Japa* in Nigeria. *Japa* is a word in the Yoruba language that means to flee or run away. The word has successfully taken its place in the lexicon of Nigerian English and Nigerian Pidgin.

Although migration is a social practice that is not new to Nigerians, the *japa* tradition got to an all-time high after the COVID-19 pandemic (Okunade&Awosusi 2023) and the famous #ENDSARS protest occasioned by police brutality against Nigerian youth. The issue of migration has become a big deal in the country, and we are constantly faced with migration-centered discourse even on social media. The *japa* trend has also been commercialized on social media. People pay huge amounts of money to be taught how to successfully leave the country, and social media groups are created to this effect. They also pay to be taught IELTS.

Although most researches carried out on migration have been in social sciences (Adegoke 2023, Okunade and Awosusi 2023, Olumoyo and Abiri 2023), there is a growing body of interdisciplinary researches (Galyga et al, 2019, Hermawan and Hamdani 2023, Jahangir, Khan & Khan 2023, Troszynski and Ghamari 2022, Lirola 2022, Vollman and Griebel 2019, Mohammed 2024) on migration discourse, but these researches were carried out on Rohingya refugee crisis in Indonesia, multimodal representation of Afghan Refugees, Polish media discourse on migration, a critical discourse study of the portrayal of immigrants as non-citizens in Spanish press, critical analysis of migration discourse in Turkish newspapers and corpus-assisted critical discourse analysis of migration in Germany. The previous studies do not take cognizance of the *japa* tradition of Nigerians to Europe and North America; therefore, the present study seeks to fill the existing gap in knowledge. The present study is also occasioned by the trending *japa* discourse on social media and intends to drive scholarly attention to it. The study seeks to critique the social media discourse on migration through the lens of critical discourse analysis. Currently, Nigerians are protesting bad governance, evidenced by the high cost of living, which has caused some to seek solace in other countries. The present study is motivated by such socio-political issues. This study aims to analyse

migration discourse (spoken and written) produced by Nigerians on Facebook and Instagram with the aim of highlighting ideologies and discursive and social practices in them.

Literature Review

Migration Discourse on social media

Japa is a social practice that gained popularity in Nigeria post COVID-19 and the #ENDSARS protest in Nigeria by the youth, and it represents the desire of Nigerians to (im)migrate to developed countries like America, the UK, and Canada. *Japa*, with its origin in the Yoruba language, means to flee (Awonusi&Okunade 2023). In Nigerian English, the word is synonymous with migration. The migration (through regular and irregular routes) is occasioned by the harsh economic realities prevalent in Nigeria and a bad leadership situation evidenced by insecurity, insurgency, unstable prices of foodstuff, and unemployment. The End Sars protest and tollgate massacre also influenced Nigerian youth to leave the country (Awonusi&Okunade, 2023). These immigrants who successfully emigrate to developed countries usually take to social media to share certain migration discourse to educate intending (im)migrants to either discourage or encourage them using certain push or pull factors. Van-Dijk (2017) characterizes migration discourse as not exclusive to migration or its variegated aspects, but equally extends to stories/shared experiences of these migrants. Such discourse is also rooted in shared background knowledge about migration and its ideologies (Van Dijk, 2017).

The mass exodus/migration of Nigerians to saner climes can be linked to certain push and pull factors. Whilst the current *japa* tradition is said to be happening post COVID 19 and post #ENDSARS and Lekki toll gate massacre, certain socio-political issues like insurgency, kidnapping, unemployment, high cost of living and paucity of social amenities have been linked to the desire of Nigerian youth to believe that all that avails is *japa*. Adegoke (2023) posits that unemployment and insecurity are factors that explain the migration wave. These are the factors pushing Nigerians to leave the shores of the country by all means possible. Notably, the current *Japa* tradition practiced by millennials and post-millennials is distinct from the old ways of migrating to other countries (Adegoke, 2023). Generally, Martinez-Guillem (2015) defines migration discourse as a term that comprises “distinct and communicative practices that accompany the phenomenon of migration” (p. 1).

Theoretical Framework

Norman Fairclough’s three-dimensional approach to critical discourse analysis (CDA) forms the theory for the present study. Generally, CDA is an interdisciplinary approach to certain social issues that critiques social practices such as inequality, immigration, racism, politics, and others. It is problem-oriented and advocates for social justice. CDA also seeks ways to solve or mitigate these social issues. Paramount on the tenets of CDA are issues of power, power and control, ideology, dominance, inequality, resistance to power, prejudice, misuse and abuse of power, and hegemony. The three major approaches to CDA are Van-Dijk’s socio-cognitive approach, Ruth Wodak’s discourse-historical approach, and Norman Fairclough’s Three-dimensional approach.

Fairclough’s three-dimensional approach to CDA serves as the theory for the present study. These three dimensions are language as text (description), language as discursive practice (interpretation), and language as social practice (explanation). Notably, these three dimensions are connected and can be simultaneously analysed. “The most important feature of this model is that its structure is all-encompassing; it transcends the descriptive and pays particular attention to the social role of language. A discursive event is analysed not just as a text but, in line with the principles in the manifesto for CDA, the production of a text and its interpretation within a larger social context are also addressed” (Statham, 2022, p.24). Fairclough’s model of CDA highlights the unique relationship between text, discursive practice, and socio-cultural practice.

Text

Language as text examines certain linguistic properties that are evident in the text. It investigates certain linguistic or formal properties of the text, like metaphors, rhetorical questions, and pronouns. Additionally, underlying patterns of text are brought to the fore during textual analysis.

Discursive practice

This level examines certain procedures that are involved in the production, distribution, and consumption of text. It acknowledges how discourse draws upon or builds on already existing texts to create text, that is, intertextuality and interdiscursivity. It pays attention to the variegated methods the text producer applies to achieve interaction within the text.

Social practice

This dimension considers the social context of discourse or the role that discourse plays in some practices in society. It investigates the relationship between text and certain social and/or cultural practices. It acknowledges that discourse has some amount of control in society, and some persons may have little to no knowledge of the influence of language or the power of language on individuals or social groups. This stage works with the findings of the interpretation and explanation of a text.

Research Methodology

The research design for the study is qualitative descriptive. Non-participant observation was employed in data collection. Data were purposively selected from the experiences of Nigerian immigrants in the UK, USA, and Canada expressed on social media in written (Facebook) and spoken (Instagram) discourse between July and August 2024. Textual analysis was adopted as a method of data analysis. The theory for the study was adopted in analysing data.

Data Presentation and Analysis

Data 1 (Instagram)

@sailororjay

You guys think there is a dollar tree here in America? Like when you guys were back in Africa you complain of no jobs now you see available jobs with a lot of hours and you complaining? Well the only easy way out to make it here in America and not work your ass off is going into tech!!! Hardwork pays over here.

Text

The formal features of the text include rhetorical questions and repetition. The text strategically starts with a rhetorical question, and the phrase *you guys* is repeated in the text. Repetition of *you guys*, *you*, and *here* in the body of the text gives the text lexical cohesion.

Discursive Practice

The context is that of hard work in America over self-pity, but the writer leverages unemployment in the African continent to create interdiscursivity in the production, distribution, and consumption of the text.

Social Practice

Reference to unemployment in Africa as against available employment opportunities in America creates a positive-self and negative-other polarization in the text. Using the rhetorical question to commence the text is a strategic move to emphasize the ideology that America holds employment opportunities and potential wealth, unlike Africa, which suffers unemployment. The text producer also leverages the shared knowledge of the poverty level in Africa, especially in Nigeria. The use and repetition of the deictic reference *here* in the text also points out that the writer is part of the privileged ones who have migrated to America, a land of employment opportunities. The polarization of America and Africa, the projection of poverty and unemployment in Africa, is geared towards encouraging people to migrate to America.

Data 2 (Instagram)

@man_like_urchh

Auntie go back to Nigeria if the America don tire you. I will rather work three jobs here than go back to Nigeria .. the only people that choose Nigeria over America are the rich folks --- someone doing 12hrs shift 6 days out of 7 earning 50 thousand Naira a month, something that can't even last up to 3 weeks in this current economy, you will now come and tell the person not to leave Nigeria because all you do in America is work and no fun. Ndi mmadu self eeh --- what fun can you get yourself with less than 100k salary ... after that video just pack your bag and catch the next flight to Nigeria ... and some people here are just with her.

Text

To construct the identity of the text as Nigerian, the text commences in Nigerian Pidgin, a language that is indigenous to Nigerians. The presence of codeswitching further indigenises the text. Furthermore, the text producer employs the power-dependent pronoun *I* and also *you*. Notably, *you* and *Nigeria* are repeated in the text to create emphasis and give the text lexical cohesion. Certain figures (12hrs shift, 6 days out of 7, 50 thousand Naira, 3 weeks, 100k salary) are employed to achieve legitimisation in the text. The text producer leverages these numbers to drive home the economic benefits of immigrating to and staying back in America.

Discursive Practice

In a text whose context is migration (back to Nigeria), the writer draws upon economic discourse to create interdiscursivity within the text.

Social Practice

The social practice of migration is highlighted in the text. The writer employs the pronouns *I* and *you* to embed his power in the discourse and create a positive-self and negative-other disparity between him, the text producer, and the persons who want to migrate back to Nigeria due to being overworked in America. The figures are used to legitimise the writer's US vs THEM ideological position of America having better economic benefits than Nigeria. The adverb of place *here* is equally employed to further drive home the self-glorification and other derogation of America and Nigeria, respectively. Generally, the text producer uses this comparison of Nigeria and America to project the ideological position that migration to America is the solution to certain employment and economic issues bedeviling Nigeria. It also serves as a motivating factor to Nigerian youth who want to migrate to America.

Data 3 (Instagram)

@prank4smiles

Guys, they were paying me #5000 in Nigeria monthly. Omoo, it's unbelievable o and that's actually like ten dollars here. Imagine earning ten dollars monthly. Ah! God Nigeria eh. Meanwhile you can earn 25 dollars per hour here; per hour. I'm not saying monthly. They are paying you per hour 25 dollars and above. Their minimum wage maybe starts by maybe from 15 dollars and above. You are earning that per hour. I was a receptionist working one day on and one day off and they were paying me 15 thousand Naira. It couldn't even do anything for me. Omoo, guys, my advice to you is any opportunity you get to leave that country and come to a better country. Now just always know and take note of the country you are coming to ... in the next five years I don't think Nigeria will be good. They are not even in the directions of moving forward and that's, it's unfortunate. So, guys the advice I have for you is if you find any way to leave Nigeria, or leave the country, just leave the country.

Text

Text strategically starts with figures. The text producer compares the salary system of Nigeria with that of America. Strikingly, he employs the erratic and unstable exchange rate and converts the figures to their Dollar equivalent to further reduce the amounts and show the pitiable state of Nigeria's minimum wage. The adverb of place *here* also makes up the lexical structure of the text to show the writer's current location. Certain words and phrases like *country, guys, per hour, that country, you, and Nigeria* are repeated to give the text lexical cohesion and show emphasis. Pronouns (*they, you*) also make up the linguistic features of the text.

Discursive practice

The discursive practice of interdiscursivity is evident in the text. The context of the discourse starts off as a comparison of the salary structures and minimum wage of Nigeria and America. Towards the end of the discourse, the speaker veers off to migration discourse as some sort of solution to the pittance received in Nigeria as salary. Interdiscursivity helps the text have texture.

Social practice

The comparison between Nigeria's salary structure and that of America, and strategically converting the pittance to dollars using the unstable exchange rate in Nigeria, is employed to legitimise the positive-self and negative-other polarization of Nigeria and America. It further showcases the devalued condition of the Nigerian Naira. The continued reference to Nigeria as *that country* further alienates the text producer of his inclusivity as a Nigerian and further shreds the remnant of his Nigerian citizenship. He also uses the adverb of place *here* to push the ideological position of US vs THEM. Nigerians are framed as low-salary earners while immigrants are framed as high-income earners who earn hourly. The writer employs these strategies to make migrating to America a very attractive and rewarding gesture. Finally, the writer encourages Nigerians to use **any way** they find, legal or illegal routes, to *japa*.

Data 4

@nikks222 (Instagram)

Nigeria is currently worse than ever and I'm not even talking about the heat. I'm not talking about the weather. I'm talking about everything. I'm talking about the cost of living, I'm talking about the quality of life, the human beings. I'm talking about everything. --- what inspired me to make this video is to be that town crier for people that are about to make the worst decision of their life. There is this trend going on right now. People from UK especially and some people in Canada that are going back, like relocating back to Nigeria from Canada, UK, US, wherever. You've tasted a better life in abroad and you are going back to that country. You can't survive... some people are still earning 60,000, 100,000, 150, 200. If you are earning 500k as it is, you are poor ... any salary earner right now is on a budget like low budget. --- if you have stayed in a country that is working, that the government is accountable for its citizens, you wouldn't go back to a lawless country. --- there is no redemption. There is no hope in sight. Things keep getting worse --- if you are already outside the country, kwechiri. Kwechiri. You are going to hell fire and that's on period.

Text

The writer lures the reader into the text by making certain assertions about the economic state of Nigeria. The lexical features of the text include metaphor - *hellfire*. Migrating back to Nigeria is compared with going to hellfire to create a strong, vivid image in the minds of readers that will drive her narrative. The writer also uses repetition to create lexical cohesion. *You, I, country*, and *kwechiri* are repeated in the text. Code-mixing is further employed to indigenise the message of the text. Figures also comprise the lexical features of the text.

Discursive practice

The context of the discourse is migration. But the text producer employs religious discourse in the production, distribution, and consumption of text. Interdiscursivity is used as a discursive practice in text production.

Social practice

The personal/political pronoun *I* is consistently repeated at the beginning of the discourse to enact power relations. The speaker establishes her power as an authority in migration issues using the first-person pronoun *I*. Although Nigerian, the speaker uses the deictic reference *that country* to exclude herself from Nigerian citizenship. Figures are also used to analyse the futility of salaried jobs given the present economic realities in Nigeria. This further legitimizes the speaker's ideological point that Nigerians are suffering. The naming and framing of five hundred thousand Naira salary earners as poor further promotes the ideology of *suffering and smiling* in Nigeria. Furthermore, the US, UK, and Canada are named 'working countries' while Nigeria is named 'a lawless country'. This highlights a positive self and negative other polarization and comparison of Nigeria and those countries. The countries are glorified while Nigeria is derogated. Finally, Nigeria is framed as hellfire. This narrative will further motivate the *japa* trend in Nigeria given the current economic realities on ground occasioned by bad governance. Given the global nature of social media, persons who have successfully migrated to the US, UK, and Canada will take the speaker's advice and *kwechiri* (persist) under different conditions. Such narratives can also drive Nigerian youth to *kwechiri* and migrate through illegal routes, considering certain pull factors.

Data 5

@nkechibianze(Facebook)

The idea of grading kids under the age of 5 is something I'd always consider unnecessary and laughable. From ages 0-5, children should be in daycare and kindergarten learning alphabets, 1-100, colors, animals, how to handle emotions, playing safely, playing with sand and colors, etc. NOTHING SERIOUS!!! Nah only for Nigeria una dey start competitive studies and other competitions for children under 5. my son is 2 and wont start school till 5, because children in my part of Canada start school the year they turn 5. but, Naija, 1 year old wey still dey poop for pampers don dey wear uniform go school. And they are carrying first and getting awards as "best in gjhkg". Too many geniuses in that country, yet we nor fit produce anything. We still import everything from countries where children start school at 5, 6 or 7. No, im NOT throwing jibes at parents who are celebrating their kids. Im calling out schools and early childhood educators to stop the unnecessary competitive studies in children under 5. And, if your child nor carry award, no worry. From my experience and research, all those academic "awards" gathered under the age of 5 have very little or no bearing in the future of your child.

Text

The lexical features of the text in Data 5 comprise the use of Nigerian Pidgin by the text producer. Coming from a Canadian immigrant, Nigerian Pidgin adds local flavour to the text. The personal pronoun *we* is repeatedly used in the text. *Playing* is also repeated in the text to emphasize the non-academic activities of early age children. Additionally, the deictic reference *that country* is seen in the text.

Discursive practice

The text starts off vilifying early childhood education in Nigeria. Furthermore, it references the Canadian school system in text production, distribution and consumption.

Social practice

The social context of the discourse is a comparison of the Nigerian and Canadian school systems. The Nigerian school system is derogated while the Canadian school system is glorified. This comparison helps the writer successfully create a positive self and negative other polarization. The consistent use of *my* further creates the US vs THEM disparity in the text given that the writer is a Canadian citizen. Her Nigerian citizenship is blurred. Strikingly, the writer uses the personal pronoun *we* to highlight inclusivity. The writer switches between inclusivity and distancing through the text. The text also pushes the narrative that children that are schooled in developed countries fare better in life than children schooled in Nigeria, thereby creating a positive self and negative other

ideology in the minds of parents. With the importance of education in view, such a narrative will definitely fuel the *japa* trend as parents would naturally love to give their children good education.

Data 6 (Facebook)

@hustlersquare

Video is up on our New Tiktok – Japarians... Na who quick reach there go enjoy this update. This website detects your location and brings out jobs (Tasks) near you ... My friend that came has made so much money from painting houses on this website ... Share with everyone you know in the UK so they can make their own money as well ... All the best

Odogwu Website to get casual jobs (Fast cash) in the UK

Text

The lexical features of the text consist of pronouns like *our* and *my*. The current location of the writer notwithstanding, Nigerian Pidgin is used to indigenise and add local flavour to the text.

Discursive practice

Interdiscursivity is used in text production, text distribution and text consumption. The writer draws upon employment discourse to create migration discourse.

Social Practice

The social practice highlighted in the text is migration. Strikingly, the text producer constructs the identity of immigrants as *japarians*. The root word in *japarians* is *japa*, therefore they are Nigerians that have successfully migrated to better countries or specifically UK. *Japarians* also rhymes with Nigerians. The writer further uses the pronoun *our* to show her inclusivity in the word *japarians*. This further drives the ideological stance of *I beta pass my neighbour* in Nigeria. The text creates a *Japarians* vs Nigerians polarization, albeit subtly. One is either a *japarian* or a Nigerian. The word is also used to create an in group and out group solidarity marker or inclusivity. This is also a positive self and negative other distinction. Certain pull factors like the ease of finding employment and ‘making so much money’ in the UK highlighted in the text casts *japa* in a positive light and makes it a lucrative adventure.

Data 7 (Facebook)

@violaifeyinwaokolie

Lol

*Thank God he is converting to pounds because na Youkay people start this thing. when they go to buy pepper and yam and instead of them to buy it and go home and make porridge like the rest of us, they will first of all, on ring light to convert the cost of yam to naira in order to pepper their people back home. Poverty mentality. Now people back home are converting your largesse to pounds and you are wailing? Make una carry go. £20 probably means that that person went to work for one whole day, and dedicated 2-3 hours of work to solving the needs of an ingrate in a country where minimum wage is about £10. For one whole month. 30days*24hrs/day because we know Naija employers don't have opening and closing time. Once they employ you, they own you. This ingrate probably earns like what? £50 pounds for 720 hoursworth of work. Someone gives you half of that for doing nothing other than having some to him and you dey para? We deserve Tulumbe as our president, on God. Or rather you all deserve Tulumbe as your president. I no follow una.*

Text

Notably, the lexical features of the text comprise figures to highlight current economic issues like the exchange rate and the minimum wage.

Discursive practice

The writer uses interdiscursivity in the production, distribution, and consumption of text. Text draws upon economic discourse to develop social discourse intra-text.

Social practice

Salaries and minimum wage are converted to their pound equivalent. This highlights the shared knowledge of the devalued nature of the Nigerian Naira. The figures lend a voice to the minimum wage tussle between the Labour congress and the Federal government. The writer's ideological point is shown in this Pounds vs Naira polarization. Power relations are also exhibited in the text between people who have successfully migrated to the UK and Nigerians ‘back home’ who keep seeking financial help from the immigrants. The US vs THEM polarization is shown in the text.

Findings

The lexical features evident in the texts are the use of rhetorical questions, repetition of pronouns like *I*, *we*, *my*, and *you* to highlight in-group and out-group identities. *Country* and *Nigeria* are also repeatedly used within texts.

Strikingly, text producers, location notwithstanding, use Nigerian Pidgin in their texts. They also mix and switch codes to Nigerianise their texts and add local flavour to them. Notably, they employ figures in their texts. Other lexical features are the use of the phrase *that country* and the adverb of place *here*. Interdiscursivity is applied in text production, distribution, and consumption. Migration discourse is developed using economic and religious discourses. The social context is mainly migration. Text producers compare employment opportunities in the US, UK, and Canada (pull factors) with the shared knowledge of unemployment, devaluation of the Naira, and poverty (push factors) in Nigeria. It is worth noting that salary structures, minimum wage, and exchange rate are employed to drive the US vs THEM and positive-self and negative-other ideological stance. Text producers employ figures to legitimize these ideological positions. The values of salaries are converted to foreign currencies to highlight the pittance. They also use the phrase *that country* to further distance themselves from the present realities of Nigeria, their birth country. Nigeria is derogated while the developed countries are glorified. Findings reveal that Nigeria is framed as hellfire while Nigerians are framed as poor. Furthermore, the identity of immigrants is constructed as *Japarians*, which rhymes with Nigerians.

Conclusion

Nigeria is currently experiencing a mass exodus of its citizens to developed countries such as the UK, USA, and Canada. Based on data collected for the present study, this trend can be attributed to several push factors, including unemployment, poor exchange rates, low-quality education, and a meager minimum wage. These push factors serve as compelling reasons for migration, while pull factors such as employment opportunities and attractive salary structures make emigration even more appealing. In light of the recent #EndBadGovernance protest in Nigeria, it is evident that good governance and increased employment opportunities could significantly reduce the *japa* trend, which continues to have adverse effects on various sectors, particularly the health sector.

References

- Adegoke, D. (2023). "Japa": An Exploratory Study of the Roles of Social Media in an Out-Migration Trend in Nigeria. *Social Media + Society*9(4):1-11
- Galyga, S., Eber, J., Fabienne L., Tobias H., Hajo G.B., Beatriz H., Rosa B. (2019). Language Use and Migration: Discursive Representations of Migrants in European Media in Times of Crisis
- Hermawan, A. & Hamdani, A. (2023). Critical Discourse Analysis of Norman Fairclough on Online Media Reporting About the Rohingya Refugee Crisis
- Jahangir, M., Khan, S & Khan, M. (2023). Socio-Cognitive Compositional Meaning in Migration Discourse: Exploring Identification Strategies in Multimodal Representation of Afghan Refugees Living In Pakistan. *Journal of Positive School Psychology*, Vol. 7(No. 5):1110- 11136
- Lirola, M. (2022). A critical discourse study of the portrayal of immigrants as non-citizens in a sample from the Spanish press. *Lengua y migración / Language and Migration* 14:1, 69-91
- Martínez-Guillem, S. (2015). Migration Discourse. In K. Tracy, C. Ilie & T.L. Sandel (Eds.), *Encyclopedia of Language and Social Interaction*, First Edition. Boston: John Wiley & Sons.
- Mohammed, A. R. (2024). Unveiling Discursive Strategies and Ideologies: A Critical Analysis of Migration Discourse in Turkish Newspapers. *Journal of Intercultural Communication*, 24(3), 58–69.
- Okunade, S.K., Awosusi, O.E. (2023) The Japa syndrome and the migration of Nigerians to the United Kingdom: an empirical analysis. *CMS* 11, 27 <https://doi.org/10.1186/s40878-023-00351-2>
- Van-Dijk, T.A. (2018). Discourse and Migration. In: Zapata-Barrero, R., Yalaz, E. (eds) *Qualitative Research in European Migration Studies*. IMISCOE Research Series. Springer, Cham. https://doi.org/10.1007/978-3-1319-76861-8_13
- Statham, S. (2022). *Critical Discourse Analysis: A Practical Introduction to Power in Language*. New York, Routledge
- Troszynski, M. and El-Ghamari, M. (2022). A Great Divide: Polish media discourse on migration, 2015–2018. *Humanities and Social Sciences Communication*. 9(1).
- Vollmann, E. and Griebel, T. (2019). We Can't Do This. A Corpus-Assisted Critical Discourse Analysis of Migration in Germany. *Journal of language and Politics*. 18(5)

Appendix

 July 21 at 8:39 PM · 🌐

The idea of grading kids under the age of 5 is something I'd always consider unnecessary and laughable.

From ages 0-5, children should be in daycare and kindergarten learning alphabets, 1-100, colors, animals, how to handle their emotions, playing safely, playing with sand and colors, etc. NOTHING SERIOUS!!! Nah only for Nigeria una dey start competitive studies and other competitions for children under 5.

My son is 2 and won't start school till 5, because children in my part of Canada start school the year they turn 5.

But, Naija, 1 year old wey still dey poop for pampers don dey wear uniform go school. And they are carrying first and getting awards as "best in gjhkg". Too many geniuses in that country, yet we nor fit produce anything. We still import everything from countries where children start school at 5, 6 or 7.

No, I'm NOT throwing jibes at parents who are celebrating their kids. I'm calling out schools and early childhood educators to stop the unnecessary competitive studies in children under 5.

And, if your child nor carry award, nor worry. From my experience and research, all those academic "awards" gathered under the age of 5 have very little or no bearing in the future of your child.

👍❤️😂 421 58 comments 11 shares

👍 Like 🗨️ Send ➦ Share

 July 21 at 8:39 PM · 🌐

So, Thank God he is converting to pounds, because na YouKoy people start this thing. When they go to buy pepper and yam and instead of them to buy it and go home and make pepper soup for the rest of us, they will first call on me and ask to convert the cost of yam to poverty mentality.

Now, people back home are converting your largesses to pounds and you are wailing? Na, una carry 20.

£24 probably means that that person went to work for one whole day, and dedicated 2-3 hours of their 24 hrs to solving the needs of an ingrate in a country where minimum wage is about £10 per day for one whole month.

30days * 24hrs/day because we know Naija employers don't have opening and closing time.

Once they employ you, they own you.

This ingrate probably earns like what? \$50 for 720 hours worth of work. Someone gives you half of that for doing nothing other than having some dubious connection to him and you dey pray?

We deserve Tulumbe as our President, on God.

Or rather "CU" all deserve Tulumbe as your president. I no follow inside.

 **Adereality Chr** - Follow
2d · 🌐

You live abroad and u dey send me N50K, which is £24. Please dey your dey if you can't send me better money!!!

👍❤️😂 30 22 comments

 is in **Bristol, United Kingdom**.
July 26 at 2:05 PM · 🌐

Video is up on our New Tiktok - Japarians... Na who quick reach there go enjoy this update📺📺📺 This website detects your location and brings out jobs (Tasks) near you... My friend that came has made so much money from painting houses on this website... Share with everyone you know in the UK so they can make their own money as well... All the best 🙌 #JagabanofIG #Hustlerssquareofficial #Hustlerssquare #Ukjobs #Putmouthinmybusiness #Japarians #CasualjobsintheUK #NaijatoUK #Naija2UK #JobsinUK #JagabanofTiktok

Odogwu Website to get casual jobs (Fast cash) in the UK 🇬🇧