

A Semiotic Analysis of Mimes on Irregular Migration in Nigeria's Newspapers

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Abstract

Irregular emigration by young Nigerians is a recurrent decimal in the country's national life. Past researches have looked at how the media frames irregular migration in Nigeria but have seldom included semiotic analysis of mimes. To bridge this gap, this paper scrutinizes semiotic representations of images of irregular migrants in Nigeria. To interrogate this, a method of semiotic analysis was applied. Chains, padlocks, the general condition of despair and other symbols associated with slavery are present in the images analysed. The study testifies to the tendency to link irregular migration to slavery. Photographs are too easily seen as authentic and factual transcripts of reality. This paper suggests that these images tell us more about societal fear of insecurity, ideas about gender, erotic obsessions and morality than about irregular migration itself. It also argues that the meaning of irregular migration is shaped by the deeply embedded codes of patriarchy and hidden misogyny present in Nigerian society. The study on semiotic analysis of photographs from four editorials in *The Punch*, *The Vanguard*, *The Leadership* and *The Blueprint* newspapers on irregular migration in Nigeria show elements of slavery, desperation, cyber crimes, erotic obsession, among other vices in Nigeria youths who indulge in the act.

Keywords: *Semiotics, Mimes, Migration, Images, Nigeria*

1.0 Introduction

Illegal emigration is increasing and is largely facilitated through forgery of passports, visas, false asylum claims and bogus marriages. The Nigerian government has taken on a leading role in combating the illegal migration of its nationals but financial, legal and political shortcomings hinder an effective control of the illegal movement. With an estimated population of more than 200 million, Nigeria is Africa's most populous country. Nigeria is burdened with corruption and endemic poverty with nearly 70 percent of the population living below the poverty line Nigerian Bureau of Statistics (2010). Scarce employment opportunities, corruption, and poverty force thousands of Nigerians to emigrate every year in search of better quality of life. A large proportion of migrants resort to illegal means to leave the country. In other words, there are various illegal processes associated with irregular migration, including forgery of passports, visas and other travel documents, marriage under false pretenses, bogus claims for asylum, human smuggling and human trafficking. The bulk of irregular migration in Nigeria occurs among underage children and youth. It is largely driven by economic motives. A high youth unemployment rate, measuring 21.1 percent in 2010 and rising cost of living are two of the major factors contributing to high migration levels among this group National Bureau of Statistics, (2010).

In response, Nigeria has embraced a leading role in the fight against irregular migration, becoming the first country in Africa to enact anti-human trafficking legislation; the Trafficking in Persons Prohibition and Administration Act Adepoju and van der Wiel (2010). It is also the first country in Africa to establish an agency to implement the legislation. In 2000, a notable shift occurred in irregular migration when more Sub-Saharan Africans joined migrants from Algeria, Tunisia and Morocco in attempts to migrate to Spain via the Strait of Gibraltar and to Italy via Tunisia De Haas (2006). In comparison to other countries in Sub-Saharan Africa, migrants from Nigeria, Ghana and Senegal dominate migration to Europe and North America representing 25.5, 16.4, and 12.2 percent of all

West African migrants living in Organization for Economic Co-operation and Development (OECD) countries respectively De Haas (2008). Nigeria boasts of diverse migration configurations of which irregular migration, especially human trafficking and smuggling is represented prominently Atsenuwa and Adepoju (2010). Additionally, there is evidence to suggest that irregular migration among Nigerians is on the rise. In 2007, the Nigerian embassy in Libya reported an increase in the number of young Nigerians (men and women) leaving the Nigeria through irregular means.

However, increasingly restrictive immigration policies were imposed in destination countries, contributing to higher risks of human trafficking. High unemployment and poverty rates in the country continue to function as push factors. In such conditions, stricter migration control is not likely to result in preventing exploitation, but rather forcing migrants to place greater reliance on potentially deceptive agencies and middlemen. Under such conditions, a reliable media picture of human trafficking and related risks could contribute to success in prevention of the crime and protection of trafficked persons.

In addition, from a media perspective at least two major obstacles to documenting human trafficking in photographic images can be identified: first, producing authentic and newsworthy photographs takes time and money, which is a luxury most media outlets cannot afford and second, this task is even more difficult when trying to document clandestine criminal phenomena. Consequently, illustrations in stories on human trafficking into the sex industry are made in leading Newspapers in Nigeria such as *The Punch*, *The Vanguard newspapers*, *The Leadership* and *The Blueprint* which the society sees as a core agent of socialization. It is highly important to analyse such visualisations because the selection process of these images is culturally determined and reveals preconceptions that promote certain types of understanding of trafficking.

Media accounts of human trafficking are too often considered to be testimonials of the nature of the crime and used to identify characteristics of trafficked persons and offenders. However, there are studies concerned with how media frame issues, but they seldom include analysis of the visual representation of irregular migration in Nigeria. Such an approach to media reporting by the academic community has limited our understanding of the public perception and stereotyped media constructions related to irregular migration. Images on irregular migration have a potential to influence the public and their social and cultural surroundings.

There are a lot of approaches engaged in study of language, sign and symbols used in irregular migration by the Nigerian Media. Many sociological, cultural studies and sociolinguistic approaches highlight the ways the symbols are used. These different signs, images and symbols used in irregular migration are integral part of their communication process. These images are reflections of society which shape the thought process of the speech community to interpret meaning of such contents.

The study of semiotics provides platform to understand how mimes, gestures, sighs and symbols reflect and shape experiences of a people. However, various fields have different data and they ask different questions. In recent times, the study of semiotics is increasingly considered as important part of communication research. As Nigeria is a multi-cultural society, there is high possibility that people may have different interpretations for same semiotic messages. The study is anchored on the semiotic analysis of photographs from four editorials in *The Punch*, *The Vanguard*, *The Leadership* and *The Blueprint* newspapers

Statement of Problem

Irregular emigration by young Nigerians is a recurrent decimal in the country's national life. Youths are more vulnerable to the bait of local and international merchants who indulge in the illicit business of trafficking the young ones into other countries. The quest for improved condition of living is part of the reasons some of these young ones are in search of greener pasture abroad. Nigeria is worst hit by the syndrome of irregular migration among comity of nations. Mick, 1986, p.196 mentions that "the world is a web of meanings among people woven from signs and symbols ensconced in their cultural space and time."

He argues that the importance of signs and symbols has been widely recognized, but very few researchers have developed theories and research programs based on semiotics, the doctrine of signs. Past researches have looked at how the media frames irregular migration in Nigeria, but have seldom included semiotic analysis of mimes. To bridge this gap, this paper examines semiotic representations of images of irregular migration from four editorials in *The Punch*, *The Vanguard*, *The Leadership* and *The Blueprint* newspapers

2.0 Review of Literature

Irregular migration is the movement of people into a country in violation of the immigration laws of that country or the continued residence without the legal right to live in that country. The prevalence of extreme poverty in Nigeria and other West African countries functions as a major push factor for youth migration in the sub-Saharan region. The economic trends, coupled with other variables such as political instability and rising waves of conflict, have led to an increasing number of youths leaving the shores of Nigeria for greener pastures. Much of this movement is in violation of the migration norm of destination countries. The migration of the youth is also precipitated by the recruitment of foreign labor by Global North countries where the twin factors of an aging population and declining birth rate are at play Akinyemi & Ikuteyijo (2009). Other pull factors that affect youth migration, especially at the international level, include prospects for getting a better education, increasing earning power, and improving living conditions through access to better infrastructure and public amenities.

The bulk of irregular migration in Nigeria occurs among youth aged 18 to 35. Members of this age cohort tend to be mobile, as most are unmarried and have the energy to relocate, unlike older people, who are more likely to be married, with more commitments and less energy to withstand the rigors of migration (Adepoju & Hammar 1996; Ikuteyijo (2012).

Irregular migration can involve acute hardship, such as wilderness trekking and crossing waterways in unsafe vessels. The Mediterranean Sea has become one of the most popular routes for irregular migrants in recent times Brenner, Forin, & Frouws (2018). In 2016, over 20,000 youths involved in the Mediterranean Sea crossing were reported to be from Nigeria Nwalutu (2016). In addition, in the first quarter of 2017, hundreds of irregular Nigerian migrants were deported from various destinations, including Italy, Libya, and South Africa. Overall, in comparison to other countries in sub-Saharan Africa, irregular migrants from Nigeria dominate migration to Europe and North America and represent 25.5% of all West African migrants living in Organization for Economic Cooperation and Development (OECD) countries De Haas (2008).

While the bulk of previous studies have concentrated on trends of irregular migration and factors that motivate it (Adepoju, 2000; De Haas, 2008; Haugen, 2012), less attention has been paid to semiotic analysis of mimes on irregular migration in Nigeria's newspapers.

However, semiotic studies began during the 19th century by the Swiss linguist named Ferdinand de Saussure. Semiotics came from the Greek word "Semiotikon," which means "sign" as well as the study of signs and their

interpretations. Semiotics is an enormously broad approach to understanding such matters as meaning, cognition, culture, behaviour, even life itself. At the heart of semiotics lies the notion of sign. A sign, according to Charles S. Peirce, widely acknowledged to be one of the seminal thinkers about semiotics, is "something which stands to somebody for something in some respect or capacity" (All references to Peirce are from Buchler 1955). In Peirce's terminology, the sign stands for something, called the object, by creating an interpretant, an additional sign which stands for some aspect of the object. This interpretant may be generated in the mind of someone and represents in some respect or other object, but is not itself that object. Semiosis is a process which characterizes all varieties of life Anderson et al (1984).

One of the interesting tools used by media is the "Semiotics" that they utilize to organize, and create images in such a way that people make meaning out of these constructs to fit their realities. Bignell (2002, p.1-3) quoted that 'Semiotics' (or semiology) is one of the most powerful and influential ways of thinking about media. The name semiotics and semiology derives from the ancient Greek word 'semeion', which means 'sign'. Semiotics is a way of analyzing meanings by looking at the signs (like words, pictures, symbols etc.) which communicate meaning.

According to Bignell (2002), print media is able to blend together color, the sense of the sign and intertextuality and the beauty of all the forms like a magazine which he claims only to be a collection of signs. Since, media contents have meanings and interpretations attached to the objects and everything that they show in it, understanding how meaning is formed and how it is interpreted is important. Dyer (1986, p.129) mentions that media messages as means of representation and meaning, construct ideology within themselves through the intervention of external codes that are found in society. According to Eagleton (1991, p.195), ideological powers are not just a matter of meaning, but of making a meaning stay or stick. One of the main source of meaning generation is culture. Culture is the aggregate processes by which meanings are created, stored and transferred and norms, values, codes and sign, both material and non material, are constituted. Culture gives us tools to interpret the world around us Mortelmans (1998). The signs for example, are created within social interactions also called transfunctionalisation Krampen in Mortelmans (1998). This phenomenon differentiates between the first order and a second order creation of meaning. The first-order imputation of meaning, at the level of denotation, produces the sign function of the object, i.e., its meaning according to its immediate function. The second order imputation of meaning or the connotative meaning signifies its social context. It is this level that transfunctionalizes the object to socially prescribed meanings Gottdiener (1995). By using signs and colours, the media is better able to market their audience the images and make it popular among them. There is a certain regularity that can be found in the media. Image, word and colour are a few of the many semiotic modes that are used to code social meanings of media contents. Semiotic analysis is therefore, perhaps the basic building block in constructing ideologies. Mick (1986, p.196) mentions that "the world is a web of meanings among people woven from signs and symbols ensconced in their cultural space and time." He argues that the importance of signs and symbols has been widely recognized, but very few researchers have developed theory and research programs based on semiotics, the doctrine of signs. He also mentions that "the strengths of semiotics is, it positions meaning at the nucleus of humanity which provides a rich meta-language for semiotic research and recommends a multi-paradigm philosophy of science" Mick (1986:196).

Williamson's (1978) as mentioned by (O'Barr, 2008) proposes a strategy for interpreting mimes ideologically. Using semiotic theory, she argues that people communicate in many ways beyond the strict, overt messages they offer. Bignell (2002) mentioned that, the combination of linguistic sign with visual, often photographic

signs in the media allows us to explore the terms and ideas. The television contents are composed of a syntagmatic sequence of images, sounds and words. It is always difficult for viewers to immediately interpret the meaning of the messages shown on TV. It gives very less time to them for articulation of the complete message in their terms.

Rubio-Hernández (2011) discusses about use of sports stars as the new gods who can influence people. She analyzes how media shows players as objects of worship and devotion. She focuses on the most successful Spanish sports person, the tennis player Rafael Nadal. She also looks at the players of the national soccer team. The researcher discusses how these sport persons are depicted as national heroes in the media. Her findings suggest that sports has taken over religion as an object of worship due to its importance in popular culture and therefore in the media. Colours, according to various studies represent many emotions. They are said to engage powerful emotional reactions. The media, therefore, position them high in their contents as colours present strong symbolic value. They tend to influence human beings and induce various emotions such as happiness, sadness, etc, in them. They also have the power to influence how people perceive an object or even an idea Nahai (2013). Black, for example, is said to transmit complex and symbolic messages Chevalier & Gheerbrant (2009). Black can stand for mystery, unlimited, nothingness, unconsciousness, fear, death, evil, sin, jealousy, mourning, abuse, antagonism, vice, sickness, censorship but also eternal life, power, knowledge, strength. It also stands for stability, wisdom, prudence, humbleness, elegance, refinement, luxury, fine taste, prestige, dignity, femininity, sensuality, seduction, etc., Petrovici (2014). From various literature, it is evident that semiotics is an integral aspect of human existence that needs to be given attention by scholars which this paper is out to address.

3.0 Methodology

The photographs analyzed were drawn from four purposefully selected editorials in *The Punch*, *The Vanguard*, *The Leadership* and *The Blueprint* newspapers on irregular migration in Nigeria in a longer time frame (2019-2020). The reason these “editorials” were chosen was because (1) they have national spread (2) they offer an in-depth analysis (either in general or specific case studies) regarding the issues of illegal migration (3) these types of news materials are considered to be the leading articles and are normally written by senior editorial members of the newspapers. The decision not to include texts pertaining to other forms of irregular migration by Nigerians was made because the smaller scope allows for a more in-depth analysis and provides insight into the moralistic judgments typically embedded in the media discourse on irregular migration. Editorials that mention irregular migration were thrust of the study. Finally, images from one editorial in each of the four national newspapers, making four images were analysed based on what they represent (victims, objects, places and irregular migrants). The analysis focused only on the most prevalent motif-images that represent irregular migrants. Thus, a total of four photographs originating from media texts were analyzed for this study. Nigeria’s newspapers that were selected for the study are *The Punch*, *The Vanguard*, *The Leadership* and *The Blueprint*. *The Punch* and *The Vanguard* were selected because views expressed in the paper are perceived to be a reflection of the position of people from Southern part of Nigeria. While thoughts expressed in *The Leadership* and *The Blueprint* are seen as the worldview of people from Northern region of Nigeria.

A semiotic analysis of images from editorials of four national newspapers will result in balanced analysis of mimes on irregular migration in Nigeria. Semiotic analysis was chosen as a suitable method of inspection of news photographs because it has proved useful for researching different phenomena of mass and popular culture. The approach to semiotic analysis in this paper is based on Chandler’s suggestion that a text analyzed

(in this case a photograph) is a complex semiotic sign that contains other signs. A strong semiotic analysis explores the relations between denotative and connotative meanings of signs and hegemonic ideologies. Therefore, this analysis scrutinizes re-occurring signs and their links to the patriarchal code that dominates Nigerian culture and media. Semiotic analysis will be applied to identify and examine dominant ways of representing irregular migration with a photograph as a unit of analysis.

4.0 Discussion

In portraying irregular migrants, there were two seemingly opposing representations—one that strips women of their agency and shows their desperation and hopelessness and one that is based on eroticization of the female body. This binary opposition is not new to scholars interested in irregular migration and it discourages deeper analysis and more nuanced understandings of the complexity of irregular migration among young ones in Nigeria. When shown as victims, women are either portrayed alone, which accentuates their dead-end position of despair or as facing a violent attack from a male figure. In the first case, what comes to attention is their body posture. Victims are mostly young girls whose freedom has been restricted. It showed that most victims of irregular migration and human trafficking in particular are subjected to inhumane treatments abroad against their consciences. Not only seated, many of these women are assuming a foetal position, which further highlights their powerlessness. Studies of mimes have shown that the foetal position is a typical response to fear. By taking this position, people are turning away from the danger and protecting the ventral area of the body, thus making them appear smaller and harder to spot. Seeing people curled up like little children evokes feelings of empathy and a wish to offer support.



Image number 1 (February 28 2019 Leadership Editorial)

The analysed images showed women who had sense of guilt. Characteristic of trafficked persons, they look away or cover their crying faces with their palms. By displaying shame and desperation, portrayed figures plead their innocence to an audience that is framed implicitly as morally judgmental. One may argue that visual representations of irregular migration in Nigeria media did not serve the function of distancing readers from the horrors of the crime as other media. The horror element might be further validated through graphic representation of trauma trafficked persons suffered. Image number 1 best explains the foregoing. Some of these photographs showed a bizarre symbiosis of suffering of trafficked persons. Visual representation of harm raises important ethical questions concerning the spectator's relationship to the person who is being victimized. By turning another's suffering into a spectacle, and then recycling that same imagery over and over again, the media may be nullifying the shock effect and with it our feelings of empathy. Scholars have argued that images of suffering do not necessarily strengthen conscience and the ability to be compassionate. Rather, such images anesthetize us and corrupt these abilities. What this sample seems to be indicative of is the perverse desire to violate one's own sense of security and to then regain the feeling of being privileged and safe. Thus, trafficked persons are easily presumed to be different from other human beings and even deserving

of their doomed fates. This interpretation builds upon the stereotype of the naïve victim that is deeply ingrained in Nigerian society.

When represented in a situation where they are attacked by a male figure, helplessness remains the prevailing motif in portrayals of the migrants. We see scared women, some of whom are trying to protect themselves by covering their head and bowing down, while others are looking with eyes wide open and make-up smeared by their tears. Even though this analysis focused on representation of irregular migrants, it is important to mention that illustrations of trafficking stories in Nigerian media do not show criminals being brought to justice. Therefore, while readers are scared by the image of an omnipotent, untouchable, brutal trafficker, the fact that the state has failed in protecting its citizens from criminals is obscured. Irregular migrants, particularly trafficked persons are rarely depicted as minors in photographs. This near absence of images of minors is striking and goes against the news value placed on stories on children suffering. Out of the four images analyzed in the study, only one clearly showed image of underage girls. This implies that Nigerian media is under-reporting issues which have to do with underage in the illicit human trafficking business.



Image Number 2 (September 29, 2019 Punch Editorial)

Interestingly, when represented as prostitutes rather than irregular migrants, women are in such a way that they mostly cover their faces. Traffickers are similarly represented in images in which they are hurting the women. The implicit message seems to be that when something “wrong” is being done, stock guarantees anonymity. Persons who have been trafficked are typically represented as helpless and unsuspecting in the narrative of human trafficking. This explains that deviations from the ideal innocent victim might depend on the culture, but are rarely present in the trafficking discourse. Such significant incongruity of the visual symbols analyzed here calls for further questioning of the perception of women coerced into sex work in Nigerian society and challenging deeply rooted patriarchal constructions that cling so firmly to the idea of “fallen women” and the right to objectify, consume and discard their bodies. Apart from visual signs reminiscent of the historical trans-Atlantic slave trade, there are images characterized by different kinds of slavery aesthetics that transcend into the world of sadistic fetishes and “sex slaves”. Namely, taken to the extreme in several images, a sexualized female body is represented as a toy, a depersonalized object of lust to be used in any way desired.



Image number 3 (December 17, 2020 Blueprint Editorial)

Besides young ladies indulging in irregular migration, there are photographs of young boys caught in the act. Among the four images analyzed on the mimes of irregular migration in Nigeria, there were images of boys trying to cross borders of other countries. Image number 3 showed the level of desperation, frustration, helplessness and hopelessness of these young ones and their desire to look for greener pastures in other countries. The photograph clearly showed that most young Nigerians do not have hope in the country of their birth.



Image Number 4 (December 20, 2020 Daily Trust Editorial)

Editorial regarding image number 4 addressed the socio-political cum economic degeneration that led to young ones seeking greener pasture abroad. Images clearly showed young ones who signify the future of Nigeria and a woman watching helplessly while their living conditions deteriorate by the day. The white man in the picture represents investors in the oil and gas industry and how illegal bunkering activities go on unchecked in the Niger Delta region of Nigeria to the detriment of the environment and economic activities in the area. The security presence therein showed how unfriendly Nigeria business environment is to foreign investors, thereby making citizens to venture into unimaginable adventures. December 20 Daily Trust has this to say:

Our country was the green pasture to which hordes of citizens from countries in the west African sub-region once flocked to in droves. They came, they found the green pasture and a good home and Nigeria relished the accolade of being a big brother to poorer African countries. But alas, no condition is permanent; not for countries and not for individuals. Things have changed. We cannot pretend to be a big brother anymore because ours is no longer the green pasture. It is now more or less brown pasture that repels, returning its proud citizens into desperate men and women in search of green pasture elsewhere in the world... in the circumstances; to serious of human problems

The above image speaks volumes of the state of despair and decadence in the contemporary Nigerian society.

“Our country was the green pasture to which hordes of citizens from countries in the West African sub-region once flocked to in droves. They came, they found the green pasture and a good home and Nigeria relished the accolade of being a big brother to poorer African countries. But alas, no condition is permanent; not for countries and not for individuals. Things have changed. We cannot pretend to be a big brother anymore because ours is no longer the green pasture. It is now more or less the brown pasture that repels, turning its proud citizens into desperate men and women in search of green pastures elsewhere in the world...In the circumstances; two serious of human problems are now seriously aggravated: illegal immigration and human trafficking. More and more of our desperate citizens are finding ways, mostly illegal, to escape the harsh conditions at home; and more and more young Nigerians, mostly young girls, are being trafficked in large numbers. The bright lights of better life in other countries beckons and like the moths, our young people cannot resist the temptation to go hither and make something of their young lives.”

5.0 Conclusion

Before concluding discussions, the semiotic analysis of the four editorials is not without limitations. It boils down to say that the four newspapers which editorials were analysed may not represent all of the Nigerian voices and that the limited collected editorials mean that any conclusions arrived at cannot be generalised. To assist in developing more robust insights into semiotic analysis of mimes in Nigerian dailies, future research should involve a broader array of newspapers and media coverage, including broadcast media. These limitations aside, the in-depth analysis of editorials of the four mainstream Nigerian newspapers did yield significant and rich insights into analysis of mimes on illegal migration in Nigerian

Besides, photographs are too easily seen as transparent, unmediated, mechanical transcripts of reality. The analysis of images in this paper tell us more about societal fears regarding security, ideas about gender, erotic obsessions and morality than about the phenomenon of irregular migration itself. The analysed images signal that issues of oppression and objectification of women, normalisation of violence against them, and societal indifference towards brutality and exploitation are present in Nigeria culture. It is from the deeply embedded codes of patriarchy and hidden misogyny that the meaning of irregular migration is being produced. Such a matrix of understanding promotes the idea that women who sell sex are trading in their pride, dignity, and humanity too. To prove she is still a human worthy of our attention, the victim needs to be shown as coerced, subjected to brutal violence and control. In other words, reduced to a slave without agency, a child-like creature stuck in a helpless situation. Spreading the belief that women who end up in trafficking situations are to be blamed for what happened to them can further justify Nigeria's insufficient efforts and the lack of political will to tackle the crime of irregular migration and related matters.

Symbols of slavery in photographs testify to the tendency to trafficking of men and women to slavery with the aim of harnessing the moral potential of the anti-slavery movement. The enslavement of Nigerian women in particular is a common motif in Nigeria and the fear of it is deeply rooted in the national consciousness. It is a common knowledge that women have inherent vulnerability to harms, are morally inferior and are inclined to sin. Young boys are not left out either. They are impatient and always cut corners to attain success in life. This accounts for why Nigeria's young men are in prisons serving various jail terms around the world as a result of cyber related crimes committed in those countries.

It is safe to conclude that given the images analyzed from the editorials, the Nigerian media avoided eroticizing or commercializing this grave menace plaguing Nigeria among comity of nations. The four images clearly showed the suffering of illegal migrants. A lot of lessons might also be learnt by present and generations yet unborn who might embark on similar dangerous adventure. The Nigerian media displayed highest level of morality in depicting images of trafficked persons. The Nigerian media coverage of irregular migration might be reinforced by Pope Francis' admonition to the rest of the world, where the Pope led an impassioned mass for tens of thousands of emotional worshippers at a packed Bangkok stadium, Thursday, November 21 2019, urging respect for prostitutes and trafficking victims in a part of the world where sex work is rampant. The remarks came at the end of a whirlwind day of meetings for Pope Francis, who was on his first trip to Buddhist-majority Thailand where he preached a message of religious harmony and peace.

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