

Language and Literature as Sociolinguistic Tools for Addressing Challenges of Diaspora Migration in Nigeria in the Digital Age

Akese Manasseh Teryima¹, Ronke Monidola Falade²

National Open University of Nigeria

manassehteryimaakese236@gmail.com ; falademonisola@yahoo.com

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Abstract

This paper attempts to address the rapid increase of diasporan migration, which raises concerns about brain drain, social dislocation, identity challenges, and security issues associated with irregular migration in the Fourth Industrial Revolution. The paper has presented language and literature as vital instruments of cultural bonding and policy mediation, and critically examines the challenges of diasporan migration, the branding of character, and the reshaping of diasporan experiences through literary works and social media interactions for the anticipated new Nigeria in the digital age. The major concern of this paper is the revalorisation of language and literature as a sociolinguistic catalyst for curbing diaspora vices, for peaceful coexistence and sustainable development. The paper has adopted the analytic method to present the challenges of diasporan migration and the roles of language and literature in leveraging these challenges. This research paper has equally adopted the Neo-classical Macro theory, which focuses on the labour market and different wages that attract a certain degree of movement and dislocation of people. We have adopted a sociolinguistic approach to examine the influence of the two dominant colonial languages, French and English, in Africa. It has been discovered that the linguistic proximity of most countries to Nigeria has softened the linguistic requirements for naturalization, which has accelerated the diasporan migration. The domineering effects of two colonial languages: English and French in Nigeria have preponderantly driven the country into a high rate of emigration. Language and literature have been considered in the paper as the sociolinguistic catalyst for reawakening the human consciousness against the preponderant effects of diasporan migration in Nigeria at the digital age. The study highlights the potential role of language and literature in promoting social awareness and sustainable development.

Keywords: *Language, literature, sociolinguistics, migration, and diaspora*

1. Introduction

Migration is a global phenomenon that attracts the attention of different countries, governments, non-governmental organisations (NGOs), and international communities due to its transcendental and preponderant effects. The most tragic and devastating effects are insecurity, smuggling, kidnapping, criminal networks, and human capital depletion. Migration also has significant positive effects on economic development,

commerce, tourism, cultural integration, labour mobility, investment opportunities, and international relations.

Doofan S. A (2023) argues that Millions of people have migrated to new countries throughout history in search of safer living conditions, better job opportunities, or to flee from war and hardship. International migration has emerged as a distinctive aspect of our globalized environment in the twenty-first century. People cross borders in search of safer environments, greater opportunities, and better living situations. The economies, communities, and politics of both sending and receiving nations are profoundly impacted by this phenomenon.

"Diaspora migration" connotes the relocation of people from their original homeland to stay in a preferred country in the world. This does not mean that they are detached from their cultural and social connections to their country and to show loyalty to their country of origin. Their foreign communities are therefore known as "diaspora". Diaspora migration refers to the movement of individuals or communities from their homeland to one or more foreign destinations, with the intention of long-term or permanent settlement, while maintaining symbolic, cultural, linguistic, or economic ties to their country of origin. Some may be deported. In fact, diaspora migration can be voluntary or involuntary.

It is imperative to note that so many factors are responsible for migration in a human society. This entails that people migrate for different reasons. These include tourism, employment opportunities, healthcare, security, education, research, and sports academics, research and sports. Olayinka (2022) stated that Migration is core to human existence. Migration is triggered by many factors. These factors include: economy, security, family reunion, education, and persecution, among other reasons (Akanle & Adesina, 2017a). Hence, the reasons and factors behind migration can also be classified into economic factors, demographic factors, socio-cultural factors, political factors, and miscellaneous factors. The drivers/causes of migration also fit into the push and pull factors frameworks (Akanle, 2018). This can be explained through the push-and-pull migration framework, where migrants are attracted by economic opportunities in destination countries while being pushed by factors such as inadequate infrastructure, unemployment, poverty, political instability, and insecurity in their countries of origin.

Historically, colonisation remains a strong factor for migration in Africa and Nigeria in particular. This can be traced to the slave trade and harsh colonial policies that prompted both internal and international migration of Africans to work on their

sugar -cane, rice, and banana plantations. The historical perspective brings us to the issue of cultural and linguistic factors that place a premium on the French and English languages. These two colonial languages have provided a softer linguistic requirement for diaspora migration to Nigeria, particularly the neighbouring francophone countries like Niger, Tchad, the Republic of Benin, and Cameroon.

The preoccupation is to present, review, and quantify the preponderant role of language and literature as a social linguistic catalyst for leveraging the transcendental effects of diasporan migration in Nigeria. The paper is so much concerned with the holistic role of language and literature in combating crime and developing human consciousness for sustainable development in Nigeria,

2. Statement of the research problem

The problem of this research is founded on the rapid increase of diasporan migration, which poses the danger of terrorism, banditry, kidnapping, brain-drain syndrome, imperialism, and acculturation in Nigeria. The degrading and dehumanising diasporan experiences have triggered disillusion that have formed the basis of our research.

3. Research objectives

The major concern of this paper is the revalorisation of language and literature as sociolinguistic tools for peaceful coexistence, sociopolitical advancement, and sustainable development. We shall look at language and literature not as neutral tools of communication but as sociocultural institutions that structure identity, power relations, and collective values within a nation

The paper has also envisaged language and literature as vital tools for cultural bonding, rebranding of character, and development of human consciousness for nation-building in Nigeria. These are formed through linguistics and social interactions. Nigerian literature, from pre-colonial oral forms to contemporary diasporic writing, provides the discursive space for reflection on diasporan migration.

The paper aims to reveal how linguistics and social interactions, as well as literature, influence diasporan migration and sustainable development. In the context of the Fourth Industrial Revolution, digital literature and online linguistic platforms can scale this consciousness-raising beyond Nigeria's borders to the diaspora.

4. Research methodology

We have adopted the analytic method to present the challenges of diasporan migration and the roles of language and literature in leveraging the horrible diasporan experiences

for sustainable development in Nigeria. The analytic framework helps us to critically analyse the “horrible diasporan experiences” and treat migrant narratives and literary texts as mediating tools that transform trauma into critical consciousness. Texts such as Chimamanda Adichie’s *Americanah* or *diasporic poetry* are analysed not only as documentation of hardship but as discursive sites where language is revalorised to reconstruct identity, transmit indigenous knowledge, and mobilise remittance-driven social projects. The method thus moves beyond description to prescription, but identification of specific linguistic and literary strategies such as counter-narratives that diasporan communities use to convert experiences of racism, exploitation, and identity loss into advocacy, knowledge transfer, and investment in Nigeria. In this way, the analytic method demonstrates that sustainable development depends on deliberately harnessing the sociolinguistic capital embedded in diasporan suffering through targeted language policy and literary engagement.

5. Theoretical framework

The study has adopted the migration systems theory to examine and unveil the shared cultural values and other socio-historical, economic, and political ties between countries that attract the movement of people from one country to another. Migration Systems Theory conceptualises international migration as a structured outcome of reciprocal connections between origin and destination states. These connections are sustained by historical relations, economic exchanges, political agreements, and shared cultural practices. The theory, therefore, rejects the idea of migration as isolated individual decisions. Instead, it frames migration flows as embedded within broader transnational systems that evolve.

A core principle of the theory is that migration flows are self-perpetuating through network effects and institutionalization. Massey et al. (1993) note that “once the number of migrants reaches a critical threshold, migration becomes self-sustaining because each act of migration creates social capital that lowers the costs and risks of subsequent migration.” This explains why Nigerian communities in the UK, US, and Canada continue to grow even when macro-economic “push factors” weaken. In sociolinguistic terms, these networks also transmit language practices. Portes and Rumbaut (2001) observe that “immigrant networks channel new migrants into particular destinations and particular occupations,” and by extension into particular linguistic ecologies. For Nigeria’s national language policy, this means that language shift and acculturation in the diaspora are not individual choices alone, but outcomes of systemic, networked migration processes.

Fawcett (1989) states, “migration systems are dynamic. They expand, contract, and shift in response to changes in the macro-context of sending and receiving societies.” In the Fourth Industrial Revolution, digital communication and remote work have intensified these systemic linkages, allowing Nigerian diasporas to maintain real-time linguistic and cultural ties with the homeland. This has dual implications for Nigeria in terms of an increase in knowledge transfer and the accelerated acculturation that results, sooner or later, in language extinction. Thus, effective policy must engage not just with migrants, but with the entire migration system that sustains them.

6. Research approach

The paper has equally adopted the decolonisation approach to unveil the influence of the two domineering colonial languages in Africa, and Nigeria in particular.

7. Conceptual clarification

Language

Language is an innate human faculty that is prone to communication. It is a human mechanism for the dissemination of information for human socialisation, engagement, and development. It is a mental process that gives us a social identity. Language is acquired. Peter and Pal (2022) say Language is a systematic tool for conveying ideas or feelings by using agreed signs, sounds, gestures, or symbols that contain understandable meanings (Zadeh, 1975; Tseng, 2018). According to this definition, language includes all things that are used as a means of communication, both in the form of verbal and non-verbal signs. Non-verbal signs include the sound of a bell, car bell, Morse code, and limb movements (gestures), and so on.

Literature

Literature is an offshoot of language. It epitomises the mirror of society, which critically projects the human society, reveals, quantifies, and documents human conduct in a speculative, fictitious, and non-fictitious literary documents. It is written or oral. It is creative, and as such, it comes in the forms of novels, plays, and poetry. This entails that literature is a collection of written and oral works which have a dual function of criticising the societal vices such as banditry, terrorism, kidnapping, corruption, and a host of others; as well as the appreciation of heroism, patriotism, loyalty, and selfless service for sustainable development. Mehak (2023) Literature is a collection or body of written works which focused on the human experience. It includes fictional stories and non-fictional accounts of people, places, and events from the past. Literature is "the writing that deals with imaginative subjects" and "a written work that

is artistic in nature." It is not limited to one genre and can be romantic novels, science fiction, fairy tales, or poetry. It can also be factual accounts like biographies or history books.

Sociolinguistics

Sociolinguistics is the field that studies human interactions between language and society. It is so much concerned with how human beings live with language in their various communities and how language influence human behaviour in society. George (2010) considers sociolinguistics as a term used generally for the study of the relationship between language and society. Sociolinguistics inclines to anthropology and through the study of culture. It has a strong rapport with psychology since it deals with human conduct in society and the expressions of human perceptions in society.

Migration

Migration is the dislocation of people from their original ancestral homes to stay in a different geographical location due to some push factors like war, corruption, labour markets, and better wages. International Organisation for Migration (2024) says, migration is the movement of people away from their usual place of residence to a new place of residence, either across an international border or within a State.

Diaspora

The word diaspora entails the displacement of people from their native homes. It encompasses people who are scattered from their ancestral homes to settle in different geographical locations.

8. Related literature

In Nigeria, diasporan migration has become a significant phenomenon with both challenges and opportunities for the homeland. As Nigerians move abroad and engage with new sociocultural and technological environments, their language practices and literary productions often reflect complex identities, hybridisation, and transnational flows. Ikeji and Sylvanus (2024), in their article *African Diaspora Literature: A tool for Sustainable Development*, using Chimamanda (2024), show how Nigerian diaspora literature can raise awareness of migration, identity, homeland issues, and hence contribute to development discourse. (Oyegbenu, 2020) shows how film and literature about migration can influence home-country policy, remittances, social networks, and human capital. These sources support the notion that literature (and by extension language) can catalyse positive change by documenting experiences, shaping public attitudes, and linking diasporan initiatives to homeland development. Ugwuanyi &

Oyebola (2022) explore attitudes of Nigerian expatriates towards English accents, showing how language practices evolve in diaspora and influence identity and communication.

It is pertinent to know that recent literature highlights how the Fourth Industrial Revolution reconfigures the role of language and literature in addressing diasporan challenges. Deumert (2014) observes that “digital technologies have deteriorated language,” allowing Nigerian migrants to participate in virtual speech communities that bypass geographical and policy barriers. This aligns with García and Wei’s (2014) concept of “translanguaging,” where migrants strategically deploy their full linguistic repertoire across digital spaces to maximize communication and economic opportunity. Sensing the danger in the future of indigenous languages, Adekunle (2021) warns that without deliberate policy, digital spaces risk accelerating English dominance and further marginalizing indigenous Nigerian languages.

Causes of diasporic migration to Nigeria

There are multiple factors influencing immigration into Nigeria. These factors are interwoven as they are linked to sociopolitical, economic, cultural, and geographical factors, particularly within Africa. Most emigrants to Nigeria are persuaded by the geographical location of Nigeria, her rich economic resources, socio-cultural factors, and certain political issues such as political conflict emanating from poor governance. We shall look at them in seriatim.

The geographical location of Nigeria is a long-standing factor in diasporan migration into Nigeria. Nigeria is one of the largest countries in Africa. It is located in West Africa with a few anglophone countries like Ghana, Gambia, and Sierra Leon. West Africa is therefore dominated by the francophone countries such as the Republic of Benin, Côte d’Ivoire, Niger, Tchad, Mali, le Burkina-Faso, and Togo. Most of these francophone countries are neighbouring countries of Nigeria. They share their geographical boundaries with Nigeria. Prominent among them are Bénin by the western part of Nigeria, le Tchad in the North-West, le Niger in the North-East, and le Cameroon by the Eastern part of Nigeria. The proximity of these countries to Nigeria has become an indispensable factor for the inflow of emigrants into Nigeria. Victor (2006) stated that the proximity of Nigeria to some of the conflict zones in West and Central Africa is a cogent reason for diasporan migration into Nigeria.

A socio-cultural factor that leads to marital relationships between Nigerians and neighbouring countries has created bonds that encourage migration. We have an intermarital relationship between the Yorubas and the Béninois from the western part of Nigeria. We also have the same socio-cultural bond between the Nigerians from

Katsina State and the people from Niger State. These cross-cultural marriages cut across the neighbouring countries of Nigeria, such as Tchad and Cameroon. Cameroon shares a border with Benue State and Cross River State; these two states have an intermarital relationship with Cameroon. In this perspective, they learn to speak the two colonial languages, which overshadow our indigenous languages for easy communication. This promotes the socio-cultural ties among these countries. The majority of the people living at these borders have some communal engagements such as trade, agricultural practices, the mode of dressing, and festivals. The socio-cultural factor is indeed an indispensable driving force for diasporan migration into Nigeria.

The rich economic resources of Nigeria are a point of attraction to emigrants. Nigeria is rich in gold, cocoa, palm oil, cotton, groundnuts, timber, petrol, and other minerals such as gemstones, iron ore, and zinc. The natural resources endowment in the country has formed the basis of individual and global attractions. Many challenges of oil theft, illegal migration, and cross-border crises are mostly emanating from this factor. Victor A. Oadetula Narrated that,

Nigeria's geographical endowments- size, population, and natural resources- define its external behaviours, which in turn attract both blessings and burdens. For example, while Nigeria is experiencing an increase in cross-border crimes, including illegal oil theft and piracy, its natural resource endowments continue to attract international attention, including the new global economic powers, notably China and India. (7)

Transcendental Effects of Diasporan Migration in Nigeria

The cross-border challenges of Nigeria are fundamentally caused by the emigrants. Security challenges such as insurgency, banditry, and armed violence in Nigeria are influenced by multiple complex factors, including weak border control and regional instability.

Victor (2006) has submitted that Nigeria's national security is no doubt affected by developments and activities in the neighbouring countries of Benin, Niger, Chad, Cameroon, and Equatorial Guinea, specifically. For example, the intensity of cross-border crimes like smuggling and illicit drug trade in West Africa has serious implications for Nigeria's economic security (7). This entails that diasporan migration has drastic effects not just on human security but also on economic security, which forms the basis of national development. Victor equally reaffirms the dread and traumatic effects of terrorism, which has been a topical issue in the national discourse. Secondly, there is a growing concern about the activities of insurgent groups in Nigeria

that are suspected to have links with terrorist organizations operating in some North, West, and Central African countries.

Brain Drain, Cultural Erosion, and acculturation are the dreadful effects of diasporan migration in the digital age. The migration of skilled workers can lead to a loss of human capital, potentially hindering economic growth and innovation in Nigeria. There is an embellishment of culture through the superimposition of borrowed cultures, which disorients the mentality of our people and hinders cultural transmission. loss of cultural identity and values constitutes cultural erosions where most languages are endangered, fraternity, the spirit of communism, and religious beliefs are bastardised

Diaspora migration into Nigeria creates disparity in human relations and triggers the transmission of coercive tendencies, which disrupt social networks and community development in Nigeria. The challenges of insecurity, such as banditry, herdsmen attack, unknown gunmen, terrorism, and semitic youth gangs, are highly attributed to the challenging waves of diaspora migration to Nigeria. Victor (2006). Illegal immigrants from neighbouring countries pose a perennial security problem. Clandestine, illegal, or undocumented migration is rampant in West Africa. Nigeria is a major recipient of labour migrants from neighbouring countries. Media reports have implicated some migrants from neighbouring West African countries in civil disturbance, urban and rural violence, theft, armed robbery, and general insecurity of lives and property. Nigeria's porous borders, as well as the buoyancy of its economy, relative to the neighbouring countries, are bound to attract migrants from the sub-region, especially from the less developed countries.

It is in this perspective that the majority of criminal activities at different times in Lagos State, Oyo, Osun, Borno, Sokoto states, and other border states have been attributed to the influx of migrants from the neighbouring countries. Many Migrants to Nigeria from Guinea, Niger, Mali, and Senegal are very often portrayed as terrorists, unknown gunmen, and bandits. In fact, armed robbery, car theft, and smuggling are mostly criminal activities in the region that are attributed to their criminal conduct.

Holistic Roles of Language and Literature in Leveraging the Degrading Waves of Diaspora Migration in Nigeria for Sustainable Development

Language and literature are the arbiters of human consciousness and a pivot of human communication, which permits the flow of ideas. Language and literature are strong vehicles for building human consciousness and also influencing human thoughts and engagements. They instruct, sensitize, rebrand human characters and, as such, play an expository role of leveraging the preponderant transcendental effects of diaspora

migration such as socio discrimination, racism, banditry, terrorism, kidnapping, and acculturation.

Many literary writers, such as Chimamanda Ngozi Adichie's *Americanah*, Sefi Atta's *Everything Good Will Come*, Segun Afolabi's *Goodbye Lucille, a Life Elsewhere*, and *Half of a Yellow Sun*, have unveiled the impetuosity of diasporan migration. Chimamanda Ngozi Adichie in *Half of a Yellow Sun* portrays the traumatic effects of migration on the life of Ugwu. "He felt a strange crushing weight in his head. Change was hurtling toward him, bearing down on him, and there was nothing he could do to make it slow down." 175

It is crucial to note that language and literature have become a medium of denouncing and curbing the social, political, and economic crimes of diaspora migration in Nigeria. Our indigenous languages, national languages, and literature are instruments of sensitisation and branding of the migrants. The authors who are first, second, or third-generation migrants or authors who are witnesses to the migrant condition use fiction as a microscope to examine migration in intricate detail. Adaora (2024) stated that through narrative techniques, plot, and characterization, literary authors provide relevant cultural identities, ideologies, and perspectives often overlooked by statistical data and mainstream media. This forms a bedrock of sensitisation on issues of migration in society. Most authors also engage with difficult moral and political questions surrounding visa processes, migration laws, residence permits, refugee rights, and deportation, which traumatise many. Language and literature are vehicles for sensitization and shaping the general understanding of the public on the negative impacts and stereotypes of migrants to Nigeria.

Chimamanda (2013) unveils in *Americanah* the bitter experience of Obinze's deportation. The novelist, Adichie, paints a stark and unsettling reality of discrimination between travellers bearing passports from a high index country versus those bearing passports from a low index country. This is a bitter reality in diasporan relations where there is inequality and injustice. Literature remains a mirror that shapes our diasporan realities in Nigeria and beyond in the digital age. Chimamanda (2013) unveiled *Americanah*, a disgusting state of illegal travel and its dreadful effect on human condition "...in the coolness and din of that airport, men and women and children, travellers and cleaners and security guards, watched him, wondering what evil he had done. He kept his gaze on a tall white woman hurrying ahead, hair flying behind her, knapsack hunched over her back. She would not understand his story, why he was now walking through the airport with metal clamps around his wrists because people like her did not approach travel with an anxiety about visas..."

It is a proof of illegal conduct by migrants, which poses a provoking spirit that encourages the majority of literary writers to unveil the unwavering reality of the unappealing conduct of most migrants in the digital age. Ezeonu (2023) testified that many Nigerians abroad are always stuck with an erosion of their cultural and personal identities, all in their quest for greener pastures and a longing for peace

Language and literature are platforms for documenting diasporan Experiences for the transformation of characters and national development in Nigeria at the digital age: Novels, poems, and plays are documented and recorded in the cloud for easy exploratory access. The poems, prose, and theatre are widening the intellectual horizons by unveiling diasporans' degradation waves, trauma, identity crisis, and resilience of migrants, preserving voices and dreadful stories of migrants. In this perspective, our teaming youth with a high curiosity about the glory beyond Nigerian borders develops a sound consciousness of their potential and sociopolitical, economic, and technological opportunities in Nigeria at the digital age. Delphine (2006) stated that *The Return* by Hisham Matar is a memoir published in 2016 about the author's quest to understand his father's disappearance under the Gaddafi regime and, ultimately, his own identity as a Libyan writer exiled in London. Matar weaves together descriptions of his childhood in Libya, a return visit years later with his wife and mother, and his search for answers under the Blair government to tell an unforgettable story about many migrant themes – belonging, loss, diaspora, and return. Two vignettes stand out, both about Matar meeting a compatriot abroad in painful and absurd circumstances. Attending an English boarding school under a cover identity and having befriended a boy from Libya, he shares with him only on his last day the secret that he, too, is Libyan. Suspecting that his father was killed in the 1996 Abu Salim prison massacre, as an adult in London, he meets and exchanges perverse text messages with the dictator's son, Saif al-Islam Gaddafi, for whom life seems to be a game. This is a story about a migrant trapped between countries, past and present, exploring the complexity of all that one leaves behind and takes forward.

Such challenging documentations create a bond of diasporan experiences, which enrich our experiences to have a new orientation on the bitter experiences of diasporan migration. This orientation can be enhanced through digital resources such as the internet, WhatsApp, Instagram, videoconferencing, and Zoom messages.

In a Systemic Kleptocratic governance where immigrants are tired of life, their existence is in danger, and there is a decay in the quality of life and public services, the pervasiveness of official corruption, alongside the widening gap between rich and poor, language and literature become a platform for the rebranding of characters. Language

and literature through oral poetry, plays, and novels leverage the perspective. Indeed, literature transforms diasporan experiences, highlighting the human cost of corruption and influencing global perceptions in Nigeria in the digital age. Arether Phili (2016) highlighted the contribution of many literary writers in this perspective. Contemporary black African writers in the diaspora are contesting precisely this imposition of culturally representative literature. Some examples include Maaza Mengiste's cynical article "What makes a 'real African'?" and Binyavanga Wainaina's sarcastic instructions on "How to write about Africa". Chimamanda Ngozi Adichie's novel, "Americana", is a fictive caution about an issue she first raised in her 2009 TED Talk, "The Danger of a Single Story".

Language and literature dilute the multi-ethnic elite's intentions and strength to engage in antisocial activities like stealing, banditry, youthful gangsterism, kidnapping, sexual abuse, and political thuggery. Language and literature serve as a literary and linguistic network for building hope and resilience for a better nation where anti-humanists are scoffed at and satirised. This hope, to some great extent, changes the narrative about migrants whose hope, sociopolitical and economic engagement, are tailored towards nation building. Asuma (2025:73) stated that migration is a central aspect of the contemporary world, with people moving across borders for hope, survival, and better opportunities. These migration narratives arise in various languages and formats, revealing complex entanglements of experience, memory, documentation, and concealment. Moments of migration often hold tensions between the desire to share hidden memories and a longing to protect loved ones from pain. The narrative serves as hope, prayer, agency, resistance, empowerment, and a quest for refuge, inviting listeners to engage and connect. Addressing misunderstandings about migration, this report explores vibrant contexts and voices from diverse groups of local and international education workers, community members, refugees, and social activists. Each study reflects on migration in postcolonial contexts marked by injustices and inequities, embodying both noun and verb. Migration amplifies silence while reviving new sounds and experiences across individual lives, communities, and cultures.

9. Conclusion and Contribution

The fact remains that language and literature remain veritable tools that are leveraged by technology to unveil the bitter challenges of migrants in a nation like Nigeria at the fourth industrial revolution. Most novelists, playwrights, and poets have engaged in the fight against the degrading waves and devastating effects, including human loss, insecurity, smuggling, kidnapping, criminal networks, and brain-drain activities of

unknown gunmen, terrorists, herdsmen, and other criminal elements perpetuated by most migrants. Migration in a state of violence inflicts deep psychological wounds in the minds of most migrants who seek vengeance. Through digital tools, most literary writers bring into our consciousness the dreadful and degrading waves of diaspora migration in Nigeria and advocate for the branding of character and reshaping diasporan experiences for sustainable development.

The paper has contributed to knowledge by unfolding the holistic roles of language and literature in taking a historical revolt against dehumanising and degrading waves of diasporan migration, and rebranding of characters for sustainable development.

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Akese Manasseh Teryima¹, Ronke Monidola Falade²
manassehteryimaakese236@gmail.com¹, falademonisola@yahoo.com²
National Open University of Nigeria