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Editorial Comment

Stepping Up to the Moment

LINGUISTIC studies is not usually obsessed with currency. Data is always useful as long as it helps us gain further insights into how language works and why it works. Nevertheless, it is especially exciting when scholars use the resources of language to address issues of the moment. Doing so does more than shed light on language for its own sake. It also contributes to the emerging discourses and demonstrates the contributions that language can make to such discourses. That is the excitement that this issue of the journal brings.

Submissions address such issues of the moment as COVID-19, the 2015-2016 pro-Biafran protests, (an issue that has continued to trend). Other submissions x-ray public opinion on the 2015 Nigerian presidential election results as reported in the Nigerian newspapers. And as has become rather common, some papers examined the speeches of public figures. Readers will find the paper on the implicature of double negations in some courtroom interactions and the pragmatics of affiliative discourse especially informative but also entertaining. To add some nationalistic zest, one paper examines ideational meaning in the national anthems of some countries.

From an editorial perspective, this is perhaps the most exciting serving since we started in 2016. The papers are divided into seven sections and the gamut of linguistic studies is represented. There are papers focusing on grammar, lexis, morphology, syntax and semantics, as well as phonetics, phonology and phonotactics. It is especially enriching to see essays on discourse-pragmatics and pragmapoetics as well as sociolinguistics, bilingualism, multilingualism, stylistics, language and culture as well as translation studies.

We thank our esteemed contributors and encourage them to continue in this trend of functional currency. We also appreciate that more and more scholars are becoming comfortable with the latest MLA documentation style.

Enjoy!

Dr. Jerome Terpase Dooga
Editor.

Instructions to Contributors

1. Editorial Policy

Jos Journal of the English Language is a journal that promotes research in the various facets of English studies. It is a publication of the University of Jos, Nigeria which is coordinated in the Department of English, Faculty of Arts of the University. It is a reputable, peer-reviewed journal which is dedicated to the publication of original, rigorous research of theoretical, analytical and creative research as well as descriptive reports of experimental work in various aspects of the English Language in higher education in Nigeria and around the world.

2. Submissions

The Editorial Board welcomes articles from all areas of English studies, including: phonology, phonetics, phonotactics, lexis, syntax, morphology, semantics, discourse-pragmatics, pragmapoetics, bilingualism, multilingualism, sociolinguistics, stylistics, language and culture, language and translation, language in literature, language in the media, etc. All submissions should be in the form of Microsoft Word and should be sent as an email attachment to: *editorjos.journaleng lang16@gmail.com.* Correspondence by print mail can also be sent to The Editor, *Jos Journal of the English Language*, Department of English, Faculty of Arts, University of Jos, P.M.B. 2084, Jos, Plateau State, Nigeria.

3. General Guidelines

Accepted papers for publication will not exceed 4000 words, except in exceptional cases. The editor will, in consultation with the board, determine such exceptional situations.

1. All submissions will, in addition to the abstract, also include **structured practitioner notes**: The notes shall answer the following three questions in the form of bullet points:
   a) What is already known about this topic?
   b) What does my research add?
   c) What should you (the reader) do differently as a result of my research?
2. The referencing style shall be the latest edition of the MLA (currently the 8th edition).
3. All articles should have an abstract (100-200 words) and should include an email address and a contact telephone number for correspondence.
4. Each year, submissions for the **June edition** must be received on or before **April 15**, and final revisions must be received on or before **May 20**. Submissions for the **December edition** must be received on or before **August 15**, and final revisions must be received on or before **October 15**. Failure to respond quickly to reviewers' comments or to adhere to the referencing style of the MLA 8th edition may delay publication, or may cause an accepted paper to be stepped down. All submissions should be in the form of Microsoft Word and should be sent as an attachment to: *editorjos.journalenglang16 @gmail.com.*

A handling charge of 5,000 is required along with each submission. Payments should be made to: **Jos Journal of the English Language, Fidelity Bank: Account No. 6060181496.** Upon peer review and acceptance, a journal subscription and publication fee will be required.

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GRAMMAR, LEXIS, MORPHOLOGY, SYNTAX, SEMANTICS

Original Article ■

Clause as Representation in Donald Trump's Letter to the World Health Organisation on COVID-19

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ABSTRACT

This paper investigated lexical interconnection and meaning relations in the letter written by Donald Trump to the World Health Organization, amidst the COVID-19 pandemic. It examined the process types in Donald Trump's language choice to reveal the clause types he deployed in the study text to reveal his feelings. The data - a letter written by Trump to the Director-General of the organization over the organization's obtuse attitude towards earlier and latest pandemics aired and not concealed by the concerned nations: China. Ten sampled sentences from the letter were analyzed using the provisions of Halliday's 1994 Systemic Functional Linguistics (SFL) looking at participants, processes and circumstances under the ideational, interpersonal and textual functions. The study concluded that there is a preponderant use of the Logical subject by Donald Trump. There is also a more frequent use of the verb-Processes and the Circumstances in the letter. These multiple occurrences inform and justify Halliday's claim of Clause as Representation. There is a justification for Halliday's designation of the clauses as "message", "exchange" and "representation". We find that the Goal in the Circumstance is usually either time, place or person-specific. The deictic nature of these elements are evident in Donald Trump's focus on "Wuhan", "China", "public health concerns, and "rest of the world" in his letter while the processes of "communication" or non-communication of "credible reports" from the WHO made the transitivity process a worthy structural topic of investigation, using Donald Trump's letter to the World Health Organization.

Keywords: COVID-19, President Donald Trump, World Health Organization, Transitivity, Process, Participant and Circumstance.

Structured practitioners notes
● *The clause is the nucleus of representing intentions and meaning in language usage. This has been established and demonstrated in a myriad of linguistic studies. What remains uncertain is how Donald Trump construed his message in a letter to the World Health Organization using the clause.*

- *This study thus holds that understanding meanings and intentions is an upshot of understanding elements of the clause structure and its application.*
- *The use of logical subject, verb-processes and the Circumstances is the thrust of meaning making. Learners and users of language thus need a good understanding of these for proper understanding of the study text and language use generally.*

Introduction

Language is hardly ever used in a vacuum, but in a context. It is affected although by certain linguistic and social variables which the language user is exposed to. Language according to (Halliday 4) is "as it is because of the functions it has evolved to serve in people's lives"; to which can be added, and "society as it because of the social functions language has enabled it to perform". Language in the world is thus viewed as a co-evolutionary term, not only by mirroring society but also acting as intermediary between social life and the individual minds. Halliday mentions three aspects of the co-evolutionary relationship between language and society as ontogenesis, logogenesis and phylogenesis (Martin and Painter 49). This trio work together in a chicken-and-egg fashion. Ontogenesis is the development of language as a social phenomenon in the individual child, the process of learning how to mean, the internalization of joint activity in the formation of the individual mind; logogenesis is the development of meanings in ongoing discourse, the constant negotiation and re-calibration of experiential and interpersonal understandings in viva voce, while phylogenesis is the process by which the language system as an abstract whole is continually perturbed by such ongoing logogenesis and the effects of this on the ontogenesis of the mass of individuals who, as a distributed system, comprise society (cf.

Martin 1992). In any investigation into a text either written or spoken, two pursuits are involved: choice of words and meaning.

At the most basic level, discourse analysis is concerned with logogenesis, with the creation of texts (written or spoken), the progression of meanings (both experiential and interpersonal) that they display, and the textual devices which render them cohesive and which signal their progression. At the interpersonal level, correspondence in form of written letters as written texts are used for interpersonal communication of varying information and purposes. This paper takes a discourse approach to the study of clauses as representations of exchanges in the letter written to the World Health Organization (WHO), hereafter by the President of America, Donald Trump, over the attitude and reaction of the WHO to the Covid-19 pandemic. There are other meaning and word-choices-related theories and approaches which could be used in explaining Donald Trump's letter to the WHO, but the Systemic Functional Linguistic approach has been favoured because of the involvement of a personality whose choices of words may represent him. Of course, Halliday avers that "language choices enable human beings build a mental picture of reality, to make sense of what goes on around them and inside them" (106). Therefore, since the clause plays a central role, because it embodies a general principle for

modeling experience namely the principle that reality is made up of processes, the letter to the WHO, is a specimen which can be examined for meaning and word choices in the parlance of their functionality. The grammatical system by which the processes in written texts such as Donald Trump's letter to the WHO can be achieved is transitivity. Transitivity system construes the world of experience into a manageable set of process types.

The objectives of this paper are: to examine the process types in the metafunctional picture of Donald Trump's language choices; to reveal the clause types deployed by President Donald Trump in the samples analyzed in this study to see how he revealed his feelings. The Corona virus pandemic which necessitated President Donald Trump's letter broke out in the latter part of 2019. On 11th February 2020, it was "officially renamed as Covid-19" (Hafeez et al. 116). The virus, which allegedly broke out in Wuhan, China's 7th most populous city, spread like wild fire across several countries across the world. It has been reported that the epidemic "killed more than eighteen hundred and infected over seventy thousand individuals within the first fifty days of the epidemic" (Shereen et al. 92). The virus, mostly carried by human beings, is believed to be airborne.

The virus causes "respiratory infections ranging from the common cold to more severe diseases such as Middle East Respiratory Syndrome (MERS) and Severe Acute Respiratory Syndrome (SARS)" (ibid). Because the symptoms of the disease are very common symptoms, carriers of the disease may not even be aware that they have been infected until they have under-gone a laboratory test for the virus. As of 10th August, 2020, the World Health Organization reports that, "Overall, there have been over 19.7 million confirmed COVID-19 cases, including more than 720 000 deaths, reported to WHO through the week ending 9 August" (WHO Report), with the United States having the highest number of deaths from the disease. Thus, the responses of the government of the United States are worthy of academic considerations.

Apart from the severe health challenges cum fear that COVID-19 has on humanity, it has also been having very serious negative impacts on the global economy generally. According to Boissay and Rungcharoenkitkul, "the COVID-19 pandemic is not only the most serious global health crisis since the 1918 Great Influenza (Spanish flu), but it is set to become one of the most economically costly pandemics in recent history (2)." Therefore, Maliszewska and Mensbrugghe identify four major problems the pandemic will cause globally. These are "(i) the direct impact of a reduction in employment; (ii) the increase in costs of international transactions; (iii) the sharp drop in travel; and (iv) the decline in demand for services that require proximity between people" (2). Looking at these problems, it is certain that they are mostly financial.

Based on the severe effects of the pandemic on both health and economic sides of life, different governments of the world have been taking measures to combat the virus. The United States, for instance, has put in place several measures to curb the spread of the virus and her president has issued several statements on the state of the virus. Based on the foregoing, the virus is indeed a global challenge that must be given univer-

sal attention by all and sundry including linguists.

Systemic Functional Linguistics

Systemic Functional Linguistics was all the idea of J.R. Firth and later developed by Michael Alexander Kirkwood Halliday. SFL maps the choices available in any language variety using its representation tool of a "system network". It is functional grammar because it evolved under pressure of the functions that the language system must serve. SFG is a component of three meta-functions: Ideational, Interpersonal and Textual. Since Halliday's grammar is functional and systemic, the grammar is specifically concerned with wordings, or a resource for creating meaning through the agency of wording. Grammar creates meaning which is made by language. The three language metafunctions according to Halliday, can occur individually in texts and can also occur simultaneously in texts.

Ideational, Interpersonal and Textual Functions

The literature of the Systemic Functional Grammar (SFG) is accessible in Halliday 1978, 1994 and 2019 among other publica-tions. Systemic Functional Linguistics is functional and semantic rather than formal and syntactic in its orientation (see Matthiessen, Teruya and Lam, 2010). Ideational function is language concerned with building and maintaining a theory of experience. It is evident in the use of language to express content, such as the conveying of messages and the communica-tion of information. Ideational function bifurcates into two: experiential and logical. The experiential sub-component is the use of

language to refer to people, things, places, actions, events, qualities and circumstances.

Interpersonal Function is concerned with the use of language to establish and maintain social relations. Textual function relates language to itself in its context of use. It is the aspect of the grammar of language that organizes language in use as text. In a text, there are theme and Rheme. While theme is the part that occupies the first position, Rheme is the carrier of the message of the clause (Halliday, *Functional Grammar*).

According to Halliday: "reality is made up of processes of going on, happening, doing, sensing, meaning, being and becoming"(106). Transitivity focuses on each clause in the text, "asking who are the actors, who are the acted upon, and what processes are involved in that action" (Matthiessen 66).

Transitivity Analysis: Process, Participant and Circumstance

Halliday notes that in a clause or sentence, a process consists, in principle, of three components: the process itself, participants in the process and circumstances associated with the process. The concepts of process, participant and circumstance are semantic categories which explain in the most general way how phenomena of the real world are represented as linguistic structures (109). The transitivity system proposed by Halliday is composed of three main types of processes among others as material, mental and relational processes, while the minor others include behavioural, verbal and existential processes (Halliday109-145). As there are processes, there are participant functions in the English clause. Halliday (Ibid) groups

them into two general functions common to all clauses: the Beneficiary and the Range. The two are the 'oblique' or 'indirect' participants, "which in earlier stages of the language typically required an oblique case and/or a preposition. Also, unlike the direct participants, they could not conflate with the Subject function in the mood system" (Halliday144). The Beneficiary is the one to whom the process is said to take place. It appears in material and verbal processes, and occasionally in relational. In material process, the Beneficiary is either Recipient or Client. Normally, the Recipient occurs in a clause which is 'effective' with two direct participants and with a Goal; the Goal represents the 'goods'. The Receiver is often present in verbal process clauses where the sense is that of a causative mental process.

For example, the construction: "I gave my love a ring that has no end", has 'an actor' in "I", a material process in "gave", a Beneficiary as recipient in "my love" and "a ring that has no end" as a Goal.

A "circumstance" on its part is a process that has become parasitic on another process. Instead of standing on its own, it serves as an expansion of something else. Most circumstantials can be derived from the three types of relational process; the largest group, not surprisingly, from that type of relational process for which the label "circumstance" is used. Two circumstantials of Extent and Location form a four-term set as Spatial and Temporal elements of Distance, Duration, Place and Time (Halliday 152). Previous non-functional knowledge of structural grammar indicated "circumstance" as the "prepositional group" and the "adjunct" with pertinent conditionals. These

functional elements of Halliday form the framework of this study and will be demonstrated shortly in Donald Trump's letter to the WHO.

Method of Data Analysis

Ten clauses which act as samples were extracted from President Donald Trump's letter to the WHO. The letter was downloaded from the internet. Using the concepts of "participants", "processes" and "circumstances" under the three language metatfunctions as espoused by Halliday's SFT, the excerpts are analysed to reveal the meaning embedded in the utterances. The extracts are italicized and labeled as text 1, text 2, text 3 and so on. Investigations in this study focus on the interrelationships of the participants, processes and the goals in clause structures as representations of communicative properties. The degree of transitivity of the structures affects the prominence of the agents, the processes, goals and participants as the cases may be. We shall see this shortly in the analysis.

Data Presentation

- **Preamble:** His Excellency Dr. Tedros Adhanom Ghebreyesus, Director-General of the World Health Organiza-tion, Geneva, Switzerland.

The letter opens with the vocatives as presented above, addressed to the D-G of the World Health Organisation.

Text 1: *On April 14, 2020, I suspended the United States' contributions to the World Health Organization pending an investigation by my Administration of the organization's failed response to the COVID-19 outbreak*

Clausal representation in each text:

S/N	Circumstance	Participant	Process	Circumstance
T.1	On April 14, 2020	I (Donald Trump)	Suspended	US contributions to the WHO …
Type	Temporal	Actor	Material process	Goal/Range: entity

Table 1: Clause representation of text 1

Text 1 is a poignant outburst from the president of America, who declared on the 14th day of April, 2020 that he had suspended the financial contribution of the United States of America to the coffers of the World Health Organization; pending the investigation by Trump's administration of the failed response to the Covid-19 by the WHO. The transitivity structure of circumstance, participant, process and then circumstance featured in his letter. The structure in text 1 is a complete rendition of the transitivity process of clausal representation of the real world of a proactive measure taken by Donald Trump.

Text 2a: *This review has confirmed many of the serious concerns I raised last month and*

Text 2b: *identified others that the World Health Organization should have addressed, especially the World Health Organization's alarming lack of independence from the People's Republic of China. Based on this review, we now know the following:*

S/N	Participant	Process	Circumstance	Circumstance
T.2[a]	This Review	Has confirmed	many of the serious concerns I raised	Last month
Type	Goal/Theme	Material process	Value/identifier	Temporal

S/N	Process	Participant	Circumstance	Circumstance
T.2[b]	…identified	…others that the WHO should have addressed	…especially the WHO's alarming lack of independence	…from the People's Republic of China
Type	Relational process/ having identity	Goal/ subject	Value/Identifier	Spatial

Table 2: Clause representation of text 2

Text 2 uncloaks the concerns which the president peaked when he wrote to the D-G of the WHO. In text 2b, he identified other concerns such as lack of independence of the WHO from the People's Republic of China. The Process and the multiple Circumstances hit the nail on the head in that sample: "…confirmed the lack of independence from the People's Republic of China". The analysis shows that the Process is actually the representation of the verb-form which actually conveys the meaning in a sentence. The purpose of the statement is the act of identifying or confirming the inadequacy of the WHO. The Goal is represented in the clauses which express the dependence of WHO on China before it can take proactive actions which should have prevented the pandemic.

Text3: *The World Health Organization consistently ignored credible reports of the virus spreading in Wuhan in early December 2019 or even earlier, including reports from the Lancet medical journal*

S/N	Participant	Process	Circumstance	Circumstance
T.3	The World Health Organization	(Consistently) ignored	credible reports of the virus spreading…	In Wuhan in early December, 2019
Type	Actor	Material process	Goal/theme	Spatio-temporal process

Table 3. Clause representation of text 3

Sample 3 above, makes the Participant prominent in the action of ignoring credible reports of the coronavirus consistently. The Process transits smoothly into the Circumstance which manifests as a set Goal of the structure and another element of Circumstance which is a spatio-temporal marker beginning with a space, "in Wuhan" and a time, "in early December…" deixis. It is important to note that the functional Material Process is the type of action performed by the Participant unlike the Mental processes. We have deliberately put the adverbial "consistently" in parenthesis to indicate that it is an optional component of the structure, although it contributes greatly to the clausal representations in the structure for meaning making.

Text 4: *The World Health Organization failed to independently investigate credible reports that conflicted directly with the Chinese government's official accounts, even those that came from sources within Wuhan itself.*

S/N	Participant	Process	Circumstance	Circumstance
T.4	The WHO	failed to independently investigate	credible reports that conflicted directly with the Chinese government's official accounts …	even those that came from sources within Wuhan itself…
Type	Actor	Material process	Goal	Goal

Table 4: Clause representation of text 4

The order of transitivity is maintained in text 4 above. The Participant is the WHO while the action is also the Material Process of a failure to act by investigating the reports that conflicted with those from China about the coronavirus spreading in Wuhan. Thus, the Goal in text 4 translates what was to be investigated by WHO but which the organization failed to do.

Text 5: *By no later than December 30, 2019, the World Health Organization office in Beijing knew that there was a "major public health" concern in Wuhan.*

S/N	Circumstance	Participant	Process	Circumstance
T.5	By no later than December 30, 2019	The WHO office in Beijing	Knew	that there was a major public health concern in Wuhan
Type	temporal marker	Actor	sensing/ mental process	Goal

Table 5: Clause representation of text 5

The fifth text is one with the Circumstance appearing earlier than the Participant, Process and the latter Circumstance. This is similar to the functional structure of ASPA instead of the SPCA structure in Systemic Grammar. The Circumstance in this case, is a temporal marker which is followed by the Actor and a Mental Process. The Circumstance which ends the statement is the Goal of the speaker for writing the letter: "that there was a major public health concern in Wuhan".

Text 6: *By the next day, Taiwanese authorities had communicated information to the World Health Organization indicating human-to-human transmission of a new virus.*

S/N	Circumstance	Participant	Process	Circumstance
T.6	By the next day	**T**aiwanese authorities	Had communicated	**In**formation to the WHO…
Type	Temporal	**Actor**	Material process	Goal

Table 6: Clause representation of text 6

The sixth text is similar to the fifth by the structural arrangement. The order of PPCC is re-ordered as CPPC where the first C as above is the Circumstance, the P is the Participant, the P as Process and the last C as Circumstance. The initial Circumstance in T6 is a temporal marker while the Participant is represented by the Taiwanese authorities as Actor while the action performed by these people is described as the Material Process with the specific Goal of informing the WHO.

Text 7: *Yet the World Health Organization chose not to share any of this critical information with the rest of the world, probably for political reasons.*

S/N	Participant	Process	Circumstance	Circumstance
T.7	**...the** WHO	chose not to share	any of this critical information	With the rest of the world…
Type	Actor	**mental** process	**Goal**	**Re**lational/ manner

Table 7: Clause representation of text 7

Text 7 is a conforming one to the PPCC. The Participant Actor is the WHO while the action in the clause is a Mental Process which transits to the Goal of "this critical information" and then projects onto the relational Circumstance of manner just like an adverbial.

Text 8: *The World Health Organization has repeatedly made claims about the coronavirus that were either grossly inaccurate or misleading.*

S/N	Participant	Process	Circumstance	Circumstance
T.8	The WHO	has repeatedly made claims	about the coronavirus	that were either grossly inaccurate or misleading
Type	Actor	Material process	Goal	Goal

Table 8: Clause representation of text 8

Text 8 also conforms to the PPCC order with the WHO as Participant, the Material Process as the claims repeatedly made by the WHO where the Goals are the Corona virus and the adequacy or inadequacy of the claims.

Text 9: *You did not mention that China had, by then, silenced or punished several doctors for speaking out about the virus and restricted Chinese institutions from publishing information about it.*

S/N	Participant	Process	Circumstance	Circumstance
T.9	You	did not mention	that …China had by then silenced or punished several doctors	for speaking out about the virus and restricted Chinese institutions
Type	Actor	negative material process	Goal	Reason

Table 9: Clause representation of text 9

Text 9 also is a conforming statement to the PPCC order. The Director-General of the World Health Organization is referred to as the "YOU" while the material process has a negative Material Process function of failure or negligence of duty on the part of the D-G. The Circumstance of the Goal and reason are the targets of the speaker. The projection of the structure evolving from the Participant is aimed at dwelling on the coronavirus, China and the refusal of the WHO to alert the world in time.

Text 10: *It is clear the repeated missteps by you and your organization in responding to the pandemic have been extremely costly for the world.*

S/N	Participant	Process	Circumstance	Circumstance
T.9	It is clear...the repeated missteps by you and your organization…	have been extremely	Costly	For the world
Type	Carrier	Intensive	Attributive	Extent

Table 10: Clause representation of text 10

The group representing the Participant clause is a Carrier. In other words, the inaction of the WHO is representative of the Process of sensing which transits to certain Attributive Circumstance and the Extent of the Circumstance which is world-based. The

transitivity processes from Text 1-10 have revealed a number of ideas about the functionality of the clausal representations especially its contribution and determination of word choices and meaning making. The findings are discussed subsequently. However, the letter ends with a closing remark which states that "the only way forward for the World Health Organization is if it can actually demonstrate independence from China. "I cannot allow American taxpayer dollars to continue to finance an organization that, in its present state, is so clearly not serving America's interests."

Frequency of the Clausal Representations
The tables above have aided in showing the picture of the clauses as representations in the letter written by Donald Trump to the World Health Organisation. The implications of the occurrences will inform our conclusion in this study. The clause types examined include the varieties of participants namely, Actor, Agent and the goal as

participant in some cases; varieties of processes in the categories of Material, Mental and Relational processes and varieties of processes under Circumstance include Goal, Spatio-temporal, Attributive and Extent of the processes. The Actor is the performer of the processes. The Agent is in the middle of the processes while the Goal is the nominal group or clause at the centre of the event. For the processes, the Material processes are the actual acts of *doing* or performing while the Mental processes are the acts in *sensing* or *feeling*. The relational process has to do with the experiences of identity and the identified. The Goal in the circumstance comprises a group in the adjuncts or complements while the deixis of time and space are represented by the spatio-temporal clause representation. When a clause represents an achievement or attainment, it is attributive and the adjunct of Reason is represented by the term, Extent. The initial summative analysis appears as follows:

Clause Type	The grammar of experience and types of process in Donald Trump's Letter to the World Health Organisation			Total (%)
Participants	Actor 70%	Agent NA	Goal 10%	80%
Process	Relational 10%	Material 70%	Mental 20%	100%
Circumstance	Goal 60%	Spacio-temporal 20%	Attributive 10%	Extent 10%	100%

Table 11: Percentage Distribution of Clausal representations

In the letter, we sampled ten salient independent clauses and examined them along the lines of the typology and the bifurcating categories. The categories which surfaced in Donald Trump's letter summed up to seventy percent (70%) from the entire samples. Thus, eighty percent (80%) of participating presence was recorded unlike the Processes where the Relational, Material and Mental processes outnumbered the Participants. Dittoing the processes is the Circumstance group of Goal, Space and Time as well as the Attributive and Eventful representations with higher percentages relative to the Participant clauses. This disparity is not without implications for the letter-writer's choices for meaning. The chart below further gives a pictorial representation of the calculated frequency of clauses in percentages.
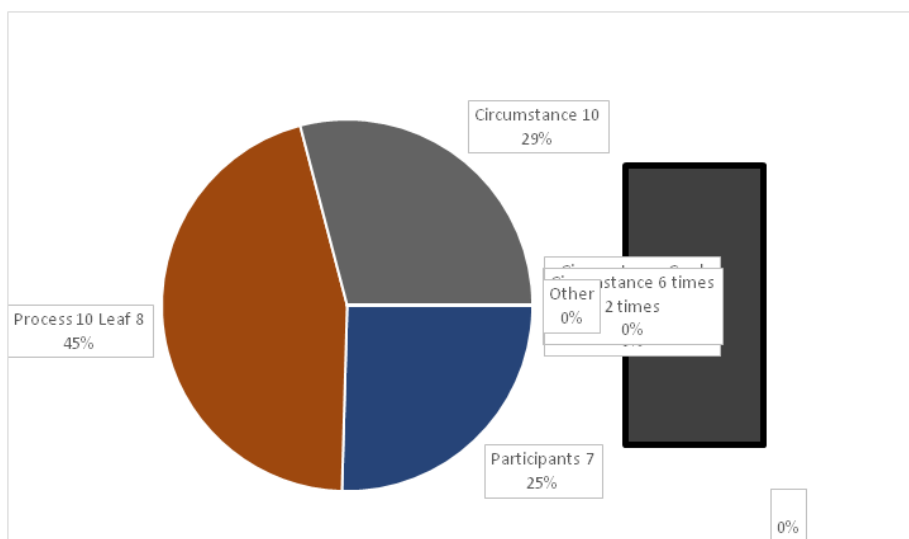
**Figure 1: Chart of Clausal representations of
the transitivity experiences**

There are three clauses as representation in the chart above. As mentioned earlier in table 11, above, on a hundred percent scale, Processes appeared most time than Circumstance which appeared more time than Participants. The implication as stated earlier above is that "verb forms" in whatever kind of functionality is more important for meaning-making in a sentence. The clearer picture of these occurrences has been painted below in a separated pie chart.
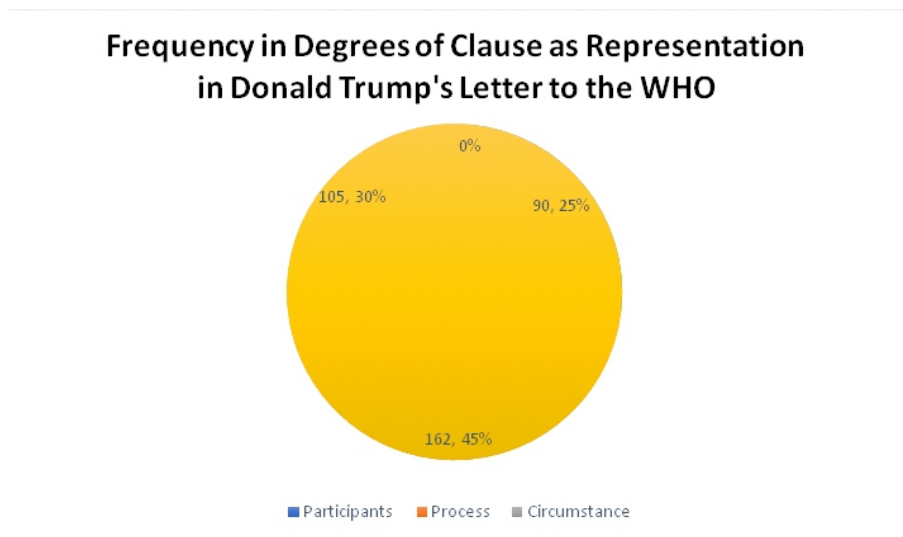
**Figure 2: Pie chart of the Clausal representations
of the transitivity analysis**

The sizes of the pies in figure 2 have been coloured in blue, ash and orange. The Process and Circumstance are bigger in sizes than the participants. From the reading by the chart programme, participants have been relevant only by 25% making 900 in the pie chart, while the circumstances and the processes have proven to be more relevant by occurring 1050 and 1620 in 30% and 45% values respectively. What is important to us in this paper is that the verb forms dominate any discourse contexts for meaningful exchange between discourse participants. This is an indication that Donald Trump performed more action in using clauses to communicate his impression of the WHO to the Director-General and the world at large. The implications of these occurrences have been discussed under the discussion of findings and the concluding paragraphs of this article.

Findings and conclusion

The major findings from our discussions so far in this article are in three categories. First, is the category of choice, while the second is in the category of meaning. The third is the purposeful functional value of the transitivity processes. The choice indicated here has to do with conformity to the paradigm of the systemic structure same also with the meaningfulness of the systemicity of the clausal representations. The functions as well are spelt out on the basis of the nomenclatures which they share with the general gamut of Halliday's systemic grammar. Thus, Participants or Actors in the subject positions throughout the sampled texts played a similar role as the grammatical subjects of Halliday's grammar. Corroboratively, the Processes represent the actions performed or sensed by the Participants through which meaning is made. The

present analyses of Donald Trump's observation of the Hallidayan clause structure in the Circumstance category goes to show that the concepts of process, participant and circumstance are semantic categories which explain in the most general way how phenomena of the real world are represented in linguistic structures.

The obvious transcendence of the processes and the circumstances in the statistics above in Figures 1 and 2 retain implications for structural linguistics. Likewise, are the Participants in the sampled texts. A critical look at the choices made by Donald Trump has revealed that in text 1, the Actor (Donald Trump) is a Logical subject and so, a Participant in the transition. In text 2, the subject (…This review…) is thematic and thus, a psychological subject. In text 3, the Actor (The WHO) is thematic but qualifies to be a Logical subject. In text 4, the subject (The WHO) is grammatical, while in text 5, the subject (The WHO) is grammatical. The sixth text has an Actor Participant (Taiwanese authorities) which is a Logical subject. Texts, 7, 8 and 9 refer to the WHO playing a role in the processes and representing Logical subjects. The tenth subject is a subject as exchange representing the WHO's missteps according to Donald Trump. In sum, there are six (6) Logical subjects, three (3) Grammatical subjects and one (1) Psychological subject.

On the whole, there is a sense in which the preponderance of the Logical subject as used by Donald Trump informs and justifies Halliday's claim of Clause as Representation. Whereas we have sought to investigate if the statements are structurally grammatical, psychological or logical in this study, there was no way to fault Halliday's position of the designation of the clauses as "message", "exchange" and "representation". More of the Logical subjects featured as representative clauses in the hope that the transitive nature of the subjects will contribute immensely to the meanings of each structure. What does the higher frequency of Processes and Circumstance portend in this study? It is an indication that the message is imbued in the rheme rather than in the theme. While the theme is the element which serves as the point of departure of the message and that with which the clause is concerned, the Rheme (a terminology of the Prague school) is the "remainder of the message where the theme is developed (cf, Halliday 1994:37)". In a clearer term, the Goal in the Circumstance is usually either time, place or person-specific. The deictic nature of these elements are evident in Donald Trump's focus on "Wuhan", "China", "public health concerns, and "rest of the world" in his letter while the processes of "communication" or non-communication of "credible reports" from the WHO made the transitivity process a worthy structural topic of investigation, using Donald Trump's letter to the World Health Organization.

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Appendix

Donald Trump's Letter to
World Health Organization (WHO)

The White House
Washington
May 18, 2020

His Excellency
Dr. Tedros Adhanom Ghebreyesus
Director-General of the World Health Organization
Geneva, Switzerland

Dear Dr Tedros:

On April 14, 2020, I suspended United States contributions to the World Health Organization pending an investigation by my Administration of the organization's failed response to the COVID-19 outbreak. This review has confirmed many of the serious concerns I raised last month and identified others that the World Health Organization should have addressed, especially the World Health Organization's alarming lack of independence from the People's Republic of China. Based on this review, we now know the following:

1. *The World Health Organization consistently ignored credible reports of the virus spreading in Wuhan in early December 2019 or even earlier, including reports from the Lancet medical journal. The World Health Organization failed to independently investigate credible reports that conflicted directly with the Chinese government's official accounts, even those that came from sources within Wuhan itself.*

2. *By no later than December 30, 2019, the World Health Organization office in Beijing knew that there was a "major public health" concern in Wuhan. Between December 26 and December 30, China's media highlighted evidence of a new virus emerging from Wuhan, based on patient data sent to multiple Chinese genomics companies. Additionally, during this period, Dr. Zhang Jixian, a doctor from Hubei Provincial Hospital of Integrated Chinese and Western Medicine, told China's health authorities that a new coronavirus was causing a novel disease that was, at the time, afflicting approximately 180 patients.*

3. *By the next day, Taiwanese authorities had communicated information to the World Health Organization indicating human-to-human transmission of a new virus. Yet the World Health Organization chose not to share any of this critical information with the rest of the world, probably for political reasons.*

4. *The International Health Regulations require countries to report the risk of a health emergency within 24 hours. But China did not inform the World Health Organization of*

Wuhan's several cases of pneumonia, of unknown origin, until December 31, 2019, even though it likely had knowledge of these cases days or weeks earlier.

5. *According to Dr. Zhang Yongzhen of the Shanghai Public Health Clinic Center, he told Chinese authorities on January 5, 2020, that he had sequenced the genome of the virus. There was no publication of this information until six days later, on January 11, 2020, when Dr. Zhang self-posted it online. The next day, Chinese authorities closed his lab for "rectification." As even the World Health Organization acknowledged, Dr. Zhang's posting was a great act of "transparency." But the World Health Organization has been conspicuously silent both with respect to the closure of Dr. Zhang's lab and his assertion that he had notified Chinese authorities of his breakthrough six days earlier.*

6. *The World Health Organization has repeatedly made claims about the coronavirus that were either grossly inaccurate or misleading.*

7. *On January 14, 2020, the World Health Organization gratuitously reaffirmed China's now-debunked claim that the coronavirus could not be transmitted between humans, stating: "Preliminary investigations conducted by the Chinese authorities have found no clear evidence of human-to-human transmission of the novel coronavirus (2019-nCov) identified in Wuhan, China." This assertion was in direct conflict with censored reports from Wuhan.*

8. *On January 21, 2020, President Xi Jinping of China reportedly pressured you not to declare the coronavirus outbreak an emergency. You gave in to this pressure the next day and told the world that the coronavirus did not pose a Public Health Emergency of International Concern. Just over one week later, on January 30, 2020, overwhelming evidence to the contrary forced you to reverse course.*

9. *On January 28, 2020, after meeting with President Xi in Beijing, you praised the Chinese government for its "transparency" with respect to the coronavirus, announcing that China had set a "new standard for outbreak control" and "bought the world time."*

10. *You did not mention that China had, by then, silenced or punished several doctors for speaking out about the virus and restricted Chinese institutions from publishing information about it.*

11. *Even after you belatedly declared the outbreak a Public Health Emergency of International Concern on January 30, 2020, you failed to press China for the timely admittance of a World Health Organization team of international medical experts.*

12. *As a result, this critical team did not arrive in China until two weeks later, on February 16, 2020. And even then, the team was not allowed to visit Wuhan until the final days of their visit. Remarkably, the World Health Organization was silent when China denied the two American members of the team access to Wuhan entirely.*

13. *You also strongly praised China's strict domestic travel restrictions, but were inexplicably against my closing of the United States border, or the ban, with respect to people coming from China. I put the ban in place regardless of your wishes. Your political gamesmanship on this issue was deadly, as other governments, relying on your comments, delayed imposing life-saving restrictions on travel to and from China.*

14. *Incredibly, on February 3, 2020, you reinforced your position, opining that because China was doing such a great job protecting the world from the virus, travel restrictions were "causing more harm than good." Yet by then the world knew that, before locking down Wuhan, Chinese authorities had allowed more than five million people to leave the city and that many of these people were bound for international destinations all over the world.*

15. *As of February 3, 2020, China was strongly pressuring countries to lift or forestall travel restrictions. This pressure campaign was bolstered by your incorrect statements on that day telling the world that the spread of the virus outside of China was "minimal and slow" and that "the chances of getting this going to anywhere outside China [were] very low."*

16. *On March 3, 2020, th3se World Health Organization cited official Chinese data to downplay the very serious risk of asymptomatic spread, telling the world that "COVID-19 does not transmit as efficiently as influenza" and that unlike influenza this disease was not primarily driven by "people who are infected but not yet sick." China's evidence, the World Health Organization told the world, "showed that only one percent of reported cases do not have symptoms, and most of those cases develop symptoms within two days."*

17. *Many experts, however, citing data from Japan, South Korea, and elsewhere, vigorously questioned these assertions. It is now clear that China's assertions, repeated to the world by the World Health Organization, were wildly inaccurate.*

18. *By the time you finally declared the virus a pandemic on March 11, 2020, it had killed more than 4,000 people and infected more than 100,000 people in at least 114 countries around the world.*

19. *On April 11, 2020, several African Ambassadors wrote to the Chinese Foreign Ministry about the discriminatory treatment of Africans related to the pandemic in Guangzhou and other cities in China. You were aware that Chinese authorities were carrying out a campaign of forced quarantines, evictions, and refusal of services against the nationals of these countries. You have not commented on China's racially discriminatory actions.*

20. *You have, however, baselessly labeled as racist Taiwan's well-founded complaints about your mishandling of this pandemic.*

21. *Throughout this crisis, the World Health Organization has been curiously insistent on praising China for its alleged "transparency." You have consistently joined in these tributes, notwithstanding that China has been anything but transparent. In early January, for example, China ordered samples of the virus to be destroyed, depriving the world of critical information.*

22. *Even now, China continues to undermine the International Health Regulations by refusing to share accurate and timely data, viral samples and isolates, and by withholding vital information about the virus and its origins. And, to this day, China continues to deny international access to their scientists and relevant facilities, all while casting blame widely and recklessly and censoring its own experts.*

23. *The World Health Organization has failed to publicly call on China to allow for an independent investigation into the origins of the virus, despite the recent endorsement for*

doing so by its own Emergency Committee. The World Health Organization's failure to do so has prompted World Health Organization member states to adopt the "COVID-19 Response" Resolution at this year's World Health Assembly, which echoes the call by the United States and so many others for an impartial, independent, and comprehensive review of how the World Health Organization handled the crisis. The resolution also calls for an investigation into the origins of the virus, which is necessary for the world to understand how best to counter the disease. Perhaps worse than all these failings is that we know that the World Health Organization could have done so much better.

24. *Just a few years ago, under the direction of a different Director-General, the World Health Organization showed the world how much it has to offer. In 2003, in response to the outbreak of the Severe Acute Respiratory Syndrome (SARS) in China, Director-General Harlem Brundtland boldly declared the World Health Organization's first emergency travel advisory in 55 years, recommending against travel to and from the disease epicenter in southern China.*

25. *She also did not hesitate to criticize China for endangering global health by attempting to cover up the outbreak through its usual playbook of arresting whistleblowers and censoring media. Many lives could have been saved had you followed Dr. Brundtland's example.*

26. *It is clear the repeated missteps by you and your organization in responding to the pandemic have been extremely costly for the world. The only way forward for the World Health Organization is if it can actually demonstrate independence from China.*

27. *My Administration has already started discussions with you on how to reform the organization. But action is needed quickly. We do not have time to waste.*

28. *That is why it is my duty, as President of the United States, to inform you that, if the World Health Organization does not commit to major substantive improvements within the next 30 days, I will make my temporary freeze of United States funding to the World Health Organization permanent and reconsider our membership in the organization.*

29. *I cannot allow American taxpayer dollars to continue to finance an organization that, in its present state, is so clearly not serving America's interests.*

Sincerely, **Donald Trump**

Modality in Nigerian Newspapers' Representation of the 2015- 2016 Pro-Biafra Protests

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ABSTRACT

The 2015 and 2016 Pro-Biafra protests, which mostly held in Nigeria's Southeastern states, became one of the widely reported issues that have caused ethno-political polarization in the country because of its call for self-determination. This study examines how modality is used to reflect different shades of attitude and opinion in the reportage of the protest. Data for the study were news content purposively drawn from four widely read and circulated Nigerian national dailies - *The Nation, Daily Sun, Guardian,* and *Vanguard* newspapers. These widely circulated newspapers gave due reportage to the pro-Biafra protests and allocate sufficient space to the coverage of the protests. The period covered was between 2015 and 2016, a period when the protests were prominently reported in the country. The data were analysed using insights from Halliday's modality system drawn from his model of Systemic Functional Linguistics and Ruth Wodak's Discourse Historical Approach to Critical Discourse Analysis. Three voices were identified in the study including the voice of the protesters, that of the reporter and then the government. Lexical and grammatical modalities were used to express shades of attitude such as desire, dissent and support. The use of modality in the pro-Biafra protests reveals the strategic management of the voice of social actors in the reportage of the protests. This, therefore, underscores the contextual relationship that exists between language and social practices.

Keywords: Biafra, Critical Discourse Analysis, Modality, Nigerian Newspaper, Systemic Functional Linguistics

Structured Practitioners note
- *Existing studies in news reports on terrorism and protests have focused on ideology .*
- *The current study differs from existing studies as it examines how attitudes are expressed in the discourse of the pro-Biafra protests. This study investigates how shades of attitudes are indexed in modality in the representation of the pro-Biafra protests.*
- *This is important because only the contextual study of language will reveal how people are positioned in the news reports and account for the reasons for this evaluative positioning as indexed in modality.*

Introduction

The arrest of Nnamdi Kanu, the leader of IPOB (Indigenous People of Biafra) and director of Radio Biafra on the 17th of October 2015, and his continued detention after he had been arraigned before the law court and granted bail generated mass protests across the Southeast and South-South geopolitical zones of Nigeria. The rising wave of protests (sometimes accompanied by violence) which have enjoyed wide coverage in the media all over the world crumbled economic activities in these regions of the country on several occasions and caused nationwide hysteria and panic. The protest has however evolved from simply the struggle for the release of Kanu to agitations for the secession of Biafra (which is supposedly the South-East geopolitical zone, the South-South, as well as some regions in the Middle Belt such as Benue State) from Nigeria. Biafra was conceived in the period after the second military coup in Nigeria, where mostly Easterners were killed. The coup, which was conceived as against the Igbo, led to mindless uprisings in the country, especially in the North where many Easterners were also killed. Conse-quently, the Nigeria Civil War/Biafra War broke out ;out of the Easterners' desire for self-government. Now, the protesters cum agitators have since been sometimes resisted calmly by security forces and sometimes fiercely, leading to several casualties as well as loss of lives and properties. Now, these incessant protests have become a sensitive national issue, generating fundamental ideological questions of nationhood and federalism and raising serious questions of identity, marginalisation, oppression, discri-mination and so on.

The news media has been very *active* in these discussions. It has consistently kept the citizenry abreast of events as they unfold but has also surreptitiously constituted and represented different viewpoints and opinions on the situation of events as it relates to the protest and the struggle for the agitators' proposed Sovereign State of Biafra. News reports from different media houses have seen and reported this event in different ways as is expected (Fowler 156: van Dijk 84). Each media house has also chosen a perspective from which to view the events. Apparently, media houses in the country seem to have managed the voices of social actors that are involved in the protest in different ways. They have done this by subtly representing different forms of ideology held by the social actors involved in the protest. It is in this light that this study examines how news reportage employ modality to reflect different shades of attitude and opinion in the protest

Some notable works on the construction of protests in the media

Studies on the representation of protest in the media have been examined both in Nigeria and internationally. Lee and Craig, (349), for instance, studied US newspapers' representation of civil action in South Korea and Poland as represented in *The New York Times, The Washington Post* and *The Wall Street Journal*. They discover that anti-Communist sentiments in the reports, as well as the 'us versus them' ideological dicho-tomy of the cold war. The study, however, does not examine how the news actors in the reports are represented as well as the discursive strategies used in the report, which is how the present study differs from

Lee and Craig .

Similarly, Wang (572) undertook a study of how ideologically opposed newspapers report the same news. Wang did this by comparing and contrasting how American and Chinese press represent the failed 1991 Soviet coup. The study is also limited to the examination of the macro and micro level of structures in news items. Another critic, Fang (598) examines the rhetorical strategies such as lexical and syntactic choices in reporting of civil actions employed by the mainland China's official newspaper *Renmin Ribao* (The People's daily). Like Lee and Craig, Fang discovers how conflicts in foreign countries are represented or labelled depends largely on China's policy towards these countries and their governments. Like works above, Fang (591) studies how two ideologically opposed newspapers, namely mainland China's mouthpiece, *The People's Daily* and Taiwan's *KMT* newspaper, employing Critical Discourse Analysis as a framework, investigates the lexical choices, headlines, themes/topics and the transitivity patterns of the two newspapers and how they reflect the crises. The study also shows how lexical choices and agent attribution in syntactic structures play a great role in revealing the ideological viewpoint of the newspaper. Fang also demonstrates that issues, which are not in alignment with the newspaper's perspective, could also be downplayed or completely ignored. He proves that issues, which are not favourable with the news ideology of the media houses, could be suppressed, 'backgrounded' or downplayed. The study concludes that the discourse strategies employed to represent the events serve to legitimise and uphold the policies

enacted by the regimes in power. Fang's study differs from the current study as the current study, in addition to exploring the discursive strategies and ideology in newspapers, also examines how social actors and actions of protest are represented in the newspapers.

Hall (11) also studies how UK broadsheet newspapers (*The Daily Telegraph, The Guardian* and *The Times*) represent students' protest in the planned increase in University tuition fees in the UK in Novem-ber, 2010. Hall observes that the language used in reporting of the protest by the news-papers contained speech acts. These speech acts are identified as informing, deliberating and witnessing. Mitu (122) studies how the online news media framed international protests. The study examines how the Egyptian protests at Tahir square in Cairo 2011, the protests at Taksim square in Istanbul 2013, the Indignants movement in different countries and the Indignants movement that led to the Occupy Wall Street movement - are represented online.

In Nigeria, Egbunike (3) studies newspapers and social media reports of the protests that emanated from government's removal of subsidy on premium motor spirits in Nigeria. The study examines the frames used by both media in framing the protest. Egbunike identifies 'motivation', 'diagnosis' and 'prognosis' as the three 'collective action frames building tasks proposition' of the framing theory which were all utilised in the data analysed. Egbunike from his data (three national newspapers - *Nigerian Tribune, The Guardian* and *The Punch,* as well as social media samples the - #Occupy Nigeria Facebook page, blog posts, conversations in Nairaland and Twitter) discovered that

newspapers' framing of the motivation, diagnosis and prognosis of the protest was better and their narration of the protest more heterogeneous. Hence, he concludes that newspapers have better contributors to the discourse of the *#Occupy Nigeria* protest than the social media. The social media and the news media are, certainly equally important in the representation of events, especially in this case, protests. However, Egbunike posits that the relationship between the social media and the news media is imbalanced, as the media often distort the message of movements. This asymmetrical dependency, as he observes, 'is seen in mass media preference for catchy headlines which promotes the deviant behaviour of protesters' (Egbunike 7). Egbunike's findings show that the social media and the news media validated the protest and their message; they also offered support to them. But more importantly, the social media, surprisingly, promoted the violence displayed by the protesters, in addition to the protesters' deviant behaviour. Egbunike equally demonstrates that the *#Occupy Nigeria* Protests had 'similarities in the first choice of frames that defined, attributed causes and proposed solutions for the demonstrations' (Egbunike 9). However, 'the differences in other predominant frames revealed that traditional media was more faithful to the message of the protest than social media' (Egbunike 9). This is perhaps so because, as Egbunike submits, social media users were trying to make the protest resemble the Arab Spring, therefore, over-stating the violence and emotional display; while, on the other hand, journalists reported and offered several sides of the event. Egbunike's study is laudable as he

considers frames in themselves. However, there is a gap in Egbunike's study. It is difficult to identify how the frames identified in the study are contextually linked to under-lying ideologies and opinions, as all frames would do. Consequently, it becomes difficult to associate these frames to the correspon-ding ideologies that they signify. This is so, perhaps because Egbunike had not employed a theory such as Critical Discourse Analysis to track ideologies as expressed in the representation of the protest. The present study differs from the above studies as it examines how attitudes are expressed in the discourse of the pro-Biafra protests. This study investigates how shades of attitudes are indexed in modality in the represen-tation of the pro-Biafra protests.

Methods

Data for the study were 60 news reports purposively drawn from five widely circulated Nigerian national dailies, *The Nation, Daily Sun, Guardian, Nigerian Tribune* and *Vanguard* newspapers which allocate sufficient space to the coverage of the protests. The period covered was between 2015 and 2016, a period when the protests were prominently reported in the country. The data were analysed using insights from Halliday's modality system derived from his Systemic Functional Linguistics/Grammar (SFG) and Ruth Wodak's Discourse Historical Approach to Critical Discourse Analysis. Sixty news reports on the PBPs between 2015 and 2016 were drawn from the selected newspapers (*The Punch* [9],*The Nation* [13], *The Sun* [20] and *Vanguard* [18]), covering the period when the protests were prominently reported in the print media. The interpretive

design was used since the research is a descriptive qualitative one.

Theoretical Orientation

The data were analysed using Halliday's Systemic Functional Linguistics and Wodak's Discourse Historical Approach to Critical Discourse Analysis. Wodak's Discourse Historical Approach (Reisgl and Wodak 21; Wodak, 11) 'integrates and triangulates knowledge about historical sources and the background of the social and political fields within which discursive events are embedded.' (Wodak 38). CDA relies mostly on Halliday's Systemic Functional Linguistics for its analysis and the view that language performs representational functions is largely based on SFL. CDA was used to account for how the Biafra protest is represented in the newspapers. CDA reveals how discourse conceals the politics and intricacies of power as well as how inequalities are normalised, hence a viable theoretical framework to adopt in this research. Also, CDA seeks to link linguistic analysis with social analysis as language ought to be analysed in relation to the social context in which it is being used and the social consequences of its use (Richardson 6). Halliday's system of modality in Systemic Functional Linguistics is chosen for this study. The system of modality is discussed below.

Modality in the discourse of the 2015-2016 pro-Biafra protest

Modality is the speaker's attitude towards the possibility of his utterance (Palmer 43). It has to do with the speaker's judgment of the probabilities or the obligations involved in what s/he says (Halliday 119). Modality generally reflects a speaker's disposition as characterised by his/her speech. It is a complex system that involves lexical and grammatical elements (sometimes groups) of language reflecting different shades of feelings, opinions, attitudes, sentiments or ideologies as well as any form of subtle or surreptitious bias that a speaker might have concerning what he says. Often, the language bias indexed by modality may not normally be observed by the language user. This is why people hold different kinds of ideology without knowing they do so (Eagleton 7).

Modality manifests at lexical and grammatical levels. At the lexical level, several word classes/ groups express diverse shades of modality. Some of them include: nouns/nominal groups, verbs/verbal groups, adjectives/ adjectival group and adverbs/ adverbial group. What this means is that sometimes, modality cannot be identified in a lexical item or word but a group. Grammatical modalities are concerned with the attitude of a speaker to the truthfulness or possibility of a proposition or utterance (Palmer 59 and Simpson 76). See 4.2 for more discussions on grammatical modalities. The following are examples of modality that are lexically indexed.

Lexical Modality

1. **Nouns/ nominal groups expressing modality**

   Certain nouns or nominal groups have the capacity to express the attitude of a speaker to a particular proposition. Modal nouns/ nominal groups, through tactical deployment, have the capacity to reveal a writer's expectations and intentions. In the excerpt below, for

example, though the reporter manages the voice of the protesters, it would be observed that there is a subtle support for the agitation of the pro-Biafra protesters as shown in the reportage. This can be observed in the choice of modal nouns. It can be said that modal nouns reveal not just the attitudes of the secessionists but the stance of the news writers. Instances of modal nouns expressing attitude are exemplified below.

Excerpt 1:
MASSOB, the IPOB and the Biafra Zionist Movement, (BZM have expressed optimism that **the much desired Biafra Republic** would soon be restored or actualised.
Vanguard, **October 7, 2015 Pg 35**

In excerpt 1 above, topicalising the groups in the modal nominal entities in the excerpts foregrounds not only the importance placed on the groups but also reveals the attitude of the writer. The groups are perceived as being the most prominent ones at the forefront of the agitation for secession, though they are not the only groups agitating for the rights of the Igbo. The Indigenous People of Biafra (IPOB), as a case in point, was established as a secessionist group in 2004. Its leader, Nnamdi Kanu who has always made the headlines, was on several occasions arrested by Nigerian security agencies. IPOB's protests in 2015 allegedly paralysed socio-economic activities in the South-East and South-South regions. IPOB was called the true secessionist group after

the failure of MASSOB because it was alleged that the Nigerian government infiltrated its ranks and seduced its leaders. The Biafra Zionist Movement is another secessionist group that fought for the realisation of the Republic of Biafra. Although the group is not as renowned as the other two groups, the similitude in orientation and ideology makes the Nigeria media and government reckon with the group. The use of the modifier element "the much desired" in the modal nominal group "the much desired Biafra Republic" reflects the solidarity surreptitiously expressed for the group in the news reportage.

The Biafra secessionist groups have been perceived as constituting a threat to the peace, stability and growth of the nation, Nigeria. This made the federal government to arrest members of the secessionist groups.

Consider the excerpt below:

Excerpt 2:
The clampdown, incessant arrest, detention, prosecution of unarmed and non-violent agitators for the state of Biafra should end.
The Vanguard, **November 15th, 2015**

In excerpt 2, the modal nominal entities highlighted reflect the attitude of the writer towards the proposition. Modal nominal entities such as "clampdown", "incessant arrest", "detention", "prosecution of unarmed and non-violent agitators" give the federal government away as unethical in their handling of the protests and violators of

human rights. Excerpt 2 showed that the arrest of members of the Biafra secessionist groups by the federal government is unlawful and condemnable. The writer of this article called Biafran protesters, non-violent. This shows that the protest was non-violent and peaceful. Although the protests paralysed socio-economic activities, members of the groups called it a peaceful one because no life was lost. The protest was peaceful until Nigerian security personnel began to clampdown on the protesters and dispersed them with the use of tear gas canisters. This reportedly resulted in the death of some of the protesters and this received national and international uproar. The police and army's dispersion of the protesters, in fact, brought the protesters into limelight and Nigerians from different geopolitical zones began to pay keen attention to the activities of the group and federal government's actions. This is exemplified in the excerpt below:

Excerpt 3:
The siege of protest had raised a fresh consciousness, as the protesters looked very regimented and coordinated.

The siege of protest' showed that the protests had gained popularity especially in the south-east and south-south region as protesters partook in the protest in large numbers. The intimidating nature of the turn-out of protesters probably made Nigeria security operatives intervene and disperse the lawful and peaceful protesters. The modal noun 'siege' used here implies that the federal government needs to take urgent action to stop the protest because the number of protesters participating in the lawful and peaceful protest is disturbing in terms of their enormity. In order to stop the siege of the protest, the federal government decided to arrest the leaders of the protesters and declared them secessionists, terrorists. The arrest was declared as unlawful and illegal because the protesters had not violated any fundamental human rights. The arrest of Nnamdi Kanu and other leaders of the groups received national uproar by many Nigerians, particularly activists. The government has been reported to have infringed on their rights by arresting them. The next excerpt is a call for the unconditional release of the protesters arrested by the Nigerian police.

Excerpt 4:
Protesters in Rivers, Delta, and Anambra demand an **unconditional release of Biafra boss**
Vanguard **October 21, 2015**

The nominal group "unconditional release" reveals what is permissible in Nigeria. Although it is always said in police parlance that "the police is your friend and bail is free", this expression is quite far from the truth because Nigerians pay a lot of money to be bailed. This is why it is perceived that the unconditional release of Nnamdi Kanu is non-negotiable. This excerpt mocks the Nigerian security system because Nigerians often go through difficult situations such as paying huge amounts of money to get bailed. It is

highly lugubrious that a learned person like Nnamdi Kanu should go through a difficult process in order to get bail. The use of 'unconditional release of the Biafra boss' reveals the attitude of the writer to the Nigeria security systems. Modality "unconditional release" helps reveal the attitude of social actors represented in the reportage of the pro-Biafra protest. The secessionist groups and Nigerian government are the major players in the protests. The roles each player plays generate either positive or negative reactions.

2. **The use of modal adjectives/ adjectival group to express attitudes and sentiments**

Modal adjectives are used in the discourse of the pro-Biafra protests to explicate attitudes, feelings, emotions and sentiments. Modal adjectives describe events, situations and happenings. They are deployed in the discourse of the pro-Biafra protests to depict the extent of the clash between the Nigerian police and the protesters as well as the pervasive effects of the demonstration on the economy. The excerpts below exemplify the tactical deployment of modal adjectives in the pro-Biafra protests.

Excerpt 5:

It would appear that the dust raised by last August 30 **bloody** clash between members of the Indigenous People of Biafra, IPOB and teams of Naval and Police personnel

Vanguard, **October 7, 2017**

The deployment of the modal adjective "bloody" showed that the clash was violent and brutal. The violence is the result of the open confrontation between the two opposing forces which led to the death of the protesters. Hundreds were injured and many protesters were killed. The deployment of "bloody" also depicted that dangerous ammunitions were used by both sides. The security lapses, the level of high handedness and impunity in Nigeria were also brought to limelight. Introducing "bloody" shows the clash is uncalled for and condemned in its totality because the protesters were unarmed.

Excerpt 6:

MASSOB, IPOB, others have devised **new** tactics to actualise Biafra. MASSOB, the IPOB and the Biafra Zionist Movement, BZM have expressed **optimism** that **the much desired** Biafra Republic would soon be restored or actualised.

Vanguard, **Wed, Oct 7, 2015 pg 35**

The tactical deployment of modal adjectives - *new, optimism* and *the much desired* shows the attitude of the pro-Biafra protesters to the protest in the course of actualising the said Republic. The modal adjective "new" means that the old tactics have not yielded the required outcome, hence the need to employ a new one. The old tactics was violent and it led to the demise of many, mostly children. It is in accordance with international laws. The laws have been used in Singapore, South Sudan, Belgium and others.

It can be concluded that modal adjectives are used to describe the protest, protesters, security men and women, and even government. It revealed the centrifugal attitudes of stakeholders. Modal adjectives are an analytical tool in expressing feelings, attitudes, and ideologies. It reveals the attention paid on the protest by security officials and media.

3. **The use of modal adverbs to express attitudes and sentiments**

Adverbs generally are used to qualify a verb, an adjective or another adverb. In the discourse of the pro-Biafra protests, adverbs reveal the attitudes of the protesters and the media to the Biafra protests. It must be noted that protesters, security officials and the Nigerian media use adverbs to express their opinion, emotions and show their attitudes towards the protest. The attitudes of the various actors could be positive, negative or ambivalent which are expressed using modal adverbs such as "categorically", literarily", "unconditionally", "poorly" and "beggarly" in the following excerpts. Now let us exemplify modal adverbs in the excerpts below.

Excerpt 7:

Assistant Inspector General (AIG) of Police Usman Gwary, in charge of zone 9, has declared **categorically** that the police are ready to battle the Movement for Actualisation of the Sovereign State of Biafra (MASSOB) and the Independent People of Biafra (IPOB).
The Sun, **October 7, 2015**

In excerpt 7, the use of the modal adverb "categorically" foregrounds the police chief's determination and resolve to battle all the protesters who have decided to make the country ungovernable for the president. The police chief has gathered his men and artillery in order to battle members of MASSOB and IPOB. The decision to battle members of MASSOB and IPOB is without historical antecedents. In 1967, when Ojukwu declared the eastern region a republic, the army fought until the secession failed. The fight, which was called a civil war in the annals of Nigerian history, showed that the Nigerian army used all the strategies it had to win the war. It involved the use of weapons. However, the 2015 2016 pro-Biafra protests are civil and that is why the Nigerian police was called upon to intervene and stop the protests. The collocative elements "battle ready" showed the alacrity of the Nigerian Police Force. The collocation aimed to send signals to members of MASSOB and IPOB to beware and stop disturbing the peace and tranquillity in Nigeria. The reasons why the Nigerian Police Force decided to fight members of MASSOB and IPOB are stated in the excerpt below. XXX where is the modal adverb?

Excerpt 8:

Port Harcourt, the Rivers State Capital, was **literarily** shut down for several hours yesterday by members of the Movement for the Actualisation of the Sovereign State of Biafra (MASSOB).
The Sun, **Wed, Oct 21, 2015**

The modal adverb "literarily" showed that the Rivers State capital has been derailed of peace and orderliness. The tactical use of "literarily" explained that all meaningful interactions are paralysed and economic activities are at stand still. This is because MASSOB and IPOB members have taken over the activities of Port-Harcourt. They have blocked all the roads that lead to the city. This act has made commuters to groan. This is the major reason the newspapers used "literarily". It is very strategic to the people of the South-south and South-west in particular and Nigeria in general. The protest started in Port-Harcourt and it spread to other parts of the region and even to Lagos. The leader of IPOB, Kanu, was arrested and detained by the Nigerian Police. This arrest and detention aggravated the protest and many protesters trooped into the streets in anger. The demand for the immediate release of Nnamdi Kanu is exemplified below.

Excerpt 9:
We need him to be released to us **unconditionally.** The protest for now is peaceful, but we need freedom. We are armless, we have not harmed anybody and we owe nobody any apology for what we are doing. As Biafrans, we stand for peace and justice will reign. *Vanguard,* **Wed, Oct 21, 2015 pg 14**

The modal adverb "uncondition-ally" tactically implicates the Nigerian police force perhaps showing that bail is not free in Nigeria. Nigerians pay huge

amount of money to get bailed, not to mention the hectic procedures involved in getting bailed. This is against constitutional stipulation. There is a subtle reference to the high level of shoddy investigation and justice coupled with ethnic and religious favouritism and prejudice.

It must be noted that protesters gave the reasons for the protests as poor representation and unequal treatments. This is exemplified in the excerpt below:

Excerpt 10:
Not only are we **poorly** represented in government, we are treated **beggarly.** *The Sun,* **Nov 15, 2015. Pg 20**

"Poorly represented" and "treated beggarly" suggest that the protesters feel they are being relegated to the background. This is not only of the fact that their leaders only relocate to the region when elections are near and after elections, they will disappear. Not only this, in the appointments of Ministers and Permanent Secretaries, the region perhaps feel they are being under-represented. All these are responsible for the protests which have become a very serious issue for the government.

In conclusion, lexical modalities deployed in the discourse of the 2015 and 2016 pro-Biafra protests have revealed the immediate and remote causes of the protests, the unlawful arrests and detention of Nnamdi Kanu and the public outcry that greeted the arrest. It has revealed that the protesters justify their actions.

Grammatical modalities in the discourse of 2015 and 2016 pro-Biafra Protest

Grammatical modalities are concerned with the attitude of a speaker to the truthfulness or possibility of a proposition or utterance (Palmer 92 and Simpson 154). They are used to unveil the judgment of a speaker on the probability or the obligation involved in what he says (Halliday, 1980 cited in Ogunsiji et al, 2013). There are different types of Grammatical modality, namely; epistemic, deontic and boulemaic. Epistemic modality is concerned with the attitude of a speaker to a particular proposition. Deontic is the speaker's attitude to the degree of actual participation in actions (Simpson 152). Boulemaic is the speakers' desire and wishes in the execution of particular events. This section focuses on epistemic and deontic modality. Halliday 184 mentions three values of grammatical modality. They include: low, median and high. The three values are tabulated below.

A table showing Halidayan classification of grammatical modality

	Grammatical realization	Probability	Usuality	Obligation	Inclination
High	Must/need to	Certain	Always	Required	Determined
Median	Will/shall	Probable	Usually	Supposed	Keen
Low	May/can	Possible	Sometimes	Allowed	

Examples of grammatical modalities in the discourse of Biafran protests are exemplified below:

Excerpt 11:
MASSOB, the IPOB and the Biafra Zionist Movement, (BZM) have expressed optimism that the much desired Biafra Republic *would* soon be restored or actualised.
Vanguard, Wed, Oct 7, 2015 pg 35

Excerpt 12:
Gwari, who spoke in Awka during his familiarisation tour of Anambra State Police Command, condemned the activities of the two organisations, which he said, were inimical to the peace of the people and warned that the police *would* not fold their arms and watch the peace enjoyed by the people to be derailed.
The Sun, Wed, Oct 7, 2015. Pg 12

In excerpts 11 and 12 above, the grammatical modality "would" is recurrent in the discourse of 2015 and 2016 pro-Biafra protest. The grammatical modality "would" is used to express strong determination of the two opposing sides. The police are determined to curb the siege of protest that had gained widespread attention in the country. The protesters are bent on actualising the Biafra ambition. The modal element "would" features frequently in the 2015

and 2016 pro-Biafra protest.

Further classifications of grammatical modality into epistemic and deontic showed the speakers' knowledge and their attitudes to the proposition of the Biafra protest. The classifications are expatiated and exemplified below:

1. **Epistemic modality**
   Epistemic modality is concerned with the attitude of a speaker to a particular proposition. It deals with the knowledge a speaker has towards a proposition. Epistemic modality is used by speakers to express judgment on the truthfulness of a proposition. Examples are shown in the extract below.

   Excerpt 13:
   The protest for now is peaceful, but we need freedom. We are armless, we have not harmed anybody and we owe nobody any apology for what we are doing. As Biafrans, we stand for peace and justice *will* reign.
   Vanguard, **Wed, Oct 21, 2015. pg 14**

   In excerpt 13, the pro-Biafra protesters are represented as peace-loving people. They are armless and they do not have any weapon that could inflict injuries on people. This shows that they stand for peace. Peace here is not only the absence of crises but the preservation of justice. The tactical use of modal "will" shows that the speaker has the knowledge of the fact that despite humiliation from the government and security operatives in Nigeria, justice is going to prevail. It must be

noted that through the tactical use of the modal "will", the speaker is certain about the truthfulness of the proposition that justice and peace are going to prevail, and the dream of Biafra is going to be actualized. Epistemic modality is used to explicate the certainty of the knowledge of the actualization of Biafra as a republic. The protesters are certain that the dream of Biafra wil be achieved.

2. **Deontic modality**
   Deontic is the speakers' attitude to the degree of the actual participation in actions (Simpson 98). It is concerned with how a speaker views future events whether necessary, possible, desirable and obligation. Deontic modality is exemplified in the 2015-2016 pro-Biafra protest below: for peace sig XXX through which means?

   Excerpt 14:
   "The federal government *should* release our Director, Dr Nnamdi Kanu and we also want our freedom. As a nation that is due for freedom, we want to go; we are tired.
   Vanguard, **Wed, Oct 21, 2015 pg 14**

   Excerpt 15:
   A factional leader of the Movement for the Actualisation of a Sovereign State of Biafra (MASSOB), Comrade Uchena Madu, said that MASSOB *would* continue to protest and fight till Kanu is released. He equally warned the Federal Government to release Kanu or face civil disobedience.
   Vanguard, **Nov 15, 2015. Pg 20**

Excerpts 14 and 15 above show the attitudes of the protesters through the deployment of the modals "should" and "would" to the arrest of Nnamdi Kanu. In the first excerpt, the protesters demanded for the immediate release of their detained leader. In fact, the grammatical modality "should" pragmatically implies that the federal government is to grant the immediate release of Nnamdi Kanu. This is necessary for peace to reign in the zones. This also shows that the government is obliged to obey the voice of the protesters as it is the only condition for peace to reign in the zone. In the second excerpt, MASSOB demands for the release of Kanu and when he is released, the protest will then stop'. It is clear that protesters implicitly give the condition for the release of their leader, Nnamdi Kanu. The modal verbs "should" and "would" show the decisive ideological struggles of the protesters. The ideological orientation of the protesters is centred on freedom, peace and justice. The protesters through grammatical modality 'would' and 'should' suggest that peace and justice would soon disappear if the necessary actions are not put in place. The illegal detention of Kanu should not be allowed to continue because detention is tantamount to infringement of fundamental human rights.

In conclusion, the use of "should" falls within the degree that is high while "would" is median value. These modalities are recurrently used to show the necessity on the need for immediate release of the detained leader of IPOB.

Conclusion

This study has examined the representation of the 2015 and 2016 Pro-Biafra protests in some selected Nigerian newspapers as indexed in the modality system. The data for the study were analysed using insights from Halliday's modality system of the Systemic Functional Linguistics and Ruth's Wodak's Discourse Historical Approach to Critical Discourse Analysis. The study identified three voices projected in the study including the voice of the protesters, the reporter and the government. Modality was used to express different shades of opinion and attitude by the news actors in the reportage of the protest. Lexical and grammatical modality were used to express shades of attitude such as desire, dissent, support, etc. The use of modality in the pro-Biafra protests has revealed the strategic management of the voice of social actors (including the reporter, the protesters and the government) in the reportage of the protests.

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Original Article ■

Transitivity System and Meaning in Murder Crime Reportage in Selected Nigerian Newspapers

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ABSTRACT
There is seemingly nothing unfamiliar about crime and criminality. This is because daily we are barraged with various media reports of acts of crime committed in our communities. What remains unclear is the extent to which the transitivity process aids the comprehension of the impact and effect(s) of crime and criminality in societies. This study therefore examined the transitivity process and how it influences the perception of murder crime reports in selected Nigerian dailies to determine the extent to which meaning is construed and understood in crime and criminality in media reports. Three Nigerian Newspapers namely: The Punch, Nigerian Tribune and The Guardian were purposively selected for possessing designated columns for crime reports. Sixty extracts were selected , twenty each from each daily, between 2013 and 2018, for use in this study. Aspects of Halliday's Systemic Functional Grammar particularly the ideational meta-function that treats the transitivity process was adopted and used in this study. Findings revealed that aspects of the material, mental, relational, behavioural, verbal and existential processes feature luxuriantly in explicating crime and criminality to attitudes and opinion of people towards crime and criminality. Understanding these features thus enhances the clear perception of the gravity and heinousness of murder crimes, the need to abhor crime and criminals and empathise with victims.

Keywords: Transitivity system, crime and criminality, Nigerian newspapers

Structured Practitioners Note
Crime and criminality are recurring acts and events in society that seemingly require nothing new to be said about. The way crime and criminality are reported and how the actors, victims and circumstances are perceived and understood using the transitivity system is what requires more clarity.

- *The transitivity system, which is an aspect of the ideational meta-function of Halliday's systemic functional grammar, is used to construe realities in life including acts of crime and criminality.*

● *Having knowledge of how the transitivity system works is sine-qua-non to construing and understanding meaning and reality of processes, happening, doing, sensing, meaning, being and becoming that helps our interpretation of crime reports.*

Background to the study

Crime simply refers to an illegal act, a felony. It is an action prohibited by law or a failure to act as required by law. The law Nigerian Criminal code recognises three basic classifications of criminal offences - felonies, misdemeanours, and infractions. These are distinguished from each other by the seriousness of the offense and the amount of punishment for which someone convicted of the crime can receive. Felonies are the most serious classification of crimes, punishable by more than a year in prison and in some cases life in prison without parole and even execution. Murder, rape and kidnapping are felonious crimes, and armed robbery and grand theft can be felonies (Solan and Tiersma, 2005). These criminal acts have assumed an alarming dimension in our societies today such that daily we come about happenings and news of various crimes. The media is flooded daily with reports of various acts of criminality ranging from robbery, kidnappings, various assaults, murder, arson, terrorism, and acts of insurgency.

There is seemingly nothing unfamiliar about the media reportage of acts of crime, but what is not clear is the peculiar use and function of the transitivity process in the media as they report crime incidents. This study, therefore, investigates the transitivity system in media reporting of murder crimes in selected Nigerian newspapers.

The transitivity system

Halliday (1979)'s Systemic Functional Grammar (SFG) has two components: systemic grammar and functional grammar. These are two inseparable parts of an integral framework of linguistic theory. Systemic grammar seeks to explain the internal relations in language as a system network, or meaning potential, while functional grammar examines language as a means of social interaction. The theory sees language as organised in a set of systemic clusters and the relation and interrelation of such clusters bring about meaning realisations. Halliday refers to these clusters as meta-functions, which are ideational, textual, and interpersonal functions. These three meta-functions produce distinct functions in a structure.

Amongst the meta-function, the ideational function construes our world of experience through processes. Through this function, a speaker/writer embodies in language experiences of phenomenon in the real world, which include experiences, reactions, cognition, and perceptions. This ideational function consists of the transitivity system in grammar. In this system, the meaningful grammatical unit is the clause, which expresses what is happening, what is being done, what is felt, and what is the state of being. The transitivity system includes six processes: material, mental, relational, behavioural, verbal, and existential processes.

Material process is a process of doing. This process is expressed by an action verb such as eat, go, and give, characterised by - an actor (logical subject) and the goal of the action (a logical direct object). Mary is eating the cake. Mental process expresses psychological phenomena such as 'perception', which involves seeing, or looking or 'reaction' - (like, anger); 'Cognition', which is to know, believe, or convince. Mental processes have two participants: sensor and the phenomenon. An example "Tom likes chocolates". Relational process occurs in two categories: attributive and identifying. The former expresses what attributes a thing has such as the temperature is high. The latter expresses two properties of an entity such as Esther is a girl and the girl is lazy. Verbal process is that which exchanges information. Commonly used verbs include say, tell, talk, praise, boast, describe, and so on. In this process, the main participants are speaker, receiver and verbiage. Behavioural process refers to physiological and psychological behaviour such as breathing, coughing, smiling, laughing, crying, staring, and dreaming. Existential process represents something that exists or happens in the outside world. Here comes the bus. In every existential process, there is an existent.

Methodology

Four Nigerian newspapers: The Guardian, The Punch, The Vanguard and Tribune were purposively chosen within the period of January 2013 and October 2018 for their inclusion of crime columns in their dailies. Sixty (60) excerpts were also purposively selected that related to murder crimes in both online and print version. Data are subjected to the descriptive analysis.

Literature review

Extant works that relate with the subject of language of crime reportage and the approaches adopted in such studies form the fulcrum of this section. Mayr and Machin (11) opine that, of all the various categories of crime, those that happen in the private sphere such as child abuse and domestic violence receive relatively little media attention. This is not unconnected with the fact that often such incidences are kept rather secret by the victims to avoid stigmatisation. Cited in Mayr and Machin (12), Hall et al. also discussed the popular appeal of crime stories in the news. They affirm that "crime allows all good men and truth to stand up and be counted at least metaphorically in the defence of normalcy, stability and our way of life" (50). They tried to look at why media organisations focus on some crimes and not on others, and why they favour particular classifications and interpretations of deviance and how certain individuals and groups are singled out for condemnation and demonisation. While these studies focus on the ideologies and points of view in crime reportage generally, this study is concerned mainly with the transitivity system and how it imparts on how intended meaning is construed and understood in the media.

Another study is Golding and Murdock which opine that the media with its reporting approach has an affinity with economic and political institutions. They further argue the media is largely driven by the desire to make profit as such their reportage of language of crime is tailored to conform to its political stance. Thus, they tag media organisations as informational capitalists. Herman and Chomsky simply

tag the media as the mouthpiece of the state, whose economic, political, cultural, and military elite's control, account for why the ideas and definitions of the powerful are reproduced by the media and the reader/ viewer deprived of comparative materials to offer divergent views. Unlike this study that focuses on the manifestation and display of power, the present study is concerned with how the transitivity system enhances the construction and deconstruction of meaning in crime reports.

Mayr and Machin (14) on their part argue that crime news reporting and the contentious issue of the elites determining what is conveyed and how it is conveyed is increasingly being challenged. Citing that media reports on corruption, police incompetence and brutality, or institutional racism that undermine the incompetence's of government agencies or when politicians are made to resign after being exposed in political, economic and other scandals are instances of such challenges. By thus, employing multimodal Critical Discourse Analysis (CDA), Mayr and Machin show how the descriptive value of linguistic analysis has impacted on the language of crime in media reportage; they also examined how the media employed dramatised and sensational images to accompany text in the discourses. They suggest that multimodality in CDA be employed in crime control discourses.

Also, the last three decades have seen a remarkable surge of academic interest in forensic linguistics/language and the law. Results from this research have allowed scholars to frame forensic linguistics within three main areas of study and expertise: legal language, language of the court and the judicial process, and language as evidence. In the context of this ongoing consolidation, Roger Shuy has been consistent with his focused approach of viewing the law as a whole and forensic linguistic work as relating to law cases such as bribery, and interrogation strategies. Others are trade-marks, contract disputes, deceptive trade practices, product liability, copyright infringement and business fraud. In all these cases, he tries to bridge language and law by showing how linguistics can actually be used and to show how the legal context in which these cases are found are portrayed in the media. These studies are more inclined to legal studies, while the present study is linguistic in its approach.

The Language of Defamation Cases, the latest of Shuy's works in this series continues his focused approach. In this study, Roger Shuy uses eleven defamation lawsuits to show, through several types of linguistic analyses, how reference, speech acts, discourse topics, framing, intentionality and malicious language are undertaken in language of the court and judicial processes. He employs tools of linguistic analysis, drawing from Austin and Searle Speech Act Theory.

Schane investigates law and language and identifies three principal strands of research in the language of law. Alleging that for some researchers, the law provides relevant data for linguistic analysis and the testing of theories about language. For others, the law is the main ingredient, and language serves as a vehicle for understanding the legal process and the workings of that system. For other researchers, the major interest resides in the disciplines of psychology, sociology, or anthropology, and

language as it operates within the legal system functions as a means of investigating psychological processes, societal inter-actions, or cultural traits.

From the aspect of theory studies on the language of crime that look at crimes committed through the use of language or speech acts employ Austin and Searle's theory and classifications to determine language of crime. The speech act theory as propounded and expounded by these two attests to the fact that utterances can func-tion as acts that do things besides communi-cate information. And, Peter and Lawrence have discussed various aspects of speech acts that constitute language of crime. To them, language crimes are all about illegal speech acts which involves using language to perform certain types of wrongful actions.

And just as speech acts are characterised by the intent of the actor, which are referred to as the act's *illocutionary force;* and also by the effect that the act has on the hearer (referred to as the act's *perlocutionary effect)*. All language crimes concern them-selves with the actor's intent. For instance, one has to have intended to solicit in a crime, in order to be guilty of solicitation. Also in looking at the perlocutionary effect of the act of language crime, a statement that does not leave the recipient feeling intimidated does not constitute a threat, whatever the intent. And of course, the act of speech (referred to as the Locutionary effect) of the crime must be present in determining these other aspects.

From all the works looked at in the foregoing, the place of transitivity as a pro-cess and how it features in crime reportage seems not to have been given serious scholarly consideration. Hence, this study examines how the transitivity process enhances the construing and understanding of intended meaning in media reportage on crime.

Theoretical framework

This study adopts Systemic Functional Grammar (SFG), particularly aspects of the transitivity system as espoused by Halliday as its theoretical framework. SFG approa-ches language by focusing on the functions. Halliday and Matthiessen affirm that the clause consists of three distinct yet inter-related metafunctions, which are: ideational, interpersonal and textual. These metafunctions concern with meaning and each meaning forms part of a different functional configuration of the clause. Transitivity is core to SFG, as through the transitivity theory, language is viewed as a meaning-making system. To Halliday, language is a network of systems or inter-related sets of options for making meaning and transitivity belongs to the experiential metafunction and therefore is a resource for construing our experience in terms of configurations of a process, participants and circumstances. Halliday and Matthiessen explain that reality is made up of processes of going on, happening, doing, sensing, meaning, being and becoming.

The experiential sees language as a set of resources for referring to entities in the world and the ways in which those entities act on or relate to each other. Thus, language echoes our view of the world as consisting of verbs involving nouns which may have adjectives and which go on against the adverbials. Halliday states that each situation type is made up of three components: the process, participants in the

process, and the circumstances associated with the process. The process is realized by a verb and it is the central part of the situation. Participants are realized by a nominal group, meanwhile circumstances are realized by adverbial groups or prepositional phrases. At the central part of the situation, there are six different transitivity processes which are material, mental, relational, behavioural, verbal and existential. These processes are categorized into two; main processes and minor processes. The major processes are material, mental and relational while minor processes are behavioural, verbal and existential. It is based on the transitivity processes that the analysis in this study is based.

Data and analysis
The first part of this section presents samples of data from the dailies, highlighting different aspects of the transitivity process before following up with analysis of same based on the process types.

PUNCH (TEXT 1)
- 4th May 2013 pp.4
- HEADLINE: Suspected <u>Cultist</u> **(actor)** <u>Kill</u> **(process)** <u>brothers</u>, Pregnant woman! **(Patient)**
  Two bothers Malik and Mufu Akewusola, (passivisation) <u>were shot</u> **(process)** <u>dead</u> in front of their home on Akerele street Lagos on Thursday evening by <u>gunmen suspected to be cultist</u> **(Circumstantial element)**
  <u>An eyewitness told</u> Saturday punch that a pregnant woman (patient) was <u>hit</u> **(process)** <u>by a stray bullet</u> **(actor)** during <u>the incident, which caused pandemonium in the area.</u> **(Circumstantial element).**

<u>The brothers were said to be relaxing</u> in front of their house when <u>a gang (actor) stormed (process) the place (patient)</u> around 8pm (circumstance) and <u>shot (process) at them multiple times…</u> (circumstantial element).

PUNCH (TEXT 2)
- 4th May 2013, Page 8
- HEADLINE: <u>Police</u> **(actor)** <u>kills</u> **(process)** man (patient) for with-holding tyre! **(Circumstantial)**.
  <u>A police Inspector</u> attached to the Elere Police Division, Lagos, <u>Ibrahim Abdullahi, (**actor**) has shot</u> (process) a yet to be identified <u>man for withholding</u> a vehicle tyre belonging to another man. <u>Abdullahi reportedly shot the man</u> at Ile-Epo bus stop on the Lagos-Abeokuta expressway on Thursday night after <u>the deceased withheld the tyre</u> of a commercial bus driver for some undisclosed reasons.

TRIBUNE (TEXT 3)
- 3rd August, 2013, Page 26
- HEADLINE: Man beats wife to death over killing of snake!
  <u>A middle aged man, Godwin</u> Idon has <u>allegedly killed his wife</u>, Mrs. Marvis Idon, after one of <u>their sons killed a snake</u> inside their home in Uzebba-luleha Owaan-west LGA of Edo state. The News Agency of Nigeria <u>(NAN) reports</u>
  <u>A quarrel was said to have arisen between the couple</u> after one of <u>their sons allegedly killed a snake</u> in their living room.
  The husband was said <u>to have been infuriated by the action</u>, which <u>he</u>

described as a taboo in the community. After a week of quarrel, the wife with her mother in law went to seek intervention from a native doctor…

On return the husband accused her of foul play and hit her on the head with a plank during a fight. The woman collapsed and died.

TRIBUNE (TEXT 4)
- 10th August, 2013, pp. 49
- HEADLINE: Police Kill Driver at Check Point: Six Cops arrested, detained!
A driver identified as Friday Igbenedion, who was in an unregistered truck, met an untimely death on Friday after he was allegedly shot dead by the police close to a check-point along Ore/Benin road…
The PPRO said… "the deceased was shot and killed close to a Police pin-down point along Ore/Benin road" …
Calabar Cult War: Man Shot Dead, Hand Amputated.
The Vanguard Tuesday, 05 June 2018 (Online)

Analysis
- **Material processes**
This is the process of doing something, or something happening, involving an actor and a goal or the target that is affected by the action. Transcending the data is the accounts of things that happened, as people are giving and receiving such acts; in order to portray to consumers of news who the criminals are, the acts they have done that result in murder crimes and who the victims are.

Excerpt 1
Two brothers… *were shot* dead…
… a pregnant woman was *hit* by a stray bullet…
… a gang *stormed* the place… and *shot at them* multiple times

Excerpt 2
A Police Inspector… Ibrahim Abdullahi, *has shot* a… Man…
Abdullahi… *shot* the man…

Excerpt 3
A middle aged man, Godwin Idon has allegedly *killed* his wife…
…after one of their sons *killed* a snake inside their home…
…the husband… *hit her* on the head with a plank… the woman *collapsed* and died…

Excerpt 4
A driver… Friday Igbinedion… *met an untimely death* on Friday…
…he was *allegedly shot dead* by the police…
…the deceased was *shot and killed…*

Excerpts 1-4 typify material process type of the transitivity system. These material processes bring to the fore the acts carried out, showing the actor, action(s) carried out and the direct object affected by the action. This is done to bring out cause and effect as well as the magnitude of the action before the consumers of the news. Excerpt 1, for instance, highlights those who are directly affected by the actions described to have been carried out in the excerpt "Two brothers… *were shot* dead…"; "…a pregnant woman *was hit* by a stray bullet…" and "… a

gang *stormed* the place… and *shot at them* multiple times." The cause and effect that the material process type of the transitivity system enables news consumers to weigh the magnitude of the action(s) carried out by the actors and also evokes sentiments for the victims.

Mental processes express mental phenomena such as perception, reaction or cognition

This involves appeal to sensory organs, perception, feelings and dispositions towards murder crimes that have been committed. This aspect is demonstrated through actions, reactions and responses of crime perpetrators and or victims as exemplified in the excerpt below:

Excerpt 5

The husband was said to have been *infuriated* by the action…
Tribune - 3rd August, 2013, Page 26

The mental process type of transitivity system as highlighted in the excerpt above buttresses the state of mind the actor had before the criminal act. This is done to bring out cause and effect of such person's frame of mind and the repercussions of such actions before an audience. In the excerpt, the actor, who is overwhelmed by fury, kills his wife because she killed a snake in their house, an act he considers a taboo. The act of fury typifies his state of mind and constitutes mental process in the context of the report.

Relational process shows attributes or identifies features of a person/object/thing

The relational process, a process of being, serves to establish a relation between two separate entities. As the term "relational" suggests, something is being said to "be" something else in relational clauses. There are two types of relational processes: the attributive relational process with the Carrier and the Attribute as the participants, and the identifying relational process with the Identified and the Identifier as the participants. These are typified in crime reports in the following excerpts.

Excerpt 6

…gunmen suspected to be cultist.

Excerpt 7

A Police Inspector… Ibrahim Abdullahi…

Excerpt 8

A middle aged man, Godwin Idon…

Excerpt 9

A driver… Friday Igbinedion…
THE PUNCH - 4th May 2013 Pp.4

The Relational process of the transitivity system is a feature that foregrounds the person/object/thing being talked about for clarity and removal of obscurity; such that who/what is referred to cannot be mistaken. News reporters use this feature to qualify and describe perpetrators of criminal acts and sometimes victims of criminal acts to clearly distinguish them as felons or victims. In the excerpts above, we observe captions that qualify the particular actors that engaged in murder crime: '…*gunmen suspected to be cultist.*'; 'A Police Inspector… *Ibrahim Abdullahi…*'; 'A middle aged man, *Godwin Idon…*'; 'A driver… *Friday Igbinedion…*', these enable the consumers of news

to clearly identify who perpetrators or murder crime truly are in order to serve as deterrent to all else.

Verbal Processes show exchanges of information through speech processes.

The verbal process is the process of saying. It characteristically involves three participants: the Sayer, the Receiver and the Verbiage. The Sayer, the participant responsible for the verbal process, is typically but not necessarily conscious. The Receiver is the participant to whom the saying is directed. The Verbiage is characterized by nouns expressing verbal behaviour, such as question, story and report.

Excerpt 10

> An eye witness _told_ Saturday Punch…

Excerpt 11

> Abdullahi _reportedly_ shot the man…

Excerpt 12

> …the action which _he described_ as a taboo in the community
> On return the husband _accused her_ of foul play…

Excerpt 13

> The PPRO _said_…
> _THE PUNCH_ **4th May 2013 Pp. 4**

These verbal processes of transitivity bring out declarations that are made by actors that help to establish inherent intents of actors' actions. Hence, when the excerpts indicate that '_An eye witness told Saturday Punch'; and 'The PPRO said_…' for instance, we clearly observe that the action of telling and saying as underlined in the excerpts constitute verbal processes of transitivity. The verbal process enables reporters to authenticate the source(s) of their information, as in '_An eye witness told Saturday Punch';_ or affirm the position of an actor as in '_The PPRO said_''' to affirm the position of the speaker.

Behavioural processes of transitivity refer to the physiological and psychological behaviour

The behavioural process is the process of typically human physiological and psychological behaviour. Normally, a behavioural process has only one participant: the human Behaver. Being partly like the material process and partly like the mental process, the behavioural process is the least distinct of all the six process types, it portrays attributes, actions and attributes of participants in a given event. This process also features in media reports on murder crimes.

Excerpt 14

> The husband was said to have been infuriated by the action, which he described as a taboo in the community.

Excerpt 15

> House Boy Who Killed Naval Officer & Girlfriend Explains Why - The houseboy of a naval officer, Lieutenant Abubakar Yusuf, has owned up to killing his 35-year-old boss and his girlfriend, Lorraine Onye, blaming the crime on frustration.
> _Vanguard Saturday,_ **16 June 2018**

The behavioural process type reveals the mental or emotional state as opposed to physical nature of actors in the news report.

In excerpt 14, the perpetrator of the criminal act, the husband is described as being infuriated, a state of being enraged or incensed, which is a mental or emotional state that depicts the behavioural process of transitivity. Similarly, the houseboy in excerpt 15 is said to blame the reason for his heinous crime on frustration, which is a depiction of an emotional state as well. These typify how behavioural process is represented in media reports on murder crimes.

Existential Process of transitivity shows that something exists or has happened.
Existential processes are processes of existence. They present the fact that something exists or happened. It presents an entity as existing without predicating anything additional about it. It involves existential constructions which are introduced by an empty 'there' in subject position (this is sometimes called an expletive 'there'). The typical verb that is used is the "be" as shown in the excerpts below.

Excerpt 16
…the incident _caused pandemonium_ in the area.

Excerpt 17
A quarrel was said to have arisen between the couple…
…_the woman with her mother-in-law went to seek intervention_…
The _woman collapsed_ and died.

Excerpt 18
…Friday Igbinedion, who was in an unregistered truck…
THE PUNCH - 4th May 2013 Pp. 4

The excerpts in the foregoing reflect happenings purportedly committed in the news reports. The existential process type is used to state reality of the state of being before, during, and after incidents of crime. The process type as reflected in the excerpts above indicate how _pandemonium_ was created when two brothers invaded upon and shot dead in front of their home as reported in Excerp 16; and how a _quarrel_ that ensued between a couple in Excerpt 17 led to the wife's death. This process type highlights the enormousness of heinous acts perpetuated by crime actors and the magnitude of cruelty suffered by the victims.

Conclusion
Overall, this study has examined the transitivity process and how it is manifested in crime reportage to indicate the actors, victims - as those affected by the material processes and circumstance in which acts are committed. The transitivity process has shown through verbs of action, at which point things are done, specifying who is doing what, how the action is done, and to whom the action is directed. Through this process of transitivity, the study determines from text the persons that have carried out specific actions and their intentions. These actions and intentions in turn build up the way consumers of media information perceive crime and criminality. The intention of framing such reports with the transitivity processes is a deliberate strategy to depict crime and criminality as appalling bringing about empathy for the victims.

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Lexical Modality Functions in Public Opinions on the 2015 Nigerian Presidential Election Results in Selected National Newspapers

Adebiyi Oluwabusayo Folasayo

ABSTRACT

Studies in Nigerian political discourse have examined modality in debates and speeches with lesser attention to lexical modality in public opinion in newspaper publications of election results. This paper studied lexical modality functions in public opinion on 2015 Nigerian Presidential election results in the selected national newspapers, using Halliday's Systemic Functional Grammar as the theoretical framework. This study was, therefore, designed to investigate how lexical modality is used to express different perspectives and functions of public opinion on the 2015 Nigerian Presidential election results in newspapers in order to establish how modals help to construct meaning, which aids the understanding of public opinion on election results. Data were purposively collected from five newspapers published with robust contents on public opinion. The newspapers are: The Nation, The Guardian, Nigerian Tribune, Vanguard and The Punch published between March and April 2015. The data were subjected to discourse analysis. A corpus of 27 items, including letters to the editor, opinion columns and readers' comments on 2015 Nigerian Presidential election results were collected. Peoples' opinion varied based on individual's feelings or disposition towards the 2015 Nigeria's Presidential election. This yielded different viewpoints: well-deserved victory, new dawn of democracy in Nigeria, opinions that represent congratulatory messages from Ex-President, Patriotic Nigerians and a true statesman. Lexical modal verbs like 'feel', 'believe', 'thank', 'promised', 'ordained', 'congratulated' 'demonstrated' and 'proved' expressed affirmative reactions that suggested justified victory, symbol of national rebirth and sportsmanship. Lexical modal verbs were used to express varied public opinions on Nigeria's (2015) Presidential election results. Thus, this study is an exploration into political discourse, which helps to determine how modality features help to construct meaning which aid the understanding of public opinion on election results in Nigeria.

Keywords: Presidential election, Election results, Public opinions on Nigerian elections, Modality in language, Media discourse.

Structured Practitioners Note

Studies in Nigerian political discourse have examined modality in debates and speeches with lesser attention to lexical modality in public opinion of newspaper publications on election results.

- *This paper studies lexical modality functions in public opinion on 2015 Nigerian Presidential election results in the selected national newspapers. It looks at how lexical modality is used to express different perspectives of public opinion on the 2015 Nigerian Presidential election results in newspaper reports in order to establish how modals help to construct meaning, which aid the understanding of public opinion.*

- *Thus, this study is an exploration into political discourse, which helps to determine how modality features help to construct meaning which aid the understanding of public opinion on election results in Nigeria.*

Introduction

The 2015 elections can be viewed as a constructive step towards democratic consolidation in Nigeria. The elections allowed the country to attain inter-party rotation of the presidency for the first time in its electoral history. The development of electoral democracy in Nigeria has been delayed and difficult. Since Nigeria's independence in 1960, the country has organised nine general elections and numerous regional, state, and local elections; of these elections; the 1979, 1993 and 1999 polls were conducted by military regimes to allow for changeover to civil rule, while the other elections were conducted by the incumbent civilian regimes to strengthen democratic rule.

The 2007 general elections, in particular, brutally dented Nigeria's democratic credentials due to the national and international condemnations they obtained. However, on a positive note, the election led to a great deal of soul- searching among the Nigerian leadership. The President at that time, Umaru Musa Yar'dua, publicly acknowledged that the elections, that brought him to office was fundamentally flawed. He therefore set up the Electoral Reform Committee (ERC) to suggest measures that could improve the conduct of elections, restore electoral integrity and strengthen democracy in Nigeria. Some of the ERC's suggestions were re-evaluated and approved as improvement to the Constitution and Electoral Act. The government also tried to reinstate the truthfulness of elections in the country by appointing a trustworthy leader to run the INEC. All these measures added to the relative success of the 2011 and 2015 general elections.

Language plays important roles in human thoughts and perceptions. It is used to express attitude, emotion and the mental state of people before and after the 2015 Presidential election results. Modality is an important category of Systemic Functional Linguistics which helps to identify the attitudes and values speakers or writers hold towards their subject matter. Fowler defines modality as:

the grammar of explicit comment, the means by which people express their degree of commitment to the truth of the propositions they utter, and their views on the desirability or otherwise of the states of affairs referred to (131).

Modality helps to identify the value and attitude of individuals towards reality in the representation of the speaker's opinion on the election results. As part of the electioneering process, public opinion was expressed in the national newspapers in order to evaluate the election results as being free and fair or otherwise. These expressions were implemented in the component of modality.

Public opinion is an essential factor in any democratic system of government. The citizens express their point of view in different forms through the use of language. Public discourses are social platforms where individuals converge to freely convey and discuss societal problems and through discussions manipulate political ends. It is thus, a discourse in which people express their opinions on issues of shared interests to probably reach a universal target about matters.

The study was, therefore, designed to investigate lexical modality functions in the public opinion on the 2015 Nigeria's Presidential election results in some national newspapers. This study, therefore is an exploration into this supposedly new aspect of political discourse, to determine how modals help to construct meaning which aid the understanding of public opinion on election results are represented in Nigerian newspapers.

This shows how language is used to portray and explain how the actual world has a lot to do with linguistic representations. The application of language differs from one event to the other; therefore, combining the various functions that language use is open-ended and theoretically robust with series of choices in meaning (Halliday 1975). The occasion in which language is employed depends on the user's choice in order to view or explain the actual world. Halliday notes three meta-functions of language: 'ideational', 'interpersonal' and 'textual'. The 'ideational' language functions deal with the 'content' of what is said. This gives the speaker the privilege to express his/her opinion of the concept of both the explicit and implicit world of his/her own consciousness. The world that is portrayed could be psychological, sociological or physiological. The interpersonal function deals with the part of semantic system; it unveils the role of language as a medium through which a speaker involves in the speech event, such as negotiation among participants in discursive events and the disposition of the participants. The 'textual' function plays a role of incorporating the ideational and interpersonal functions to functional use, particularly in making or forming texts which could be in relation both logically and consistently. Inasmuch as these roles are demonstrated either with full awareness or lack of awareness in various words, the print media is not excluded. This is of huge concern to this work, that is, how language functions based on the guiding principle employed by various print media for a particular purpose. There is a significant level of interaction between the news producers in the print media and the public

or those who consume the product (news), that is, the readers. Since the media are responsible to the society, they influence the masses through what the readers read and the aftermath of the action of the media usually vested on the function of language.

Review of earlier studies and statement of the problem

This shows how language is used to portray and explain how the actual world has a lot to do with linguistic representations. The print media serves to inform the public being a genuine tool in the dissemination of news or opinions. In most cases, the print media only report to suit what it wants the people to know. Considering the opinion of Palmer, van Dijk, Osisanwo, Bell, Fairclough, Oha, Osisanwo among others, the print media word-choice(s) are not unoffending; on the contrary, they have the capability that showcases the interest of those who speak or write. The issue of 'whose point of view?' is very essential in media discourse. It is extremely imperious to locate people and speakers, principally those who make certain comments concerning specific issues. Reference to people in vantage position in the Nigerian society, inspire readers' interest. However, this does not prohibit the relentless introduction of the news reporter's point of view, which is capable of manipulating public opinion for social transformation. Therefore, the reporter's world view impacts the way people are represented.

Van Dijk examines the analysis of media discourse from the part of discourse invention and intellectual capacity, which is context-reliant processing of documented and situational information. In this representation of cognitive interpretation of text,

he supposes that as the reader comprehends, he triggers and acclimatizes or amends script information. His stand is that the function of scripts or related forms of awareness is imperative in how people digest information by non-attendance, and how readers create meaningful demonstration even when the text is only fragmentary. He attempts news text analysis and created dissimilarity between 'micro' and 'macro' formation of news discourses. The micro arrangement, which related to the general content of a text, is central to the thematic arrangement (Flairclough132-33).van Dijk's cognitive form categorizes how news worth forms news coverage and how news reporters renovate texts received from other sources to make a report, his model still fails because it does not account for the interpersonal function of language. Moreover, texts are not analysed intertextually but rather linguistically (Flairclough (1995). In this study, both the interpersonal function of language and textuality are important to the analysis of data, as they help showcase how media language has been used to represent public opinions.

Bell significantly examines the invention procedure of news, the role of the listeners and the structure of news stories. In the study, he presents how 'popular' and 'quality' British newspapers differed in content and visual styles and in the use of language. He examines the deletion of determiners in oppositional naming expressions in seven British newspapers, which were published in 1980 and discovers that the 'quality' newspaper: *The Times, The Guardian* and *Daily Telegraph* obliterate little determiners, while the 'popular' ones, *The Daily Mail, The Express, The Mirror* and *The*

Sun delete determiners to a large extent (Bell 107). His study, therefore, ascertains that the type of newspaper one reads is determining factor in the use of specific linguistic qualities. This study does not only consider the use of determiners and modality functions, but also how different discourse and voices are selected by the media in order to achieve set ideological objectives.

Osisanwo, studies linguistic properties adopted in the Nigeria's 2003 and 2007 general elections. He pays close attention to the ways in which the cover stories of two magazines in Nigeria, *Tell* and *The News* illustrate through linguistic and visual forms, the ideological quest of social actors in the 2003 and 2007elections in Nigeria. The study uses a combined approach to Fairclough and van Dijk's models to Critical Discourse Analysis. These models are complemented with Halliday's Systemic Functional Grammar. The magazines used linguistic tools to present their ideological attachment about the elections in Nigeria as 'a dirty game' by the insincerity of politicians. Also, lexical devices such as affixation, blending, compounding e.t.c. were used to represent the social actors depending on their actions and reactions. Other linguistic items revealed in the study include such tactics as lexicalization, intertextuality, normalisation, active and passive clauses, relational and material transitivity, paratactic and hypotactic clauses. All these were used as means of deriving the ideologies expounded by the social actors. The study concluded that through the linguistic patterns and visual strategies, ideology plays a fundamental role in the propagation and perpetuation of implicit and dominant

ideologies. Meanwhile, the present study swerves from the concern of Osisanwo ; it is neither concerned with lexicalization nor expressions of ideology in the media representations of Nigerian general elections. The study, therefore, is designed to investigate modality functions in public opinion on the 2015 Nigerian Presidential election results in the newspapers. This is in order to establish how modals help to construct meaning, which aids the understanding of public opinion on election results. It is also against the background, that of all the other types of political discourses mentioned earlier, this modality function in public opinion on the 2015 Presidential election results in Nigeria is yet to receive a robust and systemic study. Thus, this study is an exploration into this supposedly new aspect of political discourse, to determine how modals help to construct meaning, which aids the understanding of public opinion on election results in Nigeria.

Oyeleye and Osisanwo investigate how cover stories in two Nigerian magazines - *Tell* and *The News* lexically showcase the ideological pursuit of the social actors in the 2003 and 2007 general elections. Nigerian Newsmagazines express the ideological quests of social actors. The study avers that ideologies are conveyed, attained, verified, changed and preserved through discourse. They are mostly manifold of the social practices in their numbers. It claims that the media put to use the ideological polarization between the ideological formations of ingroups and outgroups, such that ingroups usually stress their good acts while they unstressed their bad acts on the other hand, outgroups unstressed or even totally refute their own bad acts while they stress their

good ones. Oyeleye and Osisanwo's work is related to this study since both studies examine the representation of discourse in election conducted in Nigeria. However, the present study differs from Oyeleye and Osisanwo's study because it uses News-magazine with focus on lexicalization in media representation of 2003 and 2007 general election in Nigeria and critical perspectives on language used in reporting electoral matters while the present study focuses on modality functions in public opinion on the 2015 Nigerian Presidential election results in the national newspapers.

Osisanwo, studies discourse representation in News stories with the focus on the authenticity of the allegation in the reports of two purposively selected Nigerian news-magazines; *Tell* and *The News,* on the third term agenda and describes them from a number of perspectives. The paper pays attention to three parameters, that is, mode, boundary maintenance and situationality. The paper adopts Volosinov's and Fair-clough's parameter used in the presentation of discourse, and Halliday's register variables while this study adopts Halliday's Systemic functional linguistics. Both studies focus on media discourse.

Akinseye investigates mood and modality in the selected secondary school English and Mathematics classroom discourses in Ibadan Nigeria (20-57). The study examines the mood and modality choices between the teacher and the students in English Language and Mathematics classrooms in Nigeria. The study adopts Systemic Functional Linguistics as a means of evaluating classroom discourses. It focuses on a grammar that best explains the social and interpersonal relationships in the classroom. The nexus between Akinseye and this study is the aspect of modality choices which is examined by both research works and the use of Systemic Functional Linguistics as the theoretical framework.

Robert traces modern and democratic elections to the 17th century, and a means through which modern democracies and newly independent colonies of formal colonial masters can choose those to represent them in the affair of governance and effective management of the common wealth of the country to the benefit of all (50-60). The conduct of elections into government offices are always branded with various preparatory events and political schemes that contenders embrace to emerge as its party's contestant, in advance to contesting against other party's candidates in a general election. This is related to the present study because both focus on election processes in Nigeria.

Osisanwo, examines role allocation in the media representation of participants in selected electoral discourses in Nigeria. Also, the study investigates how social actors, involved in electoral discourse in Nigeria, are allocated particular roles in the news report of two news magazines, *Tell* and *The News.* The study underscores an organized ideological bias in giving roles to participants or social actors. While activation is used as a method for divulging agency in news reports, passivation is employed as a strategy of agency obscurations. The study adopts an aspect of M.A.K Halliday's Systemic Functional Linguistics with emphasis on transitivity system. This study uses M.A.K Halliday's Systemic Functional Linguistics with emphasis on linguistic modality.

Theoretical framework

Systemic Functional Grammar (SFG) is a model developed by Halliday in 1985. It is a linguistic model of meaningful choices rather than formal rules in communicative events. (SFG) explains the principles of natural language as a system of systems, describes the system in relation to instances of use. SFG further presupposes that language is closely related to the demand speakers make on it, thus viewing language as functional and situational. This entails that the functions of language, the entire meaning component and the context of the language event are brought to focus; as such, language function determines the structure of the language. This study identifies modality functions in public opinion on the 2015 Nigerian Presidential election results in selected national newspapers. The study seeks to determine the linguistic devices that realize them and how they all relate to modality function. SFG is therefore, a veritable model that will help us to expound the grammatical and lexical aspects of language elements to determine how the realizations of the opinions being investigated and how public opinions equally contribute to our comprehension of the main discursive issues of the point of view. SFG is considered as the right model of study based on its functional disposition to language and its focus on context as these features help us to account for the language elements that construe the discourse strategies in texts. The aspect of the theory relevant will be highlighted further here.

SFG as a model, views language as a network of systems of meaning and the process of using language as a semiotic process in which people convey meaning by the linguistic choices they make. A system in this case, as Halliday views it, is a set of linguistic choices available in a specific environment based on the context in which the language is being used. Linguistic system offers language users multiple choices with which to create meaning. This is because with every context, there are a number of meanings a language user might express using varied words to express the meaning, and taking into consideration other factors such as the audience; the setting, the goal and purpose of the discourse etc. to make such choices. As a model that takes choice and structure into consideration, SFG thus, accounts for what is termed the paradigmatic relations of system and the syntagmatic relations of structure and sequence in interactive events. In doing this, we investigated the deliberate choices people make as we consider the lexical items and structures of language texts to determine the modality choices and how they contribute to meeting the set goals of language users. SFG is a viable model of language that aids our investigation of the modality functions in representing public opinion on the 2015 Presidential election results in Nigeria, which this study undertakes.

Another reason for the choice of SFG in this study is its provision to account for the relationship between language use and context, something that some theories overlook. To Halliday, language is evolved to satisfy human needs and the way it is organised, it is functional in order to meet those needs. This will, therefore, help us in bringing out the overt and implied meaning and strategies used in texts, based on their peculiar context. This is because language is a social activity, with social functions and it is

construed in linguistic system, and the patterns of language used in every social context reflect the function the language is performing in such context. SFG therefore, renders itself relevant to the study of modality function in public opinions in the 2015 Nigerian Presidential election results in the national newspapers as these forms of opinions have their peculiar contexts, goals and orientations.

From the foregoing, we understand that SFG is concerned with the correlation between the linguistic outputs of language use, its social context to derive meaning and the functions set to achieve in an interactive event. SFG thus, enables a lexico-grammatical examination of the features of texts in this study, in order to determine how discourse strategies are realized in text and their functions. This, in Halliday's view, entails that meaning emerges from a seamless interface between words and contexts, which deals with linguistic description structure, to interpret meaning, SFG thus accounts for the interpretation of meaning from linguistic forms in texts, and the socio-contextual meaning in expressing modality functions in representing public opinions on the 2015 Presidential election results in Nigeria.

To realize all the gains of SFG as noted above, this study adopts Halliday's broad classification of language functions as he categorized them into three meta-functions- the ideational, (or representational) function, which enables one to express his interpretation of the world as experienced; while the interpersonal function enables one to interact with others so as to bring about change in the environment; and the textual function, which enables one to organise

one's message in a way that makes the representation and interaction cohere.

Modality

Modality as a linguistic device encompasses a variety of forms, including (but not limited to) modal auxiliaries, modal verbs, modal adverbs and modal adjectives. There are grammatical modality and lexical modality. Modality is generally defined as the grammaticalization of a speaker's attitude and opinions. This position is further corroborated by Palmer (14) who described it as the expression of the speaker's attitude or opinion regarding 'the contents of the sentence. Thus, modality may be regarded as the grammar of explicit comment (Simpson 124).

Modality performs interpersonal functions and expresses the opinion of a speaker, shows his attitude and reveals his evaluation of a situation (Fowler). He says that, the speaker makes use of language as a means of expressing his feelings in a speech event, the relationship that he sets up between himself and his listener, the communication role that he adopts of informing, questioning, greeting, persuading etc. These are modal auxiliaries; modal adverbs (e.g. probably, surely); evaluative adjectives and adverbs (e.g. cowardly, regrettably); verbs of knowledge prediction and evaluation (e.g. it is a truth universally acknowledged that ...). Fairclough (133) observes that the linguistic systems of mood and modality which are concerned respectively with clause and sentence types, and the position of the writer about the message, are directly connected to the interpersonal function of language.

Therefore, modality is viewed, as a major exponent of the interpersonal func-

tion of language. It can be said that language is not merely used for conveying factual information; a writer may wish to indicate the degree of certainty with which he makes a statement, or try to influence others in various ways, exercise authority or signal submission to somebody else's authority, gives permission or ask for permission, make people do things or prevent them from doing things. As such, modality covers all semantic categories underlying all these uses of language.

1. **Lexical modality**

Lexical verbs are known as the main verb or full verb. They carry the real-world and semantic meaning is projected through the lexical verbs. The lexical verb is used to denote the main action to which the subject is engaged in. The presence of an auxiliary verb might not be necessary since it can exist alone in the sentence.

Methodology

Data for this study were sourced from the soft and hard copies of five print newspapers: *The Punch, Nigerian Tribune, The Guardian, Vanguard* and *The Nation*. The choice of these newspapers was because they are published with robust content on public opinion. They were also significant based on their prominence in the history of the Nigerian socio-political development and the Nigerian media industry. The appropriateness of this selection resulted from the interests in examining, as fully as possible, the opinions of various social actors, on the issues concerning the 2015 election in Nigeria. The newspapers were published between March and April 2015, which was

the most eventful political period of election results declaration for the March 2015 general elections in Nigeria. The data were subjected to discourse analysis. A corpus of 27 items, including letters to the editor (9), opinion columns (9) and readers' comments (9) on 2015 Nigerian Presidential election results were collected. Peoples' opinion vary based on individual feelings or disposition towards the 2015 Nigeria's Presidential election results The public opinions on the 2015 Presidential election results were basically those of major political parties: Peoples' Democratic Party and All Progressive Congress sponsored by the parties themselves or by the various associations, which identified with the parties and congratulated their political aspirants. The data would therefore to be analysed using aspects of the Systemic Functional Linguistics, specifically with relation to the interpersonal metafunction.

Analysis and findings

The analysis demonstrates that public opinions which constitute our data about the 2015 Presidential election results are analysed based on modality functions. The study considers the different opinions identified in the text. After which, the study investigates different forms and functions of linguistic modalities identified in the text. The election results in Nigeria have been represented in different ways by different opinion writers, from the feature articles sampled from selected newspapers. These are discussed in turn using extracted texts from the newspapers as samples to explain each of the opinions.

1   Modality in the representation of opinions

Some of the declarative sentences show mood and attitude of the writers towards the 2015 Presidential election results in Nigeria. While some express the necessity of what should be done by Nigerians and other personalities involved, others express the events that can occur. Some of these are exemplified below through the use of lexical modality. The lexical modal auxiliaries are discussed below:

2   Opinions that reflected Buhari's victory as a well deserved victory and the use of lexical modalities:

Excerpt 1:

Senate leader, Victor Ndoma Egba, has **congratulated** president-elect, General Muhammadu Buhari on his victory, describing it as the highpoint of Nigeria's democracy.
Vanguard, April 1, 2015.

Excerpt 2:

Okupe wrote: 'it has **pleased** the Almighty God to give victory to Buhari, the Presidential candidate of the APC and the President- elect.
The Guardian, April 3, 2015.

Excerpt 3:

A former Governor of Osun State, Isiaka Adeleke said the victory "was **ordained** by God."
The Guardian, April 2, 2015

Excerpt 4:

Former vice-president Atiku Abubakar also **congratulated** the winner, saying

the victory symbolises national rebirth.
The Punch, April 3, 2015**.**

Excerpt 5:

Rivers State Governor, Rotimi Amaechi **described** Buhari's victor as the best thing to happen to Nigeria's democratic experience and a signal to the end of the People's Democratic Party.
The Nation, April, 2, 2015.

In the above excerpts, people from different walks of life expressed their feelings towards the victory of the President-elect Gen. Mohammudu Buhari in person. In excerpt 1, the lexical verb 'congratulated' is used to portray negative reaction towards the winner of the election. Helping verbs are used in excerpts 1&2 to indicate the action performed by the lexical verbs. The incumbent President portrayed a noble character by being the first Nigerian to congratulate the President-elect. It has been recorded as an act of complete sportsmanship and political maturity on his part. It was observed to have been a great improvement in the political development of the country. Both the former President and his Vice-President (Olusegun Obasanjo and Atiku Abubarkar) also rejoiced with the elected President. According to Okupe, he saw Buhari's victory as what pleased the Almighty God, who gave Buhari victory after contesting for the same post, without success, yet he did not give up in his pursuit to become the President of the country. Based on people's ideology about God, He is regarded as the giver of good things. The linking verb 'was' is used in excerpt 3, to connect the subject of a sentence to another word or predicate in the sentence. The victory of Buhari was assumed

to have been ordained by God since he was the candidate of the majority group that voted during the 2015 Presidential election in the country. The former Governor of Osun State Isiaka Adeleke described the triumph as God's preordained victory. The points of view of individuals reflect the political party each of the speakers is affiliated to in the country. According to excerpt 4, the speaker opined that Buhari's victory will enhance political revolution in the country which will facilitate political transformation and economic reformation in the country. In excerpt 5, Buhari's victory is compared to liberation from the hand of PDP's political 'god fathers' who have held Nigerians into their political captivity for sixteen consecutive years.

3. **Opinions that represent the new dawn of democracy in Nigeria**

The excerpts in this section display the opinions and reactions of people after the election results had been announced. It revealed that the political orientation of those who voted was to vote for the party of their choice. In the excerpts, the outgoing President appreciated those who participated in the election process. This is equally corroborated in excerpt 2 when he stated that he promised Nigerians free and fair elections, which he had fulfilled. He also gave credence to the genuine nature of democracy displayed in the last Presidential election. The victory was described as a great victory for democracy in the country.

Excerpt 6:

Imo State Governor, Rochas Okorocha, said by the victory he has been **justified**

for his decision to be part of the party merge that **resulted** in the creation of the APC.
Vanguard, April 2, 2015.

Excerpt 7:

Ogunlewe, who is a chieftain of the PDP in Lagos, **described** the elections as a victory for democracy and Nigerians.
The Punch, April 2, 2015.

Excerpt 8:

This victory to me **conveys** two significant statements on political history and evolution.
Nigerian Tribune, April 3, 2015.

The Imo State Governor, Rochas Okorocha, described the victory with the use of lexical modal verb 'justified'. He claimed that the victory was enhanced as a result of the merging of the political parties' which formed the APC. No doubt about the positive influence which the political party had on the election results, being the most powerful opposition party in the country. The Presidential election was recorded as the first of its kind that Nigerians came out to vote in mass for the party of their choice.

Excerpt 9:

We congratulate the APC standard bearer, Buhari, for his resilience and victory in this election....
The Punch, April 2, 2015

Excerpt 10:

Governor Adams Oshiomhole of Edo State on his part argued that the victory of General Muhammadu Buhari is a

victory against political god fathers and PDP's arrogance.
Vanguard, April 2, 2015.

Excerpt 11:

...Victory of the Presidential candidate of the All Progressives Congress, APC Gen. Muhammadu Buhari (rtd) as the best thing to happen to a country that has endured 16 years of misrule at the centre.
The Nation, April 3, 2015.

Excerpt 12:

Oshiomhole in a statement signed by his chief press secretary Peter Okhira, said 'The spread of your victory across the length and breadth of the country shows your national acceptance as the man Nigeria needs at this critical stage to reposition her from 16 years of misrule of the PDP.
Nigerian Tribune, April 3, 2015.

The excerpts in this section display the opinions and reactions of people after the election results had been announced. It revealed that the political orientation of those who voted was to vote for the party of their choice. In the excerpts, the outgoing President appreciated those who participated in the electoral process. This is equally corroborated when he stated that "he promised Nigerians free and fair elections", which he had fulfilled. He also gave credence to the genuine nature of democracy displayed in the last Presidential election. The victory was described as a great victory for democracy in the country.

4 Function of true democracy and the use of lexical modality: 'feel', 'believe' and 'rejoice'

Democracy is a system of government in which every citizen in the country can vote to elect government officials.

Excerpt 13:

I **believe** that we have a genuine case of born-again democrats.
The Nation, April 3, 2015.

Excerpt 14:

I **feel** truly honoured and humbled that the Nigerian people have so **clearly** chosen me to lead them.
Punch, April 2, 2015.

Excerpt 15:

We **rejoice** with the APC and the people of Nigeria on the progress we have **jointly** made in our democratic journey.
Nigerian Tribune, April 1, 2015.

In excerpt 13, Nigerians fully have confidence in the nature of democracy practised in Nigeria. It is obvious that the democratic system of ruling has been introduced in Nigeria since 1999, but it has been the government of one party (PDP), in the previous elections, Nigerians were given the opportunity to elect the President of their choice without manipulating the elections results.

Also, the President-elect was happy for the type of election that made him emerge as the winner. It was a clear declaration of fact that Nigerians truly wanted Buhari as the President. Nigerians believe that since the introduction of democratic system of government, the election accorded

Nigerians the opportunity to exercise their fundamental human rights. The use of modal lexical verb 'believe' is observed in excerpt 15 to reveal the opinion of the writer concerning a true democracy in the country. It shows good confidence about democracy in the country. History has recorded several acts of rigging of election results in the past but during the 2015 elections in the country, people were given the privilege to express their franchise.

In excerpt 14, Nigerians gave the President-elect an impression that he was generally accepted by them. The President displayed his emotions towards the election considering how conspicuous his victory has made Nigerians happy, in a bid to appreciate the gesture; he declared that the election's result actually made him feel so humble, because everybody in the country paid a keen attention to the election results. This was a man that has contested for three consecutive times before he finally emerged as the President of the country. It was so glaring that Nigerians actually wanted President Buhari to rule the country which the peoples' votes validated. 'Jointly' as used here highlights collective responsibility in actualizing democracy in the country. The election results gave Nigerians a true sense of belonging, people who voted and those who did not vote ensured that they followed-up the election results in order to avoid any form of manipulation by the ruling party. When Orubebe attempted to disrupt the collation of the election results, the moment he discovered that he was not receiving support from any angle, he succumbed to the INEC pronouncement about the election results and the aftermath of his disposition was rebuked from Nigerians both at home and abroad.

In Excerpt15, the people did not protest verbally, but their votes clearly revealed their stand. The best each political party will do is to canvass during the manifesto but none has the political power to compel people to vote for their party. Individuals voted for the party they wanted to vote for, which was demonstrated through their votes.

5   Opinions of President Goodluck Jonathan after the announcement of the Presidential results with the use of lexical modalities.

Excerpt 16:
> ..: I **promised** the country free and fair elections. I have kept my word.
> *The Nation,* April 2, 2015.

Excerpt 17:
> I **thank** you all for turning out en-masse for the March 28 General election.
> *Vanguard,* April 2, 2015.

Excerpt 18:
> As I have always **affirmed**, nobody's ambition is worth the blood of any Nigerian.
> *Nigerian Tribune*, April 1, 2015.

In excerpt 16 and 17 lexical modalities 'promised' and 'thank' are used by the incumbent President to unravel the fact that he has been able to discharge his duties effectively. He promised Nigerians free and fair elections and emphasized the fact that no Nigerians blood would be shed in the course of the election.

In excerpt 18, he appreciated the efforts of Nigerians by coming out en-mass to vote.

On the eve that the election results would be announced, the Ex-President and other dignitaries in the country were ready to console Goodluck Jonathan in case he would feel bad about the pronouncement of the election results. Fortunately enough, when the INEC officials in person of Professor Atthiru Jega finally announced the election results, the Ex- President Goodluck Jonathan took it in good fate by being the first person to call the winner and congratulate him.

6   Opinions that Represent Congratulatory Messages from Ex-President and Patriotic Nigerians to Buhari with the use of lexical modality ('congratulate', 'demonstrated', 'proved' and 'called')

Excerpt 19:
Jonathan: (laughter) Congratulations. Buhari: Thank you very much. Your Excellency. Jonathan: Sir, how things? Buhari: Well I'd **congratulate** you more because you ... Jonathan: One of these days, find time to come so that we can sort out how to plan the transitional period. Buhari: Alright, Your Excellency. Thank you very much. Jonathan: Okay, Congratulations Buhari: My respects, your Excellency. Thank you.
The Guardian, April 3, 2015.

Excerpt 20:
This is the first time where a contestant has **called** his rival to **congratulate** him and through his point, President Jonathan maintained a point that the blood of Nigerians is not worth his presidency and by his action he has **proved** that.
Nigerian Tribune, April 2, 2015.

Excerpt 21:
By conceding defeat, and **congratulating** your main challenger in the presidential election, Gen. Muhammadu Buhari, Mr President you have written your names in gold in Nigeria's history.
The Nation, April 2, 2015.

The lexical modality used in the above excerpts unveils the extent at which the Ex-President approved the results of the election. In Nigeria's political history, an opponent has never shown such gesture towards a rival. In this case, the incumbent President went as far as being the first to congratulate the President-elect. This disposition was done both through verbal and non-verbal means of communication. For those that could read, they were able to deduce good correlation between the Ex-President's behaviour and his verbal expression while others that could not read will be able to infer meaning(s) from the pictorial display of the President- elect and the Ex-President. It was the least expected that the incumbent would call his main challenger to congratulate him, he didn't stop at that, he went further to congratulate Nigerians for that laudable achievement, that is, full establishment of democracy in the country.

The newly elected President and the outgoing President exchanged pleasantry with each other. This is an indication that the outgoing President has exercised positive reactions; he has displayed a high level of political maturity by accepting defeat and congratulating the incoming President. It is obvious that in any democratic setting, what is prevalent is the urge to continue in power even after the period of time stipulated in the

constitution has elapsed. Despite the fact that some politicians, that is, PDP members attempted to disrupt the election result. While President Good Luck Jonathan was shaking hands with the President-elect, he puts up a smiling face that reflected high level of excitement.

7   Opinions that represent Jonathan as a true statesman and the use of lexical modalities

Power is intoxicating.   People in the corridors of power in most cases find it difficult to hand over power to their opponents. PDP was in power for sixteen consecutive years though their party was voted against, thepeople's votes hardly counted. The 2007 Presidential election that brought Late President U'maru Yar'adua and his running mate to power was condemned by both local and international observers. But, in Jonathan's case, he was not willing to manipulate the election's results irrespective of the outcome either in his favour or otherwise. He clamoured for peace to reign in the country and allowed the peoples' choice to prevail. In view of this, many Nigerians believed that Jonathan had laid down a good leadership quality to be emulated by his successor.

Many Nigerians were of the opinion that Jonathan was able to create a facilitating atmosphere for plausible elections because of his level of political open-mindedness. Unlike what the country had been used to, there was no suppression of the opposition. He allowed people with different political opinions to publicize their views. The outgoing President had mirrored an atmosphere of political tolerance that will sustain a positive political culture.

Excerpt 22:
On behalf of Nigerians, I want to thank President Jonathan for being the statesman that he is; he has proved that he is a statesman, and he has the love of this country in his heart.
The Guardian, April 2, 2015.

Excerpt 23:
We are spell-bound and the reason and why we have come here is to thank President Jonathan for this statesmanship.
The Nation, April 1, 2015.

Excerpt 24:
In the history of Nigeria, I think this is the first time when a contestant has called his rival to congratulate him and through his point, President Jonathan maintained a point that the blood of Nigerians is not worth his presidency and by his action he has proved that.
The Punch, April 3, 2015.

Jonathan was the first person to congratulate the President-elect. His action revealed good intention that he had for Nigeria. He was seen as a lover of peace, his disposition towards the declaration of the election result was a tool used to sustain justice and harmony among the political parties that took part in the election. Going by Jonathan's attitude, Buhari was forced to curb his party members who might be willing to cause conflict or inter-party chaos to terminate such a   plan. He went further to castigate any form of division among Nigerians. The positive disposition of Jonathan after the election results was announced triggered peace to reign among

the APC and PDP members. Buhari in a concise report stated shortly afterwards, demanded for moderation from party followers, saying anyone celebrating with him would not be caught up in the untamed celebration that included the persecution of rivals. President GEJ set a standard that could endear him to the organizers of the prestigious Nobel peace prize award.

Excerpt 25:
In the history of Nigeria, I think this is the first time when a contestant has called his rival to congratulate him.
Guardian, April 3, 2015.

After the announcement of the election results, both the international and local observers admired the attitude of Jonathan towards the election process in the country. He had laid a solid foundation for democracy. International and local observers in separate statements commended Jonathan's leadership qualities all through the electoral procedures, because he longed for political tranquillity and a way forward in attaining a practicable democratic system as a base of government in Nigeria. The Ex-President had placed the interest of Nigerians as his priority, based on this; Jonathan was able to ascribe victory to himself.

The speaker used lexical modal verbs; 'think' and 'congratulate' to express his opinions regarding the Presidential election results in Nigeria. The opposition party respected the President's action as an exceptional exhibition of maturity and sportsmanship. On Dr. Jonathan's instant reaction when the votes were being gathered, APC said: "By that singular act, which went a long way in dousing post-election nervousness, the president has snatched victory from the maw of defeat, written his name in gold in the documentation of Nigeria's history and projected himself as a statesman".

Excerpt 26:
I congratulate Nigerians for this historic election in which an incumbent government at federal level has been voted out of office through a free and fair election.
Nigerian Tribune, April 1, 2015.

Excerpt 27:
To my colleague in the PDP, I thank you for your support; Today, PDP should be celebrating rather than mourning.
Vanguard, April 2, 2015.

In excerpt 26, the speaker employed the lexical modality 'congratulate' to describe how Nigerians have successfully exercised their franchise by trooping out en-mass to vote for the party of their choice. In excerpt , the Ex-President appreciated the effort of his party members by adopting the lexical modal verb 'thanks' to express his profound gratitude to members of the PDP. He used lexical modality 'thank' to appreciate Nigerians for supporting him during the electoral process. He went further to admonish PDP members to celebrate instead of mourning. In excerpt 38, the out-going President established a stabilized democratic society in the country, ordinarily, he could have manipulated the election results being the incumbent President, but he decided to lay a good legacy in the society, which he would love to see endure in the country.

Conclusion

Modality functions in public opinions on the 2015 Nigerian Presidential election results in the selected national newspapers have been examined and analyzed. It is observed that Nigerians expressed their opinions in different forms. The study revealed that lexical modal verbs, 'thank', 'promised', 'congratulate', 'called', 'expanded', 'think', have been used to express people's opinions in different forms. They were used to emphasize the need for Nigerians and the President-elect and all politicians in the country to exhibit joint efforts in order to have stabilized and maintain a new era of democracy in the country. Writers used these modalities to point out the sportsmanship or statesmanship, which was exhibited by the out-going President, religious institutions and the nation. Those newspapers that reflected the attitudes of people to the 2015 Presidential election were critically examined. It was also discovered that modality choices in relation to the different opinions were represented in the newspapers.

The analysis revealed that modality was the linguistic device writers used in challenging the citizens to rise to a collective responsibility that will sustain democracy and good leadership in the country. This study avers that modal verbs are not just linguistic elements, but most importantly, devices and ideological tools in relaying the opinions of people. They were used to accentuate specific aims and opinions in the Nigerian context. It appears safe to conclude, then, that modality and public opinions are closely related as shown by the above analysis.

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(Mis)Use of Verbs in Reported Speech Amongst Students of Theological College of Northern Nigeria (TCNN) Bukuru, Jos-south, Plateau State

Dalyop Ruth Nendirmwa

ABSTRACT

This research focused on errors that occur when changing a direct speech to its indirect form, particularly concentrating on the verb which in many cases changes from present to past tense form. It was done by carrying out tests amongst the 100 level students of the Theological College of Northern Nigeria (TCNN), Bukuru, Plateau State. It was done because the 100 level students whom are from all parts of Nigeria seem to have similar errors in their indirect speech which borders around their use of verbs and which obviously supersedes any form of mother tongue interference. Two tests were given to the students from which 12 questions on statements, interrogations, requests and commands were used. The work was analyzed using the theory of error analysis by Corder. It stated the errors using the four categories of errors classified by Corder which are: omission, selection, addition, or misordering. The errors were explained using the four Intralingual error parameters presented by Richards which are, overgeneralization, ignorance of rule restriction, incomplete application of rules and false concepts hypothesized. It was discovered that students had more difficulty changing direct questions to indirect forms. In cases where they got the order of the sentence right, they still had a problem changing the verb. The research shows that the teaching of reported speech should focus more on the deixical areas of the reported speech. More exercises should be done by students and the corrections of such exercises should be done immediately after each exercise to help the students overcome the challenge.

Structured Practitioners Note

Reported speech is an aspect of communication that is very crucial as it features frequently in our daily conversations. It normally comprises a form of construction that sets it apart from other sentence structures, consisting of deitic changes that other sentence structures do not share. The process of learning this as a second language learner of English is sometimes problematic.

This study investigates 100 level students of the Theological College of Northern Nigeria in

reported speech, to determine their (mis)use of verbs in reported speech.

- *The study discovers that most of the students have errors of selection and mis-ordering, which is an indication of false concept being hypothesized by these students due to faulty comprehension especially in the case of the questions. Certain errors were also prevalent in the use of verbs like 'can' and 'have'.*

- *This seems to be largely inherent in the comprehension of those verbs and also resultant from ignorance of rule restriction. Negligibly, incomplete application of the rules and over-generalization were identified too. It is also evident that mother tongue is not the only cause of errors in reported speech as errors on commands and request in no case displayed a minimal relationship with mother tongue interference.*

Introduction

English language is a national and international language and also the official language and lingua franca in Nigeria, it has become necessary for Nigerians to acquire it as their second language, as it is imperative for progression in career, education and so on. In the cause of this, Nigerians are seen to have various struggles with speaking and writing the language like its first language users which is not strange about the learners of second language generally. Although reported speech is taught in schools, its misuse seem to be quite common and it largely goes unnoticed. This is possibly as a result of the wide acceptance of what is referred to as the Nigerian English. Ekpe in describing the state of the English language in Nigeria maintains that, its domestication, Glocalization, Nigerianization, nativization or pidginization is what makes it unique and different from other Englishes all over the world and this is seen at different "levels of linguistic analyses like phonology, morphology, syntax and semantics" (Ekpe75).

Nigerian English has been classified within the outer circle in the Kachru Concentric Circle. This has "opened a new arena for the description of world Englishes" (Ekpe 76). Considering all these, the reported speech has its special approach that if not maintained, it is seen as wrong both in the Nigerian English and in the adopted British English used by Nigerians. This study uses the Theological College of Northern Nigeria's (TCNN) Bachelor of Divinity (BD 1 or hundred level) students as a case study, focusing on the misuse of verbs alone in their statements, interrogations, requests and commands of the reported speech. TCNN is a Christian pastors' training college located in Plateau State, but it has students from all over Nigeria, thereby having people with various mother tongues interacting and living together. The study focuses on the misuse of verbs because the students although from various backgrounds and mother tongues happen to share similar errors in their use of verbs in indirect speech. English language is an intra-ethnic, inter-ethnic and international language in Nigeria. This is because Nigeria is a multi-lingual society. English has already been accepted and assigned very significant roles in the Nigerian society. It is almost, always the first language every stranger attempts to

initiate a conversation with, when he or she meets a new person in a new environment; communication hardly takes place if English language is not used. English Language is not just taught in TCNN to help the students in their studies and for career progression, it is also the lingua franca of the college considering that the students are from all over Nigeria and just like all learners of English as second language, the students are faced with their peculiar challenges of consistent errors in the process.

Statement of the Problem

Reported speech has a different sentence structure which sets it apart from other sentences. The changing of the direct speech to an indirect speech entails a number of deitic shifts. The students of TCNN, a school where pastors are trained in Plateau State are from all parts of Nigeria with different mother tongues but seem to have similar errors in their indirect speech. The errors are noted in all the deitic areas with more prominence on the temporal deixis, the tenses of verbs precisely when changing the direct speech to its indirect form. This obviously supersedes any form of mother tongue interference as the background of these students are different. Reported speech is a prevalent aspect found in daily conversations on radio and television pro-grammes, speech presentations, sermons, written scripts, casual conversations etc. Since English language plays significant roles especially in study and career progression of Nigerians, this study seeks to identify the causes of these errors in order to proffer solutions not just to be applied on the students of TCNN but also on students that share similar problems as discovered by

this study.

Aim and Objectives

The aim of this study is to identify common errors made by the students of TCNN 100 level in altering of the verb of interrogations, statements, commands and requests when changing the direct speech to an indirect speech.

The study is carried out to achieve the following objectives:

1. To identify and present the errors made by the students when changing verbs in reported speech.
2. To classify and explain the errors and their causes.
3. To recommend ways that the reported speech could be taught better.

Studies on Direct and Indirect Speech

- **Conceptual Review**

This research views the use of the temporal deixis, precisely the use of verbs in the structure of the reported speech by Nigerians. Reported speech in many cases as spoken by Nigerians manifests errors that seem to occur for various reasons which range from mother tongue interference, overgeneralization, Ignorance of rule restriction, incomplete application of rules of certain structures, etc.

Reported speech is said to be quite different from other forms of constructions and does not have the same format as other sentence structures. Spronck and Nikitina assert that the reported speech "Constitutes a dedicated syntactic domain, i.e., cross linguistically, it involves a number of specific/characteristic phenomena that cannot be derived from the involvement of other syntactic structures in reported

speech, such as subordination" (120). They identify and classify the phenomena occurring in the context of reported speech, and proposed benchmarks for establishing reported speech as a cross-linguistic category. They assert that "reported speech constructions often involve different kinds of 'deictic shift'" adding that in English constructions, the tense and the demonstrative "in the reported sentence typically indicate the perspective of the reported speaker (i.e. a deictic shift away from the current speaker)" (120).

Tenses are said to be those aspects of the verb that show time. They occur differently in different aspects of speech. In English language, tenses are divided into three forms. The present, past and the future tense. The present and past tenses can be derived from the lexical or main verbs in this manner:

1a. I sing (1st person singular with present tense)
1b. I sang (past tense)
2a. She sings (3rd person singular with present tense)
2b. She sang (past tense)

These are derived effortlessly with the use of the lexical items of the verb but the future tense can only be achieved through the use of auxiliary verbs with the main or lexical verbs. An example of this could be:

3. I will sing. (Eka 134)

Whatever form an utterance may take, the use of the verb in reported speech is determined by the context of the speech and since the indirect speech occurs in a later time, it takes a step back into the past.

The reported speech is an aspect found in every language as direct and indirect speech is found in every language. Changing a direct speech to an indirect one consists of some syntactic changes which include a shift in the pronoun, verbs and adverbials. Nguyen quotes Harmann, (23) who describes the reported speech as a process called shifting or back-shifting. "Thus, first and second person shifts to third person. Place deixis shifts from here ⟶ there and this/these ⟶ that/those. Time deixis shifts from today ⟶ that day, tomorrow ⟶ the following day, yesterday ⟶ the day before etc. Moreover, verbs in indirect speech are back-shifted one tense" (np). Reported speech is particularly problematic because of its deixical nature.

Anderson states that, "Every language includes deictic expressions: words or phrases that change what they refer to every time they're spoken. The meaning of these phrases depend crucially on who speaks them, and when and where" (268).

Here are some manifestations of the reported speech especially those that happened at a different place and on a different day from when it was spoken.

Questions:
- John said, "Who is there?"
- John asked who was there.
- She asked, "When will the meeting end?"
- She asked when the meeting would end,
- He said, "Do you want to go?"
- He asked if I wanted to go.

Statements:
- I said, "I can finish the work by evening."
- I said that I could finish the work by

evening.
- The doctor said, "I am leaving now."
- The doctor said that he was leaving then.

Command and request
- The teacher said, "Do your work quietly."
- The teacher told us to do our work quietly.
- Mr Salami said, "Kindly pick the stone by the door."
- Mr Salami asked me to pick the stone by the door.

These are clear syntactic alterations that occur when changing direct to indirect speech. These are used in daily conversations as most of our conversations consist of narrations.

Jowitt and Nnamonu presented a sequence that verbs normally take in the direct and indirect speech. They submit that in a sentence where two verbs are used, the two verbs are meant to be present or past tense. There are very few exceptions to this. They explained that this applies to the direct and indirect speech too. They had these examples:

1a. Yusuf says, "I can speak many languages." (Direct speech)
1b. Yusuf says that he can speak many languages. (Indirect speech)
1c. Yusuf said that he could speak many languages (Indirect speech) (211).

This highlights the fact that there are certain exceptions in reported speech where the verb does not change its form to past tense. Such includes cases of universal facts like, "The sun rises from the east." This cannot be changed to, "The sun rose from the east."

Direct and indirect speech have a number of deitic shifts which scholars have made classifications of in many ways. The deitic shifts as classified by Anderson include the first second and possessive pronouns which she insists are deitic in every language. She also claims that the Spatial deixis which deals with the location of the speaker consists of the proximal deixis which indicates nearness, distal deixis which shows that there is some distance between the speakers and medial which is the intermediate and is common in languages such as Spanish. She lastly made reference to the temporal deixis which deals with adverbials and tenses. She explains that, every language has deictic words, phrases or expressions that refer to something different depending on who speaks or writes them, and in what context. The most common kinds of deictic expressions are personal, depending on the identity of the speaker, spatial, which depends on where the speaker is when they say the phrase, and temporal, which depend on the time the speaker says the phrase (265).

Stapleton points out a number of deixis and stated that they facilitate the understanding of the meaning of certain words and phrases in an utterance based on their context. He adds that in speaking, the listener needs to understand "the speaker, the time and place of the utterance to fully understand what is said and meant" (2).

Empirical Review
Godell and Sachs ran a research on the use of direct speech amongst children of certain ages and adults. They came up with the

finding that the mastery of the direct speech in English language by its natives spans over a number of years. They pointed out that in indirect speech, elements such as pronouns, verbs and adverbs must conform to the here and now in the act of reporting. Quoting Li, Godell and Sachs state that the most universal deitic change occurs in pronominals. Other elements do not necessarily change in all languages. They also highlight that mimicking the direct speech seems easier thus apparently done in all languages. The younger children, ages 4, hardly use the indirect speech. The 6 year olds had more errors because they seem to be more conversant with indirect speech and they made more attempts to use it. The use of indirect speech improved as used by those within age 8 and much better in the adults. The highest number of errors were noted in the use of pronouns. This was followed by errors in verbs. The lack of back shifting of the verb which makes the use of time appear vague also points to "general development issues related to children's mastery of the verb tense system." This would be discovered to be a consistent trend in the speech of Nigerians when reporting a speech in English.

Budiwaty ran an Error analysis research on the English direct and indirect speech in the past tense form. His research was on the students of the Faculty of Economy majoring in Accounting in the Gunadarma University of Indonesia. The students were given a material on direct and indirect speech after which a test was conducted. He used the descriptive quantitative study and the test questions were based on simple past and past participle of affirmative and interrogative sentences. Some of what he observed is

the lack of mastery of the procedure of changing some of the direct speech to indirect forms. Example: he stated that 80% error occurred in answering a question because it is in form of an interrogative. Besides changing the verb to past perfect, direct interrogative sentences must change to affirmative sentences. He was able to ascertain that changing direct questions with simple past tenses posed more difficulties than those with past participle. This is an indication that the idea of changing the verb a step back into the past generally seems a difficulty to these students. This does not apply to the context of the Gunadarma University alone. It is also one of the trends discovered in the present study but their distinction is on the focus of the verb, the types of reported speech and the context.

Wijiati conducted an error analysis of direct and indirect speech on second semester students of English Education Department of the State Institute for Islamic Studies Salatiga (Indonesia) in the session 2019/2020. He tried to find out the most prevalent errors made by the students in changing direct statements to their indirect forms. The researcher hoped to get the students to identify their errors and improve and also guide the researcher to identify problem areas of the students. The researcher discovered three types of errors which were omission, addition and misformation. The highest errors were in the misformation of verbs, that is, changing the verb of the direct speech to that of an indirect speech, which the students appear confused about but there were no errors in misordering. From the analysis of errors, students are expected to have a clear understanding of changing direct to indirect

statements with the appropriate verbs. He suggested that lecturers should pay more attention to the grammar of their students generally, analysing it and suggesting some remedies. Unlike the present study, this study concentrates on all deitic errors in changing direct statements to indirect statements.

Having understood the importance of English Language in the career progression of Koreans and also the consistent trouble faced in learning it, Ri Kuk-Chol carried out an Error Analysis of reported speech made by Korean students who are first year students of English major. He quotes Spada and Lightbown who argue that: "Errors are natural part of language learning. The errors reveal the patterns of learners' developing interlingual systems- showing where they have over generalized a second language rule or where they have inappropriately transferred the first language rule into the second language." Also quoting Chomsky, he presents the idea that,

> *language acquisition was not a product of habit formation, but rather one of rule formation. Learners are exposed to the rules of the target language, form hypothesis about them, and apply them to produce a target language utterance. In this process, learners would commit errors and they would modify their hypotheses so that their utterances would increasingly conform to the target language (17).*

His research identifies errors made, their causes and helps learners understand more about the usage of reported speech. He also sought to find solutions to help improve the teaching and learning of English language. He classified the questions into separate tasks and how the students were expected to answer the questions. He also presents the percentage of their performance in each task/question that was given. He elucidates the reasons for each error which included: interlingual errors, over generalization, ignorance of rule restrictions, incomplete application of rules, hyper correction, wrong use of reporting verbs, mis-analysis, wrong use of collocation patterns etc. Errors were both semantic and morpho-syntactic. He says that in learning reported speech, every speech needs to be placed within a context to facilitate the students' understanding of how to change it correctly. The teacher should engage in a participative student centred approach where for example, students are made to write on the board. His study differs from the present study as it focusses on all the deitic shifts that occur in the reported speech of the students.

Theoretical Framework

- **Error Analysis**

Error analysis, a theory by Stephen Pit Corder which was introduced in 1973, is the most suitable approach to this study. It compares the errors made and the actual form a grammatical construction is supposed to take. This study also finds error analysis most suitable as it encompasses much more than a comparison between the language of study and a given mother tongue; the students of TCNN consist of many tribes. Corder classified errors in four categories. They are, omission, selection,

addition, or misordering. Omission indicates that a relevant aspect is left out in a grammatical construction. Selection entails selecting the wrong element; addition entails adding an unnecessary or wrong element while misordering is done by misplacing the items of the sentence (Al-Khresheh 52). In describing the sentences, the above classification was used.

Khansir quoting Gobart states that the "theory of error analysis proposes that in order to learn a language, a person creates a system of rules from the language data to which he is exposed; and this system enables him to use it" (1029). Considering this assertion, misapplication of rules is inevitable. This study would try to unravel the causes of the errors and facilitate the development of teaching materials for other classes on reported speech in TCNN.

The linguistic factors that affect the process of learning are interlingual and intralingual. Interlingual consists of mother tongue interference while intralingual consists of other factors that affect the second language learner other than his or her first language. Intralingual errors are classified through the use of these parameters by Richards (974) and his classification was largely used for the analysis of this work:

a) Over-generalization, covering instances where the learners create a deviant structure on the basis of his experience of other structures of the target language;

b) Ignorance of rule restriction, occurring as a result of failure to observe the restrictions or existing structures;

c) Incomplete application of rules, arising when the learners fail to fully develop a

certain structure required to produce acceptable sentences;

d) False concepts hypothesized, deriving from faulty comprehension of distinctions in the target language (Khansir 1029).

- **Methodology**

This research used the purposive sampling method, focusing on the extreme case sampling technique. The data was obtained from a test of TCNN hundred level students after a class on reported speech. Two tests on reported speech were conducted in the 100 level class. Questions were randomly picked from the two tests. 12 questions were used. Each is treated separately as answers that reflect a misuse or an error in the use of the verb used. The test was written by 76 students in both cases although the class has 85 students. Only the wrong answers that indicate a misuse of verbs and which conform to this research are picked and presented in the tables below, under analysis. The analysis of the study is situated within the Error Analysis theory. Its major focus is on the use of verbs in the four aspects of reported speech which are: statements, interrogations, requests and commands when they have been changed from direct to indirect speech by students in TCNN.

A direct speech which the students have been asked to change to an indirect form is written down followed by its correct answer. The number of wrong answers signify the number that used the wrong verb out of the 76 students who partook in the test. The classification of errors was done using the classification by Corder and parameters for the explanation of the errors by Richards are

used for the analysis or explanation of the errors.

Data Presentation and Analysis
- ### Identification of Errors

Question

1. I said, "I am not going today."

Answer

I said I <u>**was**</u> not going that day.

Responses

S/No	
1.	I told them that I <u>**am**</u> not going today.
2.	I said I <u>**am**</u> not going.
3.	I said that I <u>**am**</u> not going.
4.	I said that I <u>**am**</u> not going today.
5.	I said that I <u>**am**</u> not going now.
6.	I said that I <u>**am**</u> not going the day after.
7.	I said I <u>**am**</u> not going today.
8.	I said I <u>**am**</u> not going today.
9.	I said I <u>**am**</u> not going out today.
10.	I said I <u>**am**</u> not going today.
11.	I told him I <u>**am**</u> that I am not going today.

Question

2. The grandmother said, "I have already eaten my dinner."

Answer

The grandmother said that she had already eaten her dinner.
(3, 1st assessment)

S/No	
1.	I <u>**have**</u> already eaten my dinner.
2.	The grandmother said she <u>**has**</u> already eaten her dinner
3.	The grandmother said she <u>**has**</u> eaten her dinner.
4.	The grandmother said she <u>**have**</u> already eat her dinner.
5.	The grandmother said she <u>**has**</u> already eaten dinner.
6.	The grandmother said I <u>**have**</u> eaten already.
7.	The grandmother said she <u>**have**</u> already eat her dinner.
8.	The grandmother said I <u>**have**</u> already eat my dinner

Question
3.   Grace said, "The clothes have been stolen."
Answer
Grace said the clothes **had** been stolen.

S/No	
1.	Grace reported that the clothes **have** been stolen
2.	I said the clothes **have** been stolen.
3.	Grace said that the clothes **have** been stolen.
4.	Grace said the clothes **have** been stolen.
5.	She said that the clothes **was** stolen away.
6.	Grace said that the clothes **have** been stolen.
7.	Grace told us the clothes **have** been stolen.
8.	Grace exclaimed the clothes **have** been stolen.
9.	Grace said that the clothes **have** been stolen.
10.	She said the clothes **have** been stolen.
11.	Graces told us that the clothes **have** been stolen.
12.	Grace said the clothes **have** been stolen.
13.	She said that the clothes **have** been stolen.
14.	Grace said the clothes **have** been stolen.

Question
4.   The doctor said, "I am leaving now."
Answer
The doctor said he was leaving then. (9, 1st assessment).

S/No	
1.	The doctor said I **will be** leaving now.
2.	The doctor said he **is** leaving then.
3.	The doctor said he **is** leaving now.
4.	The doctor said I **am** leaving now.
5.	The doctor said he is leaving them now.
6.	He said he is leaving now.
7.	The doctor said he is leaving now.
8.	The doctor said he is leaving now.
9.	The doctor said he is leaving then.
10.	The doctor said he is living then.
11.	The doctor said I am leaving now.

Question
5. My grandmother said, "Can you keep working till evening?
Answer
My grandmother asked if/ whether I could keep working till evening.
Responses

S/No	
1.	My grandmother asked **can** I keep working till evening.
2.	My grandmother said **can** they keep working till evening
3.	My grandmother asked if you **can** keep working till evening.
4.	My grandmother asked if I **can** work till evening.
5.	She asked whether you **will** work till evening.
6.	My grandmother said that **can** you keep working till evening.
7.	The grandmother asked me if I **can** keep working till evening.
8.	The grandmother asked if I **can** keep working till evening.
9.	My grandmother said **can** you keep working till evening
10.	My grandmother asked if he **can** keep working till evening.
11.	My grandmother said **can** I keep working till evening.
12.	My grandmother asked if I **can** keep working till evening.
13.	My grandmother said **can** you keep working till evening.
14.	My grandmother said **can** you keep working till evening.
15.	She asked them whether they **can** work till evening.
16.	My grandmother asked if I **can** work till evening.
17.	My grandmother asked if they **can** continue working till evening.
18.	My grandmother said that **can** I keep working till 6:00 pm?
19.	My grandmother said **can** I keep working till evening

Question
6. Audu said, "Did you eat last night?"
Answer
Audu asked if/whether I **ate** the night before (10, 1st assessment).
Responses

S/No	
1.	Audu said did I **eat** last night.
2.	Audu said did you **eat** the night before.
3.	Audu said did you **eat**?

4.   Audu said did you **eat** last night?
5.   Audu said did we **eat** yesterday.
6.   Audu asked did I **eat** last night.
7.   Audu asked did I **eat** last night.
8.   Audu said that did you **eat** last night.
9.   Audu said did you **eat** last night?
10.   Audu asked did you **eat** the day before today.
11.   Audu asked if I **eat** last night.

Question
7.   Joy said, "Will he swim through the ocean?"
Answer
Joy asked if/ whether he **would** swim through the ocean.
Responses

S/No	
1.	Joy asked if he **will** swim through the ocean.
2.	Joy asked if he **will** swim through the ocean.
3.	Joy asked if I **can** swim through the ocean
4.	Joy asked if he **will** swim through the ocean.
5.	Joy said **will** I swim through the ocean?
6.	Joy asked if he **can** swim through the ocean.
7.	Joy said that **will** he swim through the ocean.
8.	Joy said **will** he swim through the ocean?
9.	Joy said that **will** he swim through the ocean.
10.	Joy asked if he **will** swim through the ocean.
11.	Joy asked if he **can** swim through the ocean.
12.	Joy asked **can** he swim through the ocean?
13.	Joy asked whether he **can** swim through the ocean.
14.	Joy asked if he **will** swim through the ocean.
15.	Joy said **will** you swim through the ocean?
16.	Joy asked if he **can** swim through the ocean.
17.	Joy said **will** he swim through the ocean?
18.	Joy asked is he **going to** swim through the ocean.

Question

8. Aisha said, "Take the racquet to Grace."

Answer

Aisha asked/ told me to take the racquet to Grace.

Responses

S/No	
1.	Aisha said **take** the racquet to Grace.
2.	Aisha said **take** the racquet to Grace.
3.	She said **give** the Racquet to Grace.
4.	Aisha said that **take** the racquet to Grace.
5.	Aisha said **take** the racquet to Grace.
6.	Aisha said **take** the racquet to Grace.
7.	Aisha said that **take** the racquet to Grace.
8.	Aisha said that **take** the racquet to Grace?
9.	Aisha said **take** the racquet to Grace.
10.	Aisha said **take** the racquet to her.

Question

9. Audu said, "Go to his office now."

Answer

Audu asked/told me to go to his office.

Responses

S/No	
1.	Audu said **go to** his office now.
2.	Audu said **go to** my office
3.	Audu said **go to** his office now.
4.	Audu said **go to** his office as soon as possible.
5.	Audu said that **go to** his office now.
6.	Audu said **go to** his office now.
7.	Audu told us **go to** his office now.
8.	Audu said **go to** his office now.
9.	Audu said **go to** his office then.
10.	Audu said **go to** my office now.
11.	Audu said **go to** his office then.

Question

10. She said, "Can you inform the teacher please?"

Answer

She told/ asked me **to inform** the teacher.

Responses

S/No	
1.	She said can I **inform** the teacher please.
2.	She said can I **inform** the teacher please.
3.	She said that can you **inform** the teacher.
4.	She requested that can I **inform** the teacher.
5.	She said can you **inform** the teacher please.
6.	She said that can you **inform** the teacher please?
7.	She said that can you **inform** the teacher please.
8.	She said can you **inform** the teacher please.
9.	She said can I **inform** the teacher please
10.	She said can you **inform** the teacher please.

Question

11. He said, "Please let me know when he comes."

Answer

He asked me **to let** him know when he comes.

Responses

S/No	
1.	He said please **let me know** as soon as he comes.
2.	I said please **let me know** when she comes.
3.	He said that please **let me know** when he comes
4.	He said please **let me know** when he comes.
5.	He said that please **let him know** when he comes.
6.	I said please **let me know** when he comes.
7.	He said please **let me know** when he comes
8.	He asked when he **will come.**
9.	He said that please **let him know** when he come.
10.	He said can you **inform** me when he comes.
11.	He asked if I can **inform** the teacher please.
12.	He said please **let me know** when he comes.

Classification and Explanation of Errors

- **Question 1**

   Question one predominantly has errors of selection.

   11 out of 76 students used the present tense verb which can be categorized as an error of selection. 10 repeated almost the same thing that was in the direct speech with 5 students adding 'that' to their sentences. This indicates false concept hypothesized and over-generalization. Some of the students find it easier to apply rules they have used for other structures while others applied a wrong concept to change the direct sentence.

- **Question 2**

   The 8 errors displayed in question two consist of errors of selection and misordering.

   8 out of 76 students used the present tense verb, 4 repeating the same verb that is in the direct speech which is an indication of false concept hypothesized, while the remaining 4 seemed ignorant of rule restrictions, using 'has' for the pronoun 'she' since it normally goes with has in other constructions.

- **Question 3**

   The wrong use of the verb by all the 13 students is an error of selection.

   13 out of 76 students used the verb "have"; a direct repeat of what is in the direct speech and also what can be seen as ignorance of rule restriction of the existing structure. 1 student used the verb 'was' which presents itself as a false concept hypothesized, deriving from faulty comprehension of distinctions in the target language. 'Was' never replaces 'have'.

- **Question 4**

   Errors of misordering and selection are primarily displayed in question four.

   11 out of 76 students used the wrong verb here. 8 used "is" instead of "was" which are errors of selection and which indicate ignorance of rule restriction. Incomplete application of rules is displayed in the case of the students who endeavoured to change the pronoun but retained the present tense verb. 2 students used "am" while 1 used "will be". These three students had errors of misordering. This must have occurred as a result of false concept hypothesized by the said students.

- **Question 5**

   The basic errors here are those of selection and misordering.

   19 out of 76 students used the wrong verb retaining the verb "can" and also the wrong structure, with 1 who used "will" in place of "can". This is as a result of false concepts hypothesized. It is evident the students are still not clear on how to change a question to a state-ment when it is in its indirect form.

- **Question 6**

   Errors of selection and misordering are predominant in question 6.

   14 out of 76 students used the wrong verb, retaining the verb "can" with 5 maintaining the old structure without the punctuation marks. Those that changed their structure retaining

the verb indicate ignorance of rule restriction in the existing structure while those that did not change their structure apparently made the error of misordering and displayed false concept hypothesized.

- **Question 7**
Question 7 typically consists of errors of selection and those of misordering.

11 out of 76 students used the wrong verb, retaining the verb "eat" as it is in the direct speech. This is an error of selection. Their supposed statement still retained the question format as part of it instead of becoming a complete statement which is an error of misordering. These manifestations are as a result of ignorance of rule restriction and false concept hypothesized respectively.

- **Question 8**
This dominant errors in number eight are those of selection and misordering.

18 out of 76 students made errors in changing the above sentence to an indirect speech. About 10 students seem to be conversant with the need to change the direct question to an indirect statement but still retained the modal auxiliary verb 'will' which was used to start the question. This displayed an ignorance of rule restriction which indicates that the learner has not fully developed and applied the appropriate rule that relates to the changing of this type of reported speech. 8 students misordered their sentences while some replaced the "will" with 'can' indicating false concepts hypothesized, deriving

from faulty comprehension.

- **Question 9**
All errors here are those of misordering.

10 out of 76 students made errors in changing the above sentence to an indirect speech. Their errors clearly demonstrate ignorance of rule restriction by some of the students and false concepts hypothesized by some, deriving from faulty comprehension of distinctions in the target language.

- **Question 10**
All errors here are those of misordering.

11 out of 76 students made errors in changing the sentence in question 10 to its indirect form. Their errors indicate false concepts hypothesized deriving from faulty comprehension of rule distinctions in the targeted language. The verb in the actual sense is to change to, "to go" but most of them retained the format of the indirect speech without the punctuation marks.

- **Question 11**
Misordering is the predominant error in number 11.

10 out of 76 students made errors in changing the above sentence to its indirect form. 4 of the students made an attempt to change the pronouns considering its likely deixical shift. This indicates an incomplete application of rules due to failure to achieve complete knowledge of the rules of the specified construction. The other errors indicate false concepts hypothesized deriving from faulty comprehension of rule distinctions in the targeted language.

The verb in the actual sense is to change to, "to inform" but most of them retained the format of the indirect speech without the punctuation marks.

- **Question 12**

 The errors in question 12 are those of misordering.

 12 out of 76 students made errors in changing the above sentence to its indirect form. 2 of the students made an attempt to change the pronouns which is an indication of incomplete application of rules due to failure to achieve complete knowledge of the rules of the specified construction. The other errors indicate false concepts hypothesized as a result of faulty comprehension of rule distinctions in the targeted language. The verb in the actual sense is to change to, "to let him know" but most of them retained the format of the direct speech without the punctuation marks.

Conclusion

Changing direct speech to an indirect form has proven to have various difficulties as revealed by the error analysis theory. Errors of selection and misordering are most prevalent. Intralingual errors were also largely identified among the errors. False concept hypothesized seem to be the most prevalent error. Question 5 and 8 have the highest number of errors which are 19 and 18 respectively. Both questions are interrogatives. This is an indication that changing the verb in the direct interrogative to an indirect one poses some difficulties to the students. The next question with the most prevalent errors is number 14, which is not an interrogative. This points to the fact that each aspect needs to be carefully taught with many examples and exercises. Corrections should consistently be done especially on the board so that the student would see his or her mistakes a number of times in order to correct the consistent error.

Recommendations

In changing the verbs as seen in the analysis above, the students displayed more errors which showed false concepts were hypothesized due to faulty comprehension especially in the case of the questions. Certain errors were also prevalent in the use of verbs like 'can' and 'have'. This seems to be largely inherent in the comprehension of those verbs and also resultant from ignorance of rule restriction.

From these and other errors these measures should be taken:

1. Before a class on reported speech, the attention of students should be drawn to the three deitic areas which are the pronouns, temporal and spatial deixes.
   a) Emphasis should be made on each aspect with an outline of the likely form each deixical aspect will take in different context. The verbs also need to be given special attention with emphasis on its concord and tense form in reported speech.
   b) Exceptions to the rules should also be clearly spelt out.

2. Many exercises should be done and marked in the class with corrections for the students to identify their errors.

3. Students should be encouraged to endeavour to use the right deixis in every situation.

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PHONETICS, PHONOLOGY, PHONOTACTICS

Primary Stress Displacement: An Investigation into the Application of English Morphophonological Rules by Students of English in Bingham University

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ABSTRACT

This paper investigated the application of English morphophonological rules by the students of English in Bingham University in Nigeria. Using an experimental research design, copies of a questionnaire were administered to twenty available students of the department across all levels, before and after pedagogic exposure to some morphophonological rules. The analysis of the data shows that students of English in Bingham, and by extension E.S.L users of the language, can improve their primary stress placement, and consequently improve their English communication, if they are properly taught morphophonological stress rules.

Keywords: morphophonological rules, opacity, phonological rules, transparency

Structured Practitioner's Note
- *Primary stress is a known phenomenon in English studies, and many people know that a shift in the original stress placement of a word can affect its meaning or lead to ineffective communication.*
- *However, not many people know that there are underlying rules that determine to a large extent, how native speakers of English place primary stress on the syllables of words.*
- *It also reveals that an exposure to morphophonological stress rules can help students in appropriate stress placement.*

Introduction

In a paper titled *"Patterns of Nigerian English Intonation",* Jowitt claims that a vast majority of speakers of English as a second language do not succeed in the appropriate use of English stress and intonation (63). The focus here is on stress. How factual is Jowitt's claim? Eka did a theoretical explication on the concepts of L_1 and L_2. He observed that an L_1 speaker of English who is

of African origin, and resides in Africa is different from an L_1 speaker of English who is of British origin, and resides in Britain. He therefore categorized speakers of English into three: L_1, L_2 and L_{12} (pronounced /el wᵔn tu:/). The same theory can be expanded to include L_2 speakers/learners. Based on Eka's explication, how factual is Jowitt's claim? Does it include those who are of African origin, and reside in Britain, or all categories of L_2 speakers/learners?

Statement of the Problem

Often, E.S.L (English as Second Language) users of English hardly communicate effectively with native speakers, especially in speech. The reason is not far-fetched. There are differences in pronunciation; differences in the pronunciation of phonemes, allophones, syllabic stress, and differences in intonation. Communication is the essence of every language. Where this is lacking, there is a problem.

Scope of the study

The study covered only the students of English in Bingham University. Across the levels, from 100 to 400 levels, twenty students were randomly chosen to serve as the respondents for this study. There are many English phonological rules, but only those that are morphologically determined were considered in this study. In addition, only those that pertain to primary stress placement were considered for investigation. Thus, primary stress rules that have much to do with prefixes and suffixes were the core of this study.

Aim and Objectives of the Study

While some scholars see mispronunciations by E.S.L (English as Second Language) users of English as mistakes/errors, advocates of linguistic variation see them as reflections of a new variety. The aim of this paper is not to join the debate. Rather, the aim of the paper is to carry out an investigation into the application of English morphophonological rules by the students of English in Bingham University. Therefore, the objectives of the study are:

i)   to determine if students of English, in Bingham University displace primary stress; and

ii) to consider the possibility of pedagogic correction, by teaching and evaluating the students' performance to see if there is significant improvement, if 1.3.1 above is the case.

Research Questions

i)   To what extent do students of English in Bingham University displace primary stress?

ii) To what extent can primary stress displacement be corrected among students of English in Bingham University?

Review of Relevant Literature

1. **The Concept of Morphology**

    Yule (63) claims that morphology is a type of investigation which analyses all those basic 'elements' which are used in a language; the 'elements' are technically known as morphemes. According to McGregor (56), morphology is the scientific investigation of the internal structure of words, that is, how they can be divided into smaller meaningful units. McGregor's definition of morphology suggests that all units that make up the structure of a word are meaningful.

This is not completely true, if one is dealing with written language, as a letter in isolation is meaningless. But if one considers spoken language, McGregor's claim is completely true, as the omission or inclusion of a sound unit goes a long way in affecting or determining meaning.

The basic language elements that Yule refers to are the same as the units referred to by McGregor; they are all morphemes. A morpheme is a letter or a group of letters, which form (s) a word. Some letters qualify as words. For example 'I', (the first-person singular pronoun). Some letters or groups of letters must be attached to words before they can serve a purpose. E.g -s (shoes), -es (batches), pre- (prehistoric), and im- (impossible). Many groups of letters qualify as words in English language.

2. **The Concept of Phonological Rules**
A phonological rule is a statement on the variance of a phoneme or a class of phonemes in some particular environment. This definition covers only segmental rules. Generally however, a phonological rule can be defined as a specification or generalization on what obtains in the sound system of a particular language, which distinguishes it from others. For instance, in English, all voiceless plosives are aspirated word-initially. In addition, in English, strong (heavy) syllables are always stressed whereas the weak (light) ones are always unstressed.

The following is an English phonological rule given by Clark et al (133 135):

2.2.1 $C \longrightarrow [+Voiced]/V\_\_\_V.$
Rule 2.2.1 States that a consonant is voiced between two vowels.
For instance, in the word 'pleasant', the letter <s> is pronounced /z/ which is voiced alveolar fricative because it is between two vowels: /e/ and /ə /. Katamba posits that the syllable is the domain of phonological rules (166-168).

3. **The Syllable as the Domain of Phonological Rules**
From a general point of view, a syllable could simply be defined as a unit of sound that is made of a phoneme or a group of phonemes. Yavas defines it as 'a phonological unit consisting of segments around the pivotal vowel or vowel-like (diphthong) sound, which is known as the nucleus (20).' Clark et al. describe a syllable as a unit that commonly consists of a vocalic peak, which may be accompanied by an onset or a coda (67). An onset is a consonant or a consonant cluster that begins some syllables. A coda is a consonant or a consonant cluster that ends some syllables.

The definition given by Yavas is arguable, in that it does not cover examples such as: are /□ :/,I /□ i/ and air /eə/, which are nuclei without any other segments. He however does well in saying that the nucleus is pivotal; because indeed, there is no English syllable that has no vowel except a syllabic consonant, and where it exists, it does because of the preceding nucleus. The description by Clark et al. on the other hand, can be said to be universal.

Katamba posits that the syllable is the domain of phonological rules because the structure of a syllable often plays an important role in conditioning the application of phonological rules in a language. In his example of an obstruent devoicing rule, which he claims is found in many languages including Russian, German, and Turkish, Katamba makes his point very clear. Please consider the rule thus given:

[-sonorant] $\longrightarrow$ [-voice] / _____ {C}

Katamba asserts that in stating that obstruents are devoiced word-final or before another consonant, one must also observe that the two environments share the property of being syllable final (166). His claim and example represent the importance of syllable structure in determining phonemic phonological rules, which makes his example a segmental one.

4. **Stress Rules**
Yavas defines stress as a cover term for the prosodic features of duration, intensity and pitch. This means that length, loudness, and higher pitch are the characteristics of stressed syllables. From the speaker's perspective, stress refers to the amount of articulatory effort. From the hearer's perspective, it refers to the perceptual prominence of what is heard (156).

Katamba posits that from a phonological point of view, there are different kinds of stress, one of which is word stress. Word stress refers to the prominence that is given to a particular syllable over another (or others) within a word. Uttered in isolation, all English monosyllabic words are stressed. Katamba further asserts that in disyllabic words, one of the two syllables is stressed while the other is unstressed. In longer words, one syllable receives the main or primary stress, while another receives secondary stress. The syllable with the primary stress is longer than the other (s) (222).

Stress rules can therefore be defined as generalisations on the patterns of the articulatory effort that is made on certain syllables, which gives them the quality of being perceived as more prominent than others. Stress rules are supra segmental generalisations on patterns of syllabic articulatory and auditory prominence. Such generalisations are made from observable characteristics of the syllables that carry the primary stress. In English language, word stress is greatly influenced by the morphological structure of a word, word class of the word, and/or the weight of its syllable (s).

5. **Morphologically Determined Stress Rules (Morphophonological Rules)**
The morphological structure of a word determines its stress placement. Affixation (the attachment of prefixes or suffixes to words) plays a vital role in determining what syllable carries the primary stress within a word. The following examples from Katamba should suffice:

a) The suffix - ette when added to a word attracts the primary stress to itself. E.g
   i) Maison ⟶ Maison'ette
   ii) Kitchen ⟶ Kitchen'ette
b) The suffixes -ic, -ity, and -al make the primary stress move to the syllable that is just before them. E.g
   i) 'Democrat   demo'cratic
   ii) A'pology   apolo'getic
   iii) 'Public   pu'blicity
   iv) 'Adjective   adjec'tival
       (238-240)
c) Katamba also observes that in English, the addition of a prefix tends not to affect the placement of stress in words, as in the following examples:
   i) 'Write   re'write
   ii) E'xamine   re-e'xamine
   iii) 'Gratitude   in'gratitude
   iv) 'Moral   a'moral
   v) Po'litical   apo'litical
The following are more examples:
   vi) Com'plete   incom'plete
   vii) 'Possible   im'possible
   viii) 'Perfect   im'perfect
   ix) 'Like   un'like
   x) De'pendence   inde'pendence

6. **Lexical Categorisation & Stress Rules**
The most common generalization that can be made on lexical categorization and stress rules is on the observable distinction that stress is used to make between nouns and verbs in English language. Any other generalization will always include a condition; the condition that the syllable to be stressed is heavy (strong). Please consider the following examples for the observable

distinction between nouns and verbs:

-   **NOUN**   **VERB**
   i) 'Import   im'port
   ii) 'Project   pro'ject
   iii) 'Protest   pro'test
   iv) 'Conduct   con'duct
   v) 'Object   ob'ject
From the pairs in examples (i)-(v), the first words have stress on the first syllables, and the second have stress on the second syllables. In all the pairs the first word is the noun, whereas the second is the verb.

We can say therefore, that some disyllabic words are stressed on the first syllable to serve as nouns, and on the second syllable to serve as verbs. This is not new knowledge though. Also, in disyllabic nouns and adjectives, the first syllable always receives the primary stress, e.g pencil, apple, engine, table, happy, angry, and painful (Yavas 157).

7. **Syllable Weight and Stress Rules**
Most stress rules are determined by the concept of syllable weight. Katamba claims that a heavy syllable is one that contains a long vowel or diphthong. Such a syllable can also be said to be strong. He adds that a syllable, which has a short vowel followed by a conso-nant is also heavy. If the consonant is, however, a cluster, the syllable cannot be said to be a heavy one. It is light. It is weak (235). A stress rule that is deter-mined by the concept of syllable weight is, according to Katamba, quantity sensitive (238). The following are examples:
a) Where disyllabic verbs contain no

heavy syllables, stress falls by default on the first syllable. E.g lavish, copy, ferry (Katamba 234).

b) Pen-ultimate syllables of tri-syllabic nouns are stressed if they are heavy; if they are not heavy, the stress falls on the heavy syllable that is just before them. E.g tomato, aroma, horizon, and agenda (Yavas 159).

The stress rules given would not be much of a problem to educated ESL/EFL users of the language if they were all transparent; the problem lies mainly in the fact that a good number of them are opaque.

8. **The Concept of Transparency**
According to Clark et al., a rule is transparent if it applies in all instances; if there are no exceptions to the rule (149). Typical examples of transparent rules are for instance:

a) In English, the reduction of unstressed vowels to /e/ is relatively transparent, at least in varieties such as R.P… (Clark et al. 149). E.g around /ə'ra□nd/, father /'f□:ðə/, instance /'instəns/ e.t.c

b) In English, the addition of a prefix tends not to affect the placement of stress in words. E.g e'xamine - re-e'xamine, 'gratitude - in'gratitude, 'moral - a'moral, and po'litical-apo'litical.

9. **The Concept of Opacity**
Opacity is the opposite of transparency. An opaque rule does not apply in all instances; it has many exceptions. Clark et al. claim that the generative generali-

zation that a 'tense' vowel becomes 'lax' before a consonant cluster is true. However, that there are exceptions to the rule, in that there are instances of 'tense' vowels before consonant clusters (e.g. fiend, heaped, pint, and heights), and some 'lax' vowels before clusters are not derived from 'tense' vowels (e.g dent, adept, crypt, and hint) (149). Please consider the following opaque rules as examples:

a) As a rule, unless they are long or complex, grammatical words like prepositions and conjunctions do not receive primary word stress (but long grammatical words e.g the preposition 'underneath' and the conjunction 'notwithstanding' receive primary word stress) (Yavas 235).

b) Disyllabic verbs are usually stressed on the second syllable. E.g rePRINT, coMMIT and reLEASE. There are however, many exceptions to the rule. For example, the following disyllabic verbs are stressed on the first syllable: conjure, boycott, vomit, bargain, and canvass.

Methodology
It was an experimental research design that was used for this study. Copies of a questionnaire were administered to twenty available students of English across all levels. They were asked to fill only sections A and B (which sought demographic information about them), and to do section C (a pre-test). After that, the questionnaire was retrieved. The respondents were then taught some morphophonological rules and given back the questionnaire to do the test.

Data Presentation And Analysis

1. **Table 1: pre-test scores**

S/N	Word	Respondent																			
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1.	Maisonette	X	X	X	√	-	√	X	X	√	X	√	√	X	√	√	-	√	X	√	√
2.	Kitchenette	X	X	X	√	-	√	X	√	X	-	√	√	X	√	√	-	√	X	√	√
3.	Democratic	√	√	X	√	√	√	√	X	X	X	√	√	X	√	√	-	√	X	X	√
4.	Apologetic	√	√	X	X	X	√	√	-	X	X	√	√	X	√	√	-	√	√	√	√
5.	Publicity	√	X	X	X	√	X	X	√	√	X	X	√	X	X	X	-	√	X	X	√
6.	Adjectival	-	X	X	√	X	√	√	-	X	X	-	√	X	√	X	-	√	X	X	X
7.	Rewrite	√	X	X	X	X	√	X	√	X	X	√	√	X	√	√	-	√	√	√	X
8.	Re-examine	√	X	X	X	X	X	X	X	X	X	-	X	X	√	X	-	X	√	X	X
9.	Ingratitude	√	√	X	X	-	√	X	√	X	√	√	X	X	X	√	-	√	X	√	X
10.	Amoral	X	-	X	√	X	√	√	√	X	X	√	X	X	√	√	-	√	X	√	X
11.	Apolitical	X	-	X	X	-	√	X	-	X	X	X	X	X	√	X	-	X	X	X	X
12.	Incomplete	X	-	X	X	X	X	X	X	√	X	X	X	X	X	X	-	X	X	X	X
13.	Impossible	√	-	X	√	√	√	X	√	X	√	-	√	X	√	√	-	√	X	√	X
14.	Imperfect	√	-	X	X	√	√	X	√	√	√	X	√	X	√	√	-	√	X	√	X
15.	Unlike	X	-	X	X	√	√	X	√	√	√	X	X	X	√	√	-	√	√	√	X
16.	Independence	√	-	X	X	√	X	X	X	X	X	√	X	X	√	X	-	X	X	X	X
17.	Reintroduce	√	-	X	X	-	X	X	X	X	X	X	X	X	√	√	-	X	X	X	X
18.	Unimportant	√	-	X	X	√	√	X	X	X	√	√	X	X	√	X	-	X	X	X	X
19.	Unreliable	√	-	X	X	-	√	X	√	√	X	X	X	X	√	√	-	X	-	X	X
20.	Inactive	√	-	√	X	√	√	X	√	X	√	√	√	X	√	√	-	√	-	√	X
	Total score	13	3	1	6	8	15	4	10	6	6	10	10	0	17	13	0	13	4	10	5

Data Presentation And Analysis

2. **Table 2: Test Scores**

S/N	Word	Respondent																			
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
1.	Maisonette	√	√	√	√	√	-	-	-	X	X	√	√	√	√	√	-	√	X	√	√
2.	Kitchenette	√	√	√	√	√	-	-	-	X	X	X	√	√	√	√	-	√	X	√	√
3.	Democratic	√	√	X	√	√	-	-	-	√	√	√	√	√	√	√	-	√	X	√	√
4.	Apologetic	√	√	X	√	√	-	-	-	X	√	-	√	X	√	√	-	√	X	√	√
5.	Publicity	X	X	X	X	X	-	-	-	√	√	√	√	√	X	X	-	√	X	X	√
6.	Adjectival	X	X	√	√	√	-	-	-	√	X	X	√	X	√	X	-	√	√	X	√
7.	Rewrite	√	√	√	√	√	-	-	-	X	√	√	√	√	√	√	-	√	√	√	X
8.	Re-examine	√	X	√	X	X	-	-	-	X	X	X	X	√	√	X	-	X	√	X	X
9.	Ingratitude	X	X	√	√	X	-	-	-	X	√	X	√	√	√	√	-	√	X	√	X
10.	Amoral	X	X	√	√	√	-	-	-	X	√	X	X	√	√	√	-	√	X	√	X
11.	Apolitical	X	X	√	X	√	-	-	-	√	X	√	X	X	√	X	-	X	X	X	X
12.	Incomplete	X	√	√	X	√	-	-	-	√	X	X	X	X	√	X	-	X	X	X	√
13.	Impossible	√	√	√	√	√	-	-	-	X	√	X	√	√	√	√	-	√	X	√	X
14.	Imperfect	√	√	X	√	√	-	-	-	X	√	X	√	√	√	√	-	√	X	√	X
15.	Unlike	√	√	√	√	X	-	-	-	X	√	√	√	√	√	√	-	√	X	√	X
16.	Independence	√	√	√	X	√	-	-	-	X	X	√	X	√	√	X	-	X	X	X	X
17.	Reintroduce	X	X	√	X	√	-	-	-	√	X	X	X	X	√	X	-	X	X	X	X
18.	Unimportant	√	√	√	X	√	-	-	-	X	X	√	X	√	√	X	-	X	X	X	X
19.	Unreliable	X	√	√	X	√	-	-	-	X	X	√	X	√	√	X	-	X	X	X	X
20.	Inactive	√	√	√	√	√	-	-	-	X	√	√	√	√	√	√	-	√	X	√	X
	Total	12	13	16	12	16	0	0	0	6	10	10	12	15	16	11	0	13	13	11	7

3.   **Data Analysis/discussion**
It is observable from the first table above that of the twenty respondents who took part in the pre-test, only nine got up to 10/20; the others got less. **The gross average score is 154/400**. The same students who did the pre-test took the test. The second table shows that of the twenty students who took the test, fourteen got up to 10/20. **The gross average score is 196/400.**

Summary, Conclusion & Recommendation

Often, E.S.L (English as Second Language) users of English hardly communicate effectively with native speakers, especially in speech. The reason is that there are differences in the pronunciation of phonemes, allophones, syllabic stress, and differences in intonation. This is a problem.

The aim of the paper was to carry out an investigation into the application of English morphophonological rules by the students of English in Bingham University; with a view to finding out if pedagogic exposure can help solve the problem. Across the levels; from 100 level to 400 level, twenty students were randomly chosen to serve as the respondents for this study. Primary stress rules that have much to do with prefixes and suffixes were the core of the study.

A review of relevant literature was carried out. The review covered areas such as: the concepts of morphology, phonological rules, morphophonological rules, stress rules, morphologically determined stress rules, transparency, opacity and others. The researcher conducted an experiment with the students, using a questionnaire to collect data. The questionnaire had a pre-test and a test.

The number of respondents who passed the pre-test, compared to the number of those who passed the actual test shows a significant improvement; there was an increase in the number. Also, the gross average score of the pre-test, compared to the gross average test score shows a significant improvement. This means that if properly exposed to stress rules, E.S.L speakers of English can master primary stress placement. Therefore, it is recommended that teachers/lecturers of English phonology, especially those in institutions of higher learning should teach stress rules to their students.

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Appendix
Primary Stress Displacement: An Investigation of the Application of English Morphophonological Rules by the Students of English in Bingham University
Questionnaire

SECTION A

The questions on this section have a direct bearing on the dependent variable of the topic of this research, and could be referred to when seeking explanations as to why you responded the way you did in the course of the experiment. Again, be honest. Please!

1. Are you a student of the department of English, Bingham university? Yes ☐ No ☐
2. At what level are you?   100 ☐ 200 ☐ 300 ☐ 400 ☐
3. Are you a Nigerian?   Yes ☐ No ☐
4. What tribe is your father? _____
5. What tribe is you mother? _____
6. How many languages does your father speak? _____
7. How many languages does your mother speak? _____
8. What is the dominant language in the environment you grew up? _____
9. On a scale of 1-10, how often do you speak English at home?   1/10 ☐   2/10 ☐
    3/10 ☐   4/10 ☐ 5/10 ☐ 6/10 ☐ 7/10 ☐ 8/10 ☐ 9/10 ☐ 10/10 ☐
10. Is English the first language you acquired, or the second? _____
11. On a scale of 1-10, how often do you speak English in school? 1/10 ☐ 2/10 ☐
    3/10 ☐ 4/10 ☐ 5/10 ☐ 6/10 ☐ 7/10 ☐ 8/10 ☐ 9/10 ☐ 10/10 ☐
12. Do you know what primary stress is? Yes ☐ No ☐
13. Do you know what phonological rule is? Yes ☐   No ☐
14. If you know what a phonological rule is, what is it? _____
    _____
    _____

15. Do you know what a morphophonological rule is? Yes ☐ No ☐
16. If you know what a morphophonological rule is, what is it? _____
    _____
    _____
    _____

SECTION B (Pre-test)
Assign syllabic stress to the following pairs of words by simply using a stress mark.

(i)	Kitchen	kitchenette
(ii)	Democrat	democratic
(iii)	Apology	apologetic
(iv)	Public	publicity
(v)	Adjective	adjectival
(vi)	Write	rewrite
(vii)	Examine	reexamine
(viii)	Gratitude	ingratitude
(ix)	Moral	amoral
(x)	Political	apolitical
(xi)	Complete	incomplete
(xii)	Possible	impossible
(xiii)	Perfect	imperfect
(xiv)	Like	unlike
(xv)	Dependence	independence
(xvi)	Introduce	reintroduce
(xvii)	Important	unimportant
(xviii)	Reliable	unreliable
(xix)	Active	inactive

SECTION B (Test)
Having been exposed to the concept of phonological/morphophonological rules, assign syllabic stress to the following pairs of words by simply using a stress mark.

(i)	Maison	maisonette
(ii)	Kitchen	kitchenette
(iii)	Democrat	democratic
(iv)	Apology	apologetic
(v)	Public	publicity
(vi)	Adjective	adjectival
(vii)	Write	rewrite
(viii)	Examine	reexamine
(ix)	Gratitude	ingratitude
(x)	Moral	amoral

(xi)	Political	Apolitical
(xii)	Complete	incomplete
(xiii)	Possible	impossible
(xiv)	Perfect	imperfect
(xv)	Like	unlike
(xvi)	Dependence	independence
(xvii)	Introduce	reintroduce
(xviii)	Important	unimportant
(xix)	Reliable	unreliable
(xx)	Active	inactive

DISCOURSE-PRAGMATICS, PRAGMAPOETICS

The Pragmatics of Affiliative Discourse

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ABSTRACT

When humans engage in communication, they hold the default view that their interlocutors would be cooperative, sincere, and honest. This view holds both for corporate, diplomatic as well as interpersonal communication. Thus, one way to know that a system or a relationship is failing is through the pattern of communication. In the case of a government that is failing, it will read ulterior motives to nearly every comment or question raised about its policies or actions. This paper addresses the pragmatics of affiliative discourse in the context of the responses of the Nigerian government to questions raised regarding its actions as well as the expectations of citizens. First person media accounts of responses of top Nigerian government functionaries to national issues form the data for the study. The data is analysed within the framework of the politeness principle (PP) made popular by Brown and Levinson as well as the conversation analysis (CA) concept of affiliation introduced by Heritage. These two concepts share one common objective, to enhance human communication, including interpersonal relations. Affiliation arises from the notion of preference, which is made on the basis that many aspects of talk are organized with an intrinsic 'bias' toward the maintenance of bonds of solidarity between actors, thus promoting the avoidance of conflict. Preferred responses are therefore affiliative and conducive to social solidarity. Similarly, the politeness principle says to "minimize the expression of impolite beliefs and maximize the expression of polite beliefs." This principle plays an important role in human communication. If speakers obey it, their expressions will always uphold the dignity of their interlocutors, whereas if they violate it, they may hurt their interlocutors. The data analysed consists of excerpts from two main sources: the response of the Attorney General and Minister of Justice of Nigeria titled: 'Nnamdi Kanu: Madu's views ignoramus, legally eccentric' as widely reported in the media. The second is from a presidential spokesperson captioned "Statement Concerning Samuel Ortom, The Governor Of Benue State," a response to a television interview on the presidency by a state governor. The qualitative content analysis method is used, focusing on meaning units in all the areas that provide an opportunity to demonstrate politeness using the six politeness principles of tact, generosity, approbation, modesty, agreement, and sympathy and to determine the level of affiliation or disaffiliation. The evidence from the data shows repeated and deliberate violation of many of the precepts of the politeness principle,

leading to the conclusion that the institutionalized norm of government functionaries who are actors in the discourses that form the data for this work is to be disaffiliative, not to achieve any reciprocity of perspectives or to enable social actors to achieve the broader goals of positive communication. This is significant and somewhat strange because corporate, institutional and diplomatic language is especially and deliberately designed to be polite and to avoid bald, unmitigated expressions that may be face threatening to interlocutors. The paper concludes by pointing to the bigger implications of such communicative behaviour.

Structured Practitioner Notes
What is already known about this topic
- *The Politeness Principle (PP) and its six maxims are central subjects in pragmatic discourse*
- *The notion of affiliation and disaffiliation is a more recent subject but is familiar to conversational analysts and students of ethnomethodology.*

What this paper adds
- *The relationship between the two principles, the Politeness Principle and the notion of Affiliation and Disaffiliation has not been previously explored in the literature. However, it is clear that the two share a key objective: to establish and maintain bonds of solidarity between linguistic actors and thus promote peace and avoid conflict.*

Implications for practice
- *When people speak on behalf of institutions or nations, it is especially important that they eschew emotions but focus on the issues and address the substance. Doing so will make it easier to apply the maxims of the politeness principle and achieve affiliative discourse. That in turn will project the agency they represent in more favourable light with the public.*

Introduction

Pragmatics is a discipline that specializes in how people employ graceful language for communication (Chen 147). Human communication is thought to be successful because of the assumptions that interlocutors make. These are framed in pragmatics as principles, such as the cooperative principle and the politeness principle. When humans interact through language, interlocutors operate on the assumption that the other party wants to be cooperative, to be sincere and to provide information that is both useful and relevant, unless there are contextual cues to believe otherwise. As May

rightly put it, 'communication is not a matter of logic or truth, it is a matter of cooperation' (70). The politeness principle is especially designed to reduce the threat to the face of participants in discourse and to assign dignity to fellow humans involved in the conversation. In this sense, it has greater force than the cooperative principle, especially when the maxims of the two principles happen to collide. As Leech explains, "the politeness principle has a higher regulative role than does the cooperative principle: to maintain the social equilibrium and the friendly relations which enable us to assume that our interlocutors are being cooperative

in the first place" (82). Politeness in communication is not about etiquette, rather it describes the relationship between "how something is said and the addressee's judgement as to how it should be said" (Grungy 139). Indeed, politeness takes on even greater significance in corporate or diplomatic talk. In order to maintain the politeness principle, most corporate or diplomatic responses to unsavoury issues describe matters or comments about them either as "regrettable" or "unfortunate." For example, "Executive Director, Centre Against Injustice and Domestic violence, Gbenga Soloki, described Malami's statement as "most unfortunate, reckless and irresponsible."[1] Such words as "regrettable" and "unfortunate" have thus taken on added connotations in diplomatic and institutional circles, often masking what would otherwise be abrasive or reprehensible language.

The concept of affiliation is attributed to Heritage and arises from the notion of preference in the organization of adjacency pair, which is made on the basis that many aspects of talk are organized with an intrinsic 'bias' toward the maintenance of bonds of solidarity between actors, thus promoting the avoidance of conflict. Preference involves issues of affiliation and disaffiliation in relation to social actions (Seedhouse 167). Preferred responses are therefore affiliative and conducive to social solidarity. Heritage explains that 'the preferred responses to actions are affiliative and conducive to social solidarity, whereas dispreferred responses are disaffiliative.

1. Vanguard Reactions to Malami's statement on Igboho's multiple bank accounts (*vanguard ngr.com)*

However, if the dispreferred action is packaged so as to minimise the degree of disaffiliation and conflict, e.g. by using accounts and excuses, then the degree of disaffiliation is minimised' (Heritage 269). Both the politeness principle and the notion of affiliation highlight steps that interlocutors can take to minimise conflict in communication. In turn cooperative communication often helps to maintain the peace.

When the politeness principle is ignored in conflictual discourse, much harm can result. In such instances, participants in the discourse may adopt what logicians term "fallacious reasoning." Such reasoning can often be very persuasive, sometimes even more than sound reasoning, according to McInerny (103-104). A favourite tactic of fallacious reasoning is to circumvent sound reasoning by appealing directly to emotions. However, Hunter argues that

> It is a mistake to base our beliefs only on our emotions. This is a mistake because how a belief makes us feel is not evidence that the belief is true, and a belief should be based on evidence that it is true. For a belief to be justified enough for knowledge it must be based on good epistemic reasons. Epistemic reasons are reasons to think that the belief is true (32).

One common fallacious reasoning is what has been termed the *Ad Hominem* Fallacy (argument against the person). This fallacy occurs when the argument itself is ignored or minimized and the person responsible for the argument is deliberately attacked. This strategy of attacking the

person falls under the general umbrella of ethotic arguments, that is arguments that deal with some 'feature' of the character of the speaker (Tindale 81). Evidence from our data reveals that the arguments seem to ignore the issues but instead call attention to the perceived negative traits of the persons involved and pretends that in doing so, the attackers have revealed what the persons really are and that such revelations some-how should be taken as sufficient response to the issues themselves.

Methodology

The data for this paper is drawn from two utterances of top Nigerian government functionaries: The Attorney General and Minister of Justice Abubakar Mallami, and Garba Shehu, a presidential spokesperson for the Buhari administration. In the context of this study, the comments that prompted the responses of these government represen-tatives are not consequential, but the responses are. This is because affiliative and polite discourse becomes even more impor-tant when your interlocutors are provoca-tive. The data is analysed thematically, focusing on meaning units associated with the overall message, or character units that are referentially linked to the producers of the text. This is done within the framework of the principles of affiliation and the polite-ness principle.

The Data

Text 1:

Nnamdi Kanu: Malami slams Canadian Justice Minister, Madu

"As the saying goes "an empty vessel makes the loudest noise".

"We advise the so-called "learned man" to shelve his arrogance and learn to study the law books before opening his mouth to disgrace himself before the right-thinking members of the society thereby attracting to himself criticism that may propel doubt about his suitability for the job he claims to be doing now, after moving out of his country of origin in which he fails to excel", Malami stated.-Vanguard *July 7, 2021.*

Text 2:

Statement Concerning Samuel Ortom, The Governor Of Benue State

Governor Samuel Ortom has few political principles. We can see this from the fact that he has changed political parties five times during his undistinguished career.

Every time he feels the wind may be blowing in a certain direction, he follows it.

Unfortunately, for the good citizens of Benue State, the most dangerous direction he blows in today is that of sectarianism and ethnicity.

In an attempt to boost his sinking political fortunes, Ortom takes the cheapest and lowest route possible by playing on ethnic themes and in doing so knowingly causes deaths of innocent Nigerians by inciting farmers against herders, and Christians against Muslims.

Specifically, Ortom stirs up hatred by targeting one single ethnic group in Nigeria using language reminiscent

of the Rwandan genocide.

As was the case in Rwanda where the then Hutu leaders of the country incited their countrymen against each other, claiming there was a "secret Tutsi agenda" over the Hutu, Ortom claims there is a "secret Fulanisation agenda" over other ethnic groups in his state and in Nigeria. This is a copy of the language of Hutu Power which falsely, and intentionally, accused the Rwandan Tutsi of plans to dominate the country.

This wicked talk is aimed at giving cover to his so-called "policy" on the Ranches Establishment Law which in reality is purely an act of denial of the law intended to withhold rights and freedoms from one ethnic group alone, whilst inciting race hatred against them amongst all others.

These are not the actions of a man who should be trusted with running public services or holding public office.

For the governor of a major state in Nigeria to be politically driven by ethnic hatred is a stain on our country.

The good, and fair-minded people of Benue State deserve more than this, and we look forward to the next elections when they have an opportunity to restore its greatness.

- **Garba Shehu**, Senior Special Assistant to the President (Media & Publicity). Channels Television, August 25, 2021.

Analysis

- **Text 1**

The Politeness Principle or PP states: "Minimize the expression of impolite beliefs and maximize the expression of polite beliefs." To achieve this, Leech proposed six maxims as follows: 1. Tact maxim; 2. Generosity maxim; 3. Approbation maxim; 4. Modesty maxim; 5. Agreement maxim; and 6. Sympathy maxim. We now examine some of the maxims of the PP reflected in our data.

- **The Approbation Maxim**

This maxim states: "minimize dispraise of other but maximize praise of other." Relevant to this maxim from Mallami's comments are the following expressions which refer to the Canadian Minister of Justice:

i) "the so-called "learned man,"
ii) "shelve his arrogance and learn to study the law books,"
iii) "opening his mouth to disgrace himself before the right-thinking members of the society,"
iv) "attracting to himself criticism that may propel doubt about his suitability for the job he claims to be doing now,"
v) "after moving out of his country of origin in which he fails to excel;"

We begin with the appositive "so-called" in "so-called learned man." This is used repeatedly in Mallami's comments to cast a shadow on the propriety of the linguistic expression or denotatum and its accompanying desginata. In this case, "so-called" is used to express the view that the one designated as a "learned man" as well as the title of "justice minister." In other words, this

additional deictic element adds further to the identification of the subset in question or the "thing" which in this case is the Canadian Justice Minister. In the context of use, the status of the subject is constrained by "so-called", diminished and cast in disrepute. So, from the point of view of the approbation maxim of the Politeness Principle, Malami has failed to "minimize dispraise" for the Canadian Justice Minister but has instead 'maximized' it. The word "claims" in "the job he claims to be doing now" conveys a similar thought. Here, the speaker doubts that the subject is indeed performing the duties associated with him, or is occupying the position indicated.

- **The Modesty Maxim**

The expressions "learn to study the law books," "before the right-thinking members of the society" and "after moving out of his country of origin in which he fails to excel" flout the maxim of modesty. That maxim states: "minimize praise of self; maximize dispraise of self." In these excerpts, Abubakar Malami, the Nigerian Attorney General and Minister of Justice inferred that he had 'learned to study his law books' and therefore was better informed. He also claimed that he was part of the "right-thinking members of society" and had 'excelled in his country of origin,' which is why he is the Attorney General and Minister of Justice. In fact, the inference here is that the standards in this 'country of origin (ie Nigeria)' are much higher than those in Canada where the subject 'claims' to be a minister. That is why someone who has 'failed to excel' under such high standards can nevertheless 'excel' in a country with weaker or lower standards.

To be sure, the expression "shelve his arrogance and learn to study the law books" suggests that the subject, the Canadian Minister of Justice has the wrong priority. He is 'just being arrogant' whereas he has not studied his law books. As a result, when he speaks about matters of law, he only 'disgraces himself' before 'right-thinking members of the society,' which members must include the Nigerian Minister of Justice Malami. Continuing in the efforts to miniaturize the Canadian Minister, Malami adds that the subject 'attracts to himself criticism that may propel doubt about his suitability for the job he claims to be doing now.'

- **Agreement Maxim**

According to the agreement maxim, speakers should "minimize disagreement between self and other but rather maximize agreement between self and other." It is certainly not agreeable to suggest that one is arrogant and is inappropriately 'opening his mouth' merely to 'disgrace himself.' Such expressions are also immodest and disaffiliative.

To better understand the discourse implications of this text and the intentions of the text producer, consider: in the twenty first century with global connectedness and ease of access to public information, is it such a difficult task to verify as true or otherwise the claim that one is a minister in a particular country? So, the disagreeable expression "the job he claims to be doing now" is not borne out of any lack of access to correct information but rather a discoursal ploy to minimize the value of both the denotation and the designation. This point of view becomes even more apparent when Malami adds that, "after moving out of his country of

origin in which he fails to excel."

It is not clear what other meaning Malami might be projecting with "after moving out of his country of origin in which he fails to excel" aside from the broad objective of saying basically to the Canadian Minister of Justice: 'You are nothing. You are nobody.' Beyond this it will be counter-intuitive to conclude that Malami actually believes that the Canadian Minister of Justice 'failed to excel' in his country of origin because he was not good enough. This line of thinking would imply that according to Malami, the "standards" in the 'country of origin,' Nigeria are higher than those of Canada. Thus, the Canadian Minister of Justice could not 'excel' in Nigeria, but could be accepted in a country which has lower standards. It is clear how this constructs reality from Malami's perspective. Here we see patterns developing in the discourse from the various strands of consistent disaffiliative linguistic elements. According to Frey, Botan and Kreps, "a person's language, as a rule, is an index of his or her mind" (252). On the basis of these three maxims of the PP, namely, the approbation maxim, the modesty maxim, and the agreement maxim, we can determine the quality of the public voice of the Nigerian Minister of Justice, Abubakar Malami and by extension the voice of the government he serves. Along with the notion of affiliation, the analysis sheds light on the "mind" of the Nigerian government, especially on instances where there are voices which differ from the position taken by the government.

- **Text 2**

The context: It is important to ground this text in its context if it is to be properly understood. According to May, "context is more than just reference. Context is action. Context is about understanding what things are for, it is also what gives our utterances their true pragmatic meaning and allows them to be counted as true pragmatic acts" (41). So, here is the context: Samuel Ortom, a governor in one of the states in Nigeria, went on national television and chided the president of the country for failing in his duty to provide security for citizens of the country. In the view of the governor, "Buhari is the worst president when it comes to security." He also criticised the president for the poor economy and rising inflation. Our data is the response of the presidential spokesman, Garba Shehu to the interview. The statement consists of 12 sentences, most of which are complex complex.

Affiliation and Disaffiliation

Heritage discusses the notion of preference in the organization of talk as involving issues of affiliation and disaffiliation in relation to social actions. According to Heritage "the preferred responses to actions are affiliative and conducive to social solidarity, whereas dispreferred responses are disaffiliative. However, if the dispreferred action is packaged so as to minimise the degree of disaffiliation and conflict, e.g. by using accounts and excuses, then the degree of disaffiliation is minimised" (269). Corporate and institutional communication is especially designed to be affiliative, and when dispreferred accounts must be given, then such are carefully packaged to minimize the degree of disaffiliation. The overall objective is usually to maintain social solidarity and minimize conflict. The following expressions from our data demonstrate that the presi-

dential spokesman failed to be affiliative and failed to "minimize the expression of impolite beliefs but maximize the expression of polite beliefs" according to the Politeness Principle.

Garba Shehu, the presidential spokesman described his subject, the governor using the following expressions:

> *"undistinguished career."*
> *"every time he feels the wind may be blowing in a certain direction, he follows it."*
> *"the most dangerous direction he blows in today is that of sectarianism and ethnicity."*
> *"in an attempt to boost his sinking political fortunes."*
> *"Ortom takes the cheapest and lowest route possible by playing on ethnic themes."*
> *"knowingly causes deaths of innocent Nigerians by inciting farmers against herders, and Christians against Muslims."*
> *"using language reminiscent of the Rwandan genocide."*
> *"Ortom claims there is a 'secret Fulanisation agenda.'"*
> *"This wicked talk is aimed at giving cover to his so-called "policy" on the Ranches Establishment Law - which in reality is purely an act of denial of the law - intended to withhold rights and freedoms from one ethnic group alone."*

Each of the listed expressions is designed to denigrate the subject and vilify him using the most disgusting terms and images possible. By calling the career of the subject "undistinguished" the speaker attempts to reduce to insignificance all that the subject may have counted as achievements; and by not constraining which aspect of the subject's "career" the speaker leaves it to his audience, his readers to assume the widest scope, the sum total of the subject's public "career." In the same vein, the subject is presented as unprincipled and clueless, lacking direction by the expression, "every time he feels the wind may be blowing in a certain direction, he follows it." The result of such lack of focus and principle, according to the statement, is the potential for public injury. The statement adds, "the most dangerous direction he blows in today is that of sectarianism and ethnicity." And later on, the statement instantiates why this directionlessness is so dangerous, stating that the subject "knowingly causes deaths of innocent Nigerians by inciting farmers against herders, and Christians against Muslims." To make matters even worse, the statement from the presidential spokesman makes a direct allusion of the subject's actions to the Rwandan genocide stating that the language of the governor is "reminiscent of the Rwandan genocide."

> *As was the case in Rwanda where the then Hutu leaders of the country incited their countrymen against each other, claiming there was a "secret Tutsi agenda" over the Hutu, Ortom claims there is a "secret Fulanisation agenda" over other ethnic groups in his state and in Nigeria. This is a copy of the language of Hutu Power which falsely, and intentionally, accused the Rwandan Tutsi of plans to dominate the country.*

Indeed, Text 2 directly flouts the Politeness Principle along with at least 5 of its 6 its maxims, and it could be argued that it also indirectly at least flouts the maxim of modesty. Top of the list of flouted maxims is **the approbation maxim** which states: "minimize dispraise of other; maximize praise of other." Certainly, such expressions as "undistinguished career," "every time he feels the wind may be blowing in a certain direction, he follows it," "in an attempt to boost his sinking political fortunes," do not contribute to the praise of the governor. This is followed but the **agreement maxim** which states that one should "minimize disagree-ment between self and other but maximize agreement between self and other." In the data, the presidential spokes-man does not agree with anything about the subject. Instead, his view is that the governor's actions constitute "a stain on our country" and that "these are not the actions of a man who should be trusted with running public services or holding public office." The **maxim of generosity** persuades language users to "minimize benefit to self but maximize cost to self." Garba Shehu's statement does not give any benefit whatsoever to the governor, thus completely ignoring this maxim. With his brazen use of language and lack of tact, the presidential spokesman also flouted the **tact maxim** which encourages language users to "minimize cost to others but maximize benefit to others." And of course, the statement did not have any sympathy for the governor. Instead, it consistently maintained antipathy for the subject. But this text does more than just flout maxims of politeness, and that's where we will give attention next.

Discussion

Text 1 and 2 demonstrate a failure of the speakers to exploit the politeness principle and its maxims and thus increase the likeli-hood of achieving positive communicative outcomes. More important, the texts fail to address the substantive issues raised by their interlocutors. In the case of Text one, it fails to address the legal propriety of the process Nnamdi Kanu was arrested and repatriated to Nigeria. In Text 2, the presidential spokesman failed to address the accusation that President Buhari has performed poorly on the issues of security and the economy, in fact these issues are not even mentioned in all the 12 sentences that make up the statement. Instead of addressing the issues, the two speakers focused on the persons who made the statements they were responding to. This strategy is called the *ad hominem* fallacy. This approach has three strands, according to Tindale.

- **The *ad hominem fallacy***

One strand of the *ad hominem* fallacy is the **circumstantial ad hominem.** This fallacy looks at the particular circumstances relative to the issue in question and highlights the interest that the person may have in it. It examines whether the person may be in a position to benefit in some way from the way the case is resolved. This kind of ad hominem may be relevant as long as it has a direct bearing on the issue. A second strand is the **tu quoque (or 'you too')** argu-ments. According to Tindale, "this suggests that there is an inconsistency between what person does and what he says, or what he said in the past and what he is proposing now" (94). Here too, if the inconsistently is directly linked to the issue, then it could have

validity. The third strand is the ***abusive ad hominem.*** This is a direct attack on an individual's character rather than the issue raised by the individual. Hitchcock has observed that:

> *The abusive ad hominem responds with direct verbal abuse; it is said to be a mistake because possession of a stigmatized trait is irrelevant to whether the premises of its possessor's argument support its conclusion or the argument is correct (1-2).*

This extends to direct abuse because the author's character is logically irrelevant to the truth or falsehood of the statement. This means that as is evident in our data, whether the Canadian Justice Minister is "an empty vessel" making the loudest noise, or is only a "so-called learned man," and is 'arrogant' and must "learn to study the law books" to enable him stop "opening his mouth to disgrace himself before the right-thinking members of the society;" and whether he 'failed to excel in his country of origin' but now merely 'claims' to be a minister in a country of lower consequence, the substantive question still needs to be answered: were the tenets of international law followed in the rendition of Nnamdi Kanu?

Similarly, whether the career of governor Ortom is "undistinguished," and whether he moves in whatever direction the wind blows, and whether he "knowingly causes deaths" or uses language "reminiscent of the Rwandan genocide" and whether his talk is "wicked," all those do not address the question of whether president Buhari has performed well in matters of security and the economy.

Paul Graham, an English computer scientist and essayist drew up a hierarchy of disagreement. According to the seven-point pyramid, abusive *ad hominem* is at the base, at the lowest level of civilized argumentation. Graham's pyramid is shown below:
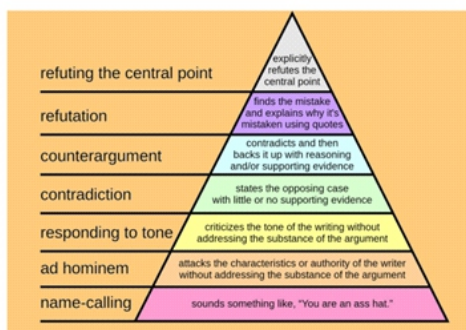
Paul Graham's hierarchy of disagreement, web

The quality of argumentation of Justice Minister Abubakar Malami and presidential spokesman Garba Shehu

Conclusion

The paper has shown that both the politeness principle and the notion of affiliation highlight steps that interlocutors can take to minimise conflict in communication. In turn cooperative communication often helps to maintain the peace. From a pragmatic point of view, we take the position that language users are sincere and mean what they say. This is the underlying principle of conversational implicature which is based on the cooperative principle. According to Horn,

> *conversational implicature derives from the shared presumption that S and H are interacting rationally and cooperatively to reach a common goal. A speaker S saying p and implicating q can count on her interlocutor to figure out what S meant (in uttering p at a given point in the interaction) from what was said based on the assumption that both S and H are rational agents (6).*

Moreover, as Horn rightly stated, "speakers implicate, hearers infer" (6). We have therefore made reasoned inferences using the politeness principle and its maxims as well as the interpersonal notion of affiliation. The paper has also shown that when a government is failing, it will tend to grasp at straws so to speak. In doing so, every tangential view is considered as an attack and is viciously challenged. The data has demonstrated that in a bid to defend their position, they are willing to adopt the *ad hominem,* attacking the person while ignoring the message.

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Pronouns and Power: A Critical Discourse Analysis of Mrs. Aisha Buhari's speech about the presidential spokesperson, Garba Shehu

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ABSTRACT

Language is a powerful tool that is used by politicians to exercise power and pronouns are one of the linguistic devices that politicians use in persuasion. Most of the studies on political discourse have focused on male politicians with insufficient attention given to female politicians. This study is a Political Discourse Analysis of a speech by the First Lady of Nigeria, Mrs. Aisha Buhari, about the presidential spokesperson, Mr. Garba Shehu. The speech was downloaded from the official website of the Guardian newspapers and subjected to a critical discourse analysis. The theoretical framework adopted is Discourse as social practice, an aspect of Critical Discourse Analysis (CDA) from Norman Fairclough's perspective. The study revealed that the First Lady effectively used pronouns to shorten the distance between her and her audience thereby gaining their solidarity as well as appealing to family and feminine sentiments in order to gain the sympathy of her audience. She used language to show her resistance to power and seeming oppression by the presidential spokesperson. This study has increased the knowledge of pronouns as tools in the enforcement of power in political discourse and further heightened the understanding that pronouns play a significant role in revealing the persuasive strategies and ideological orientation of politicians.

Keywords: Political Discourse, Persuasive Strategies, Pronouns, Language and Power

Structured Practitioner Notes
- *Not only do politicians exercise power but they also resist power and sustain it. This exercise of power is a political activity.*
- *One of the ways that politicians exercise power, according to Van Dijk, is through the use of pronouns, 'such as the use of first- and second person pronouns in conversations and letters, signaling the communicative roles of speaker and addressee.'* Discourse and Context *(169).*
- *This research has shown that the exercise of power with pronouns is not the exclusive preserve of male politicians but also applies to female politicians.*

Background To The Study

One of the things that is common with politicians is their tendency to use power to influence the behaviour of people. Language is one of the tools that politicians employ in exercising, resisting and sustaining power. Mrs. Aisha Buhari, the wife of President Mohammadu Buhari, on the 12th of December, 2019, displayed her displeasure over what she termed disloyalty by the spokesman to the President, Mr. Garba Shehu. She accused him of being loyal to the nephew of the President, Mr. Mamman Daura instead of the First Family. One of the rumours that had made the rounds on social media a few months before the speech of the First Lady was that the president was going to marry another wife. This rumour was circulated at a time when the First Lady had travelled out of the country and was debunked when the First Lady returned to the country.

In addition, the said spokesman had suggested that the office of the First Lady be jettisoned. This is contrary to what had been the practice with other first ladies in previous administrations. The displeasure of the First Lady over the inability of the presidential spokesman to handle the domestic affairs of the presidency properly in the public eye is contained in a speech she issued to the public via some media houses.

Statement of the Problem

A lot of Critical Discourse Analyses have been done on the speeches of the present and past presidents of Nigeria. Some of them have focused on the acceptance speeches, concession speeches as well as inauguration speeches of presidents. Not much emphasis has been given to speeches made by the first ladies of countries in spite of the fact that they hold significant positions by virtue of marriage to the most powerful persons in the country. Apart from this position of theirs is the fact that there have been some of them that are very vocal first ladies. Hence, this study attempts a critical discourse analysis on a speech delivered by the wife of the president about the spokesperson of the president, Mr. Garba Shehu.

Aim and Objectives

The aim of this study is to carry out a political discourse analysis on the speech of the First Lady of Nigeria, Mrs. Aisha Buhari, about the spokesperson of the president, Mr. Garba Shehu. The objectives are:

i)   To identify the pronouns used in the speech of the First Lady.
ii) To determine the persuasive functions that the pronouns perform.
iii) To identify other persuasive strategies employed by the First Lady in her speech
iv) To evaluate their possible effect on her audience.

Significance of the Study

It is often assumed that when it comes to political discourse, men are the ones involved. This study is particularly significant because not much discourse analyses have been done on the speeches of First Ladies in Nigeria. The fact that they play a vital social and political role in the country is a reason for their speeches to be discussed and given academic attention. One of the concerns of this paper is the power relations that are made manifest in the text under analysis as well as the ideological effects of the discursive practices in the text. The fact that the two people whom the text is about are a man and a woman (the presidential spokes-

man and the First Lady) is of interest as far as power relations are concerned.

Methodology

The data used for this study is from a speech made by the First Lady of Nigeria, Mrs. Aisha Buhari, concerning the spokesperson of President Buhari, Mr. Garba Shehu. The speech, with the rider, 'Garba Shehu Has Gone Beyond His Boundaries', was delivered to the press on the 12th of December, 2019 and accessed on the 17th of December, 2019. It is made up of 691 words written in 2 pages. This speech was published online and was obtained online from the Guardian newspapers via their website, *https://m. guardian.ng*. A purposive sampling technique was used to obtain the data from the speech. Certain characteristics were sought for in the speech that were needed for the study since it is a content-based analysis and the data obtained was subjected to a critical discourse analysis.

Empirical Review

Brown and Gilman believe that one person may be said to have power over another in the degree that he is able to control the behaviour of another. Power, they add, is a relationship between two persons and it is non-reciprocal in the sense that both cannot have power in the same area of behaviour (253-256).

Politicians, according to Van Dijk, are not the only participants in the domain of politics. 'From the interactional point of view of discourse analysis, we therefore should also include the various recipients in political communicative events, such as the public, the people, citizens, the 'masses' and other groups or categories.' *What is Political Discourse Analysis?* (13)

Wodak states that Critical Discourse Analysis (CDA) is fundamentally interested in analyzing opaque as well as transparent structural relationships of dominance, discrimination, power and control when these are manifested in language. In other words, CDA aims to investigate critically social inequality as it is expressed, constituted, legitimized, and so on, by language use (or in discourse). *Critical Linguistics* (53) According to Fairclough and Wodak, CDA sees discourse as a form of social practice(258).

Van Dijk defines Critical Discourse Analysis as a type of discourse analytical research that primarily studies the way social power abuse, dominance, and inequality are enacted, reproduced, and resisted by text and talk in the social and political context. With such dissident research, he adds, critical discourse analysts take explicit position, and thus want to understand, expose, and ultimately resist social inequality (352).

CDA is therefore about how language works within institutional and political discourses (e.g. in education, organizations, media, government), as well as specific discourses (like gender and class), in order to reveal inequalities in social relationships. Van Dijk states that 'participant properties, roles and relations are indexed in many and complex ways, only some of which are syntactic, such as the use of first- and second person pronouns in conversations and letters, signaling the communicative roles of speaker and addressee. (169). Greenbaum distinguishes pronouns thus:

Personal Pronouns

1st person singular
- I, me, my plural we, us, our

2nd person
- you, your

3rd person masculine singular
- he, him, his

feminine singular
- she, her

Non-personal
- it, its

Plural
- they, them, their

Possessive Pronouns

1st person
- my, mine; our, ours

2nd person
- your, yours

3rd person
- his, her, hers; its; their, theirs

Reflexive Pronouns

1st person
- myself, ourselves

2nd person
- yourself, yourselves

3rd person
- himself, herself, itself, themselves (84)

A lot of Critical Discourse Analyses have been done on various aspects of the speeches of politicians, particularly past and present presidents in Nigeria. Some of them have dwelt on the use of pronouns by presidents in their speeches. Umar, for instance, wrote on the use of personal pronouns in President Jonathan's Presidential Declaration Speech using Fairclough's three-tier analytical framework description, interpretation and explanation to reconstruct the import and real ideological thrust of the speech (84). Hasan did a linguistic analysis of in-group and out-group pronouns in Hosni Mubarak's speech in which he identified how pronouns are used as a strategy by political leaders. This strategy, he noted, is used by them to persuade their audience into accepting their views and actions on crises, revolutions and controversial issues (5-24).

Abaya explored the persuasive functions that metaphors play in political discourse interactions using the National Good Governance Tour (NGGT) in Nigeria as a case study. He concluded that metaphors, apart from informing, explaining, managing discourse and embellishing speech, also have the persuasive effect of response reinforcement, response shaping and response change (48-62). However, these well researched studies have focused on men and the political ideologies they show in their use of language. None of these works has shown the power relations that female politicians portray in their use of language which is one of the things that this study aims to do.

Theoretical Framework

The theoretical framework used for this research is Norman Fairclough's Discourse as social practice approach of Critical Discourse Analysis which relies on a linguistic analysis of texts and regards both written and spoken language as a form of social practice. This model is premised on Michael A.K. Halliday's Systemic Functional Grammar which states that language is used for a particular reason or reasons. This is useful in text analysis because according to Fontaine, the functions of language include both the use that

language serves (i.e how and why people use language) and its linguistic functions (i.e the grammatical and semantic roles assigned to parts of language). Language therefore serves a social purpose (5). This framework is therefore critical in the analysis of the relationship between text and social meaning. Specifically, Fairclough's three stages of analytical framework which are description, interpretation and explanation will be used in the analysis of the text for this paper.

Data Analysis

Three stages/components are used in Fairclough's linguistic analysis and they are description, interpretation and explanation of text. This means that linguistic properties of the text are first described, then the relationship between the productive and interpretative processes of discursive practice and the texts is interpreted, and the relationship between discursive practice and social practice is explained. This is done in order to establish a systematic method for exploring the relationship between text and its social context. *Language and Power*.

The Descriptive Stage

Fairclough defines the descriptive stage of discourse analysis as the stage which is concerned with identifying and 'labelling' the formal properties of the text(26).

The Use of Pronouns

Pronouns are very useful persuasive words in speeches. Six personal, three possessive and one reflexive pronoun were used a total of 55 times in the text under study. The use of pronouns by the First Lady helps to affirm her ideological standpoint.

The personal pronoun, 'we', is traditionally used in discourse to show inclusion and exclusion depending on the intent of the user. The use of the first-person plural, 'we' in the text is strategic in the sense that it shows that others are involved in her speech. Wales states that 'we' is generally used to refer to the speaker and third parties who may or may not be present in the immediate situation (66). The use of 'we' in her speech shows that the First Lady is not alone in her complaints about the presidential spokes-person. It shows the authority to speak not just for herself but on behalf of others who she believes feel the same way she does about what she is up against. The use of this personal pronoun also shows solidarity with her listeners. It is used in an inclusive sense. The First Lady reflects the importance of being one with her listeners. One of the times the pronoun, 'we' is used is when she tells the public how everyone has families to consider in their actions:

- **Excerpt 1**
  We all have families to consider in our actions and therefore it is in the best interest of all concerned for Garba Shehu to take the advice of the authority, given to him sometimes in the first week of November, 2019.

She includes her listeners in her speech to gain their solidarity and support. She is seen to be someone who is concerned about her family just like she assumes her listeners are. By using the personal pronoun, 'we', it is assumed that there is a 'them' that will be on the opposing side. This opposing side is that of Mr. Garba Shehu and his supporters while 'we' is representative of the First Lady and

her audience whom she has no doubts are on her side. Hence, they are included in her mention of those who have families to consider in the actions that they take. The First Lady, by the use of 'we' puts herself in the position of a spokesperson for her listeners. She is taking the position of authority by so doing and placing her listeners under her control by acting as their voice.

The pronouns that are most frequently used in the speech are 'he' and 'his'. These pronouns are traditionally referred to as being referential in function. This is so because Mr. Garba Shehu is not being directly addressed by the First Lady. Rather, he is being reported to the public for his actions against her and her family.

Next to this in frequency of occurrence is the combination of the first-person singular pronouns which occur 14 times, as subjective, objective and possessive: 'I' - 6 times; 'me' - 1 time and 'my' - 7 times. These pronouns directly refer to her. This shows an act of positive self- representation.

Interpretation Stage

Fairclough refers to this stage as that which is concerned with the relationship between text and interaction - with seeing the text as the product of a process of production, and as a resource in the product of interpretation.(26).

Positive Face Strategies

Levinson and Brown recognize the positive face as the desire by an individual for his/her personality to be appreciated by others (56). The aim of a speaker in using the positive face strategy is to present his/her ideology in a favourable manner to his/her listeners. This includes, among others, the

way a person wants to be viewed by others in his/her social group. This strategy is employed by the First Lady in her speech. Some of these are analyzed below:

Intervention in saving the jobs of her media crew

The First Lady stated her role in helping to save the jobs of her media crew who Mr. Garba Shehu had suspended from work:

- **Excerpt 2**
  'I had to intervene to save the innocent staff from losing their means of livelihood by involving the Department of State Services (DSS) in order to ascertain roles played by key actors in the saga.'

Here, the First Lady is portrayed as a messiah to her media crew who were on the verge of losing their jobs as a result of the conflict between her and Mr. Garba Shehu. Her concern for them is seen in the fact that she saved them from losing their jobs after their suspension by Mr. Garba Shehu.

The Will of the People:

The attempt of Mr. Garba Shehu to stop the tradition of the running of the office of the First Lady was portrayed by Mrs. Buhari as going against the will of the people, specifically, Nigerian women:

- **Excerpt 3**
  It is at this late hour that I recall, sadly, that it was the same Garba Shehu who claimed that the government will not allow the office of the First Lady to run. **He** was later to confirm to one of my aides that **he** was instructed to say so by

Mamman Daura and not the president. This antic attracted the anger of Nigerian women. **He** didn't realise the fact that the First Lady's office is a tradition, which has become an institution.

The pronoun, 'he' used 3 different times in this paragraph is significant in showing the activities of Mr. Shehu in attempting to stop the running of the office of the First Lady.

Superhero Image
The First Lady is seen as a superhero in her statement by referring to her ability to run her humanitarian programmes without a budget. She is portrayed as going beyond what would normally be possible by this act as well as showing her love for the people that she serves with her programmes.

- **Excerpt 4**
"Today, even without a budget, **I** am able run **my** humanitarian programmes."

She uses the subjective and possessive forms of the first-person pronouns to make reference to her unusual ability to run these programmes without any financial assistance.

The Explanation Stage
Fairclough defines the explanation stage of Critical analysis as the stage which is concerned with the relationship between interaction and social context - with the social determination of the processes of production and interpretation, and their social effects. It involves the assumptions about culture, social relationships, and social identities which are determined by particular power relations in the society or institution, and in terms of their contribution to struggles to sustain or change these power relations - they are seen ideologically(166).

The First Lady has, through her speech about Mr. Shehu sustained power in her political role in the country. She has done this through the following:

Social Determinants
1. Appeal to Family Sentiments
2. Appeal to Feminine Sentiments

Appeal to Family Sentiments
There is a subtle appeal on the part of the First Lady to family sentiments in a number of instances in the text:

- **Excerpt 5**
"The latest of his antics was to wage a war on the **First Family** through an orchestrated media campaign of calumny by sponsoring pseudo accounts to write and defame **my children and myself.**'

The action of Mr. Shehu is shown to have the effect of the defamation of the character of the First Lady and her children. The reference to the family of the First Lady is made twice in the same sentence. The use of the pronouns in the phrase, 'my children and myself' depicts the First Lady as a family woman who is concerned not only for her welfare but that of her children as well. These are the traditional trademarks of a typical good African woman. One who is concerned first about, her children, before giving thought to herself.

- **Excerpt 6**
  "Based on Garba Shehu's misguided sense of loyalty and inability to stay true and loyal to one person or group, it has become apparent that all trust has broken down between him and my family due to the many embarrassments he has caused the presidency and the **First Family.**"

Here again, we see the reference to the family of the First Lady occurring twice in the same sentence.

- **Excerpt 7**
  "We all have **families** to consider in our actions"

This last reference to her family further buttresses the passion of the First Lady towards her family. These extracts from the text could be seen as the hallmarks of a good mother. This strategy is used to appeal to the sentiments of the public so that they are shown that the concern of the First Lady is not just for herself as a person, but primarily for her family and the effect that the actions of Mr. Shehu are likely to have on them.

Appeal to Feminine Sentiments

The text, apart from showing a subtle appeal to family sentiments, also shows an appeal to feminine sentiments:

- **Excerpt 8**
  It is at this late hour that I recall, sadly, that it was the same Garba Shehu who claimed that the government will not allow the office of the First Lady to run. He was later to confirm to one of my aides that he was instructed to say so by

Mamman Daura and not the president. **This antic attracted the anger of Nigerian women**. He didn't realise the fact that the First Lady's office is a tradition, which has become an institution.

The presupposition from the above extract is that Nigerian women believe in the office of the First Lady and would be angry with its proscription. The claim that Mr. Shehu wanted to stop the running of the office of the First Lady was said to have attracted the anger of Nigerian women. This subtle appeal to feminine sentiments is strategic in gaining solidarity for the First Lady.

Ideological Orientation

Fairclough defines Ideologies as representations of aspects of the world which can be shown to contribute to establishing, maintaining and changing social relations of power, domination and exploitation(9).

Fairclough et al define Ideologies as particular ways of representing and constructing society which reproduce unequal relations of power, relations of domination and exploitation (371). The ideological thrust of the First Lady is visible in her speech. She portrays the Spokesman of the President, Mr. Garba Shehu, as a negative force in the administration of the president. He is seen as the person behind their domestic problems:

- **Excerpt 9**
  To make matters worse, Mr. Shehu has presented himself to these people as a willing tool and executioner of their **antics**, from the corridors of power even

to the level of interfering with the family affairs of the president… The latest of his **antics** was to wage a war on the First Family through an orchestrated media campaign of calumny by sponsoring pseudo accounts to write and defame my children and myself… This **antic** attracted the anger of Nigerian women. He didn't realise the fact that the First Lady's office is a tradition, which has become an institution.

The use of the word, 'antics' with reference to Mr. Shehu is no doubt negative and deliberate in order to put him in a bad light in the eyes of the public. Not only is he viewed in a negative light as a tool in the hands of those controlling him, but he is also seen as one who is willing to be used in this manner. The word, 'antic' is used the second time in the speech to show an action of Mr. Shehu that this time is not being orchestrated by anyone but himself and the third time to bring to light the effect that his action has on 'Nigerian women' which is to attract their anger:

Effects
- Resistance to Oppression:
  Blommaert opines that:

  'Language to CDA is never a neutral object, it is subject to assessment, value-attribution, and evaluation, and consequently it is subject to deep cleavages, forms of in- and exclusion and of oppression' (33).

The First Lady shows an impressive resistance to oppression in her statement when she states:

- **Excerpt 10**
  '…he was shocked when he realised that I had publicised my return to Nigeria on October 12, 2019 and cleared the air on the many rumours that took over social media, a job he was supposed to do but kept mute, to cause more confusion and instability for his principal and his family.'

This act of publicizing her return to the country was done to put to rest the rumours that were making the rounds on social media about the supposed intention of the president to take another wife. The First Lady here showed her resistance to oppression by boldly debunking the rumours surrounding her family.

Power Relations
Wodak recognizes four concepts that figure indispensably in all CDA: the concepts of critique, power, history and ideology. She further adds that as far as CDA is concerned, language is not powerful on its own - it gains power by the use powerful people make of it (209).

The First Lady uses language to show the power she holds as the First Lady of the country. She succeeds in doing this through her speech. This is seen in the speech where she states how she quickly debunked the rumours concerning her husband's intention to take another wife. The First Lady expresses as well as challenges power in her speech when she states:

'In saner climes, Garba Shehu would have resigned immediately after going beyond his boundaries and powers. Garba Shehu needs to

understand that this kind of behaviour will no longer be tolerated.' This is a subtle call for the resignation of the spokesman as well as an underlying threat to him that his actions would no longer be tolerated.

The power that the First Lady holds by virtue of her position is challenged by the actions of Mr. Garba Shehu and she therefore uses her speech as a vehicle to express the difference between her position as the First Lady of the country and that of Mr. Garba Shehu as a spokesperson to the president. Ending her speech with a subtle call for his resignation is a strategic display of the expression of the power that she wields.

Summary and Conclusion

This study has succeeded in showing how the First Lady effectively made use of personal, possessive and reflexive pronouns in her speech about the spokesman of the president, Mr. Garba Shehu. The study shows that she used these pronouns to her advantage in showing a positive face to the public as well as to show solidarity with them. The use of first person pronouns particularly has helped to shorten the distance between her and her audience as well as to gain their support. She has also effectively shown a resistance to oppression in her speech as well as her ideological thrust which is obvious from her appeal to the sentiments of the public about their concern for the welfare of their families.

The theoretical framework used in this study is Discourse as social practice, an aspect of Critical Discourse Analysis (CDA) from Norman Fairclough's perspective which

has its basis in the Systemic Functional Grammar of Michael Halliday and this has helped in showing the functional use of language which is seen in the analysis of the speech of the First Lady.

At the descriptive stage, it has shown that the use of pronouns by politicians is not merely for anaphoric reference, but for the distinction between 'self' and 'others' and to help to curry the solidarity of their audience as well as to put themselves in a positive light before the public.

At the interpretation stage, the positive portrayal of the First Lady as opposed to her negative portrayal of Mr. Shehu is seen. The discursive strategies employed by her were also analysed at this level. The explanation stage was concerned with the appeal to family and feminine sentiments by the First Lady. It looked at the view she portrayed of herself as a good typical African woman who is concerned about her family and puts them, particularly her children, first before thinking of herself and the negative impact of the interference of Mr. Shehu in their affairs. This stage also looked at the ideological thrust of the First Lady, her resistance to power as well as the power relations between her and Mr. Shehu. The persuasive effect of the use of language is seen in the speech of the First Lady by having the overall impact of convincing her audience in seeing her as the victim who is being subjected to oppression which she must resist in order to protect first, her family, the institution of the office of the First Lady and then, herself.

This study has shown that pronouns are effective tools that politicians, including female politicians, use in discourse. It has increased our knowledge of the persuasive

effects that pronouns have as well as helped us to understand better the persuasive strategies that are often used in political discourse to achieve their intended effects.

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Original Article ■

Discourse and Gender: A Critical Discourse Analysis of Irene Salami-Agunloye's *The Queen's Sisters*

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Abstract

This paper investigated power relations and ideology in Act One, Scene Two of a play titled *The Queen's Sisters* by Irene Isoken Salami. The study was guided by Van Dijk's Critical Discourse Analysis (CDA) socio-cognitive model. The objectives of the study were to discuss the extent to which women are relegated in Benin traditional society and described how powerful men are compared to women in the traditional Benin society. The study revealed that women in the traditional Benin society are relegated to the extent that they have no voice and are rendered as properties rather than human beings. It is also revealed that men in the Benin Traditional society are more powerful than women, that they dominate the women. The results were obtained from the language of the participants in the discourse. Therefore, this corroborated the claim that language is intertwined in social power.

Structured Practitioner's Notes

Critical Discourse Analysis is a multidisciplinary approach that focuses on the role discourse plays in the production and reproduction of power abuse, dominance and inequality. The approach is used to unveil power abuse, dominance and inequality in a discourse. The proponents of this approach, such as Teun van Dijk, Norman Fairclough, Ruth Wodak among others came up with different CDA models for the study of discourse.

● *This study thus investigates power relations and ideology in Salami-Agunloye's The Queen's Sisters to unveil the extent to which women are relegated in the Benin traditional society. Therefore, it provides readers with the knowledge of the way power relations and ideology are exposed in a discourse. It also provides the readers with a model for analyzing power relations and ideology in any discourse they encounter.*

● *The study found that women in the traditional Benin society are considered more or less as properties and not human beings.*

Introduction

Language use and discourse are social practices influenced by ideologies, and in turn, they influence how we acquire, learn or change ideology. Much of our discourse, especially when we speak as members of groups, expresses ideologically based opinions (Van Dijk 9). These opinions when observed depict a set of beliefs held by the group. Ideology resides in power, and power operated mostly at the level of mutual interactions of culture, economy and politics within the realm of a hegemonic discourse (Daldal' 150). Therefore, ideology and power are two important things particularly in a hegemonic discourse as they play an important role in managing the language use by participants. It is on this ground that this study seeks to look at the depiction of ideology and power in the text under study. The objectives of the study are to discuss the extent to which women are relegated in Benin traditional society and to describe how powerful men are, compared to women in the traditional Benin society. The study is guided by van Dijk's socio-cognitive model.

Van Dijk's socio-cognitive model enhances a broad social, cognitive as well as political interpretation and explanation of the underlined ideologies reflected in the text. It specifies the following: morphological, lexico-semantic and syntactic level of analysis. At the morphological level, words inflection, derivation, formation as well as neologisms are investigated. At the lexico-semantic level, lexical choices and variations as well as use of lexical metaphors are examined, while at the syntactic level, the analyst is expected to carry out agency analysis by identifying and explaining all syntactic features such as nominalisation, word order, ambiguities, impersonalisation and subjectivity etc that are used in the portrayal of power abuse, dominance and inequality in a text. Therefore, this study looks the lexico-semantic and syntactic aspects of the discourse under study to examine ideology and power relations especially between men and women in the Benin Traditional society.

The data used for the analysis in this paper were collected from Act One, Scene Two of a play titled *The Queen's Sisters* by Irene Isoken Salami. From the scene, lexical elements depicting power use and abuse were considered for the analysis. In the same vein, sentences with imperative tendencies and those portraying patriarchal ideology and power relations were extracted for the analysis. The elements (words and sentences) extracted for the analysis were used because of their impact in the portrayal of power and ideology in the discourse under study.

Literature Review

This section will discuss the concepts related to this study as well as review related works carried out by other scholars either in the field of dramatic stylistics and criticism, critical discourse analysis on some texts or studies done on the works of Irene salami as shall be presented below.

Power

Power resides in the complex relations of force within society; it is real and observable. This power mainly exerted by the dominant bourgeois class through the medium of ideology (Daldal', in Jones, 150).

Power is a property of relations between social groups, institutions or organisations.

Social power is defined in terms of the control exercised by one group or organisation (or its members) over the actions and/or the minds of (the members of) another group, thus limiting the freedom actions of the others, or influencing their knowledge, attitudes or ideologies (van Dijk, *Socio-cognitive model*). This indicates that power has a lot to do with dominance of a particular group organisation or institution over another.

Dominance is understood as social power abuse, that is as, a legal or morally legitimate exercise of control over others in one's own interest often resulting in social inequality. It is seldom absolute; it is often gradual and may be met by more or less resistance or counter power by dominated groups. Social power and dominance are organised and institutionalized, to allow more effective control, and to enable routine forms of power production (van Dijk,). To this end, it is apparent that when social power is exerted, the elements of dominance will be glaringly obvious, which breed inequality.

The elements of dominance coupled with ideology in power, for example can be seen in some settings particularly in Africa exemplified in instance of aggression of men against women, and the aggression of police against blacks in the United States of America.

Ideology

According to van Dijk , ideologies are the fundamental beliefs of a group and its members. It has something to do with systems of ideas, especially the social, political or religious ideas shared by a social group or movement. These shared represen-

tations are used by members of the social group or movement to protect their interests. For instance, feminists fight to protect the interests of women, communist to protect the interests of communists, liberalists to protect the interests of liberalists and so on and so forth. Therefore, we can assert that there are ideologies of feminism, liberalism, communism, patriarchy etc (7).

van Dijk identified some social functions of ideologies. They include:
- Ideologies organise and ground the social representation
- They are the ultimate uses of discourse and social interaction
- They allow members organise their joint interaction
- They serve as socio-cognitive interface
- Some ideologies legitimize domination
- Other ideologies function as the basis of the guidelines of professionals

Ideologies take the form of transparent ideological position or opaque ideological position. The former takes the form of offensive language use, discrimination, biased representation or misrepresentation and positive representation of self. The opaque ideological positions on the other hand takes the form of propaganda, evasions and hidden agenda, gatekeeping of what gets to be represented, marginalisation of the less dominant ideologies, and finally hegemony, that is, manufacturing of consent in the exercise of power.

Review of Related Works

Tenn-Yuk made a critical discourse analysis of gender, race, sexuality, voice and activism in Ottawa's poetry scene. The scholar

employed Wing model of critical race feminist studies to describe whether there was a shift in creating spaces to raise the profile and representation of female poets in the time periods of 2008-2010 and 2012-2014 in Capital Slam, to identify the identities, discourse that are prevalent in these periods and to discuss the way male and female challenge dominant culture through slam poetry. At the end of the study, it was demonstrated that there is a shift from male poets of colour in 2008-2010 to female voice in 2012-2014 at Capital Slam. It also revealed that the creation of local alternative poetry shows over the past five years had increased the presentation of female poets and transformed the racial dynamics of the scene. It was also revealed that the use of storytelling allowed these poets to engage, connect and dialogue with the audience as well as demonstrate their different identities, discourses and performance styles.

Abubakar examines language use and gender in Irene Salami-Agunloye's *Idia, the Warrior Queen of Benin.* Using the CDA framework of Norman Fairclough, the researcher studied the use of pronouns, repetition, rhetorical question, sarcasm and other linguistic resources for their capacity to reveal gender and feminist issues in the play. The most important finding of the work is that which establishes the culpability of the male characters in the perpetuation of the heinous act of killing queen mothers in Benin kingdom, and in the same vein absolving tradition in the process.

Another CDA-based research was that carried out by Majeed and Mahmood on A Critical Discourse Analysis of figurative language in some selected poems of Langston Hughes. The objectives of the study were to identify different figures of speech that have implicit meaning in the poem and to describe how figurative language was used to enhance meaning in the poems. The scholar selected four of Hughes' poems namely *Mother to Son, Dream, A Dream Deferred* and *Still Here.* Fairclough's approach to critical discourse analysis(CDA) was used in the study. The study revealed that the major figurative expressions that dominate the poems are metaphor, hyperbole and rhetorical questions. The study also revealed that these figurative expressions helped the poet to pass the messages intended in the poems in an easy way.

Astrick conducted a research on patriarchal oppression and women empowerment in Chimamanda Ngozi Adichie's *Purple Hibiscus.* The scholar employed Tyson's approach to feminist criticism to examine how Adichie's *Purple Hibiscus* interrogated how the oppressions of women in the Nigerian patriarchal society and how women empower each other lead them to women empowerment. The study revealed how oppression of women is represented which perpetually put women in disadvantaged positions as depicted in the novel.

Azuike carried out a research on the female psyche in Irene Salami-Agunloye's *Queen's Sisters.* The scholar used textual analysis to enlighten women on the various forms of oppressions and to encourage greater conscientization of society, which will lead to the uplifting of women. At the end of the research, the scholar found out that *The Queen's Sisters* had succeeded mostly in questioning the marginalization of women in the society. It was also revealed that men in African society ought to be

educated to re-programme their perception of women and their role in their homes and the society in general to prepare them to appreciate and respect the true meaning of womanhood as a status that is complementary rather than inferior to manhood.

Lar, researched on a title "Emotan as a Bini Ethno-national Heroine in Irene Salami-Agunloye's *Emotan.*" The scholar analysed the seminal, creative and historical tale of Emotan's heroism and valour. The scholar was guided by: Emotan's relentless striving against the stereotypical role prescribed for women and how she mobilizes them to change the destiny of the Bini nation. Emotan as a universal mother archetype who teaches the women to trade for economic self-sufficiency; Emotan as the symbol of social justice who makes a selfless sacrifice for Benin; Emotan the principled woman who withstands oppositions and criticism to entrench legitimate succession. Emotan the heroine, who raises a secret army, makes contacts with Ogun and spies on the opposition; and Emotan the legend who is honoured, immortalised, and finally perpetuated as myth. The study revealed that Emotan had lived a fulfilled life and left the stage in a blazed glory. It was also revealed that the play sends a message of caution to some modern politicians and administrators who would rather play to the gallery of a ready cheering crowd, yet scarcely leaving behind any enduring legacy. Finally, the study portrayed that there is need to remember and immortalise the achievements and sacrifice of past heroes as demonstrated by King Ewuare the Great.

Christine carried out an analysis of Irene Salami-Agunloye's play, *Heroines.* The work is titled women empowerment in Nigerian drama: a contextual study of Irene Salami-Agunloye's play, *Heroines.* The work aimed at situating Salami-Agunloye's female characters and their individual challenges in the present day Nigeria society. The study was inspired by Cyprian's work: 'From Alternative Ideology to Theoretical Diversities: African Women Advocates and the Politics of Feminism'. The study revealed how Salami-Agunloye recreated and empowered her female characters to stand up and address issues in a closed society that is dominated by the convictions, doctrines and ideologies of the female gender.

Anigbogu and Ahizih carried out an analysis of the play by Ola Rotimi: *The Gods are not Blame.* The scholars investigated the language use in the play from a psychological perspective, particularly in conveying emotions. The models employed by the scholars include Barel's Psychological Constructionist theory and Lindquist's conceptual act theory. The study was targeted at highlighting the emotional language used in the play. At the end of the study, it was revealed that Ola Rotimi made use of proverbs, incantations, metaphors, simile and apostrophe to clearly express emotions. It was discovered figurative expressions were used by the playwright to express emotions of anger, fear, distrust, suspicion, hatred, admiration and like.

A research was conducted by Edward, et al on language and power in presidential speech campaign discourse; Donald Trump vs Hillary Clinton. The study was aimed at finding out the nuance of language and power based on the speech acts type and functions uttered by influential figures of the United States of America, and to investigate what and how the illocutionary speech acts

work to manifest the power of language. The scholar employed Austin's speech act theory in the analysis of the discourses. The research results revealed that the most of the types and functions of speech act were directive, expressive, commissive and declarative. It also showed that Donald Trump tends to use more directive acts, while Hillary Clinton was more indirect and more of expressive.

However, going by the above reviews, we can observe that, despite the fact that there are works on Salami-Agunloye's plays, most of the scholars dwell on women empowerment as the major aim of their work. There also are some few works on linguistic stylistics of a play such as that of Anigbogu and Ahizih. There are also works on power and patriarchy with more emphasis on language power and women marginalization. Besides, there are many works also on critical discourse analysis of literary works particularly. However, it appears that there are no works on power relations and ideology particularly on play texts. Therefore, there is a gap here that needs to be filled. Consequently, this paper intends to fill this gap by providing a critical discourse analysis of a scene in Salami-Agunloye's play, *The Queen's Sisters* from the point of view of power and ideology.

Playwright's Biography
Irene Isoken Oronsaye-Salami is a professor at the Department of Theatre and Communication Arts University of Jos, Jos Nigeria. A playwright of repute, Salami has steadily emerged as one of the phenomenal female playwrights in Nigeria. Drawing her inspiration from her society, the Benin Kingdom, Irene has produced plays set in Benin, which are *Emotan: A Benin Heroine* (2001), *The Queen Sisters; Ubi and Ewere* (2002), *Idia, The Warrior Queen of Benin* (2008). Her other major plays include *Sweet Revenge* (2004) and *More Than Dancing* (2003). The ancient Kingdom of Benin is said to have been in existence since 1900 AD and it is replete with a rich cultural and political heritage. Ironically, it is a society that has deep-rooted cultures that constrain the women folk. Salami's plays therefore engage with emancipation of women under the patriarchal kingdom. As a female-writer, her creative impulse interrogates the boundaries of power and powerlessness and their impact on the African female both in the traditional and modern settings. The playwright is an embodiment of a brand of feminism, which believes in the equality of human beings irrespective of gender. She has remained one of the most ideologically engaged female playwrights today.

Synopsis of the Play
- ### Act One
The play opens at the Oba's Palace where Chief Iyase is being crowned the Prime Minister. The king announces that his eldest daughter is to be Iyase's wife. The chiefs decide to inform the king about the beautiful girl befitting him at chief Ogieka's house. The King, Oba Ewuare appoints some chiefs in order to look into the matter. Enahen, the senior queen, is troubled by the king's decision to add another wife. He tells her she ought to be happy even as they (the wives) are many. She tells him that he hardly satisfies them but he barks at her not to question his decision and that he will do as he pleases. He tells her to spend more of her time teaching her children about their

customs and traditions, and how her children can be good wives.

At chief Ogieka's home, two chiefs sent by the king, state the king's interest in his first daughter Ubi. When the chiefs leave, Chief Ogieka calls his family and tells them the situation at hand. Ubi refuses to marry a man she doesn't love. Chief Ogieka tells Ubi's mother Omoze to talk to her daughter and make her change her mind. It comes to pass that the chiefs congratulate the king for acquiring a new wife - Ubi.

-     **Act Two**

The Oba's wives are seen discussing the Oba's new wife and her disrespectful behaviour. Ubi disrespects them all, telling them she is on a mission and that they will leave the harem for her. They decide to take measures against her. This leads the queen to discuss their common and current predicament Ubi's disrespect and insolence towards all of them. Some of them decide to leave the harem but Enahen tells them to be patient. At a point Iyase calls for a meeting regarding the queens issues against Ubi. As a means of solving the issue, they conclude that another wife be added to the King, Ubi's own sister.

-     **Act Three**

There is singing and jubilation as Ewere (Ubi's sister) is being led into the palace. Escorted by her mother, some adults and some maidens. The singing continues as Ewere is married to the king. This angers Ubi and she vows to deal with her sister in the harem. Unlike her sister, Ewere is obedient and respectful, this causes the other queens to wonder. Ubi's insolent behaviour doesn't stop at the harem only, she goes ahead to

disrespect the chiefs in the king's presence in one of their meetings. When Ewere gets pregnant, the queens discuss how they can fend off themselves from the vicious Ubi.

-     **Act Four**

At the palace, Ubi gets informed by two male servants that the king could publicly shame her because of her behaviour. She starts to think of what line of action to take. Ubi's streak of dominance continues, until she gets confronted by her sister, Ewere, who was beaten with a stick because she lay in the king's bed chamber.

Ubi plans a conspiracy to assassinate the king with the help of chief Osuma as her ally. She comes in disguised as a man. At first, chief Osuma refuses but eventually agrees when she threatens him. The Oba who is seen troubled hears sounds of uproar from where he stands and he rushes out to find out what was happening. He finds Ewere with something wrapped in a wrapper that has been given to her. When he opens it, he finds a sword. He accuses Ewere of plotting to murder him. She's led out and he doesn't know whom to trust. Ubi orchestrates the arrest of chief Osuma, on whom the king has pronounced a death sentence.

-     **Act Five**

At the harem, Ubi is caught sneaking and making incantations on some cloths she brings to spread. The other queens join in and beat Ubi with firewood chasing her out of the palace.

At the Oba's palace, he is seen discussing with the chiefs how Ubi's absence in the harem has brought back peace. They call in Ubi's personal maid, and she narrates the events that actually transpired. The king

pardons chief Osuma and asked that the drums are beaten as he is getting married to Ewere's sister on her request. He and others dance in, singing and rejoicing.

Analysis and Discussion

Being a work on critical discourse analysis, this study analyses the exhibition of power and ideology in the text, and of course the other components of CDA. Therefore, using Act 1, Scene 2 as the data, we can see how power, ideology and hegemony are depicted in the text using linguistic elements such as lexical items and syntactic representation.

Power

From the data presentation above, the use and abuse of power can be seen particularly when we look at the language use by the participants in the discourse. For instance, if we look at the language used by the king, the words, the sentences and so on are more of commanding or instructing than just state-ments. The ruler appears to be very instruc-tive and insisting on issues being discussed in the gathering. For example,

> **Ewuare**: ...let them wait...
> **Ewuare**: Let's hear it,...
> **Ewuare**: Then get into action. Tell Ogieka that leopard wishes to dance with the peacock.

Power relation also is depicted in the text as the participants in the discourse have no equal power; one is more powerful than the other. For instance, the language used by Oba indicated that he is more powerful than the other chiefs. This is depicted in the way they appear to be using words and sentences expressing commands, instructions and insistence. Besides, the language used by

some of the chiefs shows how inferior they are to the Oba. For instance, the sentence "I feel you should send some elderly women..." by a Chief Ihama, although the sentence is suggestive, it contains some elements of hesitation thus implying that the addressee is more powerful than the addresser. Another instance is the use of the following phrases to address the Oba:

> **Ezomo**: Your Majesty, they are waiting at Iyake Uselu
> **Ero**: ... she visits His Royal Highness' bed chamber,...

Furthermore, the chiefs themselves, it appears like some are more powerful than the others. For instance, two of them addressed another chief in a way that shows that they are more powerful than him because of the sentences the used that are imperative, as

> **Ologbose**: Stop speaking nebulous words. Speak to us straight...
> **Oliha**: Speak to us plainly

Another angle of the discourse is the power relation between men and women which presents men as more powerful than their women counterpart. We can see that it is a gathering that a group of men insisting and giving instructions to women. This is vividly seen in the likes of the following sentence:

> **Oliha**: ...whether they like it or not they must obey us. They must give us our due respect.

These are words used by someone more powerful than the person he is talking about. Because the language use appears to be authoritative and coercive. Therefore, men

here, hold more powerful positions than women.

Ideology

The ideology depicted in the discourse is typically conservative and aligned with patriarchy. The text portrays how women are badly represented and how men assume the position of being superior to women. This is obvious when we look at how men's words and sentences degrade women; words and sentences that are highly patriarchal. For example, in sentences like:

Osuma: ...they are fit only for the royal court...

Ewuare: ...the leopard wishes to dance with the peacock.

Ero: ...There is no woman that the least man cannot tame.

Oliha: ...Our wives are our properties

Osuma: ... there are three distinctively beautiful flowers blossoming elegantly...

Osuma: This is not a case of good or bad, women are women. None of them is good. They are either gossips or quarrelsome, jealous or envious, malicious or aggressive.

Esogban: ...It was unheard of a woman usurping a man's authority. A dog that compares itself to a tiger, will surely get lost in the forest.

Ero: ....Did we ever hear of a woman using the same bathing facilities with a man before?...

Ero: ...Wild or calm, by the time she gets into the harem, the Oka-Erie initiates her into the harem life and *she visits His Royal Highness' bedchamber, her body will tell the remaining story.*

If we look at the above excerpts, we would see how men downgrade women. Comparing men with *leopard* and *tiger* while women with *peacock* and *dogs* shows exactly how they look at the woman as a weak or inferior gender. To them, the *least* (weakest) man can take care of every women no matter how powerful she is. In fact to them, a woman is just a woman; she has no power. They call women their *properties*. It means women can be put up for sale, can be inherited and so on. This is really degrading the position of woman in society.

Furthermore, they refer to women as *bad, gossips or quarrelsome, jealous or envious, malicious or aggressive.* None of these words describe women as a gender with a positive impact on the society. They already painted women black. That to them (men) there is nothing good that comes from women.

The word *harem* is really insulting to every woman when addressed with such a term. But to the chiefs, there is no problem with that as from their language, we can infer that the Oba has many women as his *harem.* This clearly shows how ideologically patriarchal the men are.

Context

The context portrayed in the discourse is a typical Benin kingdom, particularly the palace of Oba of Benin during a gathering to discuss some issues in the kingdom. Then, before getting into the discussion for the gathering, someone came up with another issue on women. The discussion ensued between the traditional rulers on the new issue. The portrayal of traditional Benin kingdom/society is conspicuously obvious as we see how the Oba and his chiefs make decisions in the palace. They briefly delibe-

rate on the issue regarding the position of women in the kingdom. That women of today do not behave like the women of yesterday as portrayed in the following sentences/excerpts:

> **Iyase**: Our mothers were very well behaved. They submitted easily to our fathers. They never initiated any discussion and never joined in any unless they were asked to.
>
> **Osuma**: They were hardly ever seen or heard in public affairs.
>
> **Ero**: Now the reverse is the case. Their eyes are sharp and wide open, and they partake in discussion without being asked to.

Oba is the highest ruler of the Benin Kingdom; the equivalent of a governor of a state in today's Nigeria.

The traditional Benin religious beliefs are also depicted through the sentence: *Our ancestors will rise and fight if they are gods indeed.* To them, their ancestors are their gods that they challenge them to rise and fight the women who are trying to bring evil into the society.

History

The elements of history showcased in the discourse under study can be seen in the following sentences:

> **Ero**: ...Did we ever hear of a woman using the same bathing facilities with a man **before?** Now she does it with impunity.
>
> **Iyase**: Our **mothers** were very well behaved...

If we look at these sentences, we can see that the chiefs try to refer back to history, to compare what happened in the past and what is happening today in regards to women. The use of the words *before* in sentence 1 and *now* in 2 brings about the picture of the society in the past. That women were more obedient then than now. This can also be seen vividly in Iyase's speech when he made reference to their 'mothers'. To them, in the history of the Benin, no woman had ever used same bathing facility with her husband. But today, the history has taken another dimension as the woman now use the same bathing facility with her husband, which directly violates their culture.

Hegemony

The text reveals the dominance of men over women in almost everything. This is obvious in the discourse under study. Men dominate the whole discourse. The discourse participants struggle to make it appear like a men's only affair despite the fact that the topic being discussed has everything to do with women. This is vividly showcased in most of the sentences used in the discourse. From their representation of women, they look at women as not part of the society, rather as properties that can be owned by man. For instance, the sentence, *our wives are our property* says everything in terms of influence of men over women in the discourse.

The table below presents the lexical items used in the discourse under study to describe how power use and abuse were depicted. The participants of the discourse used about 50 words with meanings related to power. The use of these linguistic elements contributes greatly in the portrayal of power use and abuse in the discourse.

A table showing linguistic elements that indicate social power and dominance

S/N	Lexical Element	Meaning	Frequency
1.	Where, let, what	Invoking	3
2.	Your majesty, my chief, His Royal Highness, chief, Oba	Honouring/ Respecting	15
3.	Flowers, harem, antidote, peacock, dog, frivolities	Downgrading	6
4.	Wait, tell, speak	Commanding	5
5.	Due respect, at all times	Legitimating	2
6.	Must	Insisting	8
7.	Stop	Preventing	1
8.	Confronted, ostracized	Aggression	2
9.	Appoint	Declaring	1
10.	Bad, gossips, quarrelsome, jealous, envious, malicious, aggressive	Insulting/ Abusing	7
		Total	**50**

Findings

From the above discussion, it is apparent that this study reveals that women in the traditional Benin society are relegated to the extent that they have no voice and are rendered as properties rather than human beings. This can be observed when we look at the words used to address and refer to women; simple commands were used by the Oba to address his fellow men. It is also revealed that men in the Benin traditional society are more powerful than men to the extent that the men dominated the women. The Linguistic elements through which the power relations are depicted include words and sentences that express insistence, command, downgrading, instructions, invoking, permission, declaration and so on were used to depict power relations.

Conclusion

Power and Ideology are two inseparable phenomena. These two phenomena are central in a discourse involving participants from different social groups or movements. The language use in discourse provides an avenue for power and ideology to be portrayed. For instance, in this paper, language was used by different participants to express different functions between men and women, and between the Oba and other chiefs are depicted through language. Therefore, the dramatic text used for this study has proved to be an important site for a critical discourse analysis study.

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Linguistic Construction of Ideational Meaning in National Anthems of Selected African States

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ABSTRACT

National anthems are a nation's sacred and official song, which provokes emotional response and patriotism among citizens of a nation as well as reminds citizens of their colonial experience, the topography of their land and their political cum historical memories. Previous studies such as Olasunkanmi et al. , Dze-Ngwa , Chen , Souza and others have examined national anthems from the pragmatic, sociolinguistic, philosophical, religious, and political perspectives with insufficient scholarly attention paid to how ideational metafunction is deployed to construct ideologies in the national anthems of selected African states. This study, therefore, examines how transitivity choices are deployed to construe ideological inclinations in national anthems of selected African states with a view to showing processes that characterized national anthems. The data for the study were got from the national anthems of African nations. Four African nation anthems, which are ideology-laden were selected from each of the five sub-regions totalling 20. Halliday's Systemic Functional Linguistics was adopted as theoretical framework. This study revealed similar but contextually different socio-political, economic, historical and religious experiences. Thus, the analysis of transitivity choices in the national anthems has provided relevant insights to the understanding of national ideologies among African states.

Keywords: Ideational metafunction, Ideological Inclination, National Anthem, Critical Discourse Analysis and Systemic Functional Linguistics

Structured Practitioner's Note

- *National anthems are official songs that show ideologies, identities, world-views and histories of a nation as well as provokes and evokes patriotism and nationalism among citizens. Extant studies have investigated the discourse of national anthems from philosophical, historical, sociological, stylistic and political perspectives with insufficient scholarly attention paid to how transitivity choices are linguistically deployed to construe ideologies in selected anthems of African states.*

- *This study, therefore, examines how transitivity choices are deployed to reveal ideological*

inclinations in the national anthems of selected African states with a view to revealing regional differences and similarities inherent in the anthems. This study revealed that, with the tactical deployment of materialisation, verbalisation, mentalisation and relationalisation, a nation-state is constructed as both a physical and mental construction.

- *Thus, the analysis of transitivity choices in the national anthems has provided relevant insights to the understanding of ideological inclinations among African states.*

Introduction

National anthems are a nation's sacred and official song that evokes emotional response and patriotism among citizens of a nation. Anthems remind people of their colonial experience, the topography of their land and their political cum historical memories. The song shows historical-political upheavals, national values, norms, mores, ideologies, and the character of their heroes. The rendition of any song is done on special occasions to perform the functions of memorials, rituals, and narratives. Such special occasions include official opening and closing of public events, Independence Days' celebrations, and swearing-in of new presidents, death of presidents, public demonstrations, and public holidays, and among others. National anthems are sung on these occasions as a sign of loyalty to and patriotic feelings towards the state and as a sign of devotion and patriotism to a state. The songs are a reflection and refraction of socio-political, religious, cultural, historical, social, and economic happenings in a nation. Therefore, nationals of any countries believe that their national anthem is symbolic of socio and political realities of their states. The song invokes nationalistic feelings and patriotic emotions among members of a nation-state.

National anthem is mostly diatypic and is a symbol of independent state (Ayinuola 4). For instance, in 2013, when South-Sudan seceded from Sudan, the first national symbol to be identified was their national anthem. Many of these national anthems are composed and adopted at different epochal periods-before, during, and after independence. African nations that composed and adopted their national anthems before independence include Cape Verde in1974, Cameroon 1957, Ghana 1957, and Madagascar (1958).

National anthems report what people do, say, sense, and how people behave and how they are. This simply means that national anthems are socially constitutive and constituted. Therefore, it is necessary to investigate the linguistic resources for expressing what people do, say, sense and how people are and behave so as to reveal how national anthems are deployed to realise experiential ideational functions. How actions are represented through ideational resources of Halliday's meta-function in the national anthems of African states is the focus of this study.

Statement of the problem

The paradox of the quest for global peace and the linguistic violence of some countries' national anthems: a critical discourse perspective is the title of the work of

Olasunkanmi et al. This paper examines linguistic violence in national anthems of some countries in the world. Such countries are Cuba, France, Mexico, Italy Iraq, Togo and Senegal respectively. This paper calls for total linguistic overhauling of violence, shedding of blood, going to war, thereby encouraging pandemonium, crises and chaos in the national anthems of these countries which is detrimental to global peace, security and tranquillity. This paper is relevant to the current study because it reveals that some national anthems of some countries in the world preach wars, confrontation, and social pandemonium. It unveils that national anthems of some Africa countries encourage wars while others do not.

Dze-Ngwa's work examines the unification challenges in Cameroon after fifty years of independence. The paper advocates national cohesion and integration among Cameroonians. The research reveals that Cameroon uses two national anthems, which were written at different times and contexts in the history of the nation as well as showing different geographical locations (north and south) and colonisers - French and British ruled in the country. A group of students composed the French version of the anthem in 1928 while the English version was composed in 1961 after reunification. Cameroonians thought that the English version was the translation of French version and vice versa but a cursory investigation of these anthems reveals that Cameroonian national anthems both French and English versions breed and preach discord, disharmony and disunity instead of patriotism, love, honesty, fairness, justice, peace and oneness among 286 tribes that

exists in the country.

Chen 2013 examines the lyrics and transformation deployed in Hispanic American national anthems. The paper opines that the national anthem is the most important symbol of a country authorised by a state. The paper avers that Hispanic American national anthems express collective memory of war during the Iberian rule in Mexico, Chile, Peru, Bolivia, Argentina, and Venezuelan. Values, conquests, wars, and transformations of Hispanic nations are the common characteristics of Hispanic national anthem. The paper opines that these common characteristics are construed and conditioned by common historical memory among Hispanic nations. The paper unveils historical and cultural uniqueness of Hispanic national anthems.

Souza's work is situated with systemic functional linguistics and evaluative semantics. The study analyses eighteen (18) national anthems of nations in the world, which were originally written in English. It specifically examines the nature, functions, and linguistic characteristics of the eighteen (18) selected national anthems using Halliday and Matthiessen's Systemic-Functional Linguistics and complemented with Martin and White) Appraisal Theory as theoretical framework. It reveals generic structures of selected national anthems written in English - across the world and its critical examinations of material processes reveal that nations are assigned the role of goal, client, recipient and agent. This work is relevant to the current study because it provides insights into the nature(s) of seven (7) African national anthems originally written in English. These African nations are Ghana, Mauritius, Namibia, Nigeria, Sierra

Leone, Gambia and Uganda. This study, however, is different from our current study because the focal attention of the current study is on how transitivity choices are deployed in the national anthems of African states.

Souza investigates twenty-four (24) national anthems written in English. The paper explores discourse semantic functions, lexico-grammatical properties and production processes of these national anthems. The study analyses attitudinal resources, which composers of these national anthems evoke whenever these anthems are rendered in any national ceremony. The paper adopts Martin and White's Appraisal Theory as theoretical framework. The paper concludes that attitudinal meanings express evaluative stances of the authors of these national anthems. Authors of national anthems create shared emotions of love for their nations through (re)contextualisation of their national identity.

From the review above, it can be observed that previous studies have paid insufficient attention to the transitivity choices in the national anthems of selected African states. This study, therefore, examines how transitivity choices are deployed to reveal ideological inclinations in the national anthems of selected African states with a view to revealing regional differences and similarities.

Theoretical Framework

The theoretical framework adopted for this study is Halliday's Systemic Functional Linguistics. An important aspect of Halliday's Systemic Functional Linguistics is its metafunctional principle. Metafunctions are principles used to express meanings in social contexts. Language users make choices and these choices construe meanings. According to Alo and Ogungbe , metafunctions help to analyse language functions as well as analyse how linguistic choices intermingle or coalesce with discourses in a particular social context to achieve specific objectives. These metafunctions comprise ideational, interpersonal and textual functions. Ideational function is concerned with how speakers (re)present their world of experience; while the interpersonal function is deployed to establish relationship among interactants and negotiates roles in communicative events. The tactical organisation of a text in any communicative event is called textual function.

This study is anchored on Halliday's ideational metafunction realised as transitivity choices otherwise called "clause as representation" (Halliday 106). According to Halliday , "clause as representation enables human beings to construct a mental picture of reality that is to make sense of what goes around and inside them"(106). Clause as representation is a means of representing people, things or events. Transitivity is concerned with "who does what to whom and why". There are three elements in transitivity choices namely: participants, process, and circumstances (Halliday 175). While the participants are realized in the nominal groups, the process is realized in the verbal group and refers to what is going on in the clause. Circumstantial elements are almost always optional augmentations of the clause rather than obligatory components (Halliday 175 and 177). Halliday identifies six processes namely: material, mental, verbal, relational,

behavioural and existential (173). The processes with their participants are explained below:

- **Material process**

Material process is concerned with the verbs of "action" and "doing". It deals with the change in the external world. It should be noted that the process is exemplified in the verbal elements. There are five elements in material process namely: actor, goal, client, recipient, and scope or range. Actor is the obligatory element and the doer of an action (Halliday 179). The goal is an optional element, that is affected by the action of the actors. Client and recipients are the elements that benefit from the action of the actors. While the good and services are given to recipient, client is the one in which services are done for. The scope or range is a non-participant element. It is the "ideational content of the process" and the domain at which the process takes place" (Halliday 193).

- **Mental process**

Mental process, which is concerned with the process of people's consciousness, is a process of "sensing" and a reflection of the inner consciousness. It deals with cognitive, affective, emotive, perception, and desideration faculty of a person. Participants in mental process are "senser" and phenomenon. While the person that is doing the action of sensing is the senser, what is being sensed is the "phenomenon".

- **Verbal process**

Verbal process is concerned with the speakers' expression of thought or speech, which is said or reported (Halliday 254). The participants in verbal process include sayer, receiver, verbiage, and target. The person that produces an utterance is the sayer. The receiver is the participant to whom the utterance is addressed to, the content of the utterance is the verbiage and the entity referred to by the verbal process is target.

- **Relational process**

Relational process is a process of "having" and "being" (Halliday 213). It is a process of characterising and identifying explicated in "be-verb". Relational process is of two types namely: identifying and attributive mode. In identifying mode, the identified and identify are switchable such as "Tunde is the leader" can be "the leader is Tunde". However, in attributive mode, the attributive and the carrier are not reversible such that "Tunde is wise" can never be "wise is Tunde" (Halliday 215).

- **Behavioural process**

Behavioural process is within the borderline of material and mental process. It is the physiological and psychological process. It is the manifestation of inner consciousness exemplifying behavioural process of breathing, coughing, smiling, smelling, dreaming, and stating (Halliday 248). In behavioural process, there is a behaver, who is a participant and a conscious being. It is in-between material and mental process and is physiological and psychological behaviour. The person that is behaving is always a living being and he is called "behaver". According to Halliday (139), the boundary of behavioural process is indeterminate and is explicated in the following typologies:

a) near mental processes of consciousness

in forms of behaviour-look, watch, stare, listen, think, worry and dream.

b) Verbal process in form of behaviour-grumble, talk, chatter and so on

c) Physiological processes such as cry, weep, laugh, smile, breathe, cough, yawn, sleep, and whine.

d) Body postures and pastimes such as sing, dance, sit, run, lie, walk, and so on.

- **Existential process**

The existential process focuses on the fact that something exists or happens in the external world (Halliday 258). What exists or happens in the external world is lexically termed in "there". "There" does not have referential or adjunctive function. It is non-salient and believes that something or somebody "exists" or "happens" in the outer world. The object or person that exists or happens in the outer world is called existent

and it is typified in the anomalous verbs that contain circumstantial elements explicating temporalities and spatialities of events. Participant in existential process is the existent explicated in "there".

Methodology

The data for the study is from the national anthems of African nations. There are 54 African states divided into five sub-regions namely: central, east, north, southern, and west. There are nine nations in Central Africa, 11 in East Africa, seven in North Africa, ten in Southern Africa, and 15 in West Africa. 4 national anthems, which are ideology-laden are selected from each of the five sub-regions totalling 20. The table shows the list of the 30 national anthems of African nations selected with each nation's year of independence, and date of each anthem's adoption is presented below:

Table 1: A year of independence, year of adoption, title of national anthem and sample texts of   all national anthems of African states

Central African States				
S/N	Country	Year of Independence	Year of Adoption	Title of National Anthem
1.	Central African Republic	August 30 1960	1960	The Revival
2.	Congo	August 15, 1962	1960, replaced in 1969, restored 1991	"La Congolaise" (The Congolese)
3.	Congo D.R.	June 30, 1960	1960, replaced 1972 and restored 1991	"Debout Congolais" (Stand up Congolese)
4.	Equatorial Guinea	October 12, 1968	1968	"Hinno Nacional" (Hymn of National)
5.	Gabon	August 17, 1960	1960	The Concord
6.	Sao Tome	July 12, 1975	1960	Total Independence

	East African States			
7.	Djibouti	June 27, 1977	1977	Arise with strength! For we have raised our flag,
8.	Eritrea	May 24, 1993	1993	Ertra, Ertra
9.	Kenya	December 12, 1963	1963	National Anthem
10.	Rwanda	July 1, 1962	2001	Rwanda Nziza
11.	Uganda	October 9, 1962	1962	Pearl of Africa
12.	Tanzania			God bless Africa
	North African States			
13.	Egypt	February 2, 1922	1979	My Homeland
14.	Morocco			Fountain of freedom
15.	Seychelles	July 26, 1976	1996	"Seychellois, Unite!"
16.	South Sudan	2011	2011	Oh God! We praise and glorify you
17.	Sudan	January 1, 1956	1956	"We are God's Army"
18.	Tunisia	March 29, 1956	1987	O defenders of the Homeland
	Southern African States			
19.	Botswana	September 30, 1966	1966	Our Country
20.	Namibia	March 21, 1990	1991	Namibia, land of the brave
21.	Malawi	July 6, 1964	1964	O God Bless Our Land of Malawi
22.	Mauritius	March 12, 1968	1968	Motherland
23.	Mozambique	June 25, 1975	1975	Heroes of the noble race
24.	Zimbabwe	April 18, 1980	1994	"blessed Be the Land of Zimbabwe"
	Southern African States			
25.	Ghana	March 6, 1957	1957	Hail the name of Ghana
26.	Mali	June 20, 1960	1962	National hymn of Mali
27.	Niger	August 3, 1960	1961	La Nigerienne (the Nigeriens)
28.	Nigeria	October 1, 1960	1978	Arise, O Compatriots

| 29. | Senegal | June 29, 1960 | 1960 | Sound, all of you, your Koras, |
| 30. | The Gambia | 1965 | 1965 | National anthem |

Note: where a national anthem has no title, its first line is usually recognised as such a national anthem. The first line is usually accepted as the title. Also, the method of analysis is qualitative and descriptive. The quantitative method is deployed in order to account for the linguistic features and the peculiarities in the titles, while qualitative is impressionistic and helps in the analysis of the ideological inclinations in the titles.

Data Presentation and Analysis

a) **Material process**

Material process in the national anthems of African states is exemplified in the following: citizens as actors versus nations as goal, Citizens as actors versus nations as recipients/clients, God as actor versus nation as goal/beneficiary, God as actor versus citizens as goal/ beneficiary, and Citizens as actors versus citizens as recipient/client.

b) **Citizens as actors versus nations as goal**

In this section, the citizen is the actor and the nation is the goal. Thus, the citizens act on the nations. This is exemplified in the table below:

Table 2: Transitivity choice of citizens as actors and nations as goal

Regions	Nation-States	Actor (citizens)	+Process; material	+Goal (nation)
West Africa	Nigeria Ghana Senegal	Compatriots Ghana sons People of Senegal Senegal	…to build To build …. Unite Make	A nation… Together The sea and springs Your great design
East Africa	Kenya Rwanda	We We all	Build Build	(this) our nation This our nation
Southern Africa	Malawi Libya	Citizens They	To build up Have built	Malawi The integrity of our country

In this section, the material process is explicated by "build" in selected African states. The material process "build" is to create and develop a nation over a long period. Thus, citizens build their nation. Thus, nation building is the most important goal of the composers of African nation-states. Nation building is a process of Cultural Revolution through which education, religion, institutions, symbols of a state control the shape or the creation of national identities. National identity involves a common cultural heritage, a common 'past' ('history'), and even a common 'future' ('destiny'), which emerges as 'necessary' extension of the (constructed) shared past (Mackridge 11).

Lexical items build" "unite" and "make" are used to solicit national cohesion and create national image.

National cohesion is a political and ideological movement deployed to homogenise cohere, and unify diverse ethnic and tribal peoples. National image is the mental picture of a nation created to unify citizens of a nation.

c) **Citizens as actors versus nations as recipients/clients**

This section is concerned with citizens as actors, while the nation as recipient. The 'citizens" carry out an action; which the nation benefits from the stipulated actions. Recipient is the entity in which goods are given to while client is also an entity by which a service is rendered to (Halliday 191). Let us illustrate citizens as actors and nation as recipients/clients (beneficiary) in English-medium national anthems of African states.

Table 3: Transitivity choice of citizens as actors and nations as recipients/clients

States	Citizens	Material Process	Recipient/ client (nations)
Nigeria	Compatriots	To serve	Our fatherland
Rwanda	Our intelligence	Fill	You.
Ghana	Sons of Ghanaland	To serve	Thee, Ghana
Kenya	We (Kenya)	Defend	Thee
	The fruit of our labour	Fill	You
Libya	We (Libya)	Give	You
	We (Sudan)	Give	Our lives (as the rice of glory-circumstancial element)

The representation of citizens as actors and nation as recipient/client is explicated in lexical items like-"serve", "give", "fill", and "defend". Serve, for instance, is to render selfless help and

duty to the nation-states. Help and duty are the payment of taxes, obeying law and order, vote during election, be voted for, and participating in war. The instantiation of "give" in Libya reveals

that the nationals make solemn pledges to the nation. The pledge is to defend the nation against internal and external attacks because the "grandfathers" carried their sword and fought till they spread religion and prosperity all over the world". The pledge is a patriotic act. Also, Kenya's anthem uses "defend" to demonstrate their unalloyed determination to defend their nation against internal and external attacks.

The instantiations of lexical items-"give", "defend", "fill" and "serve" explicate humanitarian attributes of the citizens. This humanitarian attributes help to unify the people thereby creating shared-communitarian identity.

d) **God as actor versus nation as goal/ beneficiary**

In this section, God is the actor and God and the nation is the recipient. The nation sometimes becomes the beneficiary. God as an actor of material process helps to convey theistic identity. It is expedient to exemplify God as an actor versus nation as a goal/beneficiary material process below:

Table 4: Transitivity choice of God as actors versus nations as goal/beneficiary

States	Nation-State	God-Actor	Material Process	nation-goal and beneficiary
East Africa	Rwanda	God	Protect	You (nation)
	Uganda	God	Uphold	Thee
	Kenya	O God	Bless	This our land and nation
	Burundi	God	Keep	You (Rwanda)
North Africa	South Sudan	God	Bless	South Sudan
Southern Africa	Malawi	O God	Bless	Our land of Malawi
West Africa	Ghana	God	Bless	Our homeland Ghana
			Make	Our nation (great and strong strong)

The representation of God as actor and nation as goal/ beneficiary is explicated by lexical items-"protect", "uphold", "bless" and "keep". The lexical item "bless" is to ask for God's protection and guidance for nation. The recurrent use of "bless" suggests that composers of national anthems of African states believe in the existence and supernatural power of Supreme Being.

Therefore, asking God for help and protection resonates the popular saying that Africans are notoriously religious. The notoriety is made manifest in Africans' popular life such as naming, burial, rituals, festivals, and many others.

The Supreme Being, who is the controller of the universe, plays a significant role in the affairs of man

particularly in a nation. No nation can exist or succeed without the consent of God. Composers of African nation-anthems believe in the supernatural power of God to direct, protect, uphold, and bless. God-as-a-actor versus nation-as-goal/beneficiary is a marker of theistic national identity.

d) **God as actor versus citizens as goal/ beneficiary**
   The representation of God as actor

versus citizens as goal/beneficiary is another marker of theistic identity. The representation is beyond abstractness of nation as goal to concrete citizens. Citizens are the recipients of the benevolent act of God. Example of God as actor and citizens as goal/beneficiary is illustrated in the selected English-medium national anthems:

Table 5: Transitivity choice of God as actors versus citizens as goal/beneficiary

States	Nation-State	God-Actor	Material Process	Citizens-goal and beneficiary
East Africa	Rwanda	God	Protect	You (Rwandans)
	Uganda			
North Africa	Libya	God	Protect	Our independence
West Africa	Nigeria	God…	Direct	Our noble cause
			Guide	Our leaders' right
			Help	Our youth ….
	Gambia	Great God	Keep	Us

The instantiation of God as actor versus as citizens as goal and beneficiary is explicated by the lexical items-protect, direct, guide, help and keep. These lexical items show that citizens are at the receiving pole. "Citizens" are a direct benefactor of the action of the Supreme Being. "Citizens" is represented by metonymical expressions such as leaders, youth, noble and independence. Aside this, 'citizens" are explicated by pronominals "our" and "us" variants of "we". These pronominals show national oneness and togetherness of all nationals. The

strategy of pronominalisation creates communitarian identity while naming of God conveys theistic identity.

Finally, God as actor versus nation and citizens as goal and beneficiary is a marker of theistic identity. Theistic identity is an identity built on benevolent belief on God. Theistic identity is explicated in the lexical items - bless, keep, help, guide, direct, uphold, make and protect. Also, pronominals preceding citizens convey communitarian identity. This identity creates community of like-minded individuals.

e) **Citizens as actors versus citizens as recipient/client**

In some African nation anthems, citizens are represented as actors and recipients simultaneously. The citizens are linguistically represented by the inclusive and exclusive "we" and other metonymical expressions such as heroes, ancestors, forefathers, brothers and martyrs. Let us illustrate this material process in the table below:

Table 6: Transitivity choice of citizens as actors versus citizens as recipients/clients

States	Nation-State	God-Actor	Material Process	Citizens-goal and beneficiary
East Africa	Rwanda	Our common culture	Identifies	Us (Rwandan)
		Our single language	Identifies	Us (Rwandan)
North Africa	Libya	God	Protect	Our independence
Southern Africa	Namibia	We	Give	Our love and loyalty
	Zimbabwe	We	Praise	Our heroes' sacrifice
West Africa	Gambia	We	Renew	Our promise

The table above reveals that citizens are the actors as well as goals/ beneficiaries. Citizens-as-goals/ beneficiaries perceive the nation as an abstraction. The abstraction restates Anderson's opinion that a nation is an imagined community. Anderson (1991) avers that citizens of a nation do not need to know themselves or leaders knowing everybody but occupy the same territorial and are affected by the same natural events. We opine that citizens are metonymical representative of a nation. Citizens are nations and nations are conceived as citizens... The citizens benefit from their own actions.

f) **Nation as actors versus nation as recipient/client**

Nations as actors and nations as recipients" is another instance of material process. The nation is the actor and the nation is the recipient. The nation is personalised. Let us exemplify this process in selected national anthems of African nation states.

Table 7: Transitivity choice of nations as actors versus nation as recipients/clients

Nation-States	Nation-as Actor	Material Process	Nation - A recipient	Circumstance
Burundi	Beloved Burundi	Take	Your place	In the concert of nations
		Arose		
		Lifting	Yourself	Proudly
	You	Have remained	Master of yourself	
C.A.R	C.A.R	Take up	Your right	Again
	You	Reconquer	Your right	
Congo	Congo	Hold up	Our head	

This material process is rarely used in selected national anthems of African nation-states, where the Nation is both the actor and beneficiary. This material process is deployed to praise African nation-states. Burundi's nation is eulogised for lifting himself among comity of nations. The composers of these anthems praise African nation-states for their courage, bravery and doggedness. Central African Republic, for instance, uses the expression "take up and re-conquer her right". The instantiation of material process reveals how composers of African national anthems perceive their nation-states.

Mental process

This is a process of "sensing". Instances of this process in the anthems are exemplified below:

- **Citizens as senser versus nation as phenomenon**

  The "citizens" is the senser while the phenomenon is the nation. The instantiation of mental process on African national anthems is explicated in the lexical itmes "love", "awe", and "cherish" (see table 8 below). The most recurrent mental process in selected national anthems of African nation-states is love. Let us exemplify mental process in selected national anthems of African states:

Table 8: Transitivity choice of citizens as senser versus nation as phenomenon

	Nation-State	Citizen as senser	Mental process	Nation as phenomenon
Central Africa	Congo	We	Love	Thee
North Africa	Egypt	We	Love, awe, cherish	Thee
Southern Africa	Namibia	We	Love	Thee

As tabulated above, "the citizens" is the senser while the phenomenon is the nation. Pronominal "we" linguistically and orthographically represent the citizens. The deployment of "weness" shows the inclusiveness of nationals in nation-building. "Weness" suggests that the act and art of nation-building is a collective enterprise. The senser is instantiated by mental process of love, awe and cherish. The phenomenon is the nation. The nation is lexically explicated by "thee". "The use of "thee" is to invoke and instil the emotions and feelings of loyalty, patriotism and devotion and allegiance in citizens. The use of "thee" represents a nation.

Mental process of love means to have a strong feeling towards one's country. The feeling is made manifest during some important occasions like war, demonstration, death and swearing-in ceremonies of new presidents, football matches, protests, invasion and internal attacks, and state of emergency. Other mental processes such as awe and cherish are deployed to express the expectation of Egyptians and other nationals. Egyptians and other nations are expected to respect, care for, and love and protect Egypt because of its strategic location and importance to Africa, Europe and world.

Relational process

Relational process is a process of "being". Examples of attributive, identifying and possessive are tabulated below:

- **Nations as carrier versus citizens as attribute**

  In this section, the nation and citizens are the carriers. The nation is metonymically expressed as "our doors' and your pride. Also, pronominals "you" and "we" refer to a nation. While "you' refers to the nation, and explicates the second person point of view narrative; the use of "we" refer to the citizens who are the original members of these states. All these are explicated below:

Table 9: Transitivity choice of nation as carrier versus citizens as attributes

	Nation-State	Carrier	Relational Process	Attribute
Central Africa	Gabon	Dawn	Is	At hand
East Africa	Rwanda	You	Are	Free
		Your pride	Is	Worthy your esteem
	Uganda	We	Will always stand	Together
North Africa	Egypt	Your free sons	Are	Strong
	Seychelles	Our doors	are	Open
Southern Africa	Zimbabwe	Leaders	Be	Exemplary
	Malawi	We	Will be	Free
West Africa	Senegal	We	Will be	Ready
	Niger	Us (Nigerien)	Be	Proud and grateful
		We	Shall all be	United
		Our fight	Shall be	liberty and for unity

Relational process uses the lexical items "is", "are" and "be". The nations and citizens have the following attributives: freedom, strong, liberty, readiness, open, pride and grateful, exemplary, unity, and self-esteem. The citizens (leaders) and nations are united and receive the attribute of being exemplary, proud, and grateful. What the table suggest is that African national anthems positively portray African states and citizens. Positive self-construction is explicated in relational processes in national anthems of African states.

- **Nation/citizens as identified versus concepts as identifier**
This section focuses on nation and citizens as identified while the concepts are identified. The concepts are the possession of the earth, inheritance from the father, army of God, gift from God and so on.

Table 10: Transitivity choice of nation/citizens as identified versus concepts as identifiers

	Nation-State	Nations/citizens as identified	Relational Process	Identifier
East Africa	Djibouti	Our flag	Are	The everlasting green of the earth
North Africa	Libya	You	Are	The heritage of grandfathers
	Sudan	We	Are	The army of God
Southern Africa	Botswana	This land of ours	Is	A gift from God
West Africa	Senegal	We	Are	A straight people
	Niger	Such virtues	Are	Our inspiration

The table above reveals that 'our flag', 'you', and 'land' refer to African nation-states. Our flag, for instance, is another national symbol deployed to construct nationalistic national identities. For example, three lions, black star and foxes are used to refer to England, Ghana and Tunisia respectively. These images are conspicuously iconised in the national flags of these nation-states. We can then say that Djibouti is known for agricultural practices. Djibouti is a representative of the African continent. Africa is noted all over the world for her agricultural practices.

In Libya's anthem, "you" refers to the nation. The deployment of you-as-a-nation is conditioned by the narrative technique. This technique intends to create emotional conviviality and praise the nation for rising to defend itself. Lines like-"you arose" and "you have remained master of yourself" address the nation as a person (person metaphor) and praise the determination of the nation to free itself from the shackles of colonialism. In the case of Botswana, the land (Botswana) is a gift from God. The gift is to be cared for by the people of Botswana, who are the representatives of God on earth.

The use of pronominal 'we" referring to the citizens gives the attributes of the citizens as honest people and the God's army. The people are truthful, frank, sincere, open, forthright and candid. God's army, as an attribute, suggests unbeatable characteristics of the Sudanese. They are fearless, brave and unconquerable. In fact, referring to God's army suggests that God is a warrior and God never loses any war. It is not under-estimation that the army despite their skills, artillery and experience still depends on God for victory over their perceived enemies. "In God, we trust" is a statement that is generally acceptable among soldiers during wars.

Niger's national anthem illustrates the virtues of the ancestors. Such virtues are bravery, honesty, love, alacrity, and

so on. Such virtues are evident in the behaviours of the children and grand-children.

- **Verbal process**

Verbal process is a process of "saying". Let us exemplify verbal process in selected national anthems of African nation-states:

Table 11: Transitivity choice of verbal process

	Nation-State	Sayer	Verbal Process	Receiver/ verbiage
Central Africa	C.A.R	The voice off our ancestors	Call	Us
	Congo D.R	Countrymen	Sing	The sacred hymn of your solidarity
East Africa	Burundi	We	Vow	[to you noble service-circumstantial] Our hearts and hands lives
North Africa	South Sudan	We	Praise and glorify Praise	Thee
		We	Vow to protect	Our heroes sacrifice
Southern Africa	Zimbabwe	We	Beseech	Thee
		We	praise	our heroes' sacrifice
		[We]	vow to keep	our land from foes
	Mozambique	We	hear	the voices
			cry out	to all Europe and the whole world
West Africa	Senegal	The red lion	Has roared	
	Gambia	We	Pledge	Our firm allegiance

Verbal process in selected national anthems of African nation-states is explicated by call, sing, vow, praise, glorify, beseech, hear, cry out, roar and pledge. The sayer of the verbal process is the citizens grammaticalised as "we". The "weness" shows the inclusiveness of African nationals in nation-building. "We" is not used in Central African nation-states but countrymen. "Countrymen" is not gender specific. It means loyal country fellows. The receivers are nation (thee), citizens and content. The citizens are our firm allegiance, our heroes' sacrifice, our hearts and hands, and so on. These phrases are introduced by possessive adjective "our".

Processes in selected national anthems are viable tool in the construction of national identities. Material processes construes theistic

and communitarian identities. These identities are explicated in "bless" and "build". In bless, God is the actor while the beneficiary is the nation-states. In build, "citizens" are the actors while the nation is the recipient and beneficiary. Mental process helps to personalise the nation. The nation is the phenomenon while the senser is the citizens. The mental process of "love" is deployed to confirm the notion that national identity is not only what "one thinks' but rather what the people think about themselves. Thinking about national identity is deployed in mental process of "love". Relational process shows the inner attributes and qualities of African nations and their nationals. Such attributes include the following bravery, honesty, loyalty, patriotism, truthfulness and so on. Verbal process shows that the citizens are the sayers while the receiver and the verbiage are the nation.

Discussion of findings

It is apposite to examine transitivity concordance in the anthems of selected African states. The discourse of national anthems of African states is characterised with the verbs of action. The verbs show actions, happening, and doing. According to Simpson and Jefferies , material process bifurcates into action process and event process. While material action bifurcates into intentional and unintentional (super-vention). In the national anthems of African states, material actions of intention are recurrent. Such material actions expressing intentional include take up, break, hold, reconquer, rise up, build, unite, and make.

The verb "build" (see table 2) has the semantic features of +make, +create, +develop, and +form. It is a material action intentional. A conscious being performs material action intentional. In the anthem of the African states, the verb "build" collocates "a nation where justice and peace shall reign" in Nigerian anthem. To 'build' means to develop, construct and construe. To build is a verb of creation and intervention. It is used to construct infrastructures for every citizen. The infrastructures are for the service of humanity. The infrastructures include good road, provision of portable water and electricity, good governance and leadership, quality education, mortality rates, and so on. All these infrastructures make life enjoyable for every citizen. Building a nation is a collective effort of every citizen particularly the political appointees. This means that to build involves nation-building. Nation building is an integral aspect of national identity.

The verb "take up" in C. A. R. is another material action intentional. It has the semantic features of start, begin, commence, engage, and go in for and so on. The citizens are commanded to take up their rights to life. The rights include freedom of association, movement, religion, life to respect, vote and voted for. All these rights were undermined during colonial hegemony in Africa. This is because, during the era, Africans were oppressed and subjugated. The pragmatic implication of "take up" is to incite Africans to take action and free themselves from the shackles of the colonial master.

Another material action intentional verb used is "break". The material verb "break" has the semantic features of destroy, put an end to, stop, cease, disrupt, pause, disconti-nue, halt and so on. The verb collocates with

yokes. Yokes here refer to the colonial masters and autocratic leaders even aftermath the departure of colonial master. Yokes bring pain and anguish. To break the yokes simply means to destroy activities of the colonial masters and autocratic leaders.

In furtherance, material action intentional verbs such as "make" and "unite" show that the citizens are determined to build their country and jettison any action that may cause disunity and fractions. To make is to build and bring out new things, while "to unite" is to bring together. These verbs mean that to unite people make the construction of national identity easy. The common relational verbs are "is" and "are". For instance, "only to you is my due hearty love at command" and life is a war for the glory of our home land are explicated in the Egypt and Libya's anthem respectively.

Mentalisation process is another verb used in the discourse of national anthems of African states. Such mentalisation verbs include "+dream", "+love', "+awe", "+cherish", "+roar" and "+admire". For instance, the mental verb "dream" means to imagine, fantasies, hallucinate and delude. It is to imagine a purposeful future. Our ancestors imagined this future. Also, love has the semantic features of +cherish, +admire, +treasure, +prize, +appreciate, +venerate, +adore, +revel, and +reverence. The mental verb "love thee" is prominent in Egypt's anthem. Its recurrence is to ignite the love of the citizens to Egypt. The verb "love" collocates with "awe" and 'cherish".

Conclusion

This paper has examined how transitivity choices are deployed to construct ideological inclinations in national anthems of selected African states. With the deployment of transitivity choices, it is discovered that materialisation, mentalisation, verbalisation and relationalisation are employed in the anthems to perform a number of discourse functions and ideological inclinations. In the materialisation, "citizens as actors versus nations as goals" is grammaticalised in "build" and "make", citizens as actors versus nations as recipients and clients in "serve" and "defend", God as actors versus nations as goal in "bless" and "protect" and God as actor versus citizens as goal in "protect". In mentalisation, mental verbs of "love", "cherish" and "awe" explicate citizens as senser versus nation as phenomenon. Attributive and identifier relationalisation is denoted through anomalous verb "be" and intensive "are" and "is". Verbalisation is signified in "call", "vow", "pledge" and "praise". What can be inferred from the analysis is that a state is both a physical and mental construction. This study has revealed similar but contextually different socio-political, economic, historical and religious experiences. Thus, the analysis of transitivity choices in the national anthems has provided relevant insights to the understanding of national ideologies among African states.

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Original Article ■

'Baba No Go Die' and the Musicology of Ideological Temporality in Fela and African China's Social Deconstruction

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ABSTRACT

Music as African knowledge system and life-streaming instrument, designed to engage human affairs, has become age-long phenomena crucial to musicologists', linguists', and discourse analysts' considerations. Scholarly attention has largely been paid to the discographics with the genealogical stretch of the force of its satirical contents stintly considered. This study, therefore, investigated the sociolinguistic basis of Nigerian musical orientations to examine the timeliness and timelessness of ideological loads of social deconstructionism, exemplifying from Fela to African China. Brown and Levinson's Relevance Theory is deployed to survey the inter-generational revolutionary force in Fela and African China as illustrated in 'Army Arrangement' and 'Mr. President', and explicable in the ideational metafunction of Halliday's Systemic Functional Grammar. Lyrical sample-texts were generated for Critical Discourse Analysis. Findings revealed the unique interdependence of texts, pretexts, co-texts and contexts and their contributions to the sustenance of musical culture whose social relevance stretches across an established pedigree. The artistes set up their satirical butts using the potent tool of Nigerian specialized lingua franca - pidgin to describe bad governance that indicates the moral gaol in which the black man seems 'permanently' confined. Language is a revealing instrument that fosters hindsight on leprous manifestations in the nation's 21st century political landscape. Thus, *Afrobeat* and reggae forms expose characters and issues through linguistic choices of ideational metafunctions, constructing socialist ideology to evoke revolutionary actions for good governance in the elites and electorates.

Keywords: African music, African knowledge system, social deconstructionism

Structured Practitioner's Note

- *Linguists and analysts whose academic antennae are capable of channelling the different choices (both linguistic and non-linguistic) made by the selected artistes in running their social commentaries have had renewed vigour in assessing such 'social weeding' done through musical contraptions, especially since the return of democracy in most African nations, Nigeria in particular. This becomes a unique platform that presents the kind of social discourses whose subjects cut across every facet of the Nigerian life. This study, therefore, hinges on how musical artistes trans-generationally deploy language to ideologically project a change in the structure of society and institutions.*

- *Drawing on the ideational metafunction and other facilities of Halliday's Systemic Functional Grammar, the study pursues an investigation that follows the line of the descriptivist theoretical orientation which states that 'the meaning or semantic content of a discourse is basically fixed on the descriptions associated with it by the participants and the context, while their contents are determined to be the objects that satisfy the descriptions'.*

- *It is imperatively instructive to capture the centrality of African music as knowledge system useful in engaging human affairs with the unique deconstructionist interdependence of texts, pretexts, co-texts and contexts and their contributions to the sustenance of musical culture whose social relevance stretches across an established pedigree, Thus,* Afrobeat *and* reggae *forms expose characters and issues through linguistic choices and discursive elements, constructing socialist ideology to evoke revolutionary actions for good governance in the elites and electorates. Indeed, African China's emergence on the Nigerian musical scene establishes the timeliness and timelessness of Fela's ideological and social deconstructionism, proving 'baba no go die' a veritable prophetic slogan.*

Introduction

Music, on general notes, has been recognized as a universal language whose relevance cuts across all dialectical boundaries in communicative terms. As old as humanity, it has evolved through the ages to become part of human existence. Invariably, music has become part of man, and man is axiomatically, part of music. In other word, man and music across global culture are inseparable. Based on the feelings (howbeit sentimental), that…apart from the primary needs for food, clothing and shelter, it has been observed over time that the possession of musical equipment ranks high in a prioritisation of material acquisitions by most people. Osele and obiesie (20) add that music is an indispensable tool in the achievement of many pursuits - social, political, cultural, religious and economic endeavours, and so on. Scholarly lenses and opinions have been so dimensional, arousing shades of interest on the subject matter.

Consequence upon its centrality as a knowledge system that is often deployed in engaging human affairs, it is necessary to pursue an investigation that follow the line of the descriptivist theoretical orientation which states that 'the meaning or semantic

content of a discourse is basically fixed on the descriptions associated with it by the participants and the context, while their contents are determined to be the objects that satisfy these descriptions'. This is with the belief that such consideration would strengthen the philosophy behind the metaphysics that accommodates the genealogical stretch of the force of its social agenda. The foregoing, therefore, offers the research platform for the idea of timeliness and timelessness of Fela's music as he appears to find resurrection in **Chinagorom Onuoha aka *African China*** in terms of orientation and thematic focus. We thus have a study with linguistic scrutiny of the understanding of how '**baba no go die**', a personal prophetic eulogizing slogan which expresses how the immortality of *Afrobeat* musical orientations is ideologically fulfilled in African China.

Academic chasm

As with music in general, Fela Anikulapo has over the years attracted a deluge of intellectual scrutiny through the lenses of musicologists', linguists', and discourse analysts (Ebong, 1; Irele, 9; Olorunyomi, 10; Omibiyi, 4). Indeed, in an attempt to explicate Fela's musical genre as knowledge system and life-streaming instrument, designed to engage human affairs, there has emerged 'Felasophy' whose permanent force and contents have been highly engaging in ideological discourses. Academic lacuna resulting from the stint considerations for the genealogical stretch of the force of its satirical contents, obviously, calls for an exploration that, in pursuing the characteristic social agenda, foregrounds the idea of timeliness and timelessness of Fela's music

who appears to find resurrection in **Chinagorom Onuoha aka *African China*** in terms of orientation and thematic focus.

Scholarly roadmap

Afrobeat and reggae musical genres, especially in the Nigerian clime, are such that provide critical platforms where matters of grave social concern are discussed. This study thus aims at a systematised investigation that accepts language as functionally active phenomenon whose use projects an authoritative control of social structures in the social world. In the process, the specific objectives are set:

i)   To identify in comparative terms, the linguistic elements of social deconstruction that establish ideological temporality in fela's ***Army Arrangement*** and African Chnia's ***Mr. President.***

ii) To discuss the linguistic elements of social deconstruction that establish ideological temporality in Fela's ***Army Arrangement*** and African China's ***Mr. President.***

iii) To examine the symbolic representations of social deconstruction that establish ideological temporality in Fela's ***Army Arrangement*** and African China's ***Mr. President;***

iv) To examine the discourse analytical and interpretative tools for social deconstruction that establish ideological temporality in Fela's ***Army Arrangement*** and African China's ***Mr. President.***

One salient question is: what, and in what manner do linguistic elements bear social deconstruction stings that established the powerful ideological temporality encased in Fela Anikulapo's 'Baba no go die'

slogan; and how does this prophetic mantra find fulfilment in **Chinagorom Onuoha aka African China** as exemplified in his Mr. President?

The point of interest is in the nature of socio-political agenda which the selected artistes set for themselves; and how such agenda become trans-generational thematic affairs nested in their specialised (piginised) use of the English language. Thus, careful essaying of the linguistic as well as discursive resources and patterns that have functional use in musical lines identify *Army Arrangement* and *Mr. President* as forms of musical discourse which presents limitless social, ideological and pedagogical implications. An understanding of careful and productive use of language enables us to see Fela metaphysically transcending his temporal and genre bounds with his critical, social and ideological commitment to building strong and proactive national values.

Overview of literature

Different societies and cultures from time immemorial to the present age had developed different genres, styles, forms of music with distinctive features or elemental peculiarities. Bamiselu (21) affirms that music is what people call music. Music, as art and science, influences every aspect of human behavior. It is, therefore, a culture-bound phenomenon which man often organises for the understanding of his own immediate cultural environment. Thus, in specific terms, Ilori and Dejo (23) describe the concept of Afro-beat music coined by, Late Olufela Anikulapo Kuti as a genre grown to be a potent musical sensation. So consuming and so communicating, afrobeat music took its root from jazz as a symbol of African traditional culture and a metaphor of the struggle against new colour… generally accepted all over the continents in the world. (Akpabot, 19, Omojola, 23, Olorunyomi, 10).

Irele (9) identifies three levels of orality, viz: ordinary communication involving a purely denotative use of language; formulaic framework that encodes the structure of thought, discursive modes and speech acts; and strictly literary level involving purely imaginative language (Olorunyomi, 10). Much as it is an essential form of African oral performance, music is a phenomenon of global importance, a universal language. According to Lomax, its universality derives not only from its presence in all cultures, but also from the fact that any piece of music is capable of breaking geographical, cultural, religious and linguistic barriers (68).

Again, Fela is a Nigerian artiste whose music carries a universal signification; the influence transcends continental boundaries. African music types are broadly categorized as traditional, religious, popular and art music going by Omibiyi's (2-3) classifications. Afrobeat and reggae fall under popular music-type that stems out oral perfomance. Sunday (1405), writing on African oral performances and musicology, indeed, opines that oral performances constitute an important form of literature. Through those performances, the society encode its values, beliefs and ideologies.

This study is, therefore, a unique exploration site for the generational continuum revealing music as playing important roles especially in mass mobilisation for revolutionary project.

Against the foregoing expositions we have a study whose preoccupation is

tripartite in nature: (i) to seek understanding of the selected musical genres and albums in terms of the important topics such as cotext, pretex, intertext and context. (ii) to scrutinise the manner and mode of presenting the 'permanent force' on the ideological tenets and the satirical contents of the discography. (iii) to examine the strength and contents of 'felasophy' on the metaphysics of death, life after death and heroism. In the process, the study's attempt at the performance of functional role of *Army Arrangement* and *Mr. President* as ideal lyrical ballads projects the dynamics of language in social deconstruction. The bottom-line is that the arguments of serious discontent and the provision of shelter and succour for the afflicted human souls are trans-generational musical cultures that are demised from Fela to African China, that is, Anikulapo Kuti lives on even long after his demise.

Anikulapo Kuti: enigma of poet, prophet and 'professor'

As it happens to **poets**, it is a common place for singers of all generations, under the influence of the Muse to speak as **prophets**. This point is established in the musical contraptions of such world acclaimed musician as Che Guevara, Bob Marley and, of course, Fela Anikulapo Kuti. These are musical maestros whose **poet-prophetic** prowess had, at one time or the other, offered them the reference title of 'god-like' and, therefore, hero. This point is significant with the understanding of the fact that life is the most precious asset in the entire universe. It is the essence of our being and coming into being and the culmination of

our existence. It is the greatest of all phenomena, and one whose conception and mitigation could best be examined especially within the Homeric world. Thus, Fela Anikulapo's "Baba no go die" appears to acknowledge Homer's Grecean concept of 'heroisation' which is lined with the following metaphysics as heroes are often regarded as 'god-like'…:

> … *there is one great difference between the gods and men. The gods are deathless and ageless while men are mortal. It is the consequence of this mortality that the poet evinces at each description of the death of a poet… Onayemi, (6).*

This is significantly meaningful within the Greek literature which postulates a vertically structured three-tier universe as Fela, in words, action and music, **professed** a philosophy that is metaphysically unique about life and death which even symbolically reflects in his adorned names: '*Kuti*' meaning 'die-hard' and '*Anikulapo*' which means 'the one who has death trapped in his porch', and both have strong ideological bearing. Our concern in this study, therefore, is how this prophetic ideological position has come to influence a new generation of dauntless musical artistes like Chinagorom Onuoha (a.k.a 'African China') in spite of genre difference.

Theoretical framework

For appropriate research lever, theory or theories that establish music as defined primarily by social content is required, and Okafor (45) in his attestation acknowledges

that:

> *Music is culture-bound. Every culture decides on what its music is. It is culture that gives music its definition. You can even recognize music in the sound of the dawn chorus; sometimes in the bleating of sheep. You can also recognize music in the cow horns. But, it is only when the sounds have been organized by man so as to achieve certain effects or express certain ideas or emotions that we can call that music.*

We, therefore, canvass sociolingustic theories that are capable of proper handling of our targeted social decounstruction enterprise to adequately account for the study's objectified ideological grindings. The sociolinguistic lenses allow us to deal with complex social influences on language using the tools of linguistics such as grammar, vocabulary, discourse analysis, pragmatics, social rank and ideology on 'musical' language events found in our selected musical artistry in the view expressed by Llamas and Stockwell, (150).

Deconstruction

Projecting the conflicting forces within our sample-texts requires theoretical circumnavigation that facilitates a deconstructive reading of Afro-beat and Reggae music texts. Deconstruction relates that meaning is produced within the complex play of relationships in which the final closure of meaning upon a point of certainty is endlessly deferred (Burgin 33-34). Text is regarded as an open plurality of discourse where all priorities of discovering a central meaning disappears into a free play of signs.

Text is a 'differential' network of referring endlessly to something other than itself in a chain of differential traces in which one text "reads" another or one text loves another (Norris 74) Jacques Derrida in *Of Grammatology* explains that meaning of any text is not inscribed or embedded in the sign (the signified) but everything is text and that meaning and representation are how we interpret it. Deconstruction is viewed as a system of discourse that seeks to subvert 'sign' to make our quest for the unmasking of ideological temporality a reality.

Ideological metafunctional frame

In keeping to the adequate description of these sociolinguistic issues necessitates an influential model that tries to explain the impact of social factors on people's use of language. Using tools provided by the ideological metafunction of Haliday's SFG to foster the Critical Discourse Analysis of the condition of Nigerians' basic claim to territories, personal preserves, rights to non-distraction - that is to freedom of action and freedom from imposition as well as how someone's self-image is appreciated and approved of ideological temporality.

Methodology

'Baba no go die' is a prophetic self-adulating statement; and finding how this prophetic ideological position has come to influence a new generation of dauntless musical artists necessarily requires comparative analytical keys for textual exploration. Consequently, *Army Arrangement* and *Mr. President* were selected on the basis of the doctrine of text, pretext, co-text, intertext and context. Besides, the choices were made based on the centrality and similarity of their thematic

focus of nation building. They both constitute related series of discourse with socialist-humanist ideological tilt that set up various operators in the political theatres as the satirical butts. In content and intent, the musical discourses are timely and timeless, binding and boundariless; they are peculiarly Nigerian in the treatment of their subjects. Transcribed, collated and converted to analysable units, the data were subjected to critical discourse-stylistic analysis to expose the detected ideological imports that are housed in the identified critical discursive or linguistic technics. As part of the methodology, our choices of albums are deliberate, based on X-factor of the period of their release (that is, socio-political and administrative irresponsibility that played up, with the humongous inhumanity inherent in the theatres of national politics. In precise term, we have a methodology that seeks to present Fela Anikulapo Kuti as a revolutionary thinker whose artistic performance represents: (i) the voice of vision in his time and (ii) the 'sensitive needs' of his time; he cherishes his role of shaping the minds and consciousness of men in society. Fela does this with an uttermost unparalleled mastery with well-modulated back-up vocals that reiterate his own lead with energetic choruses to achieve an emphatic oratorical style, and then, gives birth to a new generation of musical wizards of Chinagorom Onuoha's type. 'Baba, indeed, no go die'.

Data presentation and analysis

Like John Donne's "Canonisaton" and William Wordsworth's "Tintern Abbey" (Abrams, 179), the following *dramatic lyric* are long musical presentation with poetic flavour and powerfully energetic back-ups and heavily instrumentalised narrative uttered to express some psycho-social process of perception, thought and feelings for political talks and social engineering:

1. *Army Arrangement* - **Fela Anikulapo Kuti**
   Musical Analysis of *Army Arrangement* **of Fela Anikulapo Kuti**
   Arranger: Olufela Anikulapo Kuti/ /Licensed to: PIAS, The Orchard/ /**Year of composition**: 1984/ /**Duration:** 17:05 minutes/ /**Medium:** Vocal and instrumental/ /**Key**: F minor
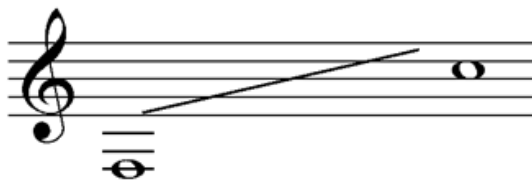
Rhythmic Structure:

Tempo: Common time (moderately fast)//**Form**: Verse and chorus (a kind of strophic)
Harmony: Unison (mixed voices)//**Texture**: Monophonic//**Style**: Afrobeat//**Scale**: Pentatonic scale (l,d,r,m,s)

Tonal range:

Melodic contour: the melody is tuneful, pentatonic in nature and simple. Moreover, there is also the use of speech melodies

Instrumentation: Brass (trumpet, trombone), Woodwind (tenor and baritone saxophones), Strings (electric and bass Guitars), keyboard instruments (piano and organ), percussion (drum kits, gbedu, sekere, agogo).

2. *Mr. President -* **Chinagorom Onuoha**
   Musical Analysis of *Letter to Mr President* **of Chinagorom Onuoha aka AFRICAN CHINA**
   Arranger: Chinagorom Onuoha //**Producer**: Uj Pro //**Licensed to**: ASCAP on behalf of Blue Pie //**Year of composition**: 2013 //**Duration**: 04:10 minutes //**Medium**: Vocal and instrumental// **Key**: F major

Rhythmic Structure:

Tempo: Simple duple (moderately fast) //**Form**: Verse and chorus (a kind of strophic) / Call and response //**Harmony**: 2 parts harmony (mixed voices) //Texture: Homophonic //**Style**: Reggae

Scale: Hexatonic scale (,d,r,m,f,s, l)

Tonal range:
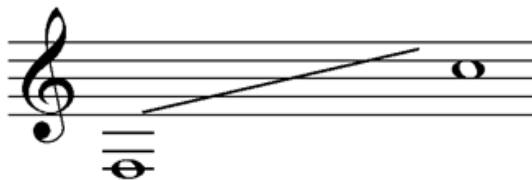
Melodic contour: the melody is tuneful, hexatonic in nature and simple. Moreover, there is also the use of speech melodies. It is very common with satirical music.

Instrumentation: Bass guitar, lead guitar, drum kit, synthesizer, piano, tape delay etc.

Analysis and discussion

- **Pidginsed communication: barrage, barracks and the babel**

Language, as the communication of thoughts, feelings, desires, and so on, has been explained as the blessedness of the divine solely lavished upon humanity for communicative purposes (Oduola, 2020). In this regard, the Nigerian society constitutes what could be rightly termed a 'Babel of broken tongues'; it is an enclave of conflict among and between about 500 *indigenous* languages and one *exogenous* language, English with an acclaimed status of a lingua franca. A third, that is, pidgin, an *indi-exogenous* language came to assume a more powerful role of lingua franca in Nigeria. Fela Kuti, with his *afrobeat*, appears the first Nigerian or African musician to popularize pidgin for the expression of his satirical and ideological meanings as can be seen in the following:

I go open book for am	Economic, add am	Wey rule Nigeria before,
Na wayo government	together,	Wey spoil Nigeria before,
we dey o	Mathematician, put am	Few people dey fat with
Paddy paddy, add am	together	big money,
together,	E no finish, Him take,	

This unique medium of musical expression is apparently inherited by African China who happens to have more energetic control in its use than (Fela) the 'grandmaster':

Poor man wey thief	fighter Rich man wey	crime fighter Tell me
maggi; Omo, dem go	thief money Omo, we no	something now rude boy
show im face for crime	dey see their face, for	

The language is shrewdly displayed with its specialised lexicogrammatical renditions such as the following: ***wey, dem go, im*** *face,* **we** ***no dey*** *see, put* **am** *together,* ***E no*** *finish all of which translate as who or which, they would, his face, we don't usually see their faces, put it together, that's not all* respectively. The afrobeat maestro (Fela) and the Nigerian reggae lord (African China) have thus powerfully exploited the language's strong bargaining power for their discourses of socio-political agenda and ideological meanings, giving an eloquent attestation to pidgin as the most vibrant *lingua franca* in

Nigeria. It is the language of 'the barracks', 'motor parks' and of 'the streets'. Pidgin is spoken by every Nigerian (that is, more than eighty percent of the populace), and some non-Nigerians (Akande, 20, Faraclas, 6).

Some section of the country even has it as Mother Tongue. Therefore, deploying a linguistic form of such magnitude, in the first instance, appears a **timely** winsome wisdom for the musical social critics. Besides, the evidence of Fela living beyond his times is made conspicuous in pidginised coruscating instillations of Chinagorom's reggae musing and to show how linguistics can be used to address social or environmental justice as key ecological issues. *Baba,* indeed, *no go die* as evident in the foregoing explications.

The following glossary should be found vital in accounting for the morphology and syntax of, especially, the Nigerian Pidgin:

Wey = when   dey = is, was   am = it, him, her   na = it   no = not   wetin = what
Dem = them   go = will   da = the   na wah for dem = too much for them

Na wayo him dey all the time = he is too much of an impenitent cunning person,
wayo = cunning or deceptive, paddy = friend, patner in crime or accomplice

Between individual and Institutional address

Fela and Chinagorom, with a good ride on the wing of pidgin and pidginized expressions, launch attacks on their perceived sources of systemic failure in the Nigeria of their times. At all points of critical directions, Fela makes lexical choices to cast aspersions on the materialistic nature of the structure and components of the Nigerian nationhood. He uses direct name-calling, a mark of his characteristic fearlessness to sustain his vituperation against a major operator in the political theatre of the country, Nigeria called Olusegun Obasanjo as the then military dictator:

> **Election story nko, Obasanjo plan am very well. Him take old politicians; Wey rule Nigeria before The same old politicians; Wey spoil Nigeria before**,

General Olusegun Obasanjo, is openly accused of organizing an election which set the country on an ill-fated destiny of misrule, dictatorship and corruption. In the processes of his onomastic thoughts, Fela embarks on Naming and Describing without being metaphorical:

> **Few people dey fat with big money, And the rest dey hungry.**
> **Me Fela, I challenge Obasanjo, Na wayo him dey all the time**

Such direct name calling, according to Jefferies (63), reveals the artist's aversion for what he perceives as deep-seated intent to create lawless, savage and rapacious society that is cold and killing, dirty and dangerous by running a system that permits old breed politicians. Similarly, African China avoids cherry-picking by going a whole hug in addressing the proceeds of the maladies of the misrule, dictatorship and corruption all of which he summarises as bad

leadership or bad governance:

> **Make una lead us well, no let this nation to fall inside well People Destroying People, Na the name of the party election for my country, na Paddy paddy wayo wayo, arrangee no ni**

However, the reggae exponent, African China, rather than attack personalities, goes for institutional rebuke to admonish the powers that be with a full lecture on the need for leadership and good governance, touching on the need for 'electoral reforms' that make the people's votes count. The '*paddy paddy*' and '*wayo wayo*' expressions, that is, evidence of pretext, pushed forward to that effect is an indication of Fela Anikulapo Kuti speaking from the great beyond.

Picturesque complex structures and mood systems

Lexical choices are deployed to expose the dehumanizing systemic failure in the Nigerian public space. Roughly the same amount of imperative, indicative and subjunctive sentences in the mood system were deployed as in the following example:

> **Indicative-**
> **Policeman go see white, them go say that thing na red.**
> **Tell me something I don't know why**

The above sentences of *indicative mood* are so called because they have subjects that occupy normal initial positions. This makes the clauses "indicative declaratives". Again, to complete the revelation of the police

atrocious brutality, a declarative and exclamatory sentence complement / **Tell me something I don't know why**/is introduced into the structure. Such combination explains the pain and the traumatising experience from the Nigerian constituted authorities with their mis-governance. The foregoing explanation, again, goes for:

> /**a**/   /**β**/   /**a**/
> ///Omo, nothing dey fine!/ /Anything wey fine/, /na waste ///

In this kind of '*anecdotal indicative*', the addressee is the performer in response to the barrage of afflictions. It is however, not impossible for the speaker to be the performer in some other situations. The *complex clause structure* of **alpha + beta + alpha** (**aβ**) is deployed in the indicative mood to present the pitiable level of social degeneration and the complexity of the nation's systemic failure as well as the unbearably destructive tendencies in which humanity appears to be completely absent. The *rank-shifting* nature in complexity of the alpha-beta (**aβ**) clause structure is indicative of African China's deep-seated concerns for social insecurity occasioned by institutional irresponsibility.

The song also features few interrogatives as in the following samples:

> **We don collect shop permit, Collect trading permit**
> **Trading permit, You still dey burn shop**
> **You wan tell me say, you no know when them pay**
> **Why you dey make us dey live in pain**

From the above sample-text of interrogative mood, the poetic personae is obviously set to query the given regarding the official day-light robbery of the Nigerian populace through double taxation in the form of tenement rate:

///**You wan tell me say, you no know when them pay**///
///**Why you dey make us dey live in pain**///

To further establish his institutional correctional message, African China makes direct calls on Mr. president using an imperative mood that places leadership responsibility on the shoulders of whoever occupies the office:

Mr. president, lead us well

This call and fact are amplified by the deployment of combination of subjunctive and imperative moods in complex structures as in:

**if you be senator, senate am well',
if you be governor, govern am well,**

The use of 'impossible conversion' is seen in the kind of specialised morphological process realizing the verbal form 'senate' as in the expression 'senate am' from the nominal word 'senator' referring to the decision makers in the institutional governance of the Nigerian political system. The same '*impossible' conversion* is noticed in the following sample-text in which the nominal item '*thief*' is forcefully verbalized:

**Poor man wey *thief* maggi, Omo, dem go show im face for crime fighter
Rich man wey *thief* money Omo, we no dey see their face, for crime fighter**

The morphological process of *'impossible' conversion* does not, however, hold in such alpha-beta (aβ) clause structure as:

/ß/   /a/   /a/
///**if /you be police/, /police well well/, /no dey take/ bribe**///

The obvious reason for the disparity is that the noun 'police' as an English lexeme is naturally capable of converting to its verbal form with the full status of finiteness. Thus the police is offered the advice of keeping to the professional rules of engaging the public by the means of a *complex clause structure* of **beta + alpha + alpha (aβ)**. The police should '*police*' well well.

The point of interest here is that we have a discourse-bearing musical genre in which different linguistic elements and structures are deployed for energetic expression of social concerns. With such social concerns, the artist seems to be setting *agenda* for the new regime at the onset of new democratic dispensation.

Afrobeat and reggae for ideological identity

The understanding of the doctrine of *pre-text, co-text* and *context* reveals the relationship between and interconnectedness of the two genres. The *context,* whether socio-cultural or political, specifies the Nigerian 'universal' tilt and leaning (that is, ideological stance) particularly in a society that has been marked by institutional failings, misgovernance, and decadence. It is generally

believed that Nigeria's failure to realise her potential is broadly as a result of leadership failure.

> **People wey vote them in still dey live in pain**
> **This na disgrace I am so ashamed**
> **We don collect shop permit Collect trading permit**
> **trading permit You still dey burn shop You wan tell me say**
> **you no know when them pay Why you dey make us**
> **dey live in pain Make una lead us well**
> **No let this nation to fall inside well**

Thus, for Fela and Chingorom, musical discourse becomes a veritable instrument of exposing the pitiably deplorable experience of the defenseless populace in the face of failing and badly managed political institutions:

> **E no finish, e no finish...Few people dey fat with big money**
> **And the rest dey hungry**

The two artists, at different dispensations, idealise in their ethical proposals, the kind of system that centers on humans' values, needs, interest, abilities, dignity and freedom. They, in the process, denounce every form of man's inhumanity to man in the Nigerian socio-political space. The Discourse analyst is thus laden with the burdens of exposing the 'unsaid said' packaged into certain discoursal and linguistic elements. Relieving such burdens requires adequate sociolinguistic scrutiny.

The main thrust of the foregoing analysis is the timeliness and timelessness of ideological loads of social deconstructionism which relates that meaning is produced within the complex play of relationships in which the final closure of meaning upon a point of certainty is endlessly deferred (Burgin 33-34). In other words, and as evident from the foregoing analyses, our polyphonic discourses or texts objectify a system of open ended connections that does not see issues in isolation as the text producers, in line with Mikhail Bakhtin's idea on discourse, are constantly in dialogue with everything in the world because things do not exist alone but in relations with other entities. Such idea, therefore, in content and intent, fixes the unique interdependence of texts, pre-texts, co-texts and contexts and their contributions to the sustenance of musical culture whose social relevance stretches across an established pedigree.

`Punning strategies as musical trademark
The use of pun rest on the understanding of the fact that music as poetic piece is often organised according to its formal pattern of verse. To the effect of melody and harmony, Chinagorom displays a mastery of regular rhyming system, of course, to make his production pleasing to the ear

> Make una lead us well,
> No let this nation to fall inside well

From the above wordplay, the artist's attempt to display his understanding of rhyming schemes to assists in giving a particular word shape to the versified expressions which eventually becomes a mechanism that bears the ideological currents that flow in the musical text. The punning strategy thus contains adverbial element '*well*' describing the desired manner

of leadership, and made to alternate with the nominal lexeme '*well*' describing the doom that awaits the nation should the kind of inhumanity, mis-rule and administrative irresponsibility continue.

Rhyming system

Similarly, African China employs rhyme schemes whose values help in relating the form to the contents as the text consumer's is attracted to discourse issues of high importance by the recurring use of similar sounds:

> Poor man wey thief maggi,
> Omo, dem go show im face for crime fighter
> Rich man wey thief money
> Omo, we no dey see their face, for crime fighter

> We don collect shop permit,
> Collect trading permit, trading permit,
> You still dey burn shop
> You wan tell me say,
> you no know when them pay
> Why you dey make us dey live in pain

> People Destroying People, Na the name of the party
> election for my country, na paddy paddy
> wayo wayo, arrangee no ni
> Make una lead us well,
> No let this nation to fall inside well

Chinagorom's *Mr. President*, as displayed above, is an '*epistolary text*', a famous reflection on the subject of social humanism. The adopted irregular rhyming pattern of sometimes abab, and sometimes 'aabccc' or 'aaa'. Such irregularities are necessary per-

haps to reflect the traumatising experience to which the Nigerian populace had been subjected by the government.

Hence, we have an epistolary musical discourse strategy that rhetorically engages Mr. President and other institutional stakeholders like the senators and the police on the reasonability of indifference to such life of weariness and woes being experienced by the people. It is instructive to note that the song writer, by his craftsmanship, appears to regard rhyme as almost an essential feature of poetry. While it is practically impossible to determine the meter by name, it, however, contains beats of high speed which can be useful in suggesting 'aggressiveness' that characterises the Nigerian socio-political space due to long years of military misrule. This, again, lends credence to the ideological loads of the song, *Mr. President.*

Semantic inclusion and symbolic Representations

As artistes, performing their assigned role of social commentators and 'watch dog' for national development, Fela and African China makes stylistic options of conceptualising certain objects by their consideration of human beings or institutions. Fela, for instance, reveals a systematic correspondence between **wayo wayo, paddy paddy** and the target in the sense that the constituent conceptual elements of electoral corruption in which the peoples' votes don't count is made to manifest as '*army arrangement'*

In the same vein, the direct name-calling' or onomasticism that merges *Obasanjo* with *Mathematician* establishes Fela's "transference of meaning" as "device for seeing something in terms of something

else" or "ways of understanding and experiencing one kind of thing in terms of another" (Lakoff and Johnson 5).

The point of interest is that proper names are familiar expressions of natural language; and their meaning elements could be studied both at the level of intention and at the level of character (Cumming). Such can be seen in the following texts:

> **Wayo wayo, Army arrangement!**
> **Add am together, give me the answer**
> **Give me money, add am together.**
> **Paddy paddy, add am together**
> Obasanjo plan am very well
> **Economic, add am together.**
> **Division or multiplication**
> **Mathematician, put am together.**

The foregoing excerpts underscore the fact that all the properties of objects are associative of their relations to language in that a word could be essential to a sense; and that, even in alternative expressions of the sense, the word itself would have to be mentioned. This is in line with the views expressed by various onomasts, especially, those that follow the descriptivist theoretical orientation (such as Lakoff, and Johnson, 64) which states that 'the meaning or semantic content of a proper name is identical to the descriptions associated with it by speakers, while their referents are determined to be the objects that satisfy these descriptions' revealing symbols of brutality and representations of anti-democratic forces.

The bottom-line here is that, even though Fela and African China are distinct in dispensations and genre-types, the similarity

in discourse patterns, themes, expressive energies and so on, confirms *Army arrangement* as a qualified 'pretext' for *Mr. President*. Fela Anikulapo kuti lives on and, finds resurrection in Chinagorom Onuoha.

Summary of findings and conclusion

With the overall explications of the discursive elements of the selected musical genres, it is clear that music, truly, represents African knowledge system and life-streaming instrument, designed to engage human affairs. Hence, the following findings are made:

i) Investigation of the sociolinguistic basis of Nigerian musical orientations examines the timeliness and timelessness of ideological loads of social deconstructionism;

ii) The ideational thought of linking Fela Kuti with African China in surveying the inter-generational revolutionary force in spite of the genre and dispensational differences offers a critical analytical platform through Systemic Functional Grammatical orientations;

iii) Although this study is, by orientation, discourse-stylistic, its pure applied linguistic nature has necessitated heavy recourse to extra-linguistic worlds and contexts of language use, supplying every-thing one has to know to understand the language use;

iv) In addition to such contextualization, making serious voyage into certain aspects of descriptive linguistics has been found rewarding since the issue of strategy cuts across all levels of language description.

By this, language becomes an instru-

ment deployed to bring back the memories of past events as African china's use of 'paddy-paddy', 'wayo-wayo' and 'arrangee' fixes some kind of linking cord between him and Fela with their dispensational truth told to expose persons and processes in the theatre of Nigerian politics. Musical language, for them, is therefore, a weaponised means of fostering fosters hindsight on electioneering malpractices; militarised electoral space, and their begotten social ills, official pilfering and maladministration as continued leprous manifestations on the nation's 21st century political landscape. Thus, *Afrobeat* and *reggae* forms expose characters and issues through linguistic choices of Systemic Functional Linguistic analytical tools, constructing socialist ideology to evoke revolutionary actions for good governance in the elites and electorates. Indeed, African China's emergence on the Nigerian musical scene establishes the timeliness and timelessness of Fela's ideological and social deconstructionism, proving 'baba no go die' a veritable prophetic slogan.

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MultiModality as a Tool in the Campaign to End Violence Against Women During the COVID-19 Pandemic

Maryam Nanman Julde

ABSTRACT

Over time, women have endured violence (emotional and physical) from their spouses or partners. This has led to the death of many, with others left maimed. It is to bring to the fore this age-long ill treatment of women and how far the awareness can go if women themselves unite in the fight that this paper has written. Multimodal approaches to the study of language open up a new resource in discourse, which integrates other resources in arriving at meaning. While a lot has been done on the textual analysis of 'end women violence posters', this work takes a different approach in exploring visual meanings embedded in these posters. It explores how different semiotic modes are employed to arrive at how meanings are constructed. Looking at the campaign posters of violence against women during the Covid-19 pandemic lockdown retrieved from the United Nations sites and drawing on Kress and Leeuwen's Visual Grammar framework, the researcher used the qualitative analysis in presentation of data. The findings reveal that indeed women suffered violence by their partners during the lockdown. As a result, this study joins in the advocacy for a violence-free life for women.

Keywords: Campaign against violence, multimodality, semiotics, visual grammar

Structured Practitioners Note
- *Communication by humans takes different modes of expression in different contexts of language use. These modes are also influenced different linguistic choices such as figurative language use to convey both literal and non-literal meanings. While studies abound that discuss and describe figurative language use, we are yet to understand how such language use features in Cartoons/posters.*
- *This study thus investigates how figurative language use aided by social context construes meaning(s) in select United Nations write ups. Results indicate that cartoons/posters prolifically employ figurative-language to convey some intention and mood of cartoonists or that of the paper to influence direct or correct public opinion on current social issues/events in the news. Insight into the nature and use of figurative language is important in understanding meaning.*

Introduction

For a long time now, most researchers' concentration has been on the use of language to create awareness on the need to end violence against women. With time, the campaigns have been modified by the use of other forms of communication (such as texts, music and pictures/posters) other than language to raise awareness posters, which have greatly facilitated this mission. Violence against women has remained an issue of concern globally which includes intimate partner violence and non-intimate partner violence. During the recent Covid-19 pandemic, according to a United Nations report *(https://www.un.org/en/obser vances/ending-violence-against-women-day),* since the outbreak of the pandemic, all types of domestic violence against women have intensified. As countries went into lockdown and movements became restricted, violence against women and girls particularly domestic violence was on the increase and this prompted an immediate move. It is believed that when awareness is created, it shapes the way younger generations think and respect human rights. It also makes them learn the signs of abuse and where to seek help.

November 25 is a day set aside by the United Nations to mark the elimination of violence against women. Women rose to the challenge of resolving this societal pheno-menon of violence by creating an awareness through posters to combat the evil. Anti-violence campaigns serve as an appropriate instrument to counteract and introduce alternative elements to end this evil. In a report- '*Violence Against Women*' published March 9, 2021, the World Health Organiza-tion estimated that 1 out of 3 women worldwide experience physical/or sexual violence. It was for this course the 25th November, 2020 panel discussion and rallies were carried out to curb the menace and give hope to survivors of the violence.

The use of imagery and visuals to end this trend is what constitutes the basis of this study. A number of approaches have been used in bringing about new instances of the different uses and functions of language. However, recently, a new approach to the study of discourse has taken the center stage, namely: Multimodal Discourse Analysis (MDA). Although the multimodality of discourse was given little attention a long time ago, scholars have only realized its importance. Kress and van Leeuwen In 1996, developed a theoretical framework well known as "Visual Grammar" or "Grammar of Visual Design" further developed in 2006.

Aim and Objectives of the Study

The aim of the study is to facilitate an exploration of multimodality as a tool in the campaign to end violence against women. The study has the following specific objectives:

1. Highlight the different semiotic modes adopted in end violence against women campaign posters.
2. Explore how the different semiotic modes employed in each poster convey meanings.

Multimodality

Multimodality focuses on discourse and its context. The focus according to van Leeuwen is on "the way people use semiotic resources to produce communicative artefacts and events as well as to interpret them, is also a form of semiotics in the context of specific

social situations and practices."(68) In their account, they reveal that for language to function as a system of communication fully, the visual, like all semiotic modes has to meet several representational and communicational requirements. Multimodality first appeared in *The Handbook of Visual Analysis* by van Leeuwen and Jewitt, Chen asserts that "it is a term that is used to highlight the importance of all semiotic resources taking into consideration color, image and sound" (190). Kress and van Leeuwen assert that multimodality deals with how language and images cooperate with each other. According to their theory, the semiotic modes of visual communication realize the three lines of meanings. They adopted the theoretical notion of metafunction from the work of Halliday. The three metafunctions are the ideational, the interpersonal and the textual.

Visual Grammar

Visual Grammar or Grammar of Visual Design (also called metafunctional framework) is a framework developed by Kress and Van Leeuwen. In their submissions, they feel most accounts have centered on visual semiotics and concentrated on words - what is called lexis rather than on grammar. They looked at how grammar describes the way in which depicted elements - people, places, and things combine in visual 'statements' of greater or lesser complexity and extension and emphasized the importance of paying attention to the meanings of regularities in the way image elements are used explicitly or in a systematic way (216). The first version of the framework appeared in 1996 and was later modified in 2006. In essence, their paradigm was developed to deal with the analysis of images. Their work can be

considered as an adaptation of Halliday's Systemic Functional Grammar in which he considered the different metafunctions of language. The latter included three main metafunctions: the ideational, the interpersonal and the textual. As for the ideational metafunction, Halliday argues that any semiotic mode has to be able to represent aspects of the world as it is experienced by humans. Language is a portrayal of what is found in the real world. The interpersonal metafunction on the other hand explores the existing relationship between the producer of a given sign, the sign and the receiver of the sign. Finally, Kress and van Leeuwen say 'the textual metafunction of language deals with the cohesive devices used to convey a given message' (197). In their Grammar of Visual Design developed for the analysis of images, they gave a methodical and wide-ranging explanation of the grammar of visual design by studying the semiotic resources and structures of design. They distinguished between three different types of meaning (also called metafunctions), namely; representational, interactive and compositional which relates to Halliday's ideational, interpersonal and textual functions.

According to Kress and Leeuwen, "representations are used to present objects and their relation to a world outside the representational system" (98). The representational metafunction includes three main fundamentals: processes, participants and circumstances. The processes encompass both narrative and conceptual processes. Narrative process tends to occur in images depicting a given action known as a "vector" while the conceptual process is found in images which lack action. There is

the represented participant and the inter-active. Kress and van Leeuwen's work was inspired by Halliday's transitivity theory. In his analysis of clauses, Halliday encom-passed three central elements, namely: participants, processes and circumstance. Participants represented as volumes and are mostly, nouns and pronouns, the processes which are verbs are called vectors and the circumstances is known as setting or background shown by the use of time and place adverbs. The participants are repre-sented or interactive. While the latter are included in the images, the former are the image designers and the viewers of the image.

Bedi is of the view that the interactive portrays the social relation between the producer, the viewer and the object represented. The relationship is between interactive participants and represented participants respectively. According to Belgrimet and Rabab'ah, "the metafunction consists of different elements: the image act and gaze, size of frame and social distance, perception and modality" (102).

Compositional metafunction encom-passes three elements: information value, salience and framing. Information value depicts how elements and their specific information are placed. This could be on the 'left' and 'right' which reveals 'given' and 'new' while 'top' and 'bottom' means 'ideal' and 'real. Centre and margin indicate importance and subservient. Salience refers to what elements attract the attention of the reader. Which according to Belgrimet and Rabab'ah can be seen from colors, the size of elements and their position in relation to the background and foreground. Framing entails looking at the elements in a picture

whether they are put together or separated. The stronger the frame the more it implies a separate unit of information. If there is no frame, the whole area on the page is covered by an image and invites the reader into the image.

Previous Studies on Multimodal Analysis

In a study of the multimodal analysis of movie posters, Chen and Yoe realized that the use of the three metafunctions in the analysis of movie posters testifies to the strong applicability and practicality of Visual Grammar and also provides a more compre-hensive perspective of appreciating movie posters through analyzing integrated effects of different modalities. They employ the systemic functional multimodal discourse analysis and discourse analysis of movie posters and arrive at an insightful discussion on the semiotic tools particularly, represen-tational meaning in movie posters. Accord-ingly, this study adopts the application of visual grammar to the analysis of end violence against women posters adding a voice on multimodality by looking at a different subject matter in this case 'violence against women'.

In the same vein, Lirola did a multimodal analysis of a number of political posters in Ireland during and after the Celtic Tiger to see the changes in the political posters launched between 1997 and 2008. The aim of the researcher was to particularly uncover the similarities and differences between the range of posters and the representation and depiction of the leader. The writer adopted van Leeuwen's theory of social Actor and Kress and Leeuwen's Visual Grammar theory. The findings of the study indicate that there is a positive representa-

tion attributed to leaders and politicians whose statues and formality were sketched. This contributes to the foregrounding of power and the pursuance of the audience to vote for a particular leader.

Similarly, Belgrimet and Rabab'ah carried out a multimodal discourse analysis of English posters in violence awareness campaigns against women using Kress and Leeuwen's Visual Grammar framework. The findings reveal that English posters employ a variety of semiotic modes and the yielded results show that most of the posters are conceptual and they are static and immovable. This study fills a gap of analyzing violence against women posters particularly during the Covid-19 pandemic lockdown. These works are similar in their application of Kress and Leeuwen's theory of Visual Grammar.

Methodology

A total of five awareness posters dealing with violence against women were retrieved from the United Nations Women Sites *(https://www.un.org/en/observances/ending-violence-against-women-day)*. These were put under scrutiny. The selection was purposively used on the posters that depict the fight against the menace and the strategies employed. Each poster was analyzed. The data was presented in pictorial forms and numbered for easy identification. The aim is to analyze the visual content so as to identify the narrative and the conceptual processes in order to see how meanings are represented through them.

Data Presentation and Analysis

The grammar of visual design by Kress and Leeuwen describes the way semiotic elements- images, color, pictures, sounds are put together to arrive at meaning. In the visual analysis, objects or elements are referred to as represented participants and they constitute the subject matter of communication. Participants are volumes or masses while processes are vectors or tension. What is realized by syntactic elements such as verbs is realized by vectorial relatives between participants.

Figure 1

In figure 1 above, the semiotic hand symbolizes the whole human being indicating a point of no return and an agitation against the happenings around. The hand plays the role of a carrier that represents a whole. It stands as the actor involved in a non-transactional action. This poster depicts a conceptual process indicating an absence of an actor. Kress and Van Leeuwen aver that 'the display of conceptual process without an actor and goal makes it more static and timeless' (56). The fight to end the violence

against women is timeless and steady. There is no visible action seen in the poster where the actor is involved in a dynamic action consequently, this poster may not be considered as having a narrative process. It shows an absence of a represented participant in any reactional process but appears to be involved in the conceptual. According to Belgrimet and Rabab'ah, this type of visual configuration brings forth the stability, invariability and steadiness of the poster. The actor here is anonymous which could be intentional implying the hand could be any girl or woman. Though the image characterizes an individual, this remains anonymous to the audience but the image enclosed in the writing passes on the message 'stop violence against women.'
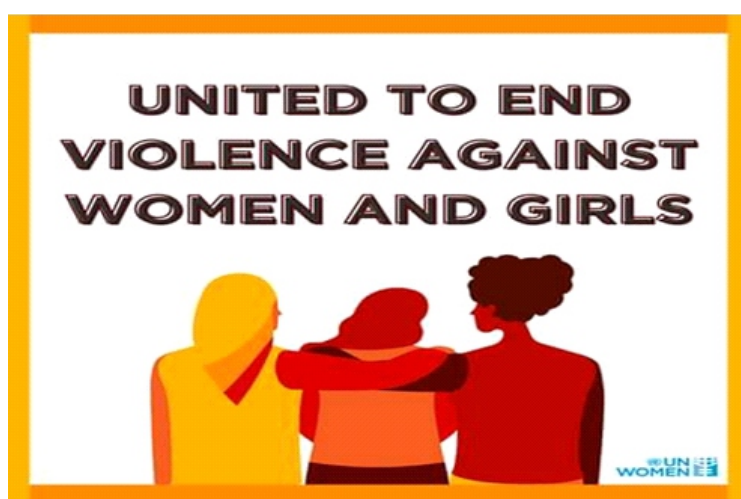
Figure 2

In figure 2 above, a vector (action process) is formed by the stretching of the arm and the embrace to show solidarity and support for each other. This connects the participants. The actors are the persons embracing while the goal is the person being embraced. The process is an actional transactional process between the interactors. The depicted persons all have their faces turned away from the viewers which indicates an absence of a sense of interaction. As Kress and Leeuwen reveal, it allows the viewer to scrutinize the represented characters as though they were specimens in a display case. The iconic representation displays three women of different skin color, nation and religion but have all stood with one voice to cry for an end to these barbaric acts. The text is written directly on the pictures. The image serves as an anchor for the message. The picture here is dramatic. The participants are fused and compounded even their separate identities have disappeared. They are gazing at a particular thing but shows a kind of inter-action between the participants all engulfed in a particular plight. Their gazes are not directed towards any viewer but there is no

distance spacing between them. This is an offer poster which basically supplies information on the troubling issue: violence against women. A frontal angle has been employed against an oblique one with the aim of making the audience involved in the fight against violence. The caption of the poster at the top and center indicate the idea of a violence-free society. It also shows the reality that though they stand together, victims of violence are everywhere. The caption foregrounds or complements the image. What is new is the information given in the caption is the urge to stand against the menace but the given is the known fact that women have for long advocated for the right to be free and safe but this has not been achieved nevertheless, with the new information, every woman has a role to play. The caption written in bold and the poster designed in colors makes it more apparent and attractive to the audience.

Figure 3

The represented participants are displayed in black in a kind of a shadowy image in figure 3. It reveals the actor and the goal through a transactional schema in which the man plays the role of the actor while the woman the goal. He uses his hands as an instrument to commit the barbaric act of trying to strangle the woman with his bare hands. The transactional relation between the persons is realized by the vector that links them. The scenario illustrates that there is no mutual understanding between them. The visual image indicates a reactional process where the vector consists of an eye line or gaze of a given represented participant. The pictorial information is displayed by the represented participants located in the middle of the poster. The images are placed on a neutral background and it is dramatic. It relates the landscape in a locative way. The damaging effect of the pandemic caused a restriction on movement which increased violence against women in their homes and the immediate environ-

ment. The image depicts an act of violence by a man as an actor, the doer of the action and the women being the goal. The oblique lines formed by the glances and outstretched arms of the actor show a transitional relation which is realized by the vector. The image here indicates a close shot referred to as close up in which the important parts of the represented participants are sketched to the audience which indicates a closeness to the audience. One could say the idea behind the poster is to depict how the act is perpetuated. Though black could connote evil, its use here lowers the modality and ignores the context or the background. The color used eliminates all details about their faces, gaze, skin color and hair and also the colors of their clothes are not displayed. This could encode that the violator does not choose a victim. Anyone at any point can be a victim of this evil.

Figure 4

The represented participants in figure 4 are constantly the victims of violence accordingly, the image depicts them as goals. There is an invisible actor, who keeps them bound. The girls do not gesture towards anyone or anything being a conceptual process indicating an absence of any action. The image stresses the theme of violence. The two represented participant's facial expressions are missing consequently; no gaze is directed to the audience. Based on this, it could be said the poster is an offer poster with the sole aim of providing information about a given issue. Further, the writing reinforces the image represented. With their faces down, away from the audience, this conveys the message which is written beside the image. The absence of a close shot indicates the absence of a close relationship between the represented participants and the audience. The writing foregrounds the information written on the right side of the

frame. The image on the left side complements the writing on the right. Both the pictorial and the verbal elements within the same frame convey the same message. They complement each other.

Figure 5

Figure 5 signifies a fight that goes beyond race, religion and skin color. The women are all bound in achieving a common goal. They stand as distinct entities involved in an event, gazing at an unknown phenomenon. The whole angle of their bodies forms a strong vector. This could create in the viewer a sense of belonging and a show of solidarity in fighting a just cause. The use of colour gives detail about the represented participants: their gaze, skin color and facial expression. Many details are given with the colors used which heighten modality but with an absence of a context makes the images naturalistic. All sides are illuminated which increases the modality of the poster. The pictorial information depicts victory against violence which is expected to be realized in real life. The difference between the represented participants is not apparent so all the elements in the poster revolve around an issue that is the quest to be safe.

Conclusion

Posters are expected to attract, persuade, educate and inform. In the analysis of the campaign posters, the use of the different semiotic modes unveils meaning embedded within images which goes beyond text to pass messages effectively. The representational, interactional and compositional metafunctions by Kress and Leeuwen employed in the analysis, depict that integrated approach is more reliable since the effects of different modalities is evident.

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Original Article ■

Implicature of Double Negations in Selected Court-Room Interactions in Keffi, Nasarawa State

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ABSTRACT

This research studied the use of double negative markers in courtroom interactions. This was aimed at explaining how double negations in the confines of a sentence could lead to implicature. The research used J.L. Austin's Speech Act: Performatives and H.P. Grice's Implicatures as instruments for the analysis of data collected. Data were collected during court sessions and litigative arguments by lawyers. The study showed that there are consistent and acceptable uses of double negations in courtroom (legal) interactions. It was also revealed that most utterances involving double negations expressly result in implicatures. The analysis revealed that implicatures in legal interactions, because of double negations, are usually due to the flouting of the maxim of quality. This situation is usually a case of an indirect compliance, as against a clear violation of maxims. The reasons for the wide usage in legal interactions usually range from proving cunning, wit, mastery of language, and making conditional statement. However, since it does not hinder communication or jeopardize with court proceedings, it is considered acceptable in all legal interactions.

Structured Practitioner Note

Language has proven to be a veritable means of communication among humans. People use language the way it seems to suit their intension. Hence, it is imperative for linguists to study language with the aim of explaining how language is used in context rather than how it ought to be used.

This research has, therefore, painstakingly achieved the following:

- *Discussed, in general, the concept of double negation and how it translates to implicature in relation to Grice's Principles of Communication.*
- *Though implicatures are not usages that should be encouraged grammatically, they are normal and acceptable usage in court-room interactions.*
- *This research will not only help the reader acquaint with how double negations are used in legal/court-room interactions, it equips with tools for effective semantic interpretation of expressions with double negation.*

Introduction

The very essence of every natural language is communication, which can simply be described as the transfer of information. For effective communication to occur, it is often expected that the speaker (sender) would have involuntarily put certain elements into consideration to ensure that the desired intent or meaning is rightly conveyed. Well-encoded information is usually rightly decoded and mated with appropriate response by the listener. It often assumed that only when given information is mated with adequate and appropriate response that the communication chain is said to be complete or successful. The successive taking of turns between the speaker and the listener while sending and receiving information is what usually leads to natural conversation; Cruse (37). In other words, conversation occurs when there is a continuous flow of communication between both participants. This phenomenon is dominant in virtually every aspect of human linguistic enterprises.

H.P. Grice's Cooperative Principles placed so much credence on common assumptions during conversation. Finch (152) rightly captured these common assumptions by stating that Grice's principles assume that people cooperate in

the process of communication in order to reduce misunderstanding. Grice holds that participants adhere to these principles (maxims) for a smooth communicative conversation. He sees them as the implicit principles upon which successful communications are built. Therefore, it is a common assumption that the discussants, while keeping to the topic, are telling each other the truth, are concise with the information they give and are expressing themselves in the best way possible.

However, discussants may choose to be cunning in their language usage by choosing to violate or flout (indirectly adhere) the communicative principles. Either way, communication is affected as certain meanings are now being implied in addition to what is explicitly stated (Finch 153). This way, discussants tend to hide certain meanings in their utterances, as the interpreter is required to decode not just that which has been explicitly stated, but even the embedded or underlying meaning in utterances. This cunning 'art' of implying certain meanings to utterances is what has given rise to implicatures in conversations. This research, therefore, intends to examine the concept of conversational implicature as it affects the use of double negative markers in legal (courtroom) interactions with a view

to determine how it affects communication during court hearings.
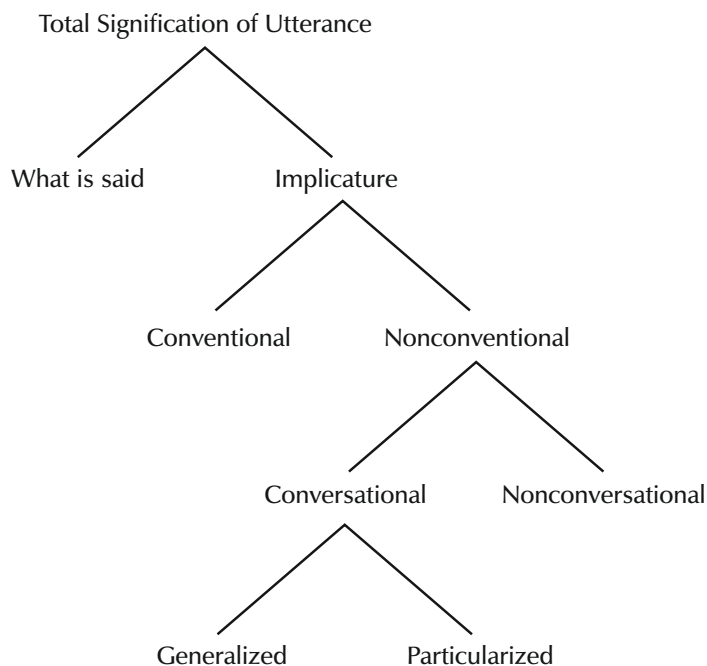
Concept of Implicature

The Oxford Concise Dictionary of Linguistics defines implicature as any meaning that goes beyond its (literal) meaning. The main concept that highlights Pragmatics as a branch of Linguistics is the concept of Conversational Implicature (Levinson97). It was first proposed by Paul Grice in a lecture at Harvard University in 1967. Then an article called "Logic and Conversation" was proposed to solve the problems of language meaning which cannot be explained by any other theory in General Linguistics (Grice 41). Finch defines conversational implicature as meanings, which exist in addition to what is explicitly stated (153). It may as well be seen as any meaning that can be inferred from an utterance other than its literal meaning. The implied meaning is, however, not a condition for the truth of such an utterance.

In Pragmatics, conversational implicature is a key component and is considered as an indirect or implicit speech act contained in a speaker's utterance, but not part of what is explicitly said. This component opposes the concept of explicature, which according to Sperber and Wilson as cited in Chiluwa's note (73), is an inference, which provides the hearer/reader with the most relevant interpretation of an utterance. Finch also noted that the term "implicature" is Grice's attempt or coinage to give a more formal linguistic status to the word 'implication', such that all sorts of things can have implications; but only linguistic events have implicatures (159).

Types of Implicature

Grice, cited in Bottyan (2) opined that the sum of what is said in a sentence and what is implied in an utterance of the same sentence is called the Total Signification of an Utterance. Although Grice (25) only categorizes implicature into two, namely: generalized and particularized; other scholars introduced broader types of implicature from which the Gricean two can be drawn. He, Bottyan, represented the relationship between the various types of implicature schematically as follows:

```
              Total Signification of Utterance
                        /        \
                       /          \
              What is said      Implicature
                                  /      \
                                 /        \
                         Conventional   Nonconventional
                                          /        \
                                         /          \
                               Conversational    Nonconversational
                                  /      \
                                 /        \
                           Generalized   Particularized
```

Conversational Implicature

Conversational implicature is a term used to describe a linguistic situation arising from non-conformity with either or all of the cooperative principles of communication. This theory is basically attributed to a British linguistic philosopher by name Herbert Paul Grice. Bottyan (1) citing Haberland and Mey (34), in his presentation titled: *The Operationality of Grice's Tests for Implicature,* opines that in less than a decade of Grice's publication in 1975, Grice's paper, *Logic and Conversation*, becomes one of the classic treaties of the linguistic sub discipline - Pragmatics. This is largely because it provides the instrument to clarify intuitive difference between what is expressed literally in a sentence and what is suggested by an utterance in the same strings of words.

According to Finch (152), Grice holds that people cooperate in the process of communication to reduce misunderstanding. He (Grice) calls this assumptive cooperation in communication Cooperative Principles. However, he was quick to note that these principles are best regarded not as rules, but as implicit principles on which successful communications are built. The concept of conversational implicature is hinged on the maxims of cooperative principles. The followings are the four cooperative maxims:

a) **Maxim of Quality**: this principle states that the given information must be truthful and defendable.

b) **Maxim of Quantity**: this holds that the information should only be just as informative as required.

c) **Maxim of Relation/Relevance**: this principle maintains that the information given should be in line or relevant to the inherent discourse.

d) **Maxim of Manner**: this principle states that the information presented must be perspicuous, devoid of ambiguity and concise.

Practically, language users do not always adhere to these maxims. The non-compliance is, usually deliberate as against ignorance of the maxims. Hence, they either violate by giving a false, verbose, irrelevant or vague information. They may also choose to flout the maxims through an indirect cooperation. For instance:

A: Have you read *I will Marry When I Want?*

B: Nothing else changed my perspec-tive about religion and hypocrisy.

Again:

A: Are you now ready to give your life to Christ?

B: Who would want to miss eternal life?

In both cases, speaker 'B' cooperates, indirectly; thereby flouting the maxim of relation. Often, maxims are flouted to demonstrate creativity or prove novelty and wittiness. Hence, the flouting or violation of any or all of the cooperative principles creates room for another meaning other than the literal meaning of the utterance. Hence, the departure from these principles defines the tenets of implicature.

Negation

The term negation is an inflection of the verb 'negate', which means to deny or contradict the existence, evidence or truth of something or a claim. Negations are used mostly to reject or refuse to accept the claim (value) of a given proposition, i.e. the negation of a proposition is simply stating the opposite the proposition. For example:

a) Ali will share my cake.
   (positive)
   Ali will not share my cake.
   (negation)

b) There are students in the hall.
   (positive)
   There are no students in the hall.
   (negation)

c) I love to drive new cars.
   (positive)
   I hate to drive new cars.
   (negation)

Although 'not' and 'no' are the common negative markers used in the English language, there are other words that can also serve as negative markers. Among such words are:

nothing	barely	didn't
nobody	hardly	can't
no one	hasn't	couldn't
nowhere	haven't	weren't
neither	wasn't	needn't
nor	wont	isn't
none	wouldn't	shouldn't
never	doesn't	etc.

Similarly, negation can equally be achieved through affixation, especially through prefixes. By simply adding any of such prefixes to its collocative word automatically negates the value of the original word and the entire statement. Such prefixes include:

'un…' ⟶ unhappy, unhealthy, uncomfortable, unfair, etc.
'ill…' ⟶ ill-luck, ill-fated, ill-gotten, ill-health, etc.
'in…' ⟶ inability, insatiable, insufficient, inconclusive, etc.
'im…' ⟶ improper, impossible, imperfect, impromptu, etc.

Furthermore, some words are semantically negative as they tend to denote a negative sense in their meaning. Such words are quite a number in the English language and cut across virtually all the 26 English alphabets as initials. Examples of such words include: hatred, bad, regret, absence, abnormal, abort, absurd, abuse, accident, adamant, addiction, affliction, afraid, aggravate, agony, anxiety, awful, avenge, backbite, barren, beg, bereave, betray, bias, blame, bother, brutal, cancer, careless, catastrophe, chaos, cheat, clash, dash, chore, commotion, complex, damage, danger, debase, debt, decay, deform, depress, devil, disgraces, embarrass, emergency, error, exacerbate, frustration, etc. These are just but a few of the numerous words denoting negativity in the English language. In a situation where none of the prefixes earlier identified to denote negation, negative expressions may pose a challenge of identification. As such, language users may resort to the meaning of the separate lexical items that make up the expression to identify the negative marker.

Double Negation
Observation has shown that language users may sometimes choose to implore more than one negative marker within the context of a particular sentence. This situation then gives rise to the idea of Double Negation. Double Negation (DN) is a linguistic term used to describe a situation where two negative words or markers are used in the same structure (sentence). The purpose of such usage may differ, but the common sense often drawn from the use of two negations are usually positive.

Although the English grammar may frown at the usage of DNs, to the point of considering such usages as ungrammatical, speakers of the language (native speakers as well) have observably continued to make such usage anyway. Its operations are equally evident and acceptable in other languages such as Spanish and French. In these languages, speakers may even use triple or quadruple negative markers within a sentence. Nevertheless, the continual denial of this form of language usage in English will only amount to denying the obvious and may amount to a deliberate advocacy for prescriptivism. This is surely not the business of current grammatical practices. For example, it is common and grammatically acceptable to find expressions such as this in Spanish:

No via <u>nadie</u> que <u>conocia</u>.
(Spanish)
I **didn't** see **no** one that I know.
(English)
Or
<u>No</u> como <u>nada</u> de fruta. (Spanish)
 I **don't** eat **no** fruit.   (English)

Though these kinds of expressions may sound weird to any English speaker, they are grammatically right to a Spanish speaker. However, a careful observation has shown the existence of sentences comprising double negative markers especially among

Americans. It is good to note, now, that statements with DNs are usually quite intelligible among the interlocutors concerned. Hence, it is 'not uncommon' to hear English speakers make sentences like:

a) The request is not impossible.
b) It is not a bad idea.
c) Why won't you not leave the road?
d) I'm not unconvinced by his argument.
e) That is not the ugliest sunset I've ever seen.

Theoretical Framework

The prominent task of this paper is to test whether the use of double negative markers within the confines of a sentence in context of court-room interactions can lead to what Grice called 'implicature'. Therefore, the Grice's Theory of Implicature will be adopted for the purpose of this analysis. The Analysis will be done in line with the four maxims so as to identify whether there are cases of implicature in the legalese interactions and

to ascertain the maxim that is most flouted or violated.

Research Methodology

In sourcing for data for this research, courts of law within and outside Keffi Local Government Area of Nasarawa State were visited during hearings. Legal submissions of concluded lawsuits were equally gathered from legal chambers. The collated data were analyzed using Grice's Theory of Conversational Implicature in relation to the four maxims of Cooperative Principles.

Analysis of Implicature in Double Negations

As earlier mentioned, the only condition that can lead to implicature is when a maxim is either violated through total non-compliance or flouted through an indirect compliance with either of the cooperative maxims. From the data gathered, the following were selected and analysed:

1. **Utterance:** **It is unwise not to press charges. (Lawyer)**
   Kernel Sense: It is wise to press charges.
   Analysis: The utterance conforms with all maxims except the maxim of quality. It flouts this maxim through an indirect compliance, as the two negative markers (unwise and not) annul each other leaving the utterance with a positive sense.

2. **Utterance:** **His arrest wasn't without a serious effort. (Prosecutor)**
   Kernel Sense: His arrest was with a serious effort.
   Analysis: The real sense expressed by this utterance remains unaffected even with the presence of the two negative markers (**not** and **without**). This utterance has no problem with her 'manner', it is not verbose, and it does not violate its relevance in discourse. However, it flouts the maxim of quality by clothing the truth in negativity.

3. **Utterance:** **I will not admit him to bail without a surety. (Judge)**
    Kernel Sense: I need a surety to admit him to bail.
    Analysis: Unlike utterances 1 and 2, the double negative markers were used here to state a condition that must be met for the next action to occur (the bail). Yet, it flouts the maxim of quality. The two negative markers shroud the true intent of the judge, making it seems he is out rightly denying the bail requisition.

4. **Utterance:** **My client didn't mean any harm.**   **(Lawyer)**
    Kernel Sense: My client meant well.
    Analysis: The contracted '**not**' and '**harm**' are the two negative markers in this utterance. Their combination does not translate to the annulling of each other, but the nullification of one (harm), thereby implying the opposite. This gives rise to an implicature, as the maxim of quality is being flouted through an indirect compliance.

5. **Utterance:** **He was not doing badly with the case.**   **(Lawyer)**
    Kernel Sense: He was doing well with the case.
    Analysis: Like we have in utterance 4 above, '**not**' and '**badly**' are the two negative markers in the utterance. Their usage implies the opposite of 'badly'. The implicature is due to the flouting of the maxim of quality still.

6. **Utterance:** **I am not unaware that the CJN is the Chairman of the NJC.**
    Kernel Sense: I am aware that the CJN (Chief Justice of Nigeria) is the Chairman of the NJC (Nigerian Judicial Council).
    Analysis: The two negative markers, '**not**' and '**unaware**' annul each other, implying a positive sense. Therefore, the use of the double negatives leads to the flouting of the maxim of quality by shrouding the real sense of the utterance.

7. **Utterance:** **An option of fine won't be bad at all. (Lawyer)**
    Kernel Sense: An option of fine will be very good.
    Analysis: If subjected to a context, this utterance will, in addition to the flouting of the maxim of quality, also flout the maxim of relation. It can be likened to this conversation:

A: Would you want some oranges?

B: It won't be bad if I have some.

Speaker '**B**'s' response is indirectly relevant to the question, even though it would have only solicited a simple 'Yes' or 'No' response. Despite the presence of double negations (**won't** and **bad**) in the utterance, it is still to the affirmative.

8. **Utterance:** **We ask for more time because it will not cost us nothing to obey the court order. (Lawyer)**

   Kernel Sense: We ask for more time because it will cost us a lot to obey the court order.

   Analysis: The use of the two negative markers ('**not**' and '**nothing**') hides the true sense of the speaker's intension; thereby, flouting the maxim of quality. Their presence in the utterance does not imply that it will not cost the speaker anything. Thus, there is no clear violation of the truth. Rather, the case is of an indirect compliance.

9. **Utterance:** **The witness is undoubtedly not unconnected with the plaintiff.**

   Kernel Sense: The witness is surely connected with the plaintiff.

   Analysis: This utterance is relatively unique. It contains three negative markers ('**undoubtedly**', '**not**' and '**unconnected**'), yet its kernel sense remains affirmative or positive. The presence of these negative markers make the utterance complex. Though it did not violate the maxim of quality, it flouts it by watering down the truth and making it almost vague.

10. **Utterance:** **The judgement will, without fail, prove the judiciary is indeed the last hope of the common man. (Plaintiff)**

    Kernel Sense: The judgement will prove the judiciary is indeed the last hope of the common man.

    Analysis: It is good to note that this sentence can stand independently of the double negations. The two negative markers (**without** and **fail**) are only serving as particles, providing some sort of assurance concerning validity of the utterance. However, the negative markers may have an effect on the listener and cloud his interpretation of the proposition. This flouts the maxim of quality and we may, as well, say it

violates the maxim of quantity by saying beyond what was necessary.

11 **Utterance:** **The Defense didn't say they can't appear in court on the adjourned date.** **(Judge)**

Kernel: The defense did say they can appear in court on the adjourned date.

Analysis: The negative marker, '**not**', appears twice in the sentence. Like in the popular mathematical principle of negation, they annul each other and give a positive sense. The implication is the flouting of the maxim of quality, as it jeopardizes with the actual truth of the proposition.

12 **Utterance:** **Nigeria is not a lawless society.** **(Judge)**

Kernel Sense: Nigeria is a lawful society.

Analysis: '**Lawless**' and '**not**' are the two negative markers in this utterance. Like all other previous utterances, they annul each other and leave the utterance with a positive sense. It is also a case of flouting, not a violation of the maxim of quality.

13 **Utterance:** **The case before you, my lord, is not baseless as my learned colleague puts it.** **(Lawyer)**

Kernel Sense: The case before you, my lord, is worth considering …

Analysis: This analysis can be given a similar analysis as in the previous utterance. '**not**' and '**baseless**' are the two negatives in the proposition. It equally flouts the maxim of quality.

14. **Utterance:** **If we weren't careless, we would have won the case. (Lawyer)**

Kernel Sense: If we were careful, we would have won the case.

Analysis: Like the utterances in 12 and 13, this utterance has a similar structure. The flouted maxim is the maxim of quality.

15. **Utterance:** **I believe you have not filed this suit to waste our time? (Judge)**

Kernel Sense: I believe you can save our time with this suit.

Analysis: The sense behind this utterance can be likened to that of 13 above. On the surface, this utterance is an interrogation, but it implies a statement. It is a caution that the listener, a

lawyer, should save time by being more serious with proceedings. It also flouts the maxim of quality.

Result of Findings

A careful consideration of the utterances collected and used for this analysis shows that the usage of DNs by speakers are more of a deliberate action rather than an unconscious usage. Their use of DN is neither a mistake nor a manifestation of any other language performance factor. It would rather be considered as a product of 'transformational processes' as presented by Chomsky in Egbe (32). Hence, it should be known that the use of DN markers in a sentence, especially in legal interactions, are intentional and are employed to achieve an aim.

Moreover, analysis has shown that the use of DNs in legal interaction always lead to implicature, a deviation from communicative norms. As seen from the analysis above, the majorly flouted maxim is the maxim of quality. The case, in legal interactions, is not of a total violation of this maxim, but of an indirect compliance (flouting), thereby leading to implicature.

However, because the case is more of flouting than of direct violation, communications in this context are unhampered and the implied meanings are quite understood by the listener. Therefore, such usages are quite acceptable and often flow freely in legal banters.

Finally, it was also discovered that DNs in legal interactions are often used for these three major purposes:
a) To prove cunning
b) To demonstrate wittiness
c) To state a condition

The technicalities of the legal profession require that participants device literally every means possible to convince the jury into agreeing with their submission(s). As a result, they prove cunning by using DNs. This way, they shy away from directly accepting, yet not denying the truth of an argument. In legal interactions, DNs is a viable tool used to shroud the real intention (meaning) and getting the opponent/respondent into affirming what s/he would ordinarily not affirm. It can also dissuade an opponent from pressing on an unfavorable motion. Similarly, when used to demonstrate wittiness, the essence is to prove proficiency or competence in the language of the communication (English) and perhaps, to impress the judge or intimidate the other party. Regardless of the aim, the implicature (implied meaning) becomes more obvious when the utterance is stripped of its negations.

Conclusion

The data collected and used for the purpose of this research has shown that there is a wide use of DNs in legal interactions. It is a normal pattern of expression in courts and even unofficial interactions among legal practitioners. The study also shows that the use of DN is largely accepted in both formal and informal interactions among lawyers.

Basically, the dominant negative markers in legal interactions are 'Not' and 'Without'. DNs in legal/court-room interactions are used to demonstrate wit, (as in analysis 4), competence (analysis 6), condition (analysis 3) or cunning, by way of indirectly stating the real intention (truth).

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Speech Act Analysis of Governor Emeka Ihedioha's Speech on the Supreme Court Judgement of 14th January, 2020

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ABSTRACT

The use of language is a powerful weapon in unravelling the political thoughts of politicians; hence, the reason for undertaking a speech act analysis of Governor Emeka Ihedioha's speech on the Supreme Court Ruling of 14th January, 2020. The study focused on the pragmatic functions of locution, illocutionary and perlocutionary acts of the speech. The data for this study was drawn from the Supreme Court Ruling speech made by Governor Ihedioha and analysed using the Speech Act Theory of Austin and Searle. Twenty (20) sentences were specifically selected from paragraphs one (1), two (2), five (5), six (6), seven (7), nine (9) and twelve (12), from which forty (40) speech acts (direct and indirect illocutionary acts were obtained). These were further analysed using the quantitative method through tabular presentations of the analysis which showed the frequencies of the speech acts and percentages. The findings revealed thus; assertives 85%, directives 5%, expressives 65%, commissives 5%, verdictives 10%, declaratives 30%. These results showed that Ihedioha employed sentences that performed assertive acts more than other speech acts in order to show the sincerity of his intentions. The speech act analysis of Ihedioha's speech showed that political leaders perform various speech acts through speeches which help in interpreting their messages.

Keywords: Pragmatics, Speech Acts, Language, Politics

Structured Practitioner Notes
Language is important to politicians because language plays a significant role in politics as politicians shroud their ideologies through the effective manipulation of language. Language presents its users with a variety of linguistic options from which they can effectively make choices to communicate their intentions. This accounts for the adoption of pragmatics to examine the various speech acts employed by the speaker to persuade his audience in this study.

- *This study has shown that Governor Emeka Ihedioha employed sentences that performed assertive acts more than other speech acts in communicating his intentions to the people of*

Imo State.

● *The identifica the main means of communication which distinguishes man from other animals. Everyday people constantly produce and understand new messages in response to new situations and new experiences through language.*

Background to the Study

Pragmatics describes language from the point of view of the users, especially as regards the choices they make, the constraints they encounter in using language for social interaction and the effects their use of language has on other participants in a speech event. In any social situation, the main function of language is communication. In communication, there is always more than the ordinary message and the ability to interpret this message is what pragmatics sets out to achieve. Holmes states that "Languages provide a variety of ways of saying the same thing addressing and greeting others, describing things, paying compliments" (3). It means that humans use language which is a unique attribute of humans to transmit thoughts, ideas, messages or information to the target audience. As the faculty of human speech present in all human beings due to heredity (Crystal 161), language is the main means of communication which distinguishes man from other animals. Everyday people constantly produce and understand new messages in response to new situations and new experiences through language.

In a communication process, the meanings of words and expressions vary to some extent depending on the context to which they are used. The concepts of 'meaning and context' are dynamic entities which are objects of study in both semantics and pragmatics. While semantic meaning is independent of context, that is, conventional; pragmatic meaning is context dependent. According to Levinson, pragmatics is the study of the relationship between language and context. He sees context as the basis in understanding the meaning of language (44). Pragmatics covers the interpretation and use of language in the real world; how interlocutors in discourse share meaning or understand each other and how the structure of expression is affected by the relationship of the participants is discourse. (Eragbe and Yakubu 94).

Language is an important tool politicians use to exploit their audience. According to Oha, one of the importance, if not the most important, system(s) of communication in politics is language (19). Chilton states that politics is "the art of governance and power while language is the universal capacity of humans in all societies to communicate" (20). Language serves as a link to people's hearts in politics. Politics is a struggle for power in order to put certain political, economic and social ideas into practice (Bayram 23).This struggle is demonstrated through language which explicates how the control of resources, taking of decisions and control of other people's behaviour to make known. Since politics is basically about struggling to control power, language is used to accomplish the control of power, thereby making

language a very strong political weapon (Osisanwo 300). It is used to inform, motivate, entertain, instruct, persuade and influence the citizenry. In the same vein, language is used to prepare, accompany, control, guide, explain, justify, evaluate, criticize and influence politics (Osisanwo 300).

Political leaders are conscious of the needs of the masses and are aware of the brand of language to use in pursuing their political agenda. They make frenzied efforts to address the needs of their audience and win their support through persuasion, an essential communicative link in political discourse. Hence according to Edom as cited in Adeyanju (532), language is the key to the heart of the people; if you lose it, you lose the people, if you keep it safe, it unlocks the people's heart. Therefore, speech making is an avenue through which politicians keep in touch with the people.

Political discourse is any spoken or written text dealing with political issues (Dijk 3). Political discourse has been given an attractive stature and value among linguists because of the significance of politics in everyday life. This present study is interested in the functional use of language in the speech of Governor Emeka Ihedioha on the Supreme Court Ruling of 14th January 2020.

Statement of the Problem

The use of language is a powerful weapon in getting to the political thoughts of politicians hence, the reason for undertaking a pragmatic analysis of Governor Emeka Ihedioha's speech on the Supreme Court Ruling of 14th January, 2020. The main significance of this study is to expose readers to the pragmatic

analysis of the speech of Governor Emeka Ihedioha on the Supreme Court Ruling so as to enable a better understanding of the speaker's point of view. It also gives an insight to the kinds of speeches made in the political process. Studies on political speeches have investigated Victory and Inaugural Speeches of Presidents and Governors, Independence Day Speeches by Presidents, Declaration Speeches and Democracy Day Speeches indicating the pragmatic, linguistic, stylistic and pragma-stylistic features.

In spite of the different types of works on political speeches, much has not been done on political speech on the recent Supreme Court Ruling of 14th January, 2020. Thus, the interest in this study is the locution, illocutionary and perlocutionary analysis of Speech Acts in the speech of Governor Emeka Ihedioha on the Supreme Court Ruling in order to fill the existing gap.

Aim and Objectives

The aim of this study is to investigate speech acts in the political speech of Governor Emeka Ihedioha on the Supreme Court Ruling. The specific objectives are to:
i) identify the speech acts performed in the selected speech
ii) determine how the identified speech acts convey the messages in the speech in relation to the contexts.

Methodology

The data for this study was extracted from Governor Emeka Ihedioha's speech delivered to the people of Imo State after the Supreme Court Ruling of 14th January, 2020 sacked him as the governor of Imo State. The Supreme Court, thereafter, declared Mr.

Hope Uzodinma as the winner of the March 9th governorship election in the State. The speech was downloaded from the internet. It featured in Real News Magazine on January 15, 2020. The speech is divided into paragraphs and twenty sentences (20) were specifically selected from paragraphs one (1), two (2), five (5), six (6), seven (7), nine (9) and twelve (12) for data analysis to show the speech acts performed in the course of delivering the speech. Hence, the identified speech acts types in the data analysis were presented on the frequency table. The discussion was based on the percentage of speech acts which was calculated on the number of sentences.

Thus: Total number of speech acts x 100
            Total number of sentences   1

An Overview of Related Literature

Speech making is one of the political acti-vities of politicians that are made possible through the medium opened up by language. Studies on political speeches have been investigated by other scholars but presented using different perspectives. Oha undertook a stylistic study of the war speeches of Yakubu Gowon and Emeka Ojukwu- the two leaders of the warring sides in the Nigerian/ Biafran Civil War 1967-70. The study observed that meanings were determined by contexts and stylistic choices and that the conflict between the two sides was demonstrated in the use of language. Ayeomoni accounted for the linguistic stylistic devices in selected speeches of past Nigerian military rulers. The study revealed that the use of comma and full stop were stylistic devices identifiable with the administrative style of the military which

relate to briskness and military authority. It also showed their frankness, boldness and fearlessness.

Babatunde and Odepiden examined the roles of pragmatics and rhetoric in effective communication in politics and governance. The paper looked at the effects of context, intention and world knowledge on the choice of acts performed in selected speeches of President Olusegun Obasanjo. It revealed that language can be a tool for effective mobilisation of people towards a desired cause and it can also be used to control them form taking particular actions.

Olaniyi examined President Umar Yar'Adua's Inaugural Speech of May, 2007 from a pragmatic perspective. He observed that President Yar'Adua used language to perform acts apart from making assertions. He also affirmed that political inaugurals gave the elected political office holder the opportunity to use language to make promises and assurances of good gover-nance rather than making proclamations.

Abuya examined the pragma-stylistic approach to the meaning of the linguistic acts that manifest in the inaugural speech of President Goodluck Ebele Jonathan. The study revealed that President Goodluck Ebele Jonathan relied more on sentences that performed commissive acts than other speech acts in his inaugural speech. This showed that politicians were ready to show appreciation to people after victory at the polls.

Ayeomoni and Akinkuolere employed speech Acts Theory to analyse the victory and inaugural speeches of President Umaru Musa Yar'Adua. The study focused on the pragmatic function of locution, illocutionary and perlocutionary acts of the speeches. The

speech act analysis of the speeches of Umaru Musa Yar'Adua provided the understanding that political leaders in Nigeria perform various acts through speeches.

Akinwotu explored Speech Act in the acceptance of nomination speeches of Chief Obafemi Awolowo and Chief M.K.O Abiola. The study revealed that the acceptance of nomination speeches was characterized by illocutionary acts that were used to achieve persuasion. He posited that the acts performed in the speeches examined were similar; however, they were more explicitly encoded by Chief Abiola than Chief Awolowo.

Waya and Nneji carried out a pragmatic analysis of victory and inaugural speeches of President Jonathan: A measure for Transformation and Good Governance in Nigeria. The study adopted speech Acts theory of Austin and Searle in the analysis of the speeches. The study revealed that President Jonathan used more of sentences that performed assertive acts than other speech acts. The speech acts revealed the intention and programmes of the administration. Kumuyi undertook a speech act analysis of Nigerian President Goodluck Ebele Jonathan's declaration speech. The study revealed that language of politics especially political speeches could be better understood through the speech act analysis.

Akinwotu examined Language and Style in Political Inaugurals: A study of Inaugural Speeches of Governor Olusegun Mimiko of Ondo state, Nigeria. The study revealed that the speeches were characterized by lexical items which the speaker deployed to promote his political programmes and to present himself as a committed, sincere and responsible leader. The speeches were also characterized by declarative sentences, declarative mood, topicalisation and graphology.

Odogwu and Akpojisheri examined pragmatic acts in President Muhammadu Buhari's Independence Day speech of October 1, 2017. The aim of the paper was to unravel the pragmatic functions employing the pragmatic acts theory of Mey. The study revealed that President Muhammadu Buhari alleviated the fears and outcries of Nigerians as he centered on key issues that bordered on improving the security and power sectors.

Ogidan and Ajimuda undertook a study on Speech Acts: An analysis of Acting President Yemi Osibanjo's Democracy Day Speech. The study revealed the democratic attributes of stating facts about the state of affairs in the nation using speech acts. It also revealed that Acting President Yemi Osibanjo's choice and use of language portrayed him as a true and democratic political leader.

Akinkurolere undertook a study on 'Exploring the Significance of Context in Meaning: Speech Acts Features of Performative Political Speeches of President Umaru Musa Yar'Adua'. The study portrayed context as an integral part in speaker's intention and hearer's interpretation. The speech acts analysis of these actions political discourses provide, enhanced a better understanding of political speeches and discourses.

This study differs from the previous studies because it is a pragmatic analysis of speech acts in Governor Emeka Ihedioha's speech on the Supreme Court ruling of 14th January, 2020 which sacked him as the governor of Imo State. It bears no resemblance with the previous studies apart from

the fact that it shares a common ground of Pragmatics and speech Act Theory.

Theoretical Framework

The linguistic approach for this paper is Pragmatics through the Speech Act Theory of Austin and Searle. The choice of this framework was borne out of the fact that actions are performed when words are employed in utterances. This is what this theory intends to explore in this study through the analysis of data.

Speech Act Theory originated with the British philosopher J. L. Austin's *How to do Things with Words,* the published version of his William James lectures delivered at Harvard University in 1955. Austin distinguishes three different acts we perform when we speak or write; they are locutionary, illocutionary and perlocutionary acts. Locutionary act is the act of saying something; the production of a meaningful utterance. Illocutionary acts are acts done in speaking (hence illocutionary), including and especially that sort of act that is the apparent purpose for using a performative sentence; christening, marrying and so forth. This is the core of the Speech Act Theory (Dada 149). Perlocutionary act is the effect of the speaker's utterance on the hearer, this could be intentional or unintentional.

Austin presents five classes of illocutionary forces of utterance: verdictives, exercitives, commissives, behabitives and exposives. Searle improves on Austin's Speech Acts Theory by distinguishing between two types of speech acts: direct and indirect speech acts. Direct speech is performed in the literal utterance of the sentence while indirect speech is not performed in the literal utterance of the sentence. Searle categorizes the illocutionary acts into five classes: assertives, directives, commissives, expressives and declaratives. However, for the analysis of this work, Austin's verdictive feature and Seale's expressive, commissive, directive, assertive and declarative features were adopted. These can be characterized as follows:

- **Verdictives**: this can be observed when juries, mediators, or judges, for instance are giving a verdict. It may also include giving an estimate, assessing, reckoning or appraisal.
- **Expressives**: express the psychological state of the speaker. It centers on what goes on in the mind of the speaker e.g. congratulating, thanking, apologizing, blaming, praising, etc.
- **Commissives**: commit the speaker to do something, e.g. offering, promising, threatening, vowing, loyalty, etc.
- **Directives**: constitute an attempt by the speaker to get the listener to do something, e.g. commanding, requesting, advising, ordering etc.
- **Assertives**: commit the speaker to the truth or falsity of propositions expressed. e.g. stating, complaining, concluding, reporting etc.
- **Declaratives**: are acts which effect immediate change in the institutional state of affairs, e.g. christening, wedding, dismissing, appointing, resigning, sentencing etc.

Data Presentation and Analysis
Paragraph 1
Sentence 1
Locution: My dear good people of Imo State.
Illocutionary Act:
a) Direct: declarative (confirming)
b) Indirect: expressive (saluting)
Expected Perlocutionary Effect: camaraderie

We can summarize that the greetings at the onset of the speech aid to establish a spirit of mutual interest, friendliness with the word "dear" which indicates closeness. Conventionally, people's loyalty often lies with those who view them as close friends. This manner of opening, is used to pave way for empathy in the subsequent discourse that follows; the address.

Declarative speech acts are used to express the psychological state of the speaker. Here, we see the reference, "My dear good people of Imo State" indicating the close proximity of the leader and led relationship. It seeks confirmation of the cordial and positive affinity between the two parties. Sentence one can also be indirectly viewed as an expressive, as it expresses the psychological consciousness of the speaker.

Sentence 2
Locution: I address you today, following recent developments affecting our dear state, and in particular the Supreme Court Judgment of 14th, January, 2020.
Illocutionary Act:
a) Direct: assertive (stating)
b) Indirect: expressive (lamenting)
Expected Perlocutionary Effect: solidarity

In sentence 2, the governor reveals the state of affairs; the court judgment that seeks to depose him as the rightful governor, which will collectively affect him and the citizens of the state. This besides being a negative assertion as it does not serve the interest of the governor aids to state the current trend of events that will follow.

Sentence 3
Locution: In my relationship with you as Governor of Imo, I had employed regular consultations and dialogue as a tool of political discourse.
Illocutionary Act:
a) Direct: assertive (stating)
b) Indirect: expressive (lamenting)
Expected Perlocutionary Effect: concurrence

The assertion in sentence 3, creates the impression that due consultation was exploited in the democratic execution of the responsibility of governance between the masses and their leader. This assertion depicts the governor as a credible candidate in his position of authority.

Sentence 4
Locution: This informs this course of action.
Illocutionary Act:
a) Direct: assertive (informing)
b) Indirect: verdictives (assessing)
Expected Perlocutionary Effect:
    unhappiness

In assessing the pragmatic imports of this speech as directly assertive and indirectly verdictives, in sentence 4, we can summarize that, "This informs this course of action" aids to establish a spirit of consideration for the people on the action taken by the leader in the interest of his people.

Paragraph 2
Sentence 5
Locution: I am reporting back to you our great Imo people on the fate of the mandate

you freely gave to me as Governor and Engr. Gerald Irona as Deputy Governor.
Illocutionary Act:
a)   Direct: assertive (reporting)
b)   Indirect: expressive (appreciating)
Expected Perlocutionary Effect:
    acknowledgement

In sentence 5 the phrase "I am reporting back to you our great Imo people" gives the picture of a diligent servant briefing the people whom he serves. This also establishes the governor as a man of great responsibility that Imo people can rely on. It asserts the worthiness of the leader in the eyes of the people.

Sentence 6
Locution: This mandate has now been truncated and cut short by the Supreme Court, in contravention of the will of the people.
Illocutionary act:
a)   Direct: assertive (stating)
b)   Indirect: expressive (complaining)
Expected Perlocutionary Effect: denial

Sentence 6 states in an assertive way, the truncated effect of the Supreme Court verdict that opposes the will of the people and in a way pitches the governor and the people against the court verdict. It also implies that the Supreme Court was not fair in its verdict.

Paragraph 5
Sentence 7
Locution: No doubt, yesterday's Supreme Court verdict, came to us as a rude shock and surprise considering the facts on ground, legal precedence and clear verdict of Imo people on March 9 2019, that returned me as Governor with the highest votes of 273, 404.

Illocutionary Act:
a)   Direct: assertive (stating)
b)   Indirect: expressive (lamenting)
Expected Perlocutionary Effect: sympathy

Since the government is premised on democracy as government of the people, by the people, for the people, the carefully chosen words "clear verdict of Imo people" in paragraph 5, are used to assert that power lies with the people.

Paragraph 6
Sentence 8
Locution: I do not agree with the judgement of the Supreme Court.
Illocutionary Act:
a)   Direct: assertive (stating)
b)   Indirect: declarative (dissatisfied)
Expected Perlocutionary Effect: sympathy

Sentence 8, 9 and 10 express the dissenting views of the governor and the undemocratic nature of the verdict through the phrases "I do not agree with the judgement…", and others like "does not reflect the voting…", and "didn't take care of the sensibilities of the people". These strong assertive lead the listener/ reader to assume the unfairness, flaw in the judgement reached by the court.

Sentence 9
Locution: I think it is unfair, unjust and does not reflect the voting that took place during the elections.
Illocutionary Act:
a)   Direct: assertive (stating)
b)   Indirect: declarative (criticizing)
Expected Perlocutionary Effect: pity

Sentence 9 as in 8 express the dissenting views of the governor and the undemocratic nature of the verdict through the phrase

"does not reflect the voting…", clearly states with a strong conviction that the court verdict is against the choice of the people in the election. This indicates a lack of justice and fairness in the verdict.

Sentence 10

Locution: It also didn't take care of the sensibilities of the people of Imo state.
Illocutionary Act:
a) Direct: assertive (stating)
b) Indirect: declarative (confirming)
Expected Perlocutionary Effect: consolation

Sentence 10 states that the people's sensibilities were disregarded, "didn't take care of the sensibilities of the people". This strong assertive lead the listener/ reader to assume that the led who are the chore concern of the government and the leader are not considered in the judgement reached by the court. This assertion as can be seen in the sentence above creates a loophole in the democratic worldview espoused by the judiciary.

Sentence 11

Locution: But as true democrats, Engr. Gerald Irona and I have no option but to respect the outcome of that judgement.
Illocutionary Act:
a) Direct: assertive (stating)
b) Indirect: Commissive (acquiescing)
Expected Perlocutionary Effect: sympathy

Here, the governor and his deputy assert themselves as true democrats who uphold the judicial process in the interest of the people, indicating statesmanship. "But as true democrats, Engr. Gerald Irona and I have no option but to respect the outcome of that judgement".

Paragraph 7
Sentence 12

Locution: I therefore direct all members of Imo State Expanded Executive Council, and all political appointees to write their, handing-over notes and to return all government properties in their custody, forthwith.
Illocutionary Act:
(a) Direct: directive (ordering)
(b) Indirect: verdictive (commanding)
Expected Perlocutionary Effect: compliance

The directive in sentence 12 expresses command in the vested authority of a former governor/an outgoing governor to delegates under his power to carry out responsibilities as directed by a superior authority. This reveals it as a directive speech act, used to express the desire of the speaker to be done by the hearer or addressee.

Paragraph 9
Sentence 13

Locution: I thank you all for your support, which saw us achieve so much and reversed the negative trajectory of Imo State within a space of seven months.
Illocutionary Act:
a) Direct: expressive (appreciating)
b) Indirect: assertive (stating)
Expected Perlocutionary Effect: feeling appreciated

Sentence 13 is directly expressive and indirectly assertive. It expresses appreciation for the people's support for their governor without which, much would not have been achieved.

Sentence 14

Locution: It is significant to note that Imo state was looking good again.

Illocutionary Act:

a) Direct: assertive (describing)

b) Indirect: expressive (admiring)

Expected Perlocutionary Effect: agreement

In sentence 14, noting the state of affairs in the present administration, shows the state regaining its old glory in the statement, "…looking good again". It descriptively asserts the picture of a state gaining sanity after an unfruitful period from the former regime.

Sentence 15

Locution: We were declared the least corrupt State in the country, the fastest State growing economy in Nigeria and the most improved, in terms of the deployment of Information Technology in service delivery.

Illocutionary Act:

a) Direct: assertive (reporting)

b) Indirect: expressive (commending)

Expected Perlocutionary Effect:
    Encouragement

Sentence 15, is assertive in confidence on the ability of the state to exponentially grow at a pace that is commendable. This puts the map of the state in a pivotal position compared to other states.

Sentence 16

Locution: Our infrastructure was significantly coming to life, civil servants and pensioners were now being paid as when due and optimism returned to Imo state.

Illocutionary Act:

a) Direct: assertive (stating)

b) Indirect: expressive (appraising)

Expected Perlocutionary Effect: feeling encouraged

The speech of the governor is replete with assertives, due to the functions of reporting, stating of the responsibilities he is saddled with as the governor. A clear account of the people's expectations and how he discharged those responsibilities demands a reporting or stating stance.

Sentence 17

Locution: It is on record that we were acclaimed as the most sports and diaspora friendly State.

Illocutionary Act:

a) Direct: assertive (stating)

b) Indirect: declarative (confirming)

Expected Perlocutionary Effect:
    commendation

The stance of the governor reporting how his state was viewed becomes an interesting point in this study which is indirectly confirming the records of its achievements.

Sentence 18

Locution: Most importantly we returned life and activities to our local governments.

Illocutionary Act:

a) Direct: assertive (stating)

b) Indirect: expressive (self-congratulating)

Expected Perlocutionary Effect: recognition

In stating what achievement had been gained, the governor positively expresses the strength of collective effort with the use of the first person plural pronoun, "We". This asserts the achievements of the state in a lucid light.

Sentence 19

Locution: Yes, we had good plans to make Imo the centrepiece of commerce, industry, technology, tourism by providing good leadership and first class infrastructure.

Illocutionary Act:

a) Direct: assertive (stating)

b) Indirect: expressive (expressing regret for unfulfilled plans)

Expected Perlocutionary Effect: Sympathy

The phrase, "Yes, we had good plans to make Imo the centre piece of commerce, industry, technology, tourism by providing good leadership and first class infrastructure", above asserts how significant the support of the people in achieving immense feats for the state is and further creates a positive image of the state during the tenure of the outgoing governor. The import here is that together, more could be achieved. The outgoing governor did what others were not able to achieve and would have done even more given the chance.

Paragraph 12
Sentence 20

Locution: We step aside with implicit faith in the Sovereign Lord who reigns over the affairs of men.

Illocutionary Act:

a) Direct: declarative (resignation)

b) Indirect: expressive (acceptance)

Expected Perlocutionary Effect: Commendation

In paragraph 12, sentence 20 above, the sentence "step aside with implicit faith in the Sovereign Lord who reigns over the affairs of men" raises the helplessness of the governor in the situation and his surrender to an even higher authority who is capable of effecting the impossible. Here we see the deep role of faith in dealing with issues beyond the human capacity and the silent plea for empathy from the people he served.

Table 1: Frequency Distribution Table of Speech Acts in Governor Emeka Ihedioha's Speech

Speech Acts (Direct and Indirect)	Frequencies	Percentage (%)
Assertives	17	85%
Directives	1	5%
Expressives	13	65%
Commissives	1	5%
Verdictives	2	10%
Declaratives	6	30%
Total number of Speech Act	**40**	

From the table, it was observed that Governor Emeka Ihedioha used sentences that were mainly assertives with 85%. This implied that 85% of the sentences were to state, complain, inform and report back to his people. Ihedioha stated clearly from the beginning of the speech that he was addressing the people of Imo state concerning the Supreme Court judgement. He was unhappy about the truncated mandate given to him by his people and was reporting back to them. He used assertives to state his disagreement with the Supreme Court judgement but as a true democrat accepted

the outcome.

65% of the sentences were expressives; Ihedioha used them to express his psychological state having been sacked as the Governor of Imo State by the Supreme Court ruling of 14th January, 2020. He used expressives to share certain feelings with the people of Imo state which reflected on certain achievements in the state and expressed regret for unfulfilled plans.

30% of the sentences were declaratives. Ihedioha performed declarative acts in the process of assessing the Supreme Court judgement and resigned to his fate.10% of the sentences were verdictives. Verdictives were used to assess the course of action.

5% of the sentences were directives Ihedioha used the direct speech act to order the Executive Council and Political appointees to write hand over notes and return all government properties in their custody. 5% of the sentences were commissives. Ihedioha consented to the outcome of the Supreme Court ruling using commissive speech act.

The result from the analysis of the table showed that each of the sentences performed both direct illocutionary and indirect acts. This showed that Ihedioha apart from stating, in the process of making statements, various other speech acts were performed. The fact that all the sentences have both direct and indirect speech acts brought the total number of illocutionary acts in the twenty sentences to forty. The indirect acts were mainly in the classes of expressives, verdictives, declaratives and commissives.

In politics, language is an important tool because it serves to help politicians in actualizing their intentions. Adeyanju rightly opines that the major preoccupation of Nigerian political leaders is the quest for acceptance and cooperation, which is borne out of the idea that a political leader cannot succeed if he does not enjoy the acceptance and cooperation of the people (186). Ihedioha made use of acts that were mainly assertives as opposed to military political leaders who use mostly verdictives and directives. Ihedioha portrayed himself as a democratic leader.

Conclusion

During speech we do things, from manipulating words into sentences, to giving commands, to letting whatever intents we have known. These are all, un-written, speech acts - acts enacted while we talk. Although this may not be accounted for in the normal grammar rule, one can execute this same speech act clearly through gesture and tone of voice. Pragmatics analysis is focused on keeping a balance between convention and intention.

This study has examined Speech Acts in Governor Emeka Ihedioha speech on the Supreme Court judgement of 14th January, 2020. This study focused on the locutionary, illocutionary and perlocutionary acts. It was discovered that speech acts bring to bear meanings in speeches whether directly or indirectly. In the process of saying something, other speech acts are performed as noted in this study. Ihedioha's speech utilized the resources of mainly assertives and expressives to persuade the people of Imo State to feel the unfairness of the Supreme Court's ruling on his tenure and to empathize with him. The Speech Act Theory which is a reliable theory in pragmatics served the purpose for which it was intended in a political speech in interpreting and identifying acts.

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Politeness Marking in President Muhammadu Buhari's October 22, 2020 Speech on End SARS Protest

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ABSTRACT

The paper examines politeness marking in President Muhammadu Buhari's October 22, 2020 speech on End SARS. Politeness as a concept used to communicate social and cultural values is significant because it is an act of expressing regards for others. Brown and Levinson's theory of politeness was adopted as the framework for this study. Purposive sampling technique was used for the selection of linguistic units for analysis. The study investigated the politeness strategies that were used in the President's speech. It also identified and analysed face-threatening acts performed by the President in his speech. The study reveals that the President employed more acts that threatened the positive face than those which threatened the negative face. The analysis reveals that only one bald on record act was used. Positive politeness is the only other strategy that was discovered to have been used in the speech to mitigate face threatening acts.

Keywords: Politeness, Face, EndSARS, SARS

Structured Practioners Note
The End SARS protest was a social movement against police brutality in Nigeria. The protest influenced profound unity among Nigerian youths at home and abroad in such a manner that the Nigerian government had not witness in decades. President Muhammadu Buhari's speech on October 22, 2020 addressed the protest; however, it was criticized by the media for its lack of empathy and tact thereby suggesting that the President did not show consideration for his people. The paper focuses on politeness and face in the President's speech because politeness implies showing empathy, tact and consideration for others. The study, thus, investigates politeness strategies that have been used in the president's speech and the face threatening acts performed by the President in his speech. The study reveals that the President employed more acts that threatened the positive face than those which threatened the negative face. For strategies that minimized the FTAs performed by the President, one bald on record act was used. Positive politeness is the only other strategy that was discovered to have been used in the speech to mitigate FTAs.

Introduction

Politeness is both a linguistic observable fact and a social/cultural observable fact. It is one of the most important aspects of the human social life and interaction. Communication is fundamental to the human existence. However important communication is, humans are wary in their interactions in order not to infringe their bounds. Politeness is one of the concepts that is significant in the maintenance of civility in human interaction. Politeness, introduced into linguistics more than thirty years ago, has emerged as a vital and rapidly developing area of study (Robin Tolmach Lakoff and Sachiko Ide 1). Lakoff and Ide state that to be: "Polite ... impl[ies] consideration for others and the adherence to conventional standards expected of a well-bred person..."(4).

The study investigates the choice of polite forms in President Muhammadu Buhari's speech delivered on October 22, 2020. The speech has been described by Yomi Kazeem as "a tone-deaf speech that lacks empathy amid national protest". He concludes that the speech exposes a president that is cut off from the plight of the ordinary citizens. Lakoff and Ida affirm that: "The choice of polite forms... plays a significant role in linguistic behaviour, at least if there is a rough equivalence between "language" and "communication". And the fact that speakers can tell intuitively whether an utterance is polite, rude, or something in between suggests... that the system is rule-governed. Therefore, it is the business of linguists to determine the systematics of politeness" (9).

Whether or not the President's speech is marked by tact in dealing with the sensitive matters which surrounds the #EndSARS protest or the people who are involved and have been affected in one way or the other by this movement is what the study uncovers. By applying the politeness theory to the President's speech, observations are made on the politeness strategies that are most favoured in the address. This study is important because quite a number of Nigerians did not think that the President's speech was empathetic or considerate in view of the happenings. It is said that the speech is notable for what it did not say than what it did (Hope Moses-Ashike). The speech did little to calm the tension of the people (Kazeem). Politeness reduces the chances of a conflict because people are able to show regards for others. Lakoff confirms that it has been often suggested that: "politeness is developed by societies in order to reduce friction in personal interaction" (64). The events that unfolded as at the time the speech was presented did not seem like the President was being tactful or sensitive considering the happenings at the time. Investigating politeness in the President's speech is an attempt to objectively scrutinize the speech.

Statement of the Problem

In everyday situations, people have to communicate with other people to get information or knowledge about a topic or to reach a variety of goals. To be successful, one has to follow some important strategies. Aside the Cooperation Principle by H. P. Grice, there exists another concept that serves when people are talking called the Politeness Principle. Although this concept does not stand at the centre of the information in a conversation, the effect of

what is said influences people greatly (Christina Martens). The assumed reactions of Nigerians as captured by the media reveals that the President took nearly 48 hours to address Nigerians on the alleged killings of peaceful unarmed protesters by men of the security forces (Moses-Ashiki, Sky news, Ivie Ani); his speech is described by analysts as being notable for what it did not say than what it did (Moses-Ashiki). Kazeem states that "President Buhari's speech... came with a demand - and a thinly veiled threat - for protesters to call off street demonstrations which have seen thousands gather at different locations across the country. He adds that the President's administration has since been criticized for being out of touch with and tone-deaf to an increasingly important youth population. In the same report, he affirms that the President did not show solidarity with the people. It is in view of these that politeness marking in President Buhari's speech on End SARS is investigated. Given that Politeness Principle (PP) is concerned with the effect of what is said on the people, this study explores the politeness forms that are used or available in the President's speech on End SARS.

Aim and Objectives

The aim of the paper is to study polite forms in President Muhammadu Buhari's speech on the End SARS demonstration. The objectives are:

1. To identify and analyse face threatening acts performed by the President in his speech
2. To investigate the politeness strategies that have been used in the President's speech.

Research Questions

The research questions are:

1. What are the face threatening acts that were performed by President Muhammadu Buhari in his speech on end SARS?
2. What are the politeness strategies that were employed in the President's speech?

Methodology

The primary source of data for the research are excerpts selected from President Muhammadu Buhari's speech on END SARS protest. Fourteen excerpts were selected for the study and analysed: the speech contained 1043 words and the forteen excerpts analysed contained 442 words. The purposive sampling was used for the selection. This particular speech is selected because the media reported that the President in his presentation lacked tact and empathy. The theory of politeness has been applied to analyse the linguistic units (particularly sentences) in the speech. The speech is divided into several parts and each part is given a number. The number is used to identify every excerpt that is taken from the speech for analysis.

Literature Review

- **Politeness**

Politeness is an important concept that humans apply everyday in their social life and interactions. Humans are careful not to impose themselves on one another; hence, politeness is one of the strategies that compel people to behave in a certain manner. "Politeness is one important reasons for modifying the blatant imposition of one's wishes on others" (Janet Holmes and Maria Stubbe 5).

According to Lakoff there must be more than one rule of politeness since different cultures may adjudge the same act in the same circumstances polite or rude. She proposes that the ideal rules of Politeness when fully and correctly formulated, should be able to predict why, in a particular culture, a particular act in a particular circumstance is polite, or not polite; and should also be valid for both linguistic polite behaviour (saying "please"; using "formal" pronouns in languages that have such forms) and non-linguistic politeness (opening doors for others; bringing wine to your dinner host). She suggests three of such rules:

1. Formality: keep aloof,
2. Deference: give options, and
3. Camaraderie: show sympathy (64-65).

Lack of sufficient empirical evidence for cross-cultural politeness strategies has been named as one of the criticisms addressing Lakoff's notion of politeness (Mohsen Shahrokhi and Faainaz Shirani Bidabadi).

Geoffrey Leech agrees with Lakoff's position that politeness is a popular concept in every society, although the practice may vary from one culture to the other. Politeness in most cultures is verbal or nonverbal. He says that:

> *Politeness, in this broad sense, is a form of communicative behavior found very generally in human languages and among human cultures; indeed, it has been claimed as a universal phenomenon of human society. What it means to be polite, I will argue, is to speak or behave in such a way as to (appear to) give benefit or value not to your-self but to the other person(s), especially the person(s) you are conversing with. (1)*

Traditionally, in linguistics, the study of politeness has 'centered on certain kinds of speech act, all of which involve such transaction as thanks, requests, and invitations, but there are also compliments, congratulations, condolences, apologies, offers, advice, and the like' (Leech 7). The phrases 'positive politeness' and 'negative politeness' have been very familiar in writings on politeness, as they are key terms in Brown and Levinson's model of politeness. Leech uses the terms somewhat differently from Brown and Levinson's to minimize confusion; hence, he replaces "positive politeness" and "negative politeness" with "pos-politeness" and "neg-politeness" (11-12).

Below are Leech's main reasons for avoiding Brown and Levinson's 'positive politeness' and 'negative politeness': (1) There is a lack of correspondence between Brown and Levinson's "positive face" and "negative face," which mars the value of this distinction. (2) The notion of positive politeness in Brown and Levinson's scheme is too broadly defined, to include a wide range of solidarity-building strategies, which in Leech's work come under such headings as "camaraderie," "endearment," and "banter" (13).

Leech offered an account of politeness by proposing the Politeness Principle (PP). The PP postulates that interactants, on the whole, prefer to express or imply polite beliefs rather than impolite beliefs. Polite beliefs expressed by the speaker (S) are beliefs favourable to the other person (O) (and/or unfavourable to oneself), whereas impolite beliefs are beliefs unfavourable to O (and/or favourable to S). To account for polite linguistic behaviour, Leech postulates

six maxims, summarized in the imperative mood as follows: i) generosity maxim, ii) approbation maxim, iii) modesty maxim, iv) agreement maxim, v) sympathy maxim and vi) tact maxim.

Other scholars that have put forward theories of politeness are Yueguo Gu, Sachiko Ide, Bruce Fraser and William Nolen, Horst Arndt and Richard Janney, Spencer-Oateyn and Richard J. Watts. Most of the politeness theories were built on a Gricean foundation and quite a number of them have been critical of Brown and Levinson's theory. Brown and Levinson developed a more clearly articulated politeness model which took into account a broader view of social behaviour, particularly the concept of *face* as the key to the study of politeness. In practice, the whole focus of Brown and Levinson's theory was on face-threatening acts (FTAs) and the strategies of politeness that were designed to redress or mitigate them. This study, therefore, adopts Brown and Levinson's politeness theory as the theoretical framework for this study.

The End SARS Movement

End SARS is a decentralised social move-ment, and series of mass protests against police brutality in Nigeria. The slogan calls for the disbanding of the Special Anti-Robbery Squad (SARS), a notorious unit of the Nigerian Police with a long record of abuses (Kingsley Omonobi). The Special Anti-Robbery Squad (SARS) was a branch of the Nigeria Police Force under the State Criminal Investigation and Intelligence Department (SCIID). It was founded in late 1992 as one of the 14 units in the Force Criminal Investigation and Intelligence Department which was established to

detain, investigate, and prosecute people involved in crimes like armed robbery, kidnapping, and other violent crimes (Paquette, Danielle). The squad was created as a masked police unit to perform under-cover operations against violent crimes like armed robbery, car snatching, kidnapping, cattle rustling, and the bearing and use of illegal firearms (Projectstore).

A report by Amnesty International in 2016 indicted SARS maintaining that the squad was responsible for human rights abuses, cruelty, degrading treatment of Nigerians in their custody, and other wide-spread torture. Some of the human rights abuses by SARS include the shooting of their detainees on the leg, mock executions and threats of execution, hanging and physical assault. A 2020 publication by the organisa-tion documented 82 cases of abuses and extra judicial killings by SARS between January 2017 and May 2020 (Amnesty International).

The protest which takes its name from the slogan started in 2017 as a Twitter campaign using the hashtag #EndSARS to demand the disbanding of the unit by the Nigerian government (Salaudeen Aisha, Ogundipe Samuel). After experiencing a revitalisation in October 2020 following more revelations of the abuses of the unit, mass demonstrations occurred throughout the major cities of Nigeria, accompanied by vociferous outrage on social media plat-forms. About 28 million tweets bearing the hashtag have been accumulated on Twitter alone (Kazeem Yomi). Solidarity protests and demonstrations by Nigerians in diaspora and sympathizers occurred in many major cities of the world. The protests are notable for their patronage by a demographic that is

made of entirely young Nigerians (Busari Stephanie). The movement has since expanded to include demands for good and accountable governance.

On Sunday, 11 October 2020, the protesters made a list of five demands to be met by the Federal Government of Nigeria. The demands which were signed by 'A Nigerian Youth' demanded for the immediate release of all arrested during the protests as well as justice and compensation for all who died through police brutality in Nigeria. They also demanded that an independent body be set up within 10 days to investigate and prosecute all reports of police misconduct. The protesters also asked for the psychological evaluation and retraining of SARS operatives before they are deployed to any other police unit. Lastly, they asked for adequate increase in the salaries for officers of the Nigerian police (Vanguard News).

Following violent escalations which included attacks by agitators against both protesters and police, the governor of Lagos state, effective 4:00 PM WAT on 20 October (774).

Empirical Review

Maia Alavidze states that the study of political speeches has become very important and the study belongs to a new trend of linguistics known as political linguistics. Her work, "Politeness in President Donald Trump's Speeches" deals with the problem politicians are most concerned about and that is their public image. She emphasizes that politicians need to know and follow the maxims of politeness in order not to lose their image. She mentions that although Brown and Levinson's politeness

theory may seem old, the issue still remains topical. Paul Chilton's "Politeness, Politics and Diplomacy" uses selective analysis of speeches by Gorbachev and Reagan to reveal how political speeches use negative and positive face strategies, and off record strategies. He also adds that there is a need to extend the Brown and Levinson framework beyond interlocutor pairs to multiple audiences seen in historical context.

Boicu Ruxandra's research titled "Modal Verbs and Politeness Strategies in Political Discourse" is an analysis of one of Ashley Mote's political speeches. The analysis focuses on the two main semantic values of modal verbs in English, the epistemic and the deontic. It points to the speaker's use of the modal verbs that contribute to the mitigation or the aggravation of the illocutionary forces released by the speech acts they belong to. Peter Bull et.al examined English political discourse through the concepts of face and facework in their paper "Face, Facework and Political Discourse". They studied three distinct genres of political communication: broadcast interviews, Prime Minister's Questions, and monologue. They proposed that the salience of different forms of facework varies according to genre of communication, as do the appropriate communicative skills and techniques.

Theoretical Framework

The politeness theory adopted for the study is Brown and Levinson's politeness theory. The whole focus of the theory is on face-threatening acts (FTAs) and the strategies of politeness that have been designed to redress or mitigate them. The following assumptions are made: that all competent

adult members of a society have (and know each other to have):

i) 'face' which is the public self-image that every member wants to claim for himself, consisting in two related aspects:

    a) *negative face:* the basic claim to territories, personal preserves, rights to non-distraction - i.e. to freedom of action and freedom from imposition

    b) *positive face:* the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants

ii) certain rational capacities, in particular consistent modes of reasoning from ends to the means that will achieve those ends (61).

Their notion of 'face' is derived from that of Goffman and from the English folk term, which ties face up with notions of being embarrassed or humiliated, or 'losing face'. Thus, face is something that is emotionally invested, and that can be lost, maintained, or enhanced, and must be constantly attended to in interaction. Brown and Levinson define negative face and positive face as: negative face - the want of every 'competent adult member' that his actions be unimpeded by others. Positive face, on the other hand, is the want of every member that his wants be desirable to at least some others.

Negative face, with its derivative politeness of non-imposition, is familiar as the formal politeness that the notion 'politeness' immediately conjures up. Positive face and its derivative forms of positive

politeness, are less obvious. The reduction of a person's public self-image or personality to a want that one's want be desirable to at least some others can be justified in this way (Brown and Levinson 62).

It is intuitively the case that certain kinds of acts intrinsically threaten face, namely those acts that by their nature run contrary to the face wants of the addressee and/or of the speaker. By 'act' this means what is intended to be done by a verbal or non-verbal communication (65). Brown and Levinson identify two ways of classifying face threatened acts (FTAs): by whether Speaker's face or Addressee's face is mainly threatened, or by whether it is mainly positive face or negative face that is at stake. Those acts that primarily threaten the addressee's (H's) negative-face want, by indicating (potentially) that the speaker (S) does not intend to avoid impeding H's freedom of action, include: orders and requests, suggestions, advice, reminding, threats, warnings, dares, offers, promises, compliments, expressions of envy or admiration expressions of strong. Those acts that threaten the positive-face want, by indicating (potentially) that the speaker does not care about the addressee's feelings, wants, etc. and that in some important respect he does not want H's wants - include: expressions of disapproval, criticism, contempt or ridicule, complaints and reprimands, accusations, insults, contradictions or disagreements, challenges, and boasting.

Apart from distinguishing between acts that may primarily threaten H's face (as in the above list), Brown and Levinson also distinguished acts that may threaten primarily S's face although, that is not captured in this study. These ways of

classifying FTAs give rise to a four-way grid which offers the possibility of cross-classifying at least some of the above FTAs. Brown and Levinson claim that any rational agent will seek to avoid these face-threatening acts, or will employ certain strategies to minimize the threat (68). The possible sets of strategies may be schematized exhaustively as in the Figure below.

```
                                          1. without redressive action, baldly
                     on record <
do the FTA <                          with redressive action <  2. Positive politeness
                     off record
                                                                3. negative politeness
        don't do the FTA
```
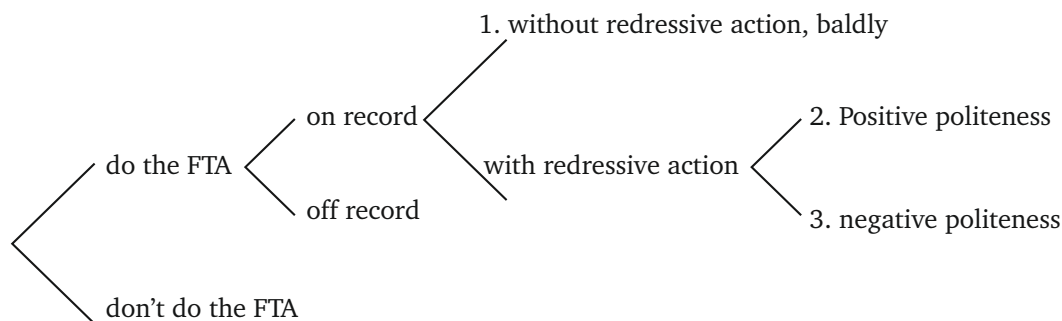
Adopted from Brown and Levinson (69)

Analysis of Data

When face is put in perspective, any rational agent will seek to avoid face-threatening acts (FTA), or will make use of certain strategies to minimize the threat. The possible sets of strategies are: bald on record, off record, redressive action: positive politeness and negative politeness. This study through the analysis below, accounts for FTAs and the strategies that are employed in President Buhari's speech to minimize FTAs. In analysing the data, speaker is represented with the alphabet S and addressee with H. The speech is divided into 33 parts and each part is given a number which is used to identify the excerpt in the analysis. Since politeness is a linguistic observable fact and a social/cultural observable fact, the theory of politeness is adopted and used in such a way that resonates with most Nigerians.

Face Threatening Acts in President Muhammadu Buhari's Speech

The cases of face threatening acts (FTAs) that are identified here are classified by whether H's face is mainly threatened, or by whether it is mainly positive face or negative face that is at stake.

> *12 "The spreading of deliberate false-hood and misinformation through the social media in particular; that this government is oblivious of the pains and plights of its citizens, is a ploy to mislead the unwary within and outside Nigeria into unfair judgement and disruptive behaviour."*

The above example is an act that threatens the positive-face of the addressee by indicating potentially that the speaker does not care about the addressee's feelings

or wants. The example above points to a contradiction or disagreement between S and H. S indicates that he thinks H is wrong or misguided or unreasonable about the information that is being spread on the social media and such wrongness is being associated with disapproval. Although there were video clips on social media to show the situation of things in Nigerian, the government was still insisting that videos of ongoing events around the 'end SARS' movement were doctored. Even though these videos were posted by Nigerians who were witnesses to the happenings, the government had a contradicting opinion and disagreed with the Nigerian youths that were witnesses to the happenings of that time.

> *8 "Sadly, the promptness with which we have acted seemed to have been misconstrued as a sign of weakness and twisted by some for their selfish unpatriotic interests."*

> *9 "The result of this is clear to all observers: human lives have been lost; acts of sexual violence have been reported; two major correctional facilities were attacked and convicts freed; public and private proper-ties completely destroyed or vandalised; the sanctity of the Palace of a peace-maker, the Oba of Lagos has been violated. So-called protesters have invaded an International Airport and in the process disrupted the travel plans of fellow Nigerians and our visitors."*

> *11 "Certainly, there is no way whatsoever to connect these bad acts to legitimate expressions of grievances of the youths of our country."*

The examples above are acts that threaten the positive face want of H. They show that S has a negative evaluation of the manner in which H expressed their grievances. S disagrees with and challenges the supposedly misguided or unreasonable actions of H which has lead to the lost of human lives and properties. The excerpts are expressions of disapproval, criticism and accusations. S indicates that he does not like the fact that H thinks that he is weak (H's belief), and he does not like H's action (acts). The president disapproved of what had become of the 'end SARS' movement and does not hold back criticism or accusations. He clearly outlines some vices that had been orchestrated as a result of the movement. He seem to think that some unpatriotic youths decided to embark on the destructive act without paying attention to the years of negligence that has birthed the (actions of the) unpatriotic youths. He calls out the youths or criticizes them by providing a negative evaluation of the youths' actions without stating the desire of the average Nigerian youth and how the government has failed them.

> *25 "In the circumstances, I would like to appeal to protesters to note and take advantage of the various well-thought-out initiatives of this administration designed to make their lives better and more meaningful, and resist the temptation of being used by some subversive elements to cause chaos with the aim of truncating our nascent democracy."*

The example above is an act that threatens the addressee's negative face want. It indicates that the speaker does not

intend to avoid impeding H's freedom of action. This puts some pressure on H to do or refrain from doing an act. Here, S makes a request: S indicates that he wants H to take advantage of the various opportunities provided and to resist being used to truncate the country's democracy. The 'subversive elements' that S is referring to here are people who have been a part of the past government. S refuses to take responsibility for the present happenings in the country, they will rather pin it on a 'scapegoat'. It is why the request does not seem genuine but obviously an act to pressure H into doing S's bidding.

> 24 "To our neighbours in particular, and members of the international community, many of whom have expressed concern about the ongoing development in Nigeria, we thank you and urge you all to seek to know all the facts available before taking a position or rushing to judgement and making hasty pronouncements."

The example above is an act that threatens both the negative face and the positive face wants of H. In threatening the negative face, S puts pressure on H by thinking that H ought to have known the details about the situation on ground before passing judgement. S gives advice to H by instructing H to seek to know the facts before taking a position. The act threatens the positive face want of H such that the statement shows that S has a negative evaluation of H's opinion about the happenings in speaker's country. So S goes ahead to express disapproval and criticism which indicates that he does not like what H has said about the situation in his country and disapproves

of their belief about the state of affairs.

Also, the act threatens positive face of H because S disapproves of H's stance concerning the happenings in his country and describes it as 'taking a position or rushing to judgement and making hasty pronouncement'. Since the position taken by the international community was not in support of the Nigerian government, the president seems to think that it was irresponsible.

> 16 "No Nigerian Government in the past has methodically and seriously approached poverty-alleviation like we have done."

The addressee(s) being referred to in the above example include both the past Nigerian government and Nigerians in general. The statement shows that S does not care about (or is indifferent to) H's positive face. S puts the previous government in bad light by bringing bad news about them, and painting his government in good light by presenting good news or boasting about his achievements. S indicates by his action that he does not care about H's feelings. Although there may be quite a number of underlying issues that may have prompted the 'end SARS' demonstration and the disaster that it became in the end, the government is not particularly interested in the needs of some of its citizens.

Realization of Politeness Strategies in President Muhammadu Buhari's Speech

- **Bald on Record**

The principal reason for bald-on-record usage may be stated simply: in general, whenever S wants to do the FTA with maximum efficiency more than he wants to

satisfy H's face, even to any degree, he will choose the bald-on-record strategy. Example:

> 3 *"I must warn those who have hijacked and misdirected the initial, genuine and well-intended protest of some of our youths in parts of the country, against the excesses of some members of the now-disbanded Special Anti-Robbery Squad (SARS)."*

The FTA performed is that of warning. This act threatens H's negative-face want, by indicating that the S does not intend to avoid impeding H's freedom of action. By warning, S indicates that he will instigate sanctions against H unless he does an act. The example above shows a case where non-redress occurs given that S's want to satisfy H's face is small, because S is powerful and does not fear retaliation or non-cooperation from H. The speaker here who is the president goes on record in doing this act. He does it baldly, without redress, which means that it is done in the most direct, clear, unambiguous and concise way possible. The FTA is done in this way because the speaker does not fear retribution from the addressee(s) since S is vastly superior in power to H. This is realised by non-minimization of the face threat. Where maximum efficiency is very impor-tant, and this is mutually known to both S and H, no face redress is necessary. In cases of great urgency or desperation, redress would actually decrease the communication urgency. By going on record, the speaker gets the following payoff or advantage: he enlists public pressure against the addressee or in support of himself.

Positive Politeness

Positive politeness is oriented toward the positive face of H, the positive self-image that he claims for himself. It anoints the face of the addressee by indicating that in some aspects, S wants H's wants by treating him as a member of an ingroup, a friend, a person whose wants and personality traits are known and liked. Examples:

> 17 *"With regard to the welfare of police personnel, the National Salaries, Income and Wages Commission has been directed to expedite action on the finalization of the new salary structure of members of the Nigeria Police Force."*

> 18 *"The emoluments of other para-military services are also being reviewed upwards."*

> 21 *"We will continue to improve good governance and our democratic process, including through sustained engage-ment."*

> 22 *"We shall continue to ensure that liberty and freedom, as well as the fundamental rights of all citizens, are protected."*

> 28 *"Your voice has been heard loud and clear and we are responding."*

> 4 *"...I acknowledged the genuine concerns and agitations of members of the public regarding the excessive use of force by some members of SARS."*

Examples 17 and 18 are cases of token agreement. They express cases where S

desire to agree or appear to agree with H, this leads also to mechanisms for pretending to agree, instances of 'token' agreement. Speakers may go in twisting their utterances so as to appear to agree or to hide disagreement.

In example 21, 22 and 28, S offers or makes a promise to H. S chooses to stress his cooperation with H that is, claim that (within a certain sphere of relevance) whatever H wants, S wants for him and will help to obtain. Offers and promises are the natural outcome of choosing this strategy; even if they are false.

Example 4 is a case of positive politeness that has been adopted in order to avoid disagreement just like in the case of example 17 and 18. The specific strategy used is hedging. S chooses to be vague about his own opinions, so as not to be seen to disagree. The word 'genuine' is the hedge here. It modifies the degree of membership of the noun phrase in the set; it says of that membership that it is partial, or true only in certain respects. This may mean that the president may indirectly be implying that there are members of the public whose concerns and agitations are feigned.

Summary

The study which is an analysis of President Muhammadu Buhari's (PMB's) speech on end SARS uses the Brown and Levinson's theory of politeness to investigate politeness strategies and face threatening acts used in PMB's speech. Although there are two ways of classifying FTAs (by whether S's face or H's face is mainly threatened, or by whether it is mainly positive face or negative face that is at stake) as identified by Brown and Levinson; they also provide politeness strategies that are used to mitigate these FTAs. They include: Bald on record, redressive action, positive politeness, negative politeness, off record. The study reveals that the President employed more acts that threatened the positive face than those which threatened the negative face. For strategies that minimized the FTAs performed by the President; one bald on record act was used. Positive politeness is the only other strategy that was discovered to have been used in the speech to mitigate FTAs.

Conclusion

The end SARS movement was the beginning of cooperation, collaboration and coming together of Nigerian youths in such a manner that the government had not seen in decades. The President's speech was an attempt to subtly intimidate the Nigerian youths by weakening their strength and energy. The study reveals how important 'face' is as the President of Nigerian has a public self-image that he wants to claim for himself: freedom of action and freedom from imposition (negative face), the desire that this self-image be appreciated and approved (positive face). This is the opportunity that the government has denied quite a number of its citizens.

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A Pragmatic Analysis of Proverbs as Language Flavour in Wole Soyinka's *The Lion And The Jewel*

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ABSTRACT

Language is a symbol of people's identity as well as a means of communicating their world views. Proverbs are generally believed to be words of wisdom usually didactic and entertaining. Proverbs are context dependent and culture specific. Since proverbs cannot exist outside of the context of use, pragmatics is employed in this study to understand the prevailing context of the selected proverbs, the socio-cultural background and orientation of the speech community. Wole Soyinka, like Chinua Achebe is known for his enduring use of proverbs both as cultural parlance and literary motif. The theoretical base of the study is eclectic. It includes Speech Act theory, Cooperative Principles and Mutual Contextual Beliefs (MCBs). These theories are chosen to reveal that proverbs have underlying meanings apart from what they literarily mean. The Illocutionary and Perlocutionary effects guarantee the interpretation of the proverb to the level of presupposition and by extension, belief. More so, the study reveals that proverbs also perform certain didactic functions and that the functions are revealed through a careful exploration of the prevailing context. Soyinka has the mastery of deploying these motifs (proverbs) in narrative contexts and literary creativity.

Keywords: Pragmatic, proverbs, motifs, flavour, play, literary text.

Structured Practitioners' Note
- *Language and by extension, communication is context determined. For this reason, people deploy different linguistic choices to achieve their communication intents. One of these choices at an interlocutor's disposal is proverb, which occupies a pride of place in the life of every indigenous African society. A significant literature on proverb already exists.*
- *However, most of the scholarly articles on proverbs in Nigerian literary works are based on Chinua Achebe's "Things Fall Apart". Thus, this study explores proverbs in Wole Soyinka's "The Lion and the Jowel", using Speech Act theory and Implicature. Results reveal that high*

premium is placed on home training or African ideals of life, as the proverbs reveal the triumph of indigenous African culture, represented by Baroka over English culture, represented by Lakunle.

● *Thus, this study further guides readers, especially language students in higher institutions of learning on how to do speech act analysis of texts or discourses.*

Introduction

Language is an avenue through which cultures can be understood. Language and social practices are strictly tied together; hence, language is said to be culturally transmitted. This implies that social changes can modify language because peoples' cultural orientation, attitude, belief, disposition, worldview and social value among others are reflected in their language (including proverbs).

Speakers and writers often mean more than they say or write and expect their hearers or readers to understand them. They generally assume that some aspects of meaning that are not expressed in words can be deduced from the contexts. This assumption is based on their shared environment values and worldview which guide them in interpreting utterances and generate meaning beyond grammatical or linguistic structure. The ultimate goal is to rightly interpret the speaker's planned significance. This is where pragmatics comes in. Yule George asserts that pragmatics is concerned with the study of meaning as communicated by a speaker (or writer) and interpreted by a listener (or reader) (3). He further explains that it has to do with the analysis of what people mean by their utterances than what the words or phrases in those utterances might mean by themselves. Therefore, pragmatics recognizes and can reveal the underlying meaning of a certain utterance. It gives an understanding that language is used to achieve a particular purpose in a particular situation. Pragmatics is the study of the relation of signs to interpreters. Yule asserts that the study of intended speaker meaning is called pragmatics (127). That is, the study of the speaker's intended meaning or the study of what is unsaid in the speaker's utterance. The pre-occupation of this language study especially in relation to the "context of situation" has the focus of divulging meaning beyond the sentence level. Thus, the broad meaning of utterances is of interest to pragmatics.

Proverbs softly appeal to the subconscious of human reasoning because they symbolize the accepted code of behaviour in a society - praising social virtues and condemning vices. They are the standard-bearers and epitomes of what is right and wrong. Proverbs transcend the boundary of religion as even the people who have no attachment to any faith use proverbs from time to time. Therefore, it is essential to investigate the communicative potency of proverbs from different linguistic scholarship angles as possible.

Statement of the Problem

The sizeable amount of academic works on proverbs, to the best of the researchers' knowledge, has little or no study on imports

of proverbs in Soyinka's *The Lion and the Jewel,* using the eclectic approach of Speech Act theory, Cooperative Principle and Mutual Contextual Beliefs (MCBs) as adopted in this study. Therefore, this study aims to explore how proverbs enhance mutual intelligibility of the users and consequently serve as a means of social control in the selected text (society). It further examines how the nexus between pragmatics and cultural contexts help in revealing the social identity of the people whose culture is portrayed in the selected text.

Theoretical Approach

The study adopts an eclectic theoretical approach, which includes Austin's Speech Act Theory, Grice's Cooperative Principles and Bach and Harnish's Mutual Contextual Beliefs (MCBs). The thrust of Speech Act theory is what is done with an utterance: word, phrase, clause, sentence or any form of communicative sound as may be in agreement with the structure of the utterance or different from it. It is also concerned with the effect the communicative value an utterance has on the hearer. Based on this, Speech Act could be locutionary, illocutionary and perlocutionary. Locutionary act is simply what is uttered (the statement). The illocutionary act is the force/value of what is uttered while perlocutionary act is the effect of what is uttered on the hearer. It could be (un)intended and (un)conventional. Cooperative Principles refer to the maxims of quality, quantity, relation and manner, which deal with the communicative etiquettes of being truthful, moderate, relevant and brief as a participant in an inter-action or conversation. It is also concerned

with implicature, what communicatively results from violation of any of the above maxims. This implies that the maxims are not hard and fast, they can be broken or flouted. The purview of Bach and Harnish's MCBs is the shared socio-cultural knowledge of interlocutors, which influences their choices in a linguistic exchange and also enables them to appropriately interpret such choices.

Pragmatics

Etymologically speaking, the term 'prag-matics' originates from the Greek word, "pragma" which means deed or utterance. Charles Morris describes it as one of the three (with syntax and semantics) compo-nent fields of semiotics which is the study of sign and sign systems (6). Morris regarded syntax as the study of the relationship between signs, and semantics as the study of the relationship between signs and things for which they are made stand. According to Akmajian et al pragmatics studies language, particularly, the linguistic communication, in relation to the structure and context of utterance (361). Thus, pragmatics identifies central uses of language. It specifies the conditions for linguistic expressions (words, phrases, sentences, discourse) and seeks to uncover general principles of language use. Much of pragmatics was originally done by philosophers of language such as Wittgenstein Kamil, Austin John Langshow, Searle John Rogers , and Grice Paul.

The Encyclopedia Dictionary of Language and Linguistics characterizes pragmatics as the investigation of language; particularly, decisions people make in utilizing language in social interaction (130). This indicates that pragmatics relates to sociolinguistics,

stylistics and discourse analysis in the sense that they are all concerned with the link between language and social variables. Pragmatics is also viewed as a subfield of linguistics which studies the way contexts contribute to meaning. It is also an aspect of linguistics which is concerned with intended speaker meaning. It can be defined as the study of the rules and principles which govern language in use, as opposed to die abstract, idealized rules of, for instance, grammar, and of the relationships between the abstract systems of language on the one hand, and language in use on the other. Adegbite Wale submits that pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from properties of words and constructions, but from the way in which utterances are used and how they relate to the contexts in which they are uttered (61).

Finnegan Ruth notes that the syntactic structure of any language is driven by two elements, grammar and semantics (267). That is, grammar must encode semantic structure: the syntactic structure of a sentence must empower language users to recognize who does what, to whom, the operator of a sentence, the patient, and other semantic jobs. Also, grammar must encode data structure: which component of the idea expressed is given information and which one is new.

What these definitions have in common is that they all emphasize the differences between formal properties of meaning and context suggested meaning. While the former refers to denotative meaning, the latter means the connotative, associated or inferred meaning. This justifies the defini-tion of pragmatics as the investigation of language use which is concerned about importance of expressions as opposed to a linguistic sentence or recommendation.

Pragmatics is in this manner the interpretation of what people mean in a particular context and how the context influences what is said. Mey's definition presupposes that language users require good understanding of their society in order to attain communicative competence. Ability to comprehend and produce a communicative act is referred to as pragmatic competence, which often includes one's knowledge about the social distance, social status between the speakers involved, the cultural knowledge such as politeness and the linguistic knowledge, explicit and implicit.

Context in Pragmatics

Discussions on pragmatics centre on context. In simple terms, pragmatics is the study of the contribution of context to meaning. The meaning of any instance of language use is largely dependent on its context. The concept of context must be carried over into the analysis of the general conditions under which language is spoken; the study of any language, spoken by a people who live under conditions different from our own and who possess a different culture, must be earned out in conjunction with the study of their culture and environment.

What constitutes context and the extent to which it determines meaning is still a subject of academic debates. Pragmatic contexts cannot solve a number of meaning related problems. That is, what social context is used to mean can in fact be misleading as a single expression is used in

different discourse settings. In line with this, Mey admits that context is notoriously hard to deal with (13). This is because among other things, it cannot be used sometimes to determine the pragmatic implicature of certain discourse situations. In spite of this submission, the notion that context is the strong pillar upon which pragmatics as a distinct field of linguistics is hinged, is very fundamental; words have no meaning until they are used with reference to a particular discourse setting.

Physical and Epistemic Context

The physical context is the location of a given word, the situation in which it is used, as well as the timing, all of which aid proper understanding of the word. We can think of this in terms of where the conversation is taking place, who are the participants, what objects are present, what activities are happening, etc. For example, it will be irrelevant to utilize precepts or articulations that are marriage-related at a burial service. The physical setting decides the custom or casualness of a talk setting and significantly helps in how words are contextualized and deciphered. The understanding of much of what one reads and hears is tied to the physical context, particularly the time and place, in which one encounters linguistic expressions (Yule 128).

The epistemic context refers to what speakers know about the world. In other words, it means the knowledge that the speakers in a discourse have about the world in which they live. The background knowledge, which the language users share is crucial to the epistemic knowledge that helps the flow of communication in a discourse. This is because the interlocutors

will not need to define or explain certain things on which both parties in a discourse have background information. This is what is often referred to as the Mutual Contextual Beliefs (MCBs) in pragmatics.

The epistemic context makes communication much easier between two people who have the same linguistic background than two people with different worldview in terms of their linguistic epistemic knowledge. For instance, while it will be very understandable among the Eskimos in the Eastern Europe why there are many words to describe different kinds of snows, the same thing cannot be said about the Arabs who might have never seen snow before. So, it is this kind of background knowledge that determines how easily communication flows among people.

Linguistic and Social Context

Linguistic context refers to what has already been said in a discourse. The linguistic context is sometimes called co-text and it is a set of words that surround the lexical items in question in the same phrase or sentence. According to Yule, if the word 'bank' is used in a sentence together with words like steep or overgrown, we have no problem deciding which types of bank is meant (129). The linguistic context of the three words will eliminate any chance of ambiguity because the intended meaning can easily be known.

The social context refers to the social relationship among speakers and hearers. This context is heavily linked to the physical context because the social relationship between the interlocutors determines their roles in the physical context. The social context is also culture based as what is the father-daughter relationship in one culture

may not be in another, even within the same country such as Nigeria which is multi-tribal in nature. The social context can vary from one situation to another. In this kind of situation, the language users depend on other contexts, particularly the epistemic and linguistic contexts for proper understanding of language.

Proverbs

The term 'proverb' is certainly one of the most difficult concepts to define. One obvious reason for this difficulty is separating statements that are proverbial from those that are not.

According to Finnegan Ruth, a proverb may be defined as, a short saying 'in more or less fixed form' which expresses a general truth in a delightful and figurative way (268). In line with the above, a proverb is short, witty, memorable and loaded with didactic imports. The length and the meaning potentials of an expression are often used as a basis for determining what constitutes a proverb. Factors of cultural relevance and shortness (in terms of the length) are also highlighted in proverbs. Due to the fact that proverbs are expressions that have been handed down from generations to generations, they have become fixed in structure and are often memorable. Proverbs are highly dynamic in nature and this is true in the sense of their production as well as interpretation in line with discourse contextual relevance. Proverbs are viewed as vehicles of culture in the sense that they express well-known truths and social norms of a people.

Ahmad, B. H. clarifies that proverbs are methods for articulation in any culture and are utilized logically to address various cultural issues (17). Proverb is context dependent. Therefore, most linguistic-based researches on it are concerned with social variables influencing its use. It is a succinct way of saying very many things in few words. According to Agu Margaret N., when a proverb is used, there is an underlying meaning which the user may not have expressed (36). She argues further that proverbs are used non-literally and indirectly. This submission emphasizes the saying that proverbs are words of wisdom, a reflection of a people's linguistic repertoire indicating their general worldview.

Proverbs in the Context of the Pragmatics of English in Nigeria

Pieces of popular wisdom abound in many Nigerian linguistic settings which accentuate and highlight discourses in given contexts (Mahfouz 54). Certain flavour and 'Nigerianism' have been added to proverb to ensure its survival in the context of Nigeria. To Mahfouz, this implies that there is a pragmatic variation of Nigerian English which include: euphemisms, kingship terms, greetings, discourse/conversational implicature, idioms, politeness, transfer features and proverbs (166-169). Proverbial expressions in literary contexts have led to the formation of English that is not in line with the British Standard English. Whilst, some proverbs are direct translations from the mother tongue e.g. 'there is no smoke without fire', 'a man running in the day time, if he is not after something, something must be after him', among many others enrich the pragmatic variation of Nigerian English.

Analysis of Proverbs in Wole Soyinka's *'The Lion and the Jewel'*

Text One: Charity they say begins at home (pg. 5).

Speech Act/Illocutionary Act: Assertive

Perlocutionary effect: The speech act is effective such that the hearer, Sidi, understands the import of the message as she responds to it by questioning Lakunle about Baroka.

Context: The participants here are Lakunle and Sidi. Lakunle is the speaker. The socio-cultural belief here is that within the Yoruba cultural context, high premium is placed on home training, and as such, many good and noble activities are expected to spring from the home front. Respect for elders and greetings in Yoruba culture is cultivated by children from home. Any mis-behaviour is attributed to lack of home training. Psychologically, Lakunle is excited and he is fond of Sidi.

Presupposition (Pragmatic): The speaker takes for granted that the hearer Sidi, has the knowledge of the proverb and believes that she can relate it to the present situation.

Implicature (Conversational): The proverb above flouted the maxim of quantity. This is because Lakunle's contribution to Sidi's utterance in more informative than required.

Intention: The speaker utters the state-ment in order for Sidi to accept his offer, because his intention is to convince Sidi to marry him.

Inference: The hearer deduces from this statement that the speaker wants to bring his mission on the village, beginning with Baroka.

Mutual Context Belief: The Mutual Contextual Belief here is that, both participants appreciate the crucial role that home plays in the society.

Text Two: A prophet has honour except in his own home (pg.5).

Speech Act/Illocutionary Act: Assertive

Perlocutionary Effect: The speech act is effective as the hearer gives a response in respect to what the speaker says. This shows in Sidi's response when she replies that Lakunle should go to places where women would understand him.

Context: The participants are Lakunle and Sidi. Lakunle is the Speaker. The society to which both participants belong share the socio-cultural belief that no matter how good a prophet may be, people still do not know their worth in their home. Psychologically, Lakunle is excited. He is fond of Sidi.

Presupposition (Pragmatic): Speaker Lakunle presupposes that the hearer knows that he is not talking about a Prophet. Rather, he is indirectly refer-ring to himself.

Implicature (Conventional): The con-ventional implicature of the utterance is that the people of the village do not know his worth.

Inference: The hearer infers from this statement that Lakunle is proud.

MCB: Both participants share the knowledge that people do not always appreciate a prophet in his own home.

Text Three: If the snail finds splinters in his shell, he changes house (pg. 6).

Perlocutionary Effect: The hearer Lakunle understands the message

behind the proverb and this shows because he responded to the statements by showing boldness that he has faith.

Context: The participants are Sidi and Lakunle and Sidi is the speaker. There is a socio-cultural belief in the society to which both participants belong that people do not stay in a place where there is no comfort. Psychologically, Sidi is not in a good mood at the moment she utters the statement. She feels displeased by what Lakunle said.

Presupposition (Pragmatic): The speaker takes for granted that, the hearer knows that, she is not talking about a snail and its shell but his affection towards her.

Implicature (Conventional): The conventional implicature of the proverb is that Lakunle should find a better place where he can get what he wants.

Intentions: Sidi utters the statement with the intention that Lakunle will leave her alone.

Inference: The hearer Lakunle deduces that Sidi wants him to seek elsewhere for a better offer.

MCB: The participants both share the knowledge of snail and shell that snail stays in a comfortable shell.

Text Four: The women get lost in the woods in the day and every wood deity dies the next (pg.42).

Speech Act/Illocutionary Act: Assertive
Perlocutionary Effect: The message is effective such that the hearer Sidi reacts to it by showing courtesy, watching and moving forward carefully, as if expecting the two men to spring too suddenly.

Context: The participants are Baroka and Sidi. Baroka is the speaker. In the socio-cultural context, the knowledge of the traditional belief in the society to which both participants belong reveals the fact that women are on their own powerful. Psychologically, the speaker is in a persuasive mood. He is fond of Sidi.

Presupposition (Pragmatic): The speaker takes for granted Sidi's knowledge of wood deity and her ability to interpret the proverb.

Implicature (Conversational): The utterance flouted the maxim of quantity. This is because Baroka has said more than what Sidi requires.

Intention: The speaker Lakunle utters the statement with the intention to persuade Sidi.

Inference: Sidi deduces from the statement that Baroka wants her to stay and watch the wresting.

MCB: Both participants share the knowledge of wood deity in their culture.

Text Five: If a tortoise cannot tumble, it does not mean that he cannot stand (pg.42).

Speech Act/Illocutionary Act: Assertive
Perlocutionary Effective: The speech act is effective such that the hearer understands the import of the message and this shows because Baroka did not disagree with the speaker.

Context: The participants are Baroka and Sidi. Sidi is the speaker. The speaker and the hearer share the same socio-cultural context that some men are short, yet they are physically strong. Psychologically, Sidi is excited when watching the wrestling.

Presupposition (Pragmatic): The

speaker takes for granted that the hearer knows that she is not talking about tortoise and beliefs that the hearer can relate it to context.

Implicature (Conversational): The utterance flouted the maxim of manner. When Sidi responded to what Baroka says, she says 'no...' This would have stuck to maxim of brevity but she adds the proverb in question which makes the conversational implicature more obvious.

Inference: The hearer infers from this proverb that Sidi downgraded him.

MCB: The participants share the knowledge of the object of discussion, wrestling.

Text Six: When the child is full of riddles, the mother has one water-pot the less (pg.42).

Speech Act/Illocutionary Act: Assertive

Perlocutionary Effect: The hearer Sidi gets the message and behaves as if she did not because she keeps making emphasis that the squat figure man will win Baroka in the wrestling.

Context: The participants are Baroka and Sidi. Baroka is the speaker. In the socio-cultural context here, the participants share the same cultural background that when pressure is too much on a person, such person will be tired and give up. Psychological, the speaker Baroka is fond of Sidi.

Presupposition (Pragmatic): Baroka, the speaker takes for granted that Sidi knows how to interpret the proverb in relation to context.

Implicature (Conversational): The speaker flouted the maxim of relation

because the proverb uttered to him is not relevant to what Sidi said.

Intention: The speaker Baroka, utters the statement with the intention to tell Sidi that the squat figure man can win the wrestling.

Inference: The hearer deduces from the statement that Baroka has given up in the wrestling.

MCB: The participants share the object of discussion, wrestling.

Text Seven: Until the finger nails have scraped the dust, no one can tell which insect released his bowels (pg.43).

Speech Act/Illocutionary Act: Assertive.

Perlocutionary Effect: The effect of the statement is that Sidi grimaces in disgust and walks away.

Context: The participants are Baroka and Sidi. Baroka is the speaker. The soico-cultural belief here is that a man must marry before people can begin to say that he is truly married. Psychologically, Baroka is in a friendly mood and wants to win Sidi's mind so that he can accomplish his mission.

Presupposition (Pragmatic): The speaker presupposes that the hearer knows that he is not talking about an insect.

Implicature (Conversational): The utterance uttered by Baroka flouted the maxim of relation. This shows because Baroka gives unnecessary information 'I change my wrestlers when I have learnt to throw them. I also change my wives when I have learnt to tire them.'

Intention: The speaker's intention is for Sidi to be aware that he can change his wives.

Inference: The hearer deduces from the statement that Baroka means his mission.

MCB: The speaker and the hearer share the knowledge of insect and that is why they both understand the proverb.

Text Eight: The monkey sweats, it is only the hair upon his back which still deceives the world... (pg.54). The proverb shows that Baroka has been trying his best but his best is not good enough.

Speech Act/Illocutionary Act: Assertive

Perlocutionary Effect: The hearer, Sidi, gets the import of the message and the effect is that her head falls slowly on Bales shoulder.

Context: The participants are Baroka and Sidi. Baroka is the speaker. The socio-cultural beliefs of the society to which both participants belong indicate that when someone is in a high status, people often take it that, such a person does not have a problem. Psychologically, the speaker is in a good mood and is working towards winning Sidi's heart.

Presupposition (Pragmatic): The speaker presupposes that the hearer knows that monkey has hair upon his back.

Implicature (Conversational): The utterance flouted the maxim of quantity. Here, the speaker Baroka has uttered some statements that are not required before uttering the proverb.

Intention: The speaker utters the statement with the intention of winning Sidi's heart.

Inference: The hearer infers from the statement that Baroka is fond of her.

MCB: The participants understand the proverb because of the knowledge they share about monkey.

Findings

From the forgoing analysis of speech act, it is found that adages have basic significance based on what is proposed. The Illocutionary and Perlocutionary impacts enhance the appropriate interpretation of the locution which is the proverb. Assertives are necessary for achieving persuasion and creating a strong co-operation between the hearer and the speaker. Findings in the study reveal that proverbs are assertive and expressive.

Context serves as a conversational undertone for speeches where there is no immediate linguistic feedback. In this study, all the proverbs rely largely on context of culture. It is seen that Soyinka's proverb is based on Yoruba culture and these are hardly interpreted when context is missing. In addition, it is the platform on which the data was built, because it helps us to recognize the intention of participants in the communicative act.

Presuppositions are utilized to skip what the speaker definitely knows or what the listener accepts the speaker thinks about as the point of discourse. In this study, pragmatic presuppositions are found throughout. This is because most Nigerian proverbs are mostly associated with pragmatic presupposition; they are known to be concerned with the conditions required before a speech act can be suitable for a given context unlike semantics which is based on logical relations.

Implicature is another important element in the research report which is used to pass indirect meanings through proverbs. It is seen that in the two types of implicature,

conversational implicature is more obvious than the conventional one. This is because most of the proverbs flouted some Gricean maxims.

The aim of an expression has an additional impact on its significance or importance. Generally, what the speaker means is the thing that the listener attempts to derive in an expression. In the third text, where Sidi says: 'if a snail finds sprinter in his shell, he changes house. What do you say?' Lakunle has the option to offer an immediate response since he had the option to surmise from Sidi's expectation.

Mutual Contextual Beliefs, which is the suspicion we have about one another before cooperation happens helps a great deal in understanding the circumstance wherein the speaker articulates the announcement. This shows in every one of the maxims. For example, in the first text, Lakunkle states, 'Charity, they say, begins at home'. In this situation, Sidi has the option to react to the announcement on account of the common information they share on the way that, the two members welcome the essential job that home plays in the general public.

The above components of the analysis clarify the adages in this study in terms of what they mean, the motivation behind their use and the impacts they have made on the listeners.

Conclusion

Proverbs have been strategically infused into Soyinka's *The Lion and the Jewel* to lend a paradoxical edge to characterization and the ironic resolution of conflict in the play. Proverbs play important role as creative tools in Wole Soyinka's literary construction and the representation of reality of his society while he envisions a better one. The proverbial idioms employed in the play are critically related to some salient Yoruba proverbs outside this study and these demonstrate the quality of Soyinka's literary masterpiece of deploying the tool of paradox to achieve aesthetic and language significance. The agential approach to literary criticism makes it possible to establish connections between authorial intention and the agency of the text.

Through the concept of pragmatics, we have been able to see that language plays a vital role in the society. The research report has been able to show the importance of contextual analysis in the usage of proverbs. The study draws up the conclusion that proverbs are best understood in relation to context of use. This is arrived at because the concept of pragmatics has given a positive breakdown of the proverbs. The understanding of indirect speech acts involves having thorough understanding of the background structure of the proverbs.

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Insecurity on Classroom Discourse in Nigeria's Institutions of Higher Learning

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ABSTRACT

Classroom discourse has been seriously threatened by the recent spite in unsafe classrooms in Nigeria. It is very difficult for teachers and learners to concentrate fully in today's classroom because of the fear of either being kidnapped or killed while giving and receiving lectures. Although the North-east is the epicenter of insecurity in Nigeria, all parts of the country (especially Nigerian schools) are now under serious threats by the nefarious activities of gunmen, kidnappers, rapists, armed robbers and other criminal elements. The theoretical framework that guides this study is Gricean Pragmatics. The purpose of this study is to investigate insecurity on classroom discourse in Nigeria. This study adopts a qualitative descriptive research design; data are gathered through questionnaire survey from respondents randomly selected from four Nigerian universities. The result of the findings indicates that classroom discourse is under serious threat as a result of insecurity in Nigeria. The researcher suggests that the language of fear and anxiety should be eliminated by classroom participants and security measures should be put in place to minimize insecurity on classroom discourse

Keywords: Classroom discourse, Insecurity, Pragmatics, threat, classroom participants

Structured Practitioner Notes

Research on classroom discourse is said to have started in 1930s and since then many researchers (such as Schifrin, Osoba & Eniayo, Nwosu and others) have carried out studies on classroom discourse. What however remains unclear is how insecurity plays out in classroom environments.

- *This research differs from other studies because it focuses on the different types of insecurity (operationally defined as threats from both educational and neighbouring campus environments, which have negative influences) on classroom discourse, their effects and ways of curbing them.*
- *This study will act as a resource material for researchers; and readers may be expected to learn and use positive language devoid of fear of insecurity and if they are school owners, governments and educational stakeholders, they should contribute positively to ensure that enough security men are provided and classrooms are secured for classroom discourse.*

Introduction

Classroom discourse (CD) has been affected negatively with the upsurge in insecurity; in fact, unsafe atmosphere in Nigeria is quite unprecedented. CD is said to be the language that both teachers and students use in classroom. According to Amy, it encompasses both the linguistic and non-linguistics elements of discourse applied in the classroom by discourse participants. Amy further explains that the linguistic aspect of CD deals with the language used by the teacher and learners (teacher-learner and learner-learner) in their interactions while the non-linguistics elements comprise the paralinguistic elements such as gestures, prosody, pauses and silences. According to Behnam and Pouriran as cited in Omar Ali & Ab Rasid, CD falls within the language classrooms, especially the verbal routines in classrooms. In assessing classroom interactions, Oakes & Lipton 188 maintain that classroom social interactions include all the way that "students and teachers relate to one-another about academics, behaviour and social matters" (188).

Classroom Discourse is said to be very important in school system (Cazden). There are certain indices that help CD to work properly. Besides the teacher, who is considered the custodian of knowledge, charisma and affection, the students and the methods of teaching and learning contribute maximally to the workability and sustainability of CD. Considering this disposition, Reece and Walker aver that human personality is very essential in classroom life(315). In addition, Oakes & Lipton state six principles that teachers need to use as guidelines to help them construct classroom-learning communities:

i) Teachers and students are confident that everyone learns well
ii) Lessons are active, multidimensional and social
iii) New learning builds on students' existing cultural knowledge
iv) Assessment is integral to learning
v) Relationships are caring and interdependent
vi) Talks and actions are socially just (174)

Indeed CD has been affected negatively as both teachers and students are always apprehensive of the next target /victim in the school; and as such, the issues of complete deliveries of lessons and receptiveness by classroom participants (CP) are forgone experiences. Parents are also not left out as they are in constant fear and anxiety over the possible abduction or murder of their children while in schools in Nigeria. Odeniyi in *The Punch* online newspaper 2021 reports that Over 900 school children have been reported to have been kidnapped in Nigeria between March 2021 to May, 2021; also, 62,000 government schools are open to attacks in Nigeria. Initially, insecurity on classroom discourse were limited to either sex-for-marks or on the activities of cult groups, criminals and rapists on campuses but today, it has taken a different dimension all together. In addition to the aforementioned devilish activities, the insurgence of the dreaded Boko Haram, IPOB and other deadly groups has been the real problem faced by CP in today's classroom. Though the initial display of these distasted activities were restricted to the North-eastern part of the country, now every part of the country is under sever attacks by the dare-devil-blood-thirsty criminals.

The activities of these hoodlums have made insecurity in Nigeria to become a nightmare to many teachers, students and parents. To mention a few, these criminal activities include the kidnap of 276 Chibok secondary school girls, the detonation of bomb in and around school premises, the adoption of polytechnic and university students, the recent adoption of students from Greenfield university in Kaduna are some other cases of insecurity on CD in Nigeria. Mainstream media (Radio, Television) and social media (WhatsApp, Instagram, Facebook and many others) are replete with news of criminal activities of kidnapping of school children and their teachers almost on daily basis. For example, NTAi footnote news of 17 June 2021 shows that five teachers and a number of students were kidnapped in Birnin Yaurin in Kebbi State.

These insidious activities have negative impacts on the language of the teachers and students in classrooms. The language of the teachers and students are majorly bothered on teaching and learning. Teaching and learning are said to be complementary (Osipeju 23). The learner takes in what is sent out by the teacher. In addition, observes, "teaching and learning should be inseparable" (Siddiqui 1).

This paper therefore focuses on the threats (within and outside Nigerian universities) that are inhibited on classroom discourses, negative effects of unsafe atmospheres on CD, and attempts to suggest solutions to insecurities that bedevil classroom discourses in today's classrooms in Nigeria.

The aims of this research are to:

i) Explain the levels of insecurity on classroom discourse in tertiary institutions in Nigeria.

ii) Identify the effects of insecurity on classroom discourse

iii) Suggest ways in which insecurity on classroom discourse can be minimized.

This work will contribute to the existing literature tackling the present insecurity on classroom discourse in the country. The readers may be necessitated to carry out actions that will gradually lead to the eradication (if possible) of insecurity on classroom discourse so that even some classroom participants that have be withdrawn from classes can go back to continue from where they stopped.

Classroom Discourse

Classroom discourse (CD) is a long-aged concept that deals with all activities that are connected with the language of teaching and learning in the classroom. According to Nath, CD is the language that teachers and students use to communicate with each other in the classrooms. It should be noted that language is a complex communication system (Mitchell et. al. 4) meant to be analysed phonologically, syntactically, morphologically, lexically, semantically, pragmatically and discourse - wise. It is therefore necessary that classroom should be kept saved so that these complexities can be tackled easily and timely. In addition to Nath's observation, Amy explains that CD means all linguistics and non-linguistic discourses that take place in the classroom between the teacher and the learners and the learners and other learners. In addition, Jocuns avers that CD entails all forms of talks within the classroom and other educational

settings. According to Forsell, CD is both oral and written language used by teachers and students in the classroom for the purpose for communication.

The Concept of Insecurity

Insecurity is a generic term associated with lack of protection on people's lives and properties from destruction. It bothers on threats of terrorism, banditry, rapes, poverty, etc. Insecurity is a "state of being subject to danger or injury" (Udoh). Udoh further identifies causes of insecurity as porous borders, proliferation of arms and ammunitions, illegal armed groups, oil bunkering, activities of labour, kidnapping, militancy, fear and distrust on government, unemployment and religious fanaticism as the causes of insecurity in Nigeria. Also, Ibrahim maintains that some threatening situations such as the existence of armed robbery, kidnapping, political thuggery, ethno-religious conflicts, organized violent groups, economic based violence, gender-based violence, sexual abuse, trafficking and the menace of Boko Haram terrorist group are causes of insecurity in Nigeria.

Nigeria is not safe at all; the breakdown of law and order is so high that many illegal groups randomly unleash terror on innocent Nigerians and get away with. Some parts of the North-East of Nigeria such as Borno, Yobe, Damaturu, Kaduna, Katsina, etc, are under serious threats by Boko Haram terrorists. The literal interpretation of Boko Haram as "Western education is sin" might have been responsible for their real hatred for education in Nigeria. These dare-devils' hatred for western education and educational activities goes to the extent of killing Christians (as a religious obligation) kidnap-

ping and killing pupils, students and teachers. The recent kidnap of school children in public schools has shown that Boko Haram as a terrorist group has perfect hatred for western education. Eric asserts that the activities of these terrorists do not only affect pupils, students and teachers but also other people in the society. The relatives, the community and the neighboring communities where kidnappings and other destructive activities occur are also terribly affected.

Many states in Nigerian have been under serious attacks by the activities of the Boko Haram, Fulani herdsmen, IPOB and other criminal elements in and outside the country. Nigeria is therefore faced with multifaceted insecurity problems that may take many decades to resolve. According to Alemika, the Nigerian university system is "currently plagued by different forms of insecurity that need to be tackled" (6). Nwosu et al. observe that Nigerian school system has come under violent attacks (1). This work is therefore very necessary and timely as it may help to solve some insecurity challenges on classroom discourse in Nigeria.

Insecurity on Classroom Discourse in Nigeria

Insecurity is considered as the state of not being safe. Insecurity is caused by a number of factors; some of which are undue focus on the acquisition of wealth and power at the expense of self-discipline, integrity, hard work, accountability, political will, maintaining professionals, well-equipped and effective security agencies. Other vices include the culture of impunity, proliferation of ethnic militias, illegal arms and

ammunition, decline in quality of governance at all levels, widespread poverty, persistent high rate of youths' unemployment, manipulation and co-optation of religion and ethnicity and the culture of violent and fraudulent elections in Nigeria (Alemika 10, 11). Also, Nwakpa avers that authoritarian governance, infrastructural collapse, social activities, poor motivation, moral crisis, precarious socio-psychological mentality, declining economic condition, poor communication between institutions authorities, poor funding, aging social amenities and academic facilities, socialization influence, brain drain and poor attention to studies as causes of insecurity on educational systems in Nigeria (967).

It should be noted that participants' deliveries and receptiveness are negatively affected as partial attention is being given to them. This half-attention on CD is occasioned by different degrees of insecurity. Again, Alemika categorises insecurity as: physical insecurity, public insecurity, economic insecurity, social insecurity, human insecurity and political insecurity. This study focuses on physical, social, human, psychological and academic insecurity (3).

Theoretical Framework: Grice's Pragmatics
Pragmatics is a branch of linguistics that deals with meanings of utterances, structure of sentences, words, settings of conversations, specific contexts and even meanings of gestures. It also focuses on what is not said and on reality. According to Grice as cited in Siddiqui pragmatics deals with the intended meanings of the speakers (4). The intended meanings can be reduced to four major maxims namely the maxims of quality, quantity, relevance and manner (Siddiqui 4). These are constituted in his conversational implicatures. The aspects of Grice's pragmatics that are applicable in this study are the implicatures and intended meanings of interlocutors.

Methodology
This study adopts a descriptive research design. The population comprises all classroom participants (teachers and students) from Nigerian universities; the sample population consists of one hundred (100) respondents (in which majority was undergraduates randomly selected from four (4) speech communities); the convenient random sampling technique was adopted. The instrument for data collected was a self-developed questionnaire that contains 21 items based on the variables of the study and patterned according to a 4-point Likert scale of strongly agree (SA), agree (A), strongly disagree (SD) and disagree (D). Data were analysed using frequency counts and simple percentage.

The 3 Research questions (RQ) for this research were responded to below:

Table 1 **: RQ1: Types of Insecurity on CD**

S/N	Questionnaire Items	SA	A	SD	D	
1.	Sexual harassment of female students by some male lecturers (especially sex-for-mark syndrome) is a major form of insecurity on classroom discourse	62%	32%	6%	0%	100
2.	Rape on campuses in Nigeria is a threat to the security of classroom participants.	60%	30%	8%	2%	100
3.	Cultism and other cult practices are causes of insecurity on CD	57%	27%	10%	6%	100
4.	Activities of armed bandits/ Fulani Herdsmen/ Boko Haram/ IPOB / and other destructive groups are potential sources of insecurity on CD	60%	21%	15%	4%	100
5.	Lack of sufficient security men on campuses are causes of insecurity on CD	52%	30%	10%	4%	100
6.	Lack of fortified learning environments also causes insecurity on CD	55%	30%	10%	5%	100
7.	The language of fear and insecurity is main the cause of insecurity in CD	56%	25%	12%	7%	100
	TOTAL	**402**	**195**	**75**	**28**	**700**

Table 1 contains seven (7) different items based on types of insecurity on classroom discourse in Nigerian universities. Items 1 to 7 reveal that sexual harassment is a major form of insecurity on CD. Rape, cultism and other cult practices, activities of armed bandits, Fulani herdsmen, Boko Haram, IPOB and other destructive groups are potential sources of insecurity on CD. Lack of sufficient security men on campuses; lack of fortified learning environment and the language of fear and insecurity (anxiety) are also the causes of insecurity on CD.

The high percentages of the respondents that strongly agree and agree to these questionnaire items prove that indeed, sexual harassment, rape, cultism and other cult practices, activities of destructive groups in Nigeria, insufficient security men on campuses, unfortified learning environments and the language of fear and anxiety are the major causes of insecurity on Nigerian campuses.

Table 2: **RQ2: Effects of Insecurity on CD**

S/N	Questionnaire Items	SA	A	SD	D	
8.	Classroom participants (CP) (students and lecturers) are afraid to attend classes for fear of being kidnapped	38%	43%	12%	7%	100
9.	They lose concentration on CD as a result of fear of the unsaved campus	40%	43%	14%	3%	100
10.	Lack of security may cause psychological trauma of the classroom participants	37%	42%	11%	10%	100
11.	Insecurity on CD may lead to participants lack of openness to new trends in CD	50%	35%	10%	5%	100
12.	Insecurity can lead to low or lack of contributions to ongoing CD	53%	25%	15%	7%	100
13.	Lack of fortified learning environments also causes insecurity on CD	56%	35%	13%	6%	100
14.	The present and the future of CD may be truncated (stopped) by insecurity	53%	30%	14%	3%	100
	TOTAL	**327**	**243**	**89**	**41**	**700**

Table 2 above reveals 7 items that concentrate on the effects of insecurity on CD. Item 8 indicates that classroom participants are afraid to attend classes as a result of fear of being kidnapped. Item 9 shows that CP lose concentrations on CD due to fear of the unsaved campuses. Item 10 to 14 reveal that insecurity may lead to psychological trauma of the CP, lack of openness to new trends in CD, low or lack of participation in CD, poor performance and truncation of the present and future of CD. The high percentages of the respondents that strongly agree and those that agree are evidences that fear, lack of concentration, psychological trauma, lack of openness, low or lack of contributions to CD, poor performance and possible termination of the present and future of CD are the effects of insecurity on CD.

Table 3: **Ways of minimizing insecurity on CD**

S/N	Questionnaire Items	SA	A	SD	D	
15.	CD should be replete with positive language (by classroom participants)on the need to tackle insecurity.	67%	26%	2%	5%	100
16.	Teachers should be cautious of their choice of positive words while teaching the students	68%	25%	2%	1%	100
17.	Information about insecurity should be related on time and positive steps taken to address it.	63%	30%	7%	0%	100
18.	Capital punishments should be given to culprits who are responsible for insecurity.	84%	12%	2%	2%	100
19.	Physical learning environments should be fortified to prevent attacks by gunmen.	78%	15%	5%	2%	100
20.	Enough security men should be provided on campuses by the governments and private owners of school	73%	20%	7%	0%	100
21.	Government should provide jobs and other basic amenities to Nigerians to alleviate their suffering	83%	15%	2%	0%	100
	TOTAL	**516**	**143**	**31**	**10**	**700**

Table 3 above exhibits 7 items that focus on the ways to minimize insecurity on CD. Item 15 to 20 show the positive use of language on how to tackle insecurity. Others are teacher's choice of positive words, quick release of information about insecurity and timely response to it, capital punishment for perpetrators of insecurity, fortification of physical learning environments, availability of security men and provision of jobs and basic amenities by government to its citizens are capable of minimizing (reducing) the rate of insecurity on CD. The afore-mentioned is evidenced in the high percentages of respondents who agree and strongly agree to the questionnaire items on Table 3.

The implicatures of the utterances of each of the declaratives in items 1 to 21 are that insecurity permeates every facet of human endeavour and that continuous acts of criminality would lead to the end of CD and Nigeria at large. The intended meanings of utterances in items 1 to 21 are that the respondents are assertive in their responses. And their assertives have communicative purposes the need to terminate insecurity and allow safety in our society.

Discussion of Findings

Having carried out the frequency counts and simple percentages on the questionnaire items distributed to the respondents who were teachers and students of four (4)

universities in Nigeria, the study revealed that sexual harassment of female students, rape, cultism, and cult practices, activities of armed bandits such as the deadly Boko Haram group and others, lack of sufficient security men, unfortified learning environments, and the language of fear and anxiety are the main causes of insecurity on CD. The study also discovered that fear, lack of concentration, psychological trauma, subjectivity, lack of participation in the ongoing CD, poor performance in academic activities and possible end of CD are the effects of insecurity on CD. The study also found out that insecurity can be minimized if the language of security, positive words on security are spoken often by CP, insecurity news related on time and actions taken to curb them, capital punishment given to originators and generators of insecurity, secured environment provided for teachers and learners, enough security men provided, jobs and basic amenities provided for Nigerians to alleviate their sufferings.

Conclusion and Recommendations
Classroom discourse is affected seriously by the insecurity in the country. This makes CP to live in fear of being attacked, kidnapped or killed in the course of delivering or receiving CD. This situation has led to the language of fear and anxiety, low participation in classroom discourses and poor performance in the academic activities by learners. This paper has shed light on measures to minimize insecurity such as the act of speaking the language of security, choice of positive words, use of safe learning environments, availability of security men of campuses, provision of job and basic amenities to Nigerians. If these are attended to, the present and the future of classroom discourse may be maintained.

This study therefore recommends that:

i) Educational stakeholders should take the future of education seriously by providing basic, strong and secure infrastructure for CP so as to concentrate on CD without fear.

ii) Every CP should be mindful of the choice of words used, so that words and expressions replete with fear and danger should be eradicated.

iii) Capital punishment should be meted on perpetrators of insecurity.

iv) Nigeria government should take a proactive step of securing the present and future of CD by eliminating threats (such as the terrorists groups) in the country.

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Stereotypes and Women Depiction in Advertising in Nigerian Newspapers: A Reflection or Creation of Values?

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ABSTRACT

This study examines the depiction of women in advertising and the advertised products. The aim is to examine whether the depiction of women in advertising is intrinsic to gender stereotyping, as regards the posture, gazes as used in the advertisements. Goffman's propositions are used to analyze the data. Much work has been done on women in advertising and advertisements, but not much has been done on the pictures of women in advertisements. The research also shows how advertisers depict women by associating them with certain socially desirable qualities as well as selling a worldview, life style, and value systems congruent with the imperatives of consumer capitalism. That is, advertisers use the picture of women and fancy words to sell products, while consumers go for these goods hoping to get a good bargain for their money. It also explores and exposes more of the salient features used by advertisers to stereotype women. To examine this subject, the research used two Linguistics and Sociological theories to form the theoretical framework for this study. The first examined was Goffman's theory and the second, Systemic Functional approach to Multimodal Discourse Analysis. Goffman's propositions were used to analyze the data, drawn from some Nigerian Newspapers portraying men and women for contrast sake. The results largely confirmed that gender stereotyping exists in the depiction of women in advertising. The conclusions drawn were that gender stereotyping is not only present but inherent in many advertisements.

Structured Practitioner's Note
- *Since Goffman's seminal work, several researchers have extended the inquiry into gender stereotypes. It has been discovered that gender stereotyping in advertising has not diminished since the 1980s to date (the researchers found that women in advertisements were more likely to caress objects while men purposively grasped them). Although a new genre of display advertising has emerged within more recent advertisement, gender stereotype is still prevalent.*
- *Because human beings are social animals, every facet of human behavior is "significant in*

the strategy and tactics of social struggle," thus advertisers do not only sell products, they sell normalcy, they sell ideology, the sell a world view. They show not only what we wish or pretend to be, but what we are.

- *A picture is worth a thousand words. Some may argue that the way male-female relationships are depicted in advertisement may be more a reflection of pictorial conventions than a reflection of the status of women today. That may well be so, but overtime, given the more advanced and liberal stance of society, advertisers have consistently relied on cultural norms to sell their products. Where women are not portrayed in subjugated roles, they are displayed purely as decorative. Unless advertisers intend their advertisements to be read as parody, readers would do well to take in the posture of male and female in advertising and question the difference. Advertisers would still sell their products without people's pictures gracing the pages.*

Introduction

Advertising can be considered as a social thermometer or a historical mirror because it portrays a specific vision of a society in a timeline. Looking as advertisements from the seventies through the early 20th century, it shows a similar trend. Advertisement therefore, reflects perfectly the social image of women during the past century and the present. (Media affects our idea of who we are and what we could be. This also translates to generally accepted ways of being male or female. Gender stereotypes exist and are perpetuated using peer pressure, family upbringing, culture and tradition, politics, role models and media representation.)

This paper tries to examine the depiction of women's pictures in advertising. The aim is to examine if the depiction of women in advertising is intrinsic to gender stereotyping. This depiction may as well be a selling point, but the question is: would there not be sales as well without the pictures of women gracing the pages of Newspapers, or magazines, or any form of the mass media for that matter? From the

marketing standpoint, this may not be so; but, are consumers aware of the subliminal effects of these portrayals? These and other related questions would be answered in the course of this paper.

Aims and objectives

The aim of this paper is to investigate the portrayal of women in advertising in print media to determine their connection with the products so advertised. The specific objectives are:

i)   to establish what relevance a woman's picture has on the pages of advertised good

ii) to establish that advertisers do not only sell products, but that they sell a worldview which is constructed as normalcy

iii) to determine the possibility of gender stereotyping in advertising

There's more to advertising messages than meets the casual eye. An effective ad, like other forms of communication, works best when it strikes a chord in the needs and

desires of the receiving consumer - a connection that can be both intuitive and highly calculated.

Methodology

Data for this study were got from newspapers, billboards and magazines printed in select Nigerian and Western publications for the purpose of comparison to show similarities or contrast in the portrayal of women in print media and their potential outcome. This paper employs Goffman's method of content analysis. The paper examines each advertisement portrayal of women in the issues of The Guardian and Trust newspapers from March to May 2021. The implied values, depicted roles, and social interactions of the women was classified and recorded so that the trend of characteristics can be examined and compared to actual importance of values of the pictures sampled. This comparison was designed to prove or disprove the correlation between the social realities presented in advertisements and the actual values of the sample of women. The result of this comparison will either strengthen or argue against both the Cultivation Theory and the Social Expectation Theory.

Overview of Related Literature

Several researchers, namely Nixon, Ukwueze, Gizycki, Abayomi, Okunna, Lanihun, Ojiakor, Edema, Oyinade and a host of others have examined the portrayal of gender and gender representation in the media with emphasis on advertising, films, photography and magazine. This study looks at advertising from Goffman's perspective. Goffman describes how femininity and masculinity is displayed within Western media by looking at over 500 different photo advertisements and analyzing the different poses, positioning of the body, clothing, and so on. He finds stark contrasts between how males and females are portrayed. In a variety of ways, women are portrayed as soft, vulnerable, fragile, powerless, dreamy, child-like, and submissive. While Goffman mainly focuses on the construction of femininity within advertising, he also offers insight in how masculinity is portrayed, as the two are depicted and defined as relative to each other. In opposition to how women are portrayed, men are generally depicted as confident, comfortable, present and aware of their surroundings, even intimidating prepared for whatever may come their way. Goffman argues that these poses have nothing to do with biology or natural traits, but rather with what our culture defines as feminine and masculine. To back up this point, consider how homosexual men are more likely to be depicted in the same poses as women, which tells us that this has less to do with male physique than with cultural notions of femininity and masculinity. It also tells us that portrayals of women and homosexual men in advertising are directed towards the same audience: men.

He further points to what he calls the "ritualization of subordination," where we are told that what our culture defines as feminine is subordinate in relation to what is defined as masculine. This will be illustrated in the following section, where I look into the different frames of female subordination Goffman detected in photo advertising. What is particularly striking, argues Goffman, is the level of which such messages have become naturalized, as we have stopped questioning the odd and often

unnatural poses we see in advertising, and the ways in which the female is constructed as subordinate and powerless.

In his analysis, Goffman addresses several trends and patterns in how feminity (and masculinity) is portrayed, as well as the messages this conveys to the viewer. His point is not that it is impossible to find examples of men performing these poses, but rather that this happens a lot less frequently, even though there are no 'natural' or biological reasons that this should be the case. Of the many observations Goffman makes, I have chosen to focus on 3 different frames within which females are depicted in advertising, as these appears particularly relevant to the study at hand.

Theoretical Framework

Two theories are adopted for use in this study; which are drawn from the Mechanistic and Sociological framework of theories. The first to be examined will be Cultivation Theory and the second, Social Expectation Theory.

Cultivation Theory

Cultivation Theory was developed by George Gerbner in 1979. The basic principles of this theory state that media affect audience perceptions of the world outside of their immediate environment. It also suggests that repeated exposures to consistent media portrayals influence our perceptions of the social reality including people, objects, and environments. For the purpose of this study, Cultivation Theory helps to explain how the mass media, in this case advertising, causes the often-inaccurate perceptions of the world outside of the viewer's immediate environment. Consumers most likely per-

ceive society to be reflected by advertisements because advertising should be most effective when it appeals to the values and characteristics of its consumers. This general belief, supported by the principles of Cultivation Theory, falls under question in this research as the correlation between the values of Nigerian women and the values portrayed in advertisements is examined.

Social Expectation Theory

Social Expectation Theory stems from the American Sociological group of theories. This theory attempts to explain how social expectations are created through portrayals of norms, roles, rankings and sanctions in media content. It proposes that although media portrayals may or may not be authentic, audiences assimilate the definitions of patterns of social behavior and develop expectations of social groups. In this study, Social Expectation Theory provides the framework for establishing how women perceive the values important to other women. From these perceptions, women may be influenced as to which values they hold important for themselves.

Rationale of the Theoretical Framework Used

The researcher chose to use Cultivation Theory and Social Expectation Theory for the basis of this research paper to help examine how advertisements affect viewer perceptions and perhaps even their personal perspectives on what values are important in their lives. Cultivation Theory gives reasoning for how viewers create often-inaccurate perceptions of the world outside of the viewers' immediate environment. Applied to the purpose of this study, it will help the

researcher create a link between values chosen as important by subjects and media portrayals of women. Social Expectation Theory will assist this research in explaining why the society's perception of the social reality will influence their ranking of roles and values they hold as important. This theory sets the foundation that audiences develop definitions of behavioral patterns for different social groups through what is presented to them through media portrayals and from those portrayals, they develop social expectations for members of society.

Cultivation Theory

As previously stated, the basic principles of Cultivation Theory state that media affect audience perceptions of the world outside of their immediate environment. It also suggests that repeated exposures to consistent media portrayals influence our perceptions of the social reality including people, objects, and environments.

According to George Gerbner and colleagues, television is responsible for a major 'cultivating' and 'acculturating' process, according to which people are exposed systematically to a selective view of society on almost every aspect of life, a view, which tends to shape their beliefs and values accordingly (McQuail). To illustrate the principles of this theory we can examine social and economic divides in our culture. For example, women who act as homemakers may feel that they know the values and characteristics of women who seek careers in the professional world and may perceive them as very different from their own. Although they may not experience interaction with these women, they create a perception of the social system outside of

their immediate environment through media representations. This perception of social reality may seem as real and accurate to them as if they had experienced this other social group in their immediate environment.

Cultivation Theory has provided an excellent tool for researchers attempting to examine mediated experiences presented by mass communication. It gives researchers the strong theoretical framework necessary to position their studies and link media content to its effect on society. However, as McQuail noted, Cultivation Theory tends to explain rather too much of what has seemed to happen to (North American) society in modern times, and it cannot be tested, except mentally, but it sheds some extra light on the meaning of the 'mediation of experience'.

Another weakness under consideration as the Cultivation Theory is applied to shape the research study is the fact that some participants in the study will not actively seek information or entertainment from magazines. This weakness should not have an effect on this research as other media content reflects values very similar to those found in newspapers. The consistent simiarity of values portrayed in each marketing campaign, even those presented in several forms of media, is necessary to establish and maintain a brand image. According to Goldman and Papson, no cultural analysis of advertising today can ignore the mercurial process of recombining meaning systems in order to generate additional value and desirability for brand-name commodities. We view advertising as a system of sign values. A sign value establishes the relative value of a brand where the functional difference

between products is minimal.

Social Expectation Theory

The second theory applied to this research question is Social Expectation Theory. Social Expectation Theory stems from the American Sociological group of theories. This theory attempts to explain how social expectations are created through portrayals of norms, roles, rankings and sanctions in media content. It proposes that although media portrayals may or may not be authentic, audiences assimilate the definitions of patterns of social behavior and develop social expectations of social groups.

This theory will assist the researcher in examining society's expectations of the characteristics and attributes they think are important to women in American society. Through their perceptions of the values and characteristics of women from media portrayals, the viewing public links specific traits and personality characteristics to that specific social group. These behavior-links cause them to create expectations of what values are important to other women and may influence the choice of values they hold important to themselves.

A group of researchers from Princeton University presented what has been called the "transactional view" of perception. This view essentially means that both the perceiver and the world are active participants in an act of perception (Toch and MacLean). The transactional thinkers have demonstrated through their research that perception is based on assumptions. Americans' assumptions of society, specifically women, come largely from statistics and informational media content on the changing society presented in news and media

portrayals.

Over the past decades, researchers have done countless studies on the shift of the domestic homemaker and mother to the independent working woman. Society has noted the progression of this shift through the mass media as well as through history books and workforce statistics. The "transactional view" of perception used with Social Expectation Theory assists in explaining that society's assumption of the change in the values of women is directly connected to the way in which media, and advertising specifically, have portrayed this shift in society and the characteristics of women in America.

Social Expectation Theory may prove to have weaknesses when applied to the questions this research seeks to address. The principles of this theory will apply less to members of society who are not heavily exposed to media content as the theory relies heavily on constantly portrayed images in the mass media. Another weakness will be similar to that mentioned for Cultivation Theory, as some participants in the study will not actively expose themselves to the media form under examination. These weaknesses should both be minimized by the fact that images presented in all types of media are congruent as marketing strategies and images for each product or service remain constant through various forms of media for the purpose of a strong brand image.

Women in Advertising

The role of advertising in a market economy is to inform as well as to educate consumers about products and services. To achieve these goals, advertisers employ a variety of values in their appeals. An advertising appeal may be defined as a creative attempt

to motivate consumers towards some form of activity, or to influence attitudes to make a product or service attractive or interesting to the consumer.

Advertisers use highly attractive women in advertising their products and this has become popular because it appears to have some positive effects on both the advertisements and product evaluation. There are mixed reaction to its effectiveness; however, as the assumed advantages of highly attractive women has not been supported. The practice of including highly attractive women may be effective from a marketing standpoint, as the aim is no longer to inform us of a new product and its use; it is more to create a wish to possess a product. Moreover, advertising has become a centre of attraction. The mass media is devoted to it, and because it affects our emotions, it shows that advertising has a link with the customs and codes that govern our society. Its impact on society's taste, values and lifestyle is at the bottom of the controversy surrounding advertising (belch & belch 107).

According to Lazier - Smith, advertising has:

The most potent influence in adapting and changing habits and modes of life, affecting what we eat, what we wear, and the work and play of the whole nation. (Citing Fox97).

Advertising agents perform functions of creating structures within which women and men become possessions. But there is a feeling that women have been sold to the mass audience in ways over which they have little or no control.

Over the years, the participation of women in the labour market has been on the increase. Women not only are gaining grounds in the market place participation, but are also filling positions once held primarily by men. Changing demographic, economic and social patterns encouraged a resurgence of feminist groups who focused public attention on the portrayal of women in the media (Sullivan and O'connor23). Women in advertisements became central characters (Belknap and Leonard10).They were portrayed as working outside the home in non-traditional, progressive occupations. In contemporary advertisements, increasingly, women are presented in professional roles requiring decision making on items and topics other than household, hygiene, or beauty products. Sometimes too, they are portrayed as autonomous and equal to their male counterparts.

They are also seen as having risen from struggling 'narrowly' a decade ago, on securing reproductive rights, sexual freedom and equality in the workplace to being empowered to participating in demonstrations or pushing for stronger voice in politics. Coinciding with this reduction in the portrayal of women roles has been a sixty percent (60%) increase in advertisement in which women are portrayed in purely decorative roles (Mackey and Covell, 102). It would seem as women were gaining grounds in one role (emancipation and empowerment), they were losing grounds in another in the way they are portrayed in advertisements. Whereas advertisers have begun to recognize the changing status of women, the increase of women portrayed as objects indicate that stereotypes and sexual objectification continues (Mackay and Covell5).

Despite the post-modern attitude of

society towards female issues, the likeness of commercials since the advent of advertising to the present day is striking and distressing. The way these hackneyed stereotypes are repeated reveals a kind of discrimination, clear and easy to denounce, but hard to put an end to, in spite of numerous laws consecrating the equality between women and men.

In *Gender Advertisements,* Goffman investigated the way commercial advertising both reflects and helps shape our concept of "masculine" and "feminine" behaviour. After examining a selection of advertising pictures from magazines, Goffman concluded that women are consistently subordinated to men in a variety of situations, relating to them not as equals but as children to parents. Nilsonsays that gender plays an important role in advertising and gender stereotypes often define the advertising style. Men generally carry more important roles, while women on the other hand play submissive roles. Tswanya, in his work "An analysis of subliminal sexism in some selected current English language textbooks used in secondary schools in Niger state" shows that "women were rarely engaged in any demanding, interesting or successful activities, while male roles represented a broad range of occupational options". This shows that gender stereotyping is not restricted to advertising alone, it features in textbooks and language use (Tswanya). But Saad argues that:

> *One of the most ubiquitous creative copy decisions in advertising is to use young attractive women in decorative roles, but it is not as feminists interpreted it. Advertisers are not involved in a particular male dominated conspiracy to derogate, exploit, subjugate and dominate women. Advertisers are concerned with providing messages that are maximally effective to their relevant target audience. Accordingly, they are well aware that in certain situations, the use of decorative female models will appeal to a particular group of this constituency. (593 612)*

Even though there is overwhelming evidence that advertisements present traditionally limited, and often demeaning stereotypes of women and men, it is recognized that stereotypes in advertising can serve a useful function by conveying an image quickly and clearly and that there is nothing inherently wrong with using characterisation of roles that are easily identifiable. Much criticism has been poured out on adverting for stereotyping women and while sexism and stereotyping still exist, advertising's portrayal of women is improving in many areas. Advertising has changed constantly throughout its history, in response to changes in the economy, technology, fashion and social relations. But the shift it has undergone in the last decade has been particularly significant; as developments in information and communication technologies improves, the emergence of a new generation raised on computer games and music television, and the growing confidence of increasingly 'media savvy' consumers forced a radical rethink of previous advertising strategies. Advertisers are now trying to depict women in a diversity of roles that reflect their changing place in society (Belch & Belch 698). They have to respond

to 'sign fatigue', to viewers sceptism, and also to the impact of feminism on lifestyle and attitudes.

In Nigeria advertisers use Western and traditional cultural values, but these values are not so dominant. Family savings serve as the most consistent forms of appeal used in Nigerian advertisements. Family is related to values such as love, care, protection, and investment. Western values such as individualism, image, youth and exploitation of nature are also used (Alozie). In this regard, the depiction of women in advertising has tended to move from the role of the traditional housewife who is always in the kitchen to the role of the new woman that we recognize today. In addition to keeping a perfect home, these women also have successful careers and more than ever are beautiful and fashionable.

Women in Nigerian advertising are not the same as those of about twenty years ago. Obviously, women have diversified their roles in our society. Advertisements from the late seventies and eighties show women as those who consume mainly household products, cosmetics, electrical appliances, food and clothes. The majority of these products makes the work of the housewives easier and shows the progressive journey from tradition to modernization (www. allacademic.com). This transition shows new consumer habits, an emancipated society, and the purchasing power of the families. It came together with deeper cultural and social changes that were the beginning of a big transformation in the society (Alozie). The advertisements of the early seventies (70s) showed the housewife as the main character. An advertisement for a seasoning (Maggi) on television showed a woman who cooked a delicious meal for her family and the woman said the seasoning contributed to perpetuate the special moments the family always shared (she is happy because her husband and children enjoyed the meal and they are in turn happy because of her efforts). This family represents well the traditional roles of women, men and their children in those days; the woman is who stays at home cooking and cleaning and the children are clean, well-fed and well-behaved.

During the 70s too, viewers could watch advertisement with models. Models were used to advertise soaps and other cosmetics. These beautiful models attract men's attention and cause envy among the women. This of course would make the women and some men reach for the toiletteries so as to look like these models. Martin Gaite said that advertising at that period was aimed at men through women. That is to say, advertisers use women to sell products to men and the significance is that men buy the products for their women as it is the man who works and earns the money.

At the turn of the century, with the increase of women in the workforce and an increase in their educational background, the gender stereotypes started to dissipate. Women had more liberties and there was less moral control as it seemed. Nigerian advertisers copy from Western cultures which in turn influences societal values. Women now go out of the house more, and are seen eating out instead of cooking their own meals. But the increasing presence of the women in the workforce does not involve important social changes as it relates to the functions of women in the society. It appeared that women did not have any charge of respon-

sibility at the workplace, although a few now head some organisations. An internet source stated that although women have moved from the kitchen to a workplace, they are still considered as sexual objects there. This consideration of the woman as a sexual object has been used from the beginning of advertising and it is still going on today (www.ucad.for/pub/). Some advertisements go as far as 'piecing' women by showing parts of their bodies, for example in an advertisement by Samsung, a company that produces all forms of electronics, a girl's legs were shown while a boy stares mouth agape. The other boy in the picture did not pay attention because he is admiring his Samsung mobile phone and the caption says "imagine a phone so captivating…"

In the nineties (90s) and early years of the twenty first century (2000s) advertisers realize the new role of women in the society and changed tactics to get women's attention and money. Formally advertising was aimed at housewives and mothers. Now the women portrayed in advertisements worked in offices, went out with their friends and drove their own cars. This brought about the new stereotype. Because women now are more independent, have more self confidence and are portrayed as icons of beauty, advertisers no longer portray them as dedicated to their homes, kitchen, husband and children. Nowadays women put all these together with their jobs and men are shown to help, something that was unthinkable some decades ago. Advertisers use this image to announce products related to health and good diet. However, this new stereotype still show women represented in their traditional role as mothers and wives. It is only a few that portray them in nontraditional roles (for

example, as soldiers and doctors). But women's increasing financial independence meant that they became targets for new products and also forced a reconsideration: showing a woman draped over a car to take an emblematic image of sexism from the 1970's may not be the best strategy if the aim is to sell that car to women. Moreover, by the late 1980s and early 1990s, advertisers had begun to recognise the significance of many women's anger at being objectified and bombarded with unattainable, idealized images of feminity.

Thus, women portrayed in advertising nowadays are closer to reality than before, unlike when they were portrayed with perfect bodies and shapes. The import is to tell women that they do not have to be perfect figures to use their products, but advertisers still use actors and models to represent ideal beauty. It was discovered that through the process of advertising, a product becomes a representation of things the reader desires to have or become. What advertisement clearly does is to signify or, to represent to readers the object of desire. It could be therefore argued that the most important concept in advertisement is the notion of 'me'. In order to be successful, advertisements need to portray an image of 'me' and tell readers how to make 'me' even more appealing, sexy, attractive, etc. In this way, the product being given a personality communicates not only information but image. The depiction of women and men in these advertisements confirms the advertiser's desire to create a 'wish' or 'need' in the minds of readers by juxtaposing an image with a product. The juxtaposition of, say, a product with a beautiful woman tends to connote a transfer of beauty or image to the

product. This transfer seems to be achieved in the mind of the reader by means of the structure of the advertisement.

Advertising analysis

Advertisement is that part of the cultural atmosphere within which we live but it does not mean that it is viewed in the same way by everyone who is exposed to it. It does not mean that the purpose, practices and effects of advertisement are self-evident.

Advertisements feature in our daily lives because we see them everywhere around us, even on trashcans. Advertisements have become so pervasive in modern society it seems nothing new gets done without it. The omnipresence of advertisements in modern society has a really strong influence in the decisions consumers make about what to buy and how to behave.

Leiss et alobserve that advertisers use the medium to manipulate and persuade consumers to purchase, while consumers use it as a source of information about goods and services that helps them make informed purchasing decisions. This process allows advertisers and consumers to participate in the creation, production and consumption of advertisements. The degree of influence exerted by the advertisers and consumers remains a subject of debate. However, if one considers the purpose of advertisements, it could be argued that those who create advertisements exert a greater influence since they control the content (Alozie).

Women are often depicted with their head tilted to one side, or with their entire upper body canted. This, in turn, lowers the level of her head in relation to others, including the viewer of the image, who she will have to look up on (ibid46). This is in opposition to the poses frequently struck by men, who are holding their head high and looking down on, or directly at the viewer: "holding the body erect and the head high is stereotypically a mark of unashamedness, superiority, and disdain" (Goffman 40). The tilting of the head can arguably portray the woman as uncertain, wondering, or coy. It "can be read as an acceptance of subordination, an expression of ingratiation, submissiveness, and appeasement" (ibid 46). Alternatively, women are portrayed with their head thrown back, exposing their throats. This is another submissive pose, as it implies that she has accepted her vulnerability and powerlessness, and it further makes her exposed and vulnerable.

1. **Licensed withdrawal**

Goffman describes what he has termed "licensed withdrawal," which refers to the way women are often pictured in a state of withdrawal or introversion, dreamy, looking down or away from the viewer, covering her face with her hands. This pose implies that she is not paying attention to the world around her, and that she is psychologically removed from the social situation at large. This, again, makes her seem vulnerable, fragile and delicate, and at the mercy of the benign-ness of her surroundings. As Goffman puts it, women are adrift, while men are anchored and present. This is often reinforced by the fact that men are more likely to be portrayed gripping something firmly, or with their hands in the pockets, whereas the woman often is out of balance, or tightly gripping a man, seemingly for support and protection. The woman is often holding onto the arm of the man, and thus "the woman shows herself to be receiving support, and both the man's hands are free for whatever instrumental tasks may arise" (ibid: 54).

2. **Infantilization**

Goffman further notes the infantilization of grown women in advertising, blurring the lines between women and girls, between womanhood and childhood: "In a word, there is a tendency for women to be pictured as more akin to their daughters (and to themselves in younger years) than is the case with men." This, furthermore seems to imply that "boys, as it were, have to push their way into manhood, and problematic effort is involved. Girls merely have to unfold" (ibid: 38). This is done in multiple ways. Firstly, women and little girls can be portrayed together, wearing the same clothes, looking the same, and doing the same activities. Secondly, women are more frequently depicted in positions where the whole body is used in a playful way, a sort of body clowning (ibid: 50). Thirdly, women are more likely to be depicted with a finger brought to the mouth, sucking or biting it, as do little children. This can imply confusion, anxiety, or being lost in thought or not thinking at all.

This advertisement is another instance of "piecing" or "objectification" of the feminine body part.

Conclusion

In conclusion, it can be said that a little but firm progress has occurred in the representation of women in advertising. This is due to the diversification of women's role in the society. On one hand, some gender stereotypes have dissipated (for instance, women do not just appear in the kitchen with their husbands and children only, they are now more educated, fashionable, and more independent). Also, advertisers do not use women as sexual objects for the male gaze as much as they used to, but on the other hand, women seem to be used more as decoratives in most advertisements. This is seen especially where a woman's picture is shown with products that have no bearing with a women's picture there.

It was also discovered that although a consumer's understanding of a message in an advertisement occurs consciously or unconsciously, and is influenced by a group of socially shared values, not all meaning ascribed to advertising by consumers

necessarily conveys the intended meaning of the advertisers. This may account for the conflict between the goal of advertisers and consumer's interpretation of advertising messages regarding the role advertisements play in the society. One could however speculate that by way of alternative interpretation, the 'hyper-ritualized subordination' of women in advertising has become less pronounced or less frequent or both nowadays as the male body is increasingly constructed in narcissistic and seductive ways too. Cosmetics and clothes are increasingly advertised to men using similar means and adopting many of the interpersonal means that had previously become highly conventionalized in advertisements directed at female consumers. It is not possible to quantify this trend, if only because newspapers that are currently published are very different from those published in the early 1980s and 1990s.

An examination of the participants in sales promotions and an examination of the language used shows that advertisements have been concerned with words and their meaning, and the pictures that go with these words. Women play an effective role in advertising because of their attractiveness and like the saying goes, "a picture is worth more than a thousand words". People are not interested in reading lengthy explanations about a product, therefore, the advertisers use the fewest possible words along with the picture of an attractive woman or a handsome man; which are designed to influence and persuade buyers in subtle ways. Women as a group were being addressed by advertisers both as potential consumers as well as attention grabbers. As

consumers, women have assumed a very important place as buyers, not only of commodities for their own personal use such as cosmetics, but also of commodities used exclusively by men.

While advertisements in the surface sell products, through their secondary discourse they sell normalcy, values and ideas. The way we know that advertisements create culture rather than just reflecting it is by examining different cultures and times. Our concept of gender is constructed, and advertisement help construct it. Since advertisements sell normalcy, not only does it tell society what a woman/man is, it creates an image of the perfect woman or man. Such advertisements are not only perpetuating the gender stereotypes at a large scale but are also strengthening them through media. Media, being a powerful tool of socialization validates these stereotypes and manufactures the consent of the society. Women in the wake of excessive media onslaught internalize these stereotypes as facts. However, women nowadays are also guilty of perpetuating these stereotypes. Until recently, advertising gave us the image of a passive woman who was a homemaker, a devoted mother and a symbol of beauty who was not allowed to speak. Now the image has changed; women now have asserted themselves more and more in the home and work place and advertising now tends to present a new independent woman. This has led to what some term "post-feminism" era where women are living in constant state of empowerment. They now decide for themselves what to eat, what to wear and even what to do with their bodies.

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SOCIOLINGUISTICS, BILINGUALISM, MULTILINGUALISM

A Sociolinguistic Analysis of Selected Bob Dylan's Lyrics

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ABSTRACT

Bob Dylan is an outstanding American rock songwriter whose lyrics have broken the common rock music tradition. Previous works have studied ambiguity, intertextuality, keywords and themes in Bob Dylan's lyrics. They appear not to have paid enough attention to how sociolinguistic variables are deployed to convey these themes, specifically corruption and injustice. The paper adopts qualitative research method of analysis. Random purposive and Convenience sampling techniques are adopted. In all, nine (9) lyrics out of the lyrics, which condemn corruption and injustice and which happen to be available to the researcher, are selected. The lyrics are analysed within Dell Hymes' Ethnography of Communication theory. It explains the poems and analyses them within the acronym, 'SPEAKING'. The semantic implications of the sociolinguistic variables are considered. The findings show that most of the perpetrators of corruption and injustice are the leaders and the citizens, that refuse to speak against the evils, while the victims are the masses. The atrocities are perpetrated in American society at different times, and are condemned in satirical and sad tones. The songs totally condemn corruption and injustice in American society at different times through careful selection of the sociolinguistic variables. The future researches can focus on the comparison the sociolinguistic variables in his different songs on corruption and justice to discover the trends of these crimes in American society.

Keywords: Bob Dylan, Lyrics, Sociolinguistics, Dell Hymes' Ethnography of Communication

Structured Practitioner's Note
- *Bob Dylan's lyrics satirise follies in different parts of American society. This is done through deployment of sociolinguistic variables. Previous studies have examined themes ambiguity, intertextuality and keywords in the lyrics.*
- *This paper therefore investigates how sociolinguistic variables are deployed to convey these themes, specifically corruption and injustice, to expose readers to the trends of these follies in American society. Understanding how Bob Dylan deploy sociolinguistic variables is important in understanding the trends of the follies in American society.*

Introduction

Bob Dylan has been the only singer-songwriter to have been nominated for the Nobel Prize in Literature from 1996 onwards which he later won in 2016 to become the first singer-songwriter to have won the award. He won the prestigious award 'for having created new poetic expressions within the great American song'. He has recorded a number of albums revolving around topics such as: the social conditions of man, religion, politics and love (The Guardian). How sociolinguistic variables are deployed to convey the messages in these songs is the focus of this paper.

Aim and Objective

The aim of the paper is to study how sociolinguistic variables are deployed to convey the messages, specifically corruption and injustice, in the selected songs. The objectives of the study are to identify and describe the sociolinguistic variables in the songs and discuss the semantic implication of the variables.

Literature Review

Previous works have studied ambiguity, intertextuality, keywords and themes in Bob Dylan's lyrics. The works appear not to have paid enough attention to how sociolinguistic variables are deployed in the lyrics to convey these themes, especially corruption and injustice; enough attention has not been paid to testing Hymes' 'Speaking Model' on the lyrics. This is the gap this work fills. The existing works are discussed below:

- Bob Dylan is one of the influential artists of 20th century popular music. His songs are renowned for their extraordinariness, high literary quality and merging of music with poetry. Dylan's song, *Like a Rolling Stone*, recorded in 1965, certainly is one of his most important pieces of work. Another indicator for the quality and reputation of the song is the fact that the *Rolling Stone,* one of the world's most influential music magazines voted it the best song ever in 2004.The enormous popularity of the song is said to have several reasons; one of them surely is the fact that *Like a Rolling Stone,* the album *Highway 61 Revisited,* marked a significant change in Dylan's music and career. He moved away from the previously dominant folk music towards R'n'B and rock music. However, Dylan's lyrics usually appear to be very ambiguous; they allow more than one 'right' or 'true' interpretation. Dylan's song-texts which can also be 'refound' in *Like a Rolling Stone* show intertextuality (Kästner 1-9).

Muhadi shows visible image of Bob Dylan's song lyrics and are analysed using Sociology of literature. It indentifies from relationship between social historical background of United States in the middle of twentieth century. It adopts a qualitative research methodology. It studies fifteen lyrics, which are taken from *www.azlyrics. com,* thematically. The findings reveal that Bob Dylan reflects the American society since the sixties when the American society experienced a big change socially and culturally. He also criticizes the government and society that he perceived to have marginalized the poor.

Protest songs are songs, which criticize social problems. The meanings of the songs are got from the words, which form them. Thus, words have a crucial role in establishing an understanding of a song (Ulfa). He

studies Dylan's ideas of civil war in his lyrics by analysing keywords in the lyrics along oppressor-oppressed dichotomy. The study, which is a stylistic study of eight songs, adopts Lexical semantics as its theory with focus on parts of speech, semantic field, and collocation.

To find out whether Bob Dylan tends to use the oppressor-oppressed point of view, the key lexical items collected are classified into parts of speech and their lexical chains of semantic field and collocation are found. It is found out that all the songs employ the oppressor's point of view; the songs tend to expose the oppressors. Not all the lexical items used make appropriate senses. The relation of the parts of speech and the totality of nouns, that dominate the lyrics, imply that the songs seem to be talking about 'civil war'. The repetitions portray Dylan's emphasis of civil war.

1960 in American history is a time of turbulent changes on many levels of the society. Afro-Americans, women and homosexuals were intensifying their fight for equal rights. The youths did not want to live according to the middle-class ideal of their parents who were seemingly obsessed with gaining possessions rather than trying to work on their intellectual and emotional progress. They conveyed their messages through various social channels; one of the most powerful of them was music, folk song. The songs were used to express discontent, rebellion and want of change (Belejová).

Dell Hymes' Ethnography of Communication

The term ethnography goes back to the 19th and 20th century western Anthropology. It was a descriptive account of culture or community, typically, located outside the west. Its development began in the British colonialism and then North America. The former was tied to the need of the British Empire to understand other cultures that it was seeking to rule while the latter was concerned with documentation of various patterns of life to be found in the city. 'Ethnography is the study of people in natural settings through methods that would reflect their social meanings and ordinary activities. The researcher is also directly involved within the setting or activities, in order to collect data in a systematic manner' (Nasirzadeh 39-40).

The term, Ethnography of Speaking, was first introduced by Dell Hymes in 1962 and later broadened to Ethnography of Communication. Ethnography of Communication is an approach, a perspective, and a method. It is the study of culturally distinctive means and meanings of communication (Carbaugh). Its main concern is what a speaker needs to know to communicate appropriately within a particular speech community. The first key term in Linguistic Ethnography (LE) is 'speech community'. A speech community is a community which shares a language (Hudson). Another concept is 'communicative competence'. Communicative competence involves knowing the language, what to say to whom, and how to say it appropriately in various contexts.

Unit of analysis is another notion that is considered when analysing communication. The units of analysis are *situations,* which is the context in which communication takes place; *event,* which is a unified set of components that maintain the same general topic from the beginning till the end of a

conversation, and *act,* which states the function of language, e.g., a request, a statement or a command (Hymes). Variety of language is another unit in LE, which means 'a set of linguistic items with similar social distribution' (Hudson).

Dell Hymes' Ethnography of Communication is concerned not only with language structure but also with language use, rules of speaking, the ways in which users associate particular models of speaking, topics or message forms with particular setting and activities (Coulthard). Ethnography deals with description of different races and cultures. On the other hand, communication is the passing of information through language. Hymes' Ethnography of communication uses the acronym, SPEAKING, to account for how a particular communicative event achieves its objectives (Wardhaugh). The acronym, SPEAKING, is examined below:

S - **Setting**: Setting refers to the physical environment and time in which communication takes place.

P - **Participant:** This has to do with the parties (sender and receiver) involved in the communication.

E - **End:** This is the expected outcome or result of the communication.

A - **Act sequence**: This is the actual content of the communication. It is the messages being passed.

K - **Key:** Key refers to the tone of the messages or the manner in which the messages are passed. The tone can be sad or happy etc.

I - **Instrumentality**: This is the medium through which a message is passed; it is the language or form of language (spoken or written) used to pass the messages.

N - **Norms**: Norms of interaction and interpretation refer the norms or rules that govern communication. There are norms of interaction and norms of interpretation.

G - **Genre** refers to the specific type of utterance, such as poems and proverbs.

Research Methodology

Random purposive and Convenience sampling techniques are adopted. In all, nine (9) lyrics out of the lyrics, which condemn corruption and injustice and which happen to be available to the researcher, are selected. The selected songs are from Bob Dylan's anthology, covering fifty one (51) albums of several lyrics compiled by Ebookshell. It subjects the selected songs to qualitative analysis. They are analysed within Ethnography of Communication. It explains the poems and analyses them within the acronym, 'SPEAKING'. The semantic implication of the sociolinguistic variables is considered.

Presentation of Data and Analysis

- **Song 1**

Title: *Ain't No Man Righteous*

Act Sequence: It is an account of a conversation the poet-persona with a lady. It is said that a man who serves God is the best no matter his social status. Devil makes many good people go astray. Many hypocritical leaders make laws but do not obey them while masses who do not obey them are ruthlessly dealt with. He says if the lady compares her goodness with the goodness of God, she would discover that she is very unholy. To him, many people do evils under the pretence of love; you think they love you

while in actual sense they are one's enemies. He preaches that the lady will account for all her misdeeds on the Day of Judgment. He says only God will not die. After his demise, he wants the lady to tell the world that he believed in God who defeated the devil for him and chose him as His son. He concludes that there are no righteous people anywhere in the world again. He says:

God got the power, man has got his vanity, Man gotta choose before God can set him free. Don't you know there's nothing new that's under the sun? Well, there ain't no man righteous, no not one.

Setting: The setting can be said to be a Church or a relaxation centre.
Participants: The poet persona and a lady are the main participants. The doers of the evils are said to be everyone; especially leaders.
End: The lady's silence suggests that she believes there are no more righteous people and she is ready to tell the word after his demise that there was mutual love between him and his God.
Tone: Regretful tone
Instrumentality: A spoken expression (song)
Norms: Few cases of poetic licence witnessed, there is non-use of question mark in front of the title.
Genre: Song (poem)

The sociolinguistic variables in the song imply that corruption and injustice have spread even to the Church, which is supposed to be a sacred place. Everyone, especially the leaders, perpetrate them, with the exception of a lady, who rather than joining the evil doers, associates with God. This decadence is condemned in a regretful tone with language which largely conforms to rules. However, the title, '*Ain't No Man Righteous*', is supposed to end with a question mark but it is not used.

- **Song 2**
Title: *Ballad of Donald White*
Act Sequence: This is an account of final words of a man who is 'judged' to be a murderer. He left his home in Kanasas, when he was very young, for Old Northwest Seattle, Washington, where he found it very difficult to get along with the residents. He started stealing because there was no one to sponsor his education to realize his ambition of becoming a doctor or arts master. This landed him in prison. The prison was so overcrowded but the inmates were very nice. So, he found rest of mind there. He sees his society as a danger because of natural disasters, war and lack of free-dom. Still, he wanted to go back home but the wish was not granted because the home was also overcrowded. Again, in 1959 at night he killed a man. He deliberately killed him to register his dissatisfaction with non-grant of his wish to go back home. So, he is not bothered when the jury found him guilty. He was also not bothered because there were neither parents nor friends to mourn him. He guesses his old and new homes will be happy after his death because they never wished him well. He bids them farewell and wants them to answer whether all the boys in his condition are enemies or victims of the society. He says:

Before they kill me dead,
I'm wondering just how much
To you I really said
Concerning all the boys that come
Down a road like me,
Are they enemies or victims
Of your society?

Setting: Kanasas and Old Northwest, Seattle, Washington. A picture of a prison yard is also painted. The year is 1959.

Participants: A helpless boy and his audience, especially everyone in his society and the leaders who cannot cater for the needs of their young generation.

End: The boy loses hope and wishes to die.

Tone: Sad tone

Instrumentality: A spoken expression (song)

Norms: Rules are largely followed.

Genre: Song (poem)

The variables imply that corruption and injustice were common in not only in cities but also in prison yard around 1959. The helpless boys and everyone are not spared by the leaders who perpetrate these acts. The boy in the song suffers to the extent that he wishes to die. These acts of wickedness are condemned in a sad tone in the song, whose language largely conforms to rules of language and communication.

- **Song 3**

Title: *Blowin' in the Wind*

Act Sequence: The song-writer wonders why, despite having government, people are not treated as humans. The fact that they have been suffering for long is not even a concern to the leaders. Their problems are watched aggravating without providing solutions to them. The leaders turn deaf ears to their cries for comfort and supervise their killings. Common freedom they cannot even get despite their age-long endurance. He says:

Yes, and how many years must a mountain exist
Before it is washed to the sea?
And how many years can some people exist
Before they're allowed to be free?
Yes, and how many times can a man turn his head
And pretend that he just doesn't see?

Setting: This seems to be a natural environment or a public space where the poet-persona can be heard.

Participants: Poet-persona and the leaders who are the brains behind the evils that befall the people.

End: The problems persist because the leaders do not care.

Tone: Sad tone

Instrumentality: A spoken expression (song)

Norms: Rules are largely followed. Meanwhile, there is excessive usage of quotation mark and question mark.

Genre: Song (poem)

The variables imply that public places are not spared, too; the lamentation about the problems even happens in public places. The leaders are behind the problems facing the people, the problems continue because of the carelessness of the leaders. The problems are condemned in a sad tone in the

song whose language largely follows rules. There are many instances of the uses of quotation and question marks.

- **Song 4**

Title: *Caribbean Wind*

Act Sequence: The poet-persona is playing in Miami where a lady tells him about Jesus Christ and how his brother was slain in the 'jungle' by a gunman. The killer mysteriously disappeared. The law could not catch him, and while narrating this sad experience, people are carelessly exchanging pleasantries, instead of pitying her. The poet-persona feels uncomfortable with this attitude. There are also other Arabian men who are tired of preaching and pray for night to arrive for them to escape and rest. All of them are helpless about the situation. In Atlantic City, It is the same sad stories of army invasion, famine and natural disasters. Everyone suffers and everywhere is not safe. While the living are not bothered, the dead (ancestors) are worried about the unfortunate situations. He says:

Atlantic City by the cold grey sea
Hear a voice crying, "Daddy, " I always think it's for me
But it's only the silence in the buttermilk hills that call
Every new messenger brings evil report
'Bout armies on the march and time that is short
And famines and earthquakes and train wrecks and the tearin' down of the wall

Setting: Miami and Atlantic City. It is during the day.

Participants: A lady, poet-persona, residents and some Arabs. Those who promote the evils are the government and the residents who no longer see any bad thing in the strange happenings around them. The ancestors are the last participants.

End: The poet-persona breaks down, ancestors feel worried while the Christian lady and the Arabian men lose hope.

Tone: Sad tone

Instrumentality: A spoken expression (song)

Norms: Rules of turn taking in conversation is obeyed and the language greatly conforms to the rules.

Genre: Song (poem)

The popular saying goes thus: It is in the midnight that evil is perpetrated. In this song, it is perpetrated during the day in cities. The victims of these rots range from a lady, residents and even foreigners while the perpetrators are the leaders and the residents who see nothing bad in the evils around them. Only the ancestors feel concerned from the other side of the world but they cannot help because the world is no longer accessible for them. As a result of the decadence, the ancestors continue getting worried, the poet-persona breaks down while the religious adherents and foreigners lose hope. These imply that no time and nobody are spared. These evils are condemned in the song in a sad tone and rules are largely obeyed.

- **Song 5**

Title: *Death is not the End*

Act Sequence: The poet-persona states that

in the society many people do not have friends, have failed, are confused, have their dreams killed, face many problems and death threats. Despite all these problems, comfort is coming from no-where. He encourages such people by telling them that paradise and salvation awaits them. So, they should not commit suicide. He says:

When you're sad and when you're lonely
And you haven't got a friend
Just remember that death is not the end
And all that you've held sacred
Falls down and does not mend
Just remember that death is not the end
Not the end, not the end
Just remember that death is not the end

Setting: The setting seems to be a Church in America.
Participants: Poet-persona & the oppressed.
End: The oppressed shun suicide as a result of the preaching.
Tone: Regretful and encouraging tones
Instrumentality: A spoken expression (song)
Norms: Rules are largely followed.
Genre: Song (poem)

As explained earlier, the churches are not spared as the occupants are so lavishing in anguish that they even contemplate committing suicide, which they later suspend as a result of the preaching through the song which largely obeys language and communication rules.

- **Song 6**
Title: *Bob Dylan's New Orleans Rag*
Act Sequence: The poet-persona is tired. He

needs to relax. Fortunately, a colleague of his comes around and promises to take him to a lady that can 'fix' him. When they get there, the first person that shows up is a suffering lame. The second is another lame who is living in fears and is ready to commit suicide. The third is another tall lame who can only speak broken French. At the sights of the three, his tiredness becomes sickness and he is overwhelmed by fear. He says:

Well, I peeked through the key crack,
Comin' down the hall
Was a long-legged man
Who couldn't hardly crawl.
He muttered and he uttered
In broken French,
And he looked like he'd been through
A monkey wrench.

Setting: Louisiana Way
Participants: Two friends
End: The visitor becomes sick and agrees that his condition is better.
Tone: Sad tone
Instrumentality: A spoken expression (song)
Norms: Rules are greatly followed.
Genre: Song (poem)

Like some of the previous analysed poems, this poem affirms that corruption and injustice happen on the streets of American society. Not only enemies are victims but also friends. These neglects are not good for the mental health of some citizens, especially those who have slight mental challenges; these rots which tell on many people worsen the mental health of the citizens. The song, whose language

greatly obeys language and communication rules, condemns the decadence in sad tone.

- **Song 7**

Title: *Clean-Cut Kid*

Act Sequence: This is a story of a boy who is made a killer. At the age of 10, he was already a baseballer, with a team, a bright band and he had a 'watermelon stand'. He used to go to church on Sundays where he was a Boy Scout. He used to live a comfortable life. He could have been into insurance, owned a restaurant or bar and become an Accountant or a tennis star. He was brainwashed; he was told he is just a fox, was made to abuse drugs, was given a car and handed a person to kill. He sings:

He was a clean-cut kid
But they made a killer out of him
That's what they did

Setting: This seems to be a ghetto.

Participants: A kid and some hoodlums

End: The kid becomes corrupt and the society is happy about it.

Tone: Sad tone

Instrumentality: A spoken expression (song)

Norms: Rules are followed to a great extent.

Genre: Song (poem)

The atrocities are even noticed in ghetto, the poor are destroying further the hopeless lives of one another. The old, who are hoodlums, corrupt the youth. So, the youth become rotten like them. The song condemns this decadence in a sad tone, and language, which conforms largely with rules

of language and communication.

- **Song 8**

Title: *Dark Eyes*

Act Sequence: The poet persona leaves in a society where insecurity, hunger, dereliction of duty and sadness are the orders of the day. Revenge is preached like gospel but the poet-persona refuses to yield because those that have yielded are languishing in pains. The society is governed by wrong people. There are many people in the society but all of them are depressed. He sings:

Oh, the gentlemen are talking and the midnight moon is on the riverside,
They're drinking up and walking and it is time for me to slide.
I live in another world where life and death are memorized,
Where the earth is strung with lovers' pearls and all I see are dark eyes.

Setting: It seems to be a club. It is in the midnight.

Participants: The poet-persona and his suffering people.

End: Everyone suffers for their wrong decisions.

Tone: Sad tone

Instrumentality: A spoken expression (song)

Norms: Rules are largely followed

Genre: Song (poem)

These atrocities are committed also in the midnight. The masses (everyone) are the victims. Everyone suffers for the wrong decisions they take in reaction to the sufferings in the land. The song condemns

this decadence in a sad tone, and language, which conforms largely to rules of language and communication.

- **Song 9**

Title: *The Death of Emmett Till*

Act Sequence: a black boy named Emmet Till is dragged to a barn and beaten up for no reasons. While the boy is languishing in pain, the society does not care; everyone is going about their business. They throw him into the sea and watch him die slowly. He is killed for the fun of it. In order to avoid the wrath of the law, they confess that they killed him. They are tried by jury who helped them to commit the crime. The trial is a mockery and no one cares. The next day it is in the national dailies that the murderers were seen happily walking down the street while the body of the innocent kid is floating on the water. Those who refuse to speak against this inhumanity are considered as dead people by the poet-persona for allowing such an ungodly act. He concludes that if all can speak against evils, the society will be a better place for all of us to live in. He sings:

Some men they dragged him to a barn and there they beat him up.
They said they had a reason, but I can't remember what.
They tortured him and did some evil things too evil to repeat.
There was screaming sounds inside the barn, there was laughing sounds out on the street.

Setting: Mississippi

Participants: An innocent kid, some hoodlums and the society

End: The society becomes abode of evils.

Tone: Sad tone

Instrumentality: A spoken expression (song)

Norms: Rules are largely followed

Genre: Song (poem)

Like some of the previous analysed songs have pointed out, this song also confirms that the ills are prevalent in cities, and teenagers are victims. The perpetrators are hoodlums and the society that does not care. As a result of the carelessness of the society, the evils grow stronger. The song condemns this decadence in a sad tone, and language, which conforms largely to rules of language and communication.

Discussion of Findings

The places where corruption and injustice are perpetrated include religious place: Church, public places: relaxation centre, club and ghetto, cities and towns: Kanasas, Old Northwest, Seattle, Washington, Miami and Atlantic City, America, Louisiana Way, Mississippi and rehabilitation centre: prison while the times are 1959, day and midnight. This implies that several sections of American society is bedeviled by corruption and injustice and are rampant around 1959, at day and night.

The participants are divided into two: the perpetrators and the victims. The perpetrators are the leaders, hoodlums and the entire society, which is not bothered about the ugly incidents. The victims are the young: kids, boys, ladies, friends, the poor residents, foreigners and even the ancestors, who are worried about the ugly trends but

are helpless.

The crimes have negative effects on the society. The society and leaders do not bother about the rots. Some of the victims believe there are no more righteous people and decide to relate with God instead of man, some wish themselves death, some are worried, some lose hope, some get sick, some become corrupt, everyone suffers for their wrong decisions and the society becomes the place of evils. The only seemingly positive outcome is shunning suicide by a section of the society as a result of preaching. This means that the careless attitudes of the leaders have effects on the citizens to the extent that they no longer care, too, and lose hope in the system. The insignificant section of the society that relies on preaching and God to keep hope alive attests to the fact that there will always be an exception.

The songs, which are spoken expressions and which hardly deploy poetic licence, are used to condemn corruption and injustice in regretful and sad tones.

Conclusion

Bob Dylan has been the only singer-songwriter to have been nominated for the Nobel Prize in Literature from 1996 onwards which he later won in 2016 for creating a new poetic tradition. Ambiguity, inter-textuality, keywords and themes in Bob Dylan's lyrics been studied. The paper has analysed his songs within Ethnography of Speaking which was was first introduced by Dell Hymes in 1962 and later broadened to Ethnography of Communication. Its key components are 'speech community', a community based on language, and 'communicative competence', knowing the language; the appropriate thing to say to whom in situations. The lyrics are analysed within its units which are Situation, which is the context in which communication takes place, Event, a unified set of components that means to maintain the same general topic from the beginning, up to end of a conversation, Act, the function of language, e.g., a request, a statement or a command, and variety of language, a set of linguistic items with similar social distribution. Hymes' acronym, SPEAKING, has been tested on the nine (9) lyrics which have been purposively selected at random from the available songs. The findings reveal that corruption and injustice are so rampant in American society to the extent that the citizens have lost hope as a result of carelessness on the part of the leaders. These songs, which are spoken expressions and which hardly deploy poetic licence, are used to condemn corruption and injustice in regretful and sad tones. The future researches can focus on the comparison of how he deploys sociolinguistic variables in his different songs on corruption and justice to discover the trends of these crimes in American society.

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SECTION 5
STYLISTICS

Stylistic Strategies for Advertisements in Selected Nigerian Newspapers

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ABSTRACT

The persuasive character of language of advertisements makes the advertised product viable in terms of quality to withstand whatever market value in the midst of other competing products. Consequently, news print media adopts different linguistic strategies to positively persuade the market for the advertised products. Using Lesley Jeffries' model of Textual Conceptual Functions, this study examines some of the linguistic stylistic strategies deployed in *Daily Sun* and *The Guardian newspapers* to make the language of their advertisements to not only be persuasive but to project the superior value and quality of the products being advertised. With this framework, the focus is on what is communicated, how it is communicated and how it is interpreted. The data for the study were generated from eight (8) extracts; four (4) each from *Daily Sun* and *The Guardian Newspapers* and these were subjected to qualitative and content analysis. The interpretation of persuasive strategies reveals that *Daily Sun* and *The Guardian Newspapers* use deviant and catchy stylistics techniques to advertise products. The most often used stylistics devices include figurative language, reiterations, graphological nuances, use of simple sentences, animations and rhetorical devices as linguistic strategies for persuasion. With these stylistic strategies even the simplest advertisement of a product is embroiled in a schematic structure that say so much about the product to persuade consumers to patronise it. The *Daily Sun* and *The Guardian Newspapers* have skillfully deployed these strategies to persuade consumers to patronise the products.

Structured Practitioner's Note

- *So much has been written about advertisement as a communication process that takes different modes of expression in different contexts of language use. These modes are said to encrypt different linguistic choices to convey both literal and non-literal meanings. While there are series of studies that discuss and describe figurative language use, we are yet to*

understand how graphological nuances, simple sentences, animations and rhetorical devices are used to persuade customers and prospective customers to patronise a particular product or service.

● *This study thus investigates how figurative language, graphological nuances, simple sentences, animations and rhetorical devices construe meaning(s) in the advertisements in the selected Nigerian Newspapers. Results indicate that cartoons prolifically employ figurative-language to convey some intention and mood of cartoonists or that of the paper to influence direct or correct public opinion on current social issues/events in the news. Understand the nature and use of figurative language is important in understanding meaning.*

Introduction

Advertisement is an important part of human life. It has the power to persuade individual's choice and worldview. The most important feature of any advertisement is its language; language is a vital communication means which is used by humans to interact with others. Through language, someone creates reality and arranges it in such a manner that convinced others to accept such a re-creation. Language is a powerful means to which influence is exerted on one's perspective about life, objects and situations.

In advertisement, language is a discursive means that lift to the surface the hidden qualities of an object, services or situation to a conversational point that it inadvertently becomes attractive to the intended audience. The language of advertisement is therefore deployed with intent to reflect the use-value of the commodity or service advertised. The thrust for the language in advertising is therefore to deliver an apt message to customers and potential customers. It also deploys producers of products and services to apprise the customers of their product(s) and convince them that the company's product or services are the best. This explains why advertisers usually take absolute control over whatever they have paid for.

The message shared in the course of advertising can be communicated either through the traditional media means such as Newspapers, radio, television, magazines, outdoor advertising, or through the New Media means such as search results, blogs, social media, websites, email marketing or text messages. Apparently, in either through the traditional or the New Media process, language is a phenomenon in advertisement as it is specifically used to depict goods, services, and to describe the tastes of objects advertised in order to convince an audience to continue to take some new action. Language is therefore a persuasive mediation kit in the advertisement process. In advertisement the strategy of persuasion is used to prioritize the content being communicated through transactional language to raise awareness of the product or services, or to boost the sale of a particular product and sometimes to re-orientate the target and prospective customers. In this paper, the writers intend to explicate the role of language in Newspaper advertisement which affect the readers, the listeners and the general audience to patronise advertised products.

Review of Related Literature

Advertisers or sponsors of adverts normally deploy a brand of language that uniquely project their product or services to prospective customers. The style of language used in any instance of advertisement do possess features that are best understood when subjected to linguistic analysis.

Stylistics is a borderline discipline between literary studies and linguistics. Stylistics as the morphological make up suggests, a blend of two words: style and linguistics which represent the two areas of stylistics investigation. Style is the manner in which the creative artist manipulates language to express his unique view of life, while linguistics is the scientific study of language or a given language. Stylistics focuses on the "what" of a text, concerns itself with the "how" and "why" of a text. Based on the above premise, Leech defined stylistics as "a linguistic approach to literature; explaining the relation between language and artistic functions with motivating questions such as why and how more than what." Stylistics can therefore be viewed as the choice of an author in his work; which could be deviation from the linguistic norms. Agbede says that Stylistics has been conceptualized as the technique of explication which allows scholars to define objectively what an author has done - linguistic or non-linguistic, in his use of language.

In advertisement, stylistics performs the purpose of explicating not just the message of the advertiser, but the importance of each word, phrase and even the combination of letters and capitalization for a better understanding and communication through the use of language. It is pertinent to note that advertisement say a lot through their modes of presentation. Apparently, the influence language has on people makes the user to be choosy in their use of it especially in advertisement because they are used to persuade the customers. Sanjay Daharwal observes that advertising is an art used to familiarize the public with the product by apprising its quality via description, uses, its superiority over other brands, sources of its availability and the price. Therefore, advertisement is not only merely propaganda but it is a paid form of communication which has to meet certain demands. Consequently, advertisers of products make the language of advertisement to be persuasive and emphasize on the superiority of their products by indulging into the use of techniques that are deviant and catchy in advertisement of products. David Crystal submits that these advertisements stand out stylistically on several counts. He explains that they are lexically vivid, concrete, positive and unreserved grammatical elements that are typically conversational and elliptical, and they also have highly figurative expressions, deviant graphology and strong effects (388). Linghong Zhu observes further that in order to secure the interest of a number of readers and to compete with many other similar advertising messages, advertisers try to make their advertisements as effective as possible. Apparently, they use various linguistic devices such as catchy phrases to draw attention, arouse desire, induce action and enhance satisfaction. Apparently, advertised texts are therefore distinctive; with an unusual and indirect language.

Min Li in the article, "A Stylistic Analysis of the Magazine Advertisement: Atkins Chocolate Chip Granola Bar" gave an overall

analysis of the advertisement of "Atkins Chocolate Chip Granola Bar" from the aspect of linguistic stylistic analysis, following these levels of analysis: graphology, lexical, syntactic, grammatical, and semantics. Li made use of the modern linguistic theory and stylistic analysis to probe the general stylistics characteristics of commercial advertisements through their textual and contextual features. He started the analysis by giving a detailed overview of the term, linguistic description, starting with the graphological style markers down to other style markers: for the graphological markers, Li posits that it plays an important role in drawing people's attention by making it outstanding among the other product been advertised. "Atkins Chocolate Granola Bar", according to Li, does not only makes use of larger, capital and bold letters in the headline in order to draw people's attention and make them curious about what the advertisement mainly says; but also uses smaller letters for subtitles, which makes it well designed and attractive. For the lexical style markers, Li observes that most of the words used in the advertisement are Anglo-Saxon words and there were eighty-five words in all that contain hard words which are made up of more than three syllables.

Other linguistics features unravelled by Min Li is the use of the affirmative and commendatory words, and personal pronouns. At the syntactic level, five sentences were identified; some of which were compound, complex and simple sentences, as well as commanding sentences, interrogative sentences and elliptical sentences. For the grammatical level of analysis, Li pointed out that the tense used in the advertisement is the present tense. Finally, at the semantic

level of analysis, Li discovered the use of rhetorical devices as markers which he observes have increase the vividness of the advertisement. Furthermore, in the textual analysis of the advertisement prominence was given to the textual lay out; the paragraph development and the use of cohesive devises. Analysis of contextual features was also done in order to get a thorough understanding of the text. According to Li, these features were identified as: medium of communication and role relationship. Based on the above analysis, Li concluded that "Atkins Chocolate Granola Chip Bar" made use of different stylistic devices and these made the producer of the product to communicate with the consumers.

Plekhanova and Moiseeva in the article titled "Stylistic Peculiarities of Media Texts" investigated functional stylistics for the purpose of studying stylistic colouring depending on the communication needs and the various forms of communication such as information, propaganda, advertisement and literature. The article looked at functional stylistic media texts as a phenomenon of communication, most consistently and fully realizing the impact and informing function. The article also focuses on discussing different scholarly views as regard stylistics, its nature and functional categories. Plekhanova and Moiseeva pointed out that stylistics is divided into two subsections: the stylistics of the text (communicative style) and the stylistics of language (functional style) while Guiraud presented stylistics in three different areas namely: narrative stylistics, functional stylistics, and genetic stylistics. The Plekhanova and Moiseeva also observe that the ambiguous position of scientists is a matter

of functional and stylistic differentiation of language and according to them, this explains the different objectives scientists occupy themselves with in their works and this they do by grouping the objective fact of linguistic reality. They also noted that the same idea of this grouping runs through the work of Crystal and Davy for they used the term "case" to refer the concept "language option", "language of science" and "the language of literature". They also noted that other scholars in their views paid attention to the lack of universally accepted classification of linguistic styles, thus identified language or functional styles with genre styles of certain spheres of human activity and communication. Based this functional definition, the following styles were identified: nonfiction, occupational, and colloquial-realizes the function of the message; scientific - which also looks at the function of the message; publicist and these include: socio-journalistic, newspaper and journalistic - these the researchers pointed out implements the functions and impact of the message; while the conversational style - implements the function of communication. The researchers concluded with the assertion that "functionally stylistic differentiation media texts as a phenomenon of communication require specification, most consistently and fully realizing the impact and informing function."

Seino Evangeline Agwa Fomukong, in "Stylistic analysis in Advertising Discourse: A Case Study of the Dangote Cement Advertisement in Bamenda - Cameroon", carried out a research on the advertisement of Dangote Cement on billboards in Bamenda, North West Region of Cameroon, analysing what is communicated, how it is communicated and the interpretation. The tool used for analysis was the Textual Conceptual Functions as stipulated by Jeffries (Fomukong, 105), in order to uncover the ideologies and social meanings expressed in Dangote cement advertisement using the following approaches: prioritization, implying and assumption, listening, naming, and description. The aim of the study was to emphasize structural analysis and the role of context to reveal functions and underlying meanings of the text. The analysis of Dangote cement advert on billboards was done following elements that were discussed by Lesley Jeffries in the Textual Conception Functions. The researcher looked at prioritization from the point of graphology which draws attention to a particular piece of information in a text. With the strategy of listening, the researcher posits that exemplification provides an instance or several instances of a certain phenomenon and enumeration provides a list of instances and in Dangote cement, there is listening by enumeration. Naming and describing are schemes that examine the various ways by which writers refer to particular referents which can be things or people in the world around them, or more abstract concepts. Further it is argued that the concept of 'implying' has to do with a pragmatic principle which accounts for what a speaker can imply, suggest or mean, as distinct from what the speaker literally says while assuming on the other hand comes with presupposition which is what the speaker considers to be common ground of the participants in a conversation. The researcher concludes on the note that the language of advertising is interactive; which involves the producer, playing the role of the

writer and the reader, considering the kinds of language used as situational distinctive entity.

This research established the fact that style belongs to a writer and that every writer has the ability to use language however he wants in order to meet particular artistic objectives of not failing to communicate effectively. Consequently, the print media also has its specific way in which it engages language. Each Newspaper indulges into peculiar use of language that distinguishes it from other papers. This study is therefore an attempt to unravel the numerous stylistic strategies deployed in *Daily Sun* and *The Guardian* Newspapers to advertise various products.

The Theoretical Framework

The theory used for this study is the Textual Conceptual Functions (TCFs) of Lesley Jeffries. Stylistic judgments are based on evidence from texts and the use of linguistic models to account for this analysis. This takes stylistics to a critical perspective which functions in the text. Jeffries gives a description of the language of a text linked to a set of interpretations. This is explained in the Textual Conceptual Functions which has three types of meanings, which are the linguistic, the ideational and the interpersonal. The linguistic meaning as explained in Jeffries includes the de-contextual, structural and semantic meanings that examine the levels of language which are phonology/graphology, morphology/lexis, syntax, discourse. The linguistic meaning is the core meaning, fundamental to all language use. The ideational (textual-conceptual meaning) is the co-textual effects of linguistic choices made by language users. Here, the

analyst takes into consideration the linguistic environment in which a word is used within a text. At this level gives a set of textual meanings that can be used in analysing the text, exposing the different ways in which texts represent the world. The interpersonal is the pragmatic meaning that focuses on the contextual intention of linguistic uses on others. At this level, the analyses are on the way interlocutors interact and the ways the producers seek to achieve their intentions by using language in speech acts, and implicatures. These three types of meaning are portrayed diagrammatical in figure 1, below:
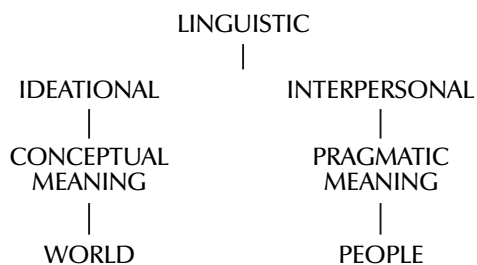
Figure 1: Three type of meanings by Jeffries (2016)

Methodology

This study adopts a sampling method called the non-probability sampling, under which the purposive sampling technique is adopted for the analysis of the selected advertisements from the newspapers. The data is collected based on the fact that the research aims at investigating the linguistics stylistics of newspaper advertisement in Nigerian newspapers by examining the features of adverts published in *The Guardian Newspapers* and the *Daily Sun Newspapers*. Thus, in order to achieve the objective of this study,

the advertisements were derived from eight editions of the newspapers; four (4) from *The Guardian Newspapers* and four from the *Daily Sun Newspapers* which are analyse using the qualitative and content method of analysis using principles from Jeffries' Textual Conception Functions (TCF) model with a focus on what is communicated, how it is communicated and interpreted.

Analysis of Data

This section concerns with analyses of the stylistic strategies in the advertisements generated from the Daily Sun Newspaper and The Guardian Newspaper, focusing on repetitions, use of simple sentences, animations, comic pun, symbolism and graphological features identified in the selected advertisements.

Stylistic features in advertisements in the *Daily Sun Newspaper*

- **Lexis and Syntactic Level**
  The Use of Repetition: there is the repetition of some words in the advertisements selected and they are represented below in the table as has been written in the newspapers.

Repetition	Newspaper	Date	Page
BEST QUALITY * BEST SPEED *BEST COVERAGE *BEST VALUE	Daily Sun Newspaper	July 17, 2018	1
now - now!	Daily Sun Newspaper	July 17, 2018	7
Live it. Love it.	Daily Sun Newspaper	July 17, 2018	11
GOtv MAX GOtv WAWU! Gotv	Daily Sun Newspaper	July 17, 2018	11
Jackpot Ball Games Win Lotto	Daily Sun Newspaper	July 4, 2018	13

In the newspapers listed above, there is the use of repetition in the advertisements. In the *Daily Sun Newspaper* of July 17th, 2018, the advertisers repeated the word **"Best"** four times in the advert to emphasize the need for customers to subscribe to their network as it is the fastest mobile network and this is represented by the logo of **4g. "now - now!"** is used in the MTN advertisement also for the purpose of emphasizing the urgency of the advertisement and the need for viewers to subscribe in order to start enjoying the double data offer.

The use of simple sentences highlighting brand name

Sentence	Newspaper	Date	Page
4g THE SPEED OF LIFE	Daily Sun Newspaper	July 17, 2018	1
everywhere you go.	Daily Sun Newspaper	July 17, 2018	7
Live it. Love it.	Daily Sun Newspaper	July 17, 2018	11
CHANGAN	Daily Sun Newspaper	July 4, 2018	7
Richwell Lotto *You Bet! We Pay!*	Daily Sun Newspaper	July 4, 2018	13

The use of simple sentences in the *Daily Sun Newspaper*

The *Daily Sun Newspaper* makes use of simple sentences for easy interpretation of the meaning in an advertisement. The manner in which this sentence structure is been used suggest it to be for the purpose of not boring their readers with so many words and the words which make up this simple sentence are selected to suit the purpose of the advertisement.

Simple Sentences	Newspaper	Date	Page
NAIJA POWER JACKPOT	Daily Sun Newspaper	July 4, 2018	13
WIN THIS CAR NOW!	Daily Sun Newspaper	July 4, 2018	13
Play on Richwell Lotto POS Terminals Only	Daily Sun Newspaper	July 4, 2018	13
DANGEROUS NAP	Daily Sun Newspaper	July 17, 2018	5
Enjoy Being Extraordinary	Daily Sun Newspaper	July 4, 2018	7

Semantic Level in the *Daily Sun Newspaper*

- **Symbolism**: The semantic level has to do with the *Daily Sun Newspaper*'s use of certain images in order to force the reader or viewer to make connections that will colour the way an advertisement is interpreted and this is seen in most of the selected advertisements.

Symbolism	Newspaper	Date	Page
4g THE SPEED OF LIFE	Daily Sun Newspaper	July 17, 2018	1
PHOTO Xpress DANGEROUS NAP	Daily Sun Newspaper	July 17, 2018	4
MEET: BLESSING SHE GETS MOBILE AIRTIME TO CALL ANYONE, ANYTIME.	Daily Sun Newspaper	July 4, 2018	11
Enjoy Being Extraordinary	Daily Sun Newspaper	July 4, 2018	7
8 SISTERS SHOW	Daily Sun Newspaper	July 4, 2018	13

The Glo advertisement on page 1 of the *Daily Sun Newspaper* of July 17, 2018 has no place where the name of the network is written clearly for the viewer to identify. However, there is the use of a particular logo which has the **"4g"** sign that informs the reader or viewer on how to make connections and interpret the name of the particular brand advertising their network. Also, the expression **"THE SPEED OF LIFE"** shapes the readers' thinking because this brings to the mind of the readers that only one particular network provider talks of speed and that network provider is **"GLO"**.

There is also the use of picture and colour in advertisements that is primarily aimed at allowing the readers or viewers make connection and interpret the meaning of a particular advertisement. The advert on page four of *Daily Sun Newspaper* of July 17, 2018 has no much written inscriptions on its page other than two expressions: **"PHOTO Xpress"** and **"DANGEROUS NAP"** with the picture of a young man sleeping on a parked truck, with a pillow under his head as though he is in his bedroom. The aim of the advertisers here is for the reader to try to connect the picture to the expression "dangerous nap". In the mind of the reader, it brings on the sign of danger looking at the young man sleeping soundly on the truck. The reader through the picture presented in the advert, is able to decipher the meaning of the expression above that it is not advisable for anyone to be sleeping on any parked vehicle as it could lead to one's death. The advert passes across a message of warning to the readers or viewers and this is done through symbolism. Furthermore, still on the use of picture, the advert on page eleven of the same newspaper, there is the picture of a lady holding a phone to her ear while smiling on a page that advertises GOtv. The reader is being told to:

> MEET: BLESSING
> SHE GETS MOBILE AIRTIME
> TO CALL ANYONE,
> ANYTIME. (11)

The reader at first tends to be confused because GOtv is not a mobile network provider that could give their subscribers mobile airtime to call anyone just because they subscribed. However, with the lady described earlier and the yellow colour that was given to the write up above, the reader is able to put them together to interpret the message the way it ought to be. The colour yellow as well as the lady with a phone on her ear echoes a particular network provider - **"MTN"** without having to write the brand name or slogan on the advert page. The interpretation which the readers could give to this particular advertisement is that GOtv has a partnership with MTN meaning that only the members of the public that use MTN would gain from the offer - **"Ts and Cs apply"**.

For the CHANGA advertisement, the car there is shown to be running on water and the speed is also indicated through the splash of water in the picture. By this, the advertisers want the reader or viewer to draw a connection from the expression "Enjoy Being Extraordinary" to the car in the picture. The advert is not really about a person becoming or being extraordinary rather, it is the car in the picture that is being spoken of, its quality to run on water and very fast without any problems. The advertisers also through this picture present the car "CS 35" as superior to other cars of its kind.

The **"8 sister show"** as used in the advertisement symbolizes many things as regard the lottery jackpot. From the advertisement, it is observable that "8 sister show" first of all is the winning structure, it represents the number of prizes, and it is also the title of the show. The number "8" pervades the advertisement and it is no coincidence as it is also noticed in the advertisement as the number by which the jackpot grows "N 888 MILLION".

The use of clever or comic pun in the *Daily Sun Newspaper*

There is the use of clever pun in the advertisements selected. The advert on lottery jackpot contains such expression: **"DO NOT GAMBLE! PLAY RESPONSIBLY"** on page 13 of the *Daily Sun newspaper* of July 4, 2018. The advertisement is actually about lottery and lottery is known as gambling because one is not certain of even emerging the winner of the jackpot. However, the word "gamble" in the advertisement has been used in such a way that the reader or viewer is forced to associate the word with something else aside its original meaning. Pun has to do with a particular word known for something else assuming a second meaning by means of its usage. The advertiser tells the reader not to gamble but to play responsibly meaning that gambling could mean something else in this context.

The use of animation in the *Daily Sun Newspaper*

This is the use of cartoon in an advertisement to create an atmosphere that may not have been explained by the advertisers. The animation in the advertisement is used as a warning against visiting unprofessional doctors who claim to have license and own hospitals as they cannot solve anyone's problem but worsen it. In the *Daily Sun Newspaper* of July 4, and July 18, 2018, we find such animations: **"I've not seen my period for the past 4 months. My parents must not know… What can I do?" "You better go and look for it quickly and put it back there otherwise, your parents will know o!"** This animation emphasizes the need to visit a certified doctor and not to go to quacks all because one does not want any of his or folk to get to know about any shameful medical condition. On the other hand, it warns against unprotected sex and also initiates the idea of abstinence from premarital sex. Furthermore, the other animation is also emphasizing the need for readers not to patronize unqualified medical practitioners as it has become a problem in society. The animation brings an atmosphere that gets the reader or viewer thinking immediately: **"Must you take alcohol before you perform the operation on my pregnant wife?" "It's not alcohol. This is**

kai-kai. I need am to clear my eyes and get confidence to cut, mercilessly. So no fear." This animation creates a mysterious atmosphere because a doctor wants to get drunk in order to be able perform an operation with confidence. This advertisement through animation is a warning against drug abuse to the reader and viewer as well as a criticism to those doctors who rely on other means to perform their duties as doctors.

Another aspect of this animation in newspaper advertisement is its use to talk about the prevalent issues in Nigeria. In the cartoon on page 14 of the Sun newspaper of July 1st, 2018, there is the use of animation to address the disturbing issues in Nigeria by defining the particular area where such issues happen. **"What is a Plateau? A plateau is a high flat ground occupied by herdsmen and blood flowing endlessly into river Benue!"** This is done in an attempt to address the ugly situation in Plateau state as regard the issue of killing and bloodshed in that part of the country. Through this animation, the situation of the country has been discussed in a nut shell. This indeed is part of the stylistic feature of newspaper adverts.

Graphological Level in the *Daily Sun Newspaper*

The graphological features identified in the Daily Sun Newspapers include the print size and distinctive layouts in the selected extracts.

Print Size: in the advertisements, the advertisers sometimes make some words or expressions look bigger in size so as to draw the attention of the readers at one glance.

The advert on national lottery on page 13 of the *Daily Sun newspaper* dated July 4th, 2018, the advertisers made use of words of different sizes. Words such as these are written in bigger sizes for the purpose of emphasis:

> N20 BETS WIN
> N200MILLION PLUS DAILY
> ON LOTTO 5/90 GAMES
> INSTANT LOTTO
> WIN NOW!

The larger print size is used when there is need to emphasize what the reader of viewer stands to gain.

> After The World Cup
> **NOW & NEW ON ait**

Layout in the *Daily Sun Newspaper*

The layout of an advertisement is also a stylistic feature which is employed by the advertisers to make their adverts presentable and catchy. Layout comprises the structured arrangement of items within certain limits; the process of arranging editorial content, advertising, graphics and other information to fit within certain constraint. For a perfect layout, the advertisers make use of colour, shapes, logos, different alignments and pictures. The advert on page 7 of the *Daily Sun newspaper* of July 18, 2018, the advertisement published by FCMB made use of different colours for their write up as well as pictures. They made use of the left alignment for every piece of information published while the pictures are put at the right side of the advertisement, bigger than the write ups showing emphasis and as a means to get the reader's interest before they even start to read what has been written on the page. The advertisement's aim is to get

more customers to the bank without really telling members of the public to open an account with them, they simply organized an **"Educational Advisory Services International Fair 2018"**, inviting people to come ask questions concerning **"School Fees Support, Instant Admission, Free Application, Discontinued Tuition"** etc. but towards the end of the advertisement, it is stated thus **"This fair is open to new and existing customers of FCMB"** and this **"Another reason to open an account with FCMB"**. The layout has already been used to capture people's heart and anyone who is really interested in gaining from the fair only has to walk into an FCMB bank to open an account with them.

Another advertisement on page 20 of the same newspaper uses colour, picture and alignment in such a way that portrays what is being said. The advert is about football and a picture of football is displayed on the lefthand side of the advertisement and every write up on the page is arranged to look like a football. The advertisers project their message first with the heading **"After The World Cup"**, after which they outlined a list of programmes they would be bringing in place for their viewers' relaxation before identifying themselves **"NOW & NEW ON ait"**. This is to tell the members of the public that more interesting shows will be coming up on the said television channel after the world cup has been concluded. These are stylistic effects.

The advertisement on **"Contact lenses"** has as its layout the faces of beautiful girls having contact lenses in their eyes to portray the idea in the advertisement that the contact lenses being advertised are not really meant for ladies who have problem seeing without the help of glasses alone but as a part of what makes ladies beautiful. The lenses on the page are of different colours: green, brown and grey. The information about the product is written in large font and underlined for quick identification and notice by the readers or viewers.

Stylistic Features of Advertisements in *The Guardian Newspaper*
- **Syntactic Level**
  Repetition in *The Guardian Newspaper*
  Some words are repeated in the adverts for the sake of emphasis as well as to motivate the reader or viewer into doing what the advertisers want or what they are actually introducing. In order to achieve the market effect, some words are reiterated as shown in the table below:

Words	Newspaper	Date	Page
Oxygen, Chat, Banking, Keystone	The Guardian Newspaper	July 19, 2018	10
Shopping	The Guardian Newspaper	July 19, 2018	1
Dream, Standard chartered	The Guardian Newspaper	July 31, 2018	2
Candidates, Admission, Anchor University	The Guardian Newspaper	July 31, 2018	33
Games, League, Games, All, Serie a	The Guardian Newspaper	July 31, 2018	47

The use of simple sentences in *The Guardian Newspaper*

Advertisers are wise enough not to use complex sentences or compound sentences while creating awareness for a particular product or service because there is the need for the viewers to be able to catch the message as fast as possible, as making use of complex or compound sentence would make the viewer lose interest in the advertisement. Therefore, it is pertinent to use sentences that will convey the advertisers' message without boring the viewer at all. The use of this sentence structure allows the viewer get the message which an advertisement portrays without much effort and this also makes the advert page less verbose.

Sentences	Newspaper	Date	Page
Buy your genuine ABB products! Only real ABB products deliver real ABB performance and safety	The Guardian Newspaper	July 19, 2018	13
Buy your dream home	The Guardian Newspaper	July 31, 2018	2

Phonological Level

- **The use of alliteration in *The Guardian Newspaper***

Alliteration has to do with the repetition of consonant sounds at the beginning of two or more words immediately succeeding each other or at short intervals. It is the occurrence of the same letters in accented parts of words. The consonant sounds alliterate in the following advertisements: **"Live it. Love it."** Here, the letter "l" begins the first words, as well as in the word **"La Liga"**. (47); on page 33, the consonant sound "s" alliterates in the following expression: **"Academic session starts"** the letter "s" is seen at the beginning of the two last words. Also in the following expressions, the letter "p" begins the two words in between the sentence: **"For details of available courses and programmes, please visit…"** the consonant sound /p/ alliterates. **"Located at the serene environment of Periwinkle Lifestyle Estate in Lekki Phase 1, Lagos"** (19). In the just quoted line of advertisement, the letter "l" again is seen beginning more than two words forming a pattern sound. Alliteration is a sound device used by the advertisers in their advertisement in order make the words that have been brought together to form a line of advert produce a particular sound effect on the reader or viewer when they pick up the newspaper to read the advertisement. It also helps to make the product that is being advertised to catch the attention of the viewer from the way they have been written.

Semantic Level

- **The use of symbolism in *The Guardian Newspaper***

In the advertisements, there are some, where the advertisers use pictures and few words to give a hint about what they are really saying and then allow the reader or viewer to make the connection for themselves. The advertisement on page 29 of *The Guardian Newspaper* talks about one planning for one's retire-ment from when one is young, by bringing the picture of a young lady with her back facing the viewer and then there is the picture of an older lady in a frame smiling. The first expression on the page says: **"what would your future self say about your choices today?"** Here the viewer is expected to make connection between the pictures on the page and the question asked above. With the picture of the older lady smiling, the viewer is able to put together what the advertiser really wants them to get; that one's decisions as a younger person deter-mines how the older person of the younger person who made those choices would look like. Whether happy or unhappy, it all depends on the decision of the person in the present. From the picture, with the smiling lady, the advertisers buttress a point that with **"Veritas GLANVILLS PENSIONS"**, the future is looking bright and thus encourages readers to invest with them.
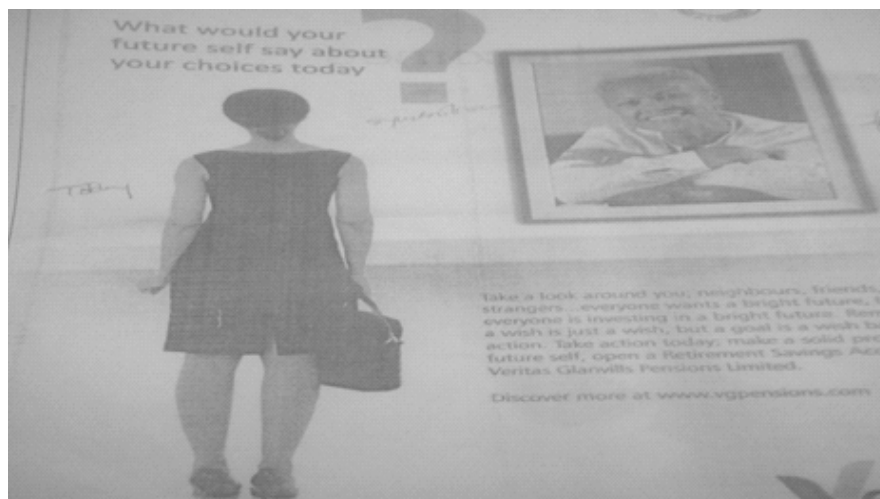
There is also the use of symbolism in another advertisement on page 25 of *The Guardian Newspaper* of July 19, 2018, where the advertisers linked words with pictures for the purpose of actualizing their goal which is to tell the reader about the car and the need to purchase it. The expression on the top of the advert page is **"Think style, Drive Confidence!"** The picture of a car follows this on the page, showing its front and back side simultaneously. The adver-tisers are not really telling the reader or viewer to "style" and "confi-dence" as it were, rather, what the advertisers want the members of the public to put together from the picture is that all the cars in the picture represents style and confidence. The advertisers are saying to the viewers through the picture and write up on the page that the car is new and stylish and has been equipped with features which enables the owner or whoever purchases it to drive it anywhere without being intimidated by other car owners. It is also a way of telling the viewer to go for the best car and be respected by all.

Graphological level in *The Guardian Newspaper*

- **Font Size**: there is the use of large font as well as small fonts in the advertisements selected from The Guardian newspaper and these large font prints are used to capture the mind of the viewers to the important points on an advert page. Some examples from different newspapers are as following:
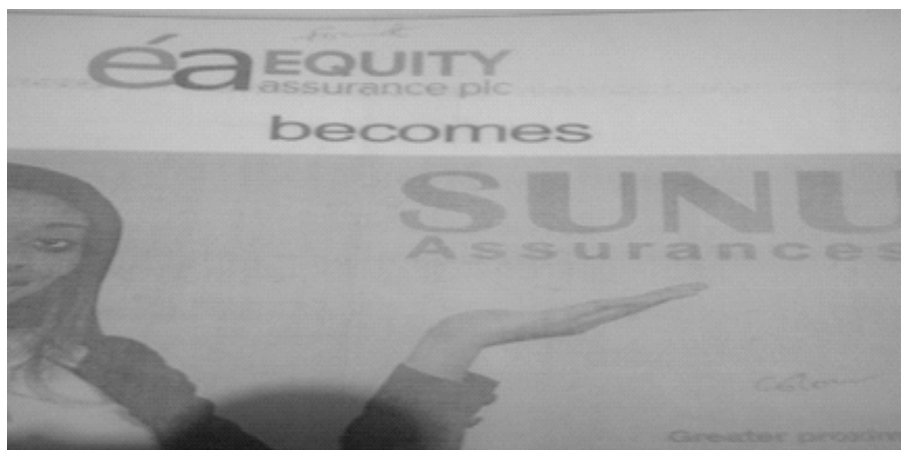
The font on the above advertisement is both large and small. There is the small letter "e" beginning the word but is written in a large font. The last two words: **"SUNU ASSURANCES"** have a different font from the others as they are written only in capital letters while there is the mixture of both capital and small letters in the first word, and the word in between **"becomes"** is written in small letters only.

The interest on this advertisement is on the font size alone. Looking at the advert page, there is the use of capital letters in the first two words and it is observable that even though there are other words that are written in capital letters, the first two words are much bigger than the others. In the advertisement, there are also words written in just small caps.

- **Layout**: just as discovered in the analysis of the *Daily Sun Newspaper,* the advertisements published on *The Guardian Newspaper* also have unique features as regard the arrangement of words, pictures, alignment as well as the main message of the advertisement being projected by the advertisers in the newspaper. For the layout, few samples have been selected from the newspapers so as to buttress this point.

In the advertisement above, there is the use of large font size as well as small font size, the first two words are underline to attract the attention of the readers and viewers, and the alignment in the advertisement is the right alignment while the pictures of three footballers are placed at the right hand side of the advertisement. This is a strategy employed by the advertisers to get the attention of their viewers and then at last, the advertisers tell the viewer that the listed games are available at one particular decoder - Gotv. Meaning that if one wants to see these games as they have been stated in the advert page, one has to subscribe his GOtv decoder and in the case where one has not one already, there is the need to buy one in order to enjoy the services provided by GOtv.

Here, the advert talks about an undergraduate screening exercise for admission and on the page, we find three students trying to look at a book all at once. This is to emphasize the importance of the students' seriousness towards their studies if they really want to get admitted into the school. Also, the need to work with other people who are of like minds is portrayed by the picture as every one of them in on the advert page seems to be interested in whatever it is that is written in the text book or material. The layout explains these without saying anything about it. There is the use of colour as well on the page.

Discussion

This research work focuses on identifying the stylistic features of newspaper advertisement, especially advertisements published in the *Daily Sun* and *The Guardian Newspapers.* The analysis was carried out under two subheadings: stylistic features in the *Daily Sun newspaper* and stylistic features in *The Guardian Newspaper*. The research work is a linguistic stylistic analysis of selected advertisements in the above mentioned newspapers. The adverts selected were picked randomly from all kinds of advertisements looking at four levels of linguistic stylistics analysis which are the phonological level, lexical level, graphological level, syntactic level and semantic level.

The analysis under the phonological level focused on the use of a sound device of alliteration and it was discovered that advertisers make use of this device in order to make some words on the advertisement page sound musical and interesting to readers. The semantics level looked at the use of symbolism by the advertisers in order to make readers and viewers draw or make some connections between some expressions and pictures on an advertisement without the advertisers having to write it on the advertisement page. Under the semantic level, the use of clever or comic pun in the advertisements was also looked at. The graphological level focused on the font size of the texts and how they have been used by the advertisers. And finally, at the syntactic level, the study explicated the use of simple

sentences by advertisers, repetition of words, the use of clauses, sentences highlighting key points or a particular brand name.

Conclusion

The analyses of these selected advertisements show that advertisements published in newspapers have different stylistic feature employed by different advertisers for the purpose of achieving their goals which is to promote and project ideas to the viewing customers. The stylistic features of newspaper advertisements are particular to advertisement published in newspapers as it focuses on the target audience by presenting to them what is most important through the use of the features discussed in this research work. The essence of the use of these devices is for persuasion and also, for emphasis on the superiority of their products over others.

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English as a Global Language in the Twenty-First Century: The Variety Spoken on BSU Campuses

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ABSTRACT

In the twenty first century, the entire world has become narrow, accessible, and familiar for all because of the English language. The language has served as a medium of expression in science, technology, communication, and tourism. As English plays a very dominant role in almost all the fields in the present globalized world, there is need to discuss its role as a global language. This paper highlights the importance of the English language especially in Nigeria; it revisits the long standing debate of whether the language should continue to enjoy status of official language in Nigeria or not. It also studies how the language is used among the students of Benue State University on their various campuses bringing out a different variety of the English language solely as a means of communication among them. It explores how much further the language is expected to spread and what must be done to ameliorate its negative influence on the Nigerian languages. Finally, the paper reviews literature on issues related to speaking English in Nigeria and argues that Nigerians should be encouraged to develop varieties of English with indigenous flavours.

Keywords: English Language, Nigerian Languages, Communication, Global Language

Structured Practitioners' Note

- *The relevance of the English language in Nigeria is too obvious to continue to talk about, however, many have argued against the continuous usage of English as the official language of Nigeria and favoured the use of indigenous or pidgin languages for any form of communication in Nigeria. The question, however, is that which of the indigenous languages would be chosen as the language of government as against the remaining ones.*
- *This paper revisit this puzzle while also exposing the variety spoken on Benue State University Campus as a way of indigenizing the language to suit the local flavour.*
- *This paper is of the view that more attention should be given to the learning of all the*

varieties of the language. It is also of the opinion that special emphasis should be placed on those non-native speakers of English language since the future of this language lies with the non-native speakers of the English language.

Introduction

The English language is one of the leading languages in the world. It is spoken in almost all the continents of the globe. In some countries like Nigeria, the language is used as the official language. This global language reached the shores of Nigeria through the early missionaries; then it was later used by the colonial masters as a medium of communication. This implies that the natives were forced to abandon their languages for English, a move which put the indigenous languages in danger of extinction. The English language, since has been given the status of an official language due to the multi-ethnic nature of the Nigerian federation.

Okon Essien in the light of the above described the English language as "Nigeria's Colonial legacy" (7). The root of the English language is traced to the Teutonic tribes which some even call the Germanic tribes, i.e the Angles and Saxon that settled in the British Isles, when the Romans withdrew from British Isles around 410 AD (Bïamires 100).

The English language has many circles since it is a global language. It takes a very prime position in the league of languages. Janet Holmes affirms the importance of the English language and goes further to emphasize the leading role it plays in the world as follows:

Standard English has served as a useful variety for communication between areas of dialect diversity, not only with Britain but also in countries where the British have had a colonial influence… The term 'world English' has been used to emphasize the range of different varieties of English that have developed since the nineteenth century. (78)

This implies that, the English language has come to stay with us. It has indeed expanded to almost all parts of the planet earth. In Nigeria, the language has saved the country to serve as a medium of communication in the midst of diverse indigenous languages. In as much as the language is very important to Nigerians, it is not seen as or used as a mother tongue; rather it is studied as a second or target language. This paper, however, examines social interaction and language acquisition among the students of Benue State University, Makurdi.

Review of Literature

- **Issues on English Language Speaking in Nigeria**

  The peculiar usage of English Language in Nigeria is the cause of the emergence of what is now referred to as 'Nigerian English' (NE). Nigerian English is a variety of English language which is at par with other world's English.

Researchers such as Ayo Bamgbose and Chinua Achebe describe Nigerian English as a "new English still in full communion with its ancestral home but altered to suit its new African surroundings'. However, unlike other varieties of English such as British English and American English, which have their standard forms, the reality of Nigerian English is still contentious" (34). In this standpoint, scholars like Brann and Praton, deny the existence of Nigerian English and attribute features referred to as Nigerian English to deviations from British English (23). Stevens also believes that what exist are mere varieties of Nigerian English - Hausa English, Igbo English and Yoruba English. However, applied linguists like Abiodun Adetugbo and Ayo Banjo insist that "Nigerian English exists and indeed has numerous sociological sub- types with standard sub- variety being the most prestigious" (5). As Segun Awonusi corroborates, "English has come of 'age' in Nigeria" (31).

Besides, the structural differences between the mother tongue and English Language, usage poses a lot of difficulties for the learners to surmount. In many cases, the idiom in one language is so different from its equivalent in the other that direct transliteration produces very awkward, sometimes unintelligible results (Maduekwe 2); hence, the emergence of the problem of determining the right model of oral English to serve Nigerian Schools. On this note, Jibril M proposed a pyramid-shaped continuum with RP as its apex and Northern/Southern Nigeria English

accent as its base. Awonusi also proposed a model that is basically Nigerian but directionally RP. Okoro makes allowance for more deviations in speech. These proposals notwithstanding, the issue of defining the standard spoken model in Nigerian schools still remains unresolved. It does not seem, however, that there is a wider consensus that the standard educated variety of Nigerian English should be the focus of ELT. This variety, according to scholars, is one that is characterized by grammaticality, intelligibility and acceptability.

Besides, our knowledge of language acquisition reveals that in acquiring language, the child first learns to speak before learning how to read and write. The implication of this especially for the teaching of English as a second language is that reasonable attention should be given the spoken skill at the secondary school level where students are expected to develop high level of proficiency in English language so as to facilitate personal development in other areas. At the senior secondary level, the goal of spoken English is to ensure that students become competent speakers of English which will enhance further learning in tertiary and vocational institutions. Spoken English is also expected to serve as a medium for national and international intelligibility. While communicative language teaching is concerned with all the skills and their use in a naturally integrated manner, the recent emphasis on communication has focused particular attention on ways of promoting speaking skills.

Students with a good mastery of

spoken English are competent and fluent in their communication skills and are able to maintain good social relationships. The degree of a learner's achievement in reading and written communication is based on his ability to express his ideas clearly, succinctly and to understand and react to what he or she hears or sees. Spoken skill is learned. It can be improved through constant practice and careful guidance. Spoken language is also the mirror that reflects a learner's experiences, his thoughts, culture, ideas and emotions. Speech helps in paving the way of an individual to social, economic and political successes, for people are often assessed through their ability to express their thoughts, develop logical arguments, present ideas, convince listeners and demonstrate a general control or mastery of the language (Maduekwe, 27). This implies through speech a person can be classified as either refined or vulgar, soft- spoken or loud or harsh, logical or illogical, convincing or unconvincing. And for one to be described as a good speaker, one must be able to speak fluently and spontaneously as occasion demands.

- **Factors that aided the Spread of English in Nigeria**
  Nigeria is one of the largest countries in the African continent with the highest population in the continent according to 2006 census figures making Nigeria one of the countries with the highest number of English language speakers. The history of the English language is closely linked to certain historical landmark

and events such as: the early missionaries who came to Nigeria with the sole purpose of preaching the gospel of God. The arrival of European traders who speak the English language led to the introduction and spread of the English language. These two sets of people required the services of interpreters to facilitate their interaction with the natives and enhance their mission and business activity (David Jowitt 7). David Eka agrees with the above assertion and goes further to posit that, it has being given the status of an official language in Nigeria. According to him "English language spread to Nigeria through the missionaries and explorers as early as 1842. Although, English based pidgin is known to have been used by the 16th century. In view of this, English in Nigeria functions as a Second Language (L2) and as an Official Language" (9).

The multi-ethnic nature of Nigeria also favours the growth and spread of English language; minority ethnic groups are afraid of domination by the "Big Three" major Nigerian languages, Hausa, Yoruba and Igbo. These minority ethnic groups would rather prefer to communicate using English language as a medium. Inyang Udofot in the same vein affirms that the English language has come to stay forever in Nigeria due to fear of the minority ethnic groups in Nigeria. According to her "the multi-ethnic situation in Nigeria and the consequent emotional feeling of ethnic identity and fear of marginalization of the less populous ethnic groups have favoured the preference for English because of its neutrality. Its colonial

origin not withstanding" (56).

It is also worthy of note that besides the European traders and early missionaries, the multi-ethnic nature of Nigeria as a country has aided the growth and spread of the English language in Nigeria. The nature of the multiplicity of ethnic groups in Nigeria informs Jowitt to acknowledge suspicion and fear among minority ethnic groups as well as domination by the three major groups; this to a large extent has aided the spread and growth of English language in Nigeria. His assertion requires extended quotation, thus:

In a situation of such multiplicity that some languages have greater prominence in national life than others: and ultimately prominence is determined by number of speaker … but there can be no doubt that the number of native speakers of three of Nigeria's, Hausa, Igbo and Yoruba runs to several millions,… In nearly all of these languages, there is now a well established tradition of scholarly activity, which in some cases goes back far into the nineteenth century, and in some of them notably the main three- there exist reputable grammars and dictionaries…(9-10)

This implies that since "big three" major Nigerian languages are so well developed that the minority Nigerian languages speakers would rather prefer English as the official language or Lingual Franca than any of the "big three" major Nigerian languages. Eka

agrees with the above assertion and goes further to state that the indigenous languages are too many, and that since most of social interaction is done through language. The English language is easily available for the purpose of communication and social interaction. According to him: "there are as many as 513 indigenous languages and cluster in Nigeria. Any time a Nigerian from different language groups meet, the problem of a common language of communication arises. Quite often, it is the English language which comes in handy in such a situation" (10).

Finally, it is worthy of note that the growth and spread of English language in Nigeria has an element of luck. This is due to the fact that Portuguese and Spanish languages were introduced during the sixteenth century. The Arabic language was introduced by Arabians, who came through the northern part of Nigeria for religious and business reason. It is in the light of the above assertion that Jowitt thus states that:

…long before the first English men visited the coast of Nigeria. Arab missionaries, explorers and traders had brought their language to what is now the Northern part of Nigeria. The more intensive Islamization in the nineteenth century resulting from the Jihad of Usman Dan Fodio meant a great increase in the number of Nigerians learning Arabic. (21)

Furthermore, the English language spread in Nigeria through the influence of the British colonial masters, who

placed it well above our indigenous languages. For well more than a century, it developed and used as the medium of instruction by our colonial masters. It is a language of imposition. It is in the light of this that Mokwenye Cyril states:

...the Nigerian people were thus governed for about a century through the imposition of the English language. This linguistic imperialism was executed through the educational system whether directly by the colonial administration which built and ran schools... The colonial government imposed the English language as the official language to be used not just as a medium of instruction in schools, but also as a medium to be used in the administration of colonies. (113)

Since this imposition, the English language has assumed a very powerful position in the country to the point that proficiency in it means one's educational prowess.

- **The Features of English Language**
The English language is one language that has reached most remote corners of the earth. It has bridged all barriers and made incursions into almost most parts of the earth. It has changed the landscape of almost all the countries. It is a commodity that has been well marketed. It is in this light that Nkechi Christopher asserts that "the English language is a bastard language that can be further bastardizes to suit the user's

purpose,… Nonetheless, the incursion of English is changing established norms in societies. Englishization the global influence of the English language on other cultures and language …" (115).

This implies that any linguistic setting the English language finds itself, it tends to gain a foothold in that linguistics environment. Udofot affirms that English language has gained a very strong foothold in Nigeria; since it is the language of education and business as a result of the multi-ethnic nature of Nigeria as a country. According to her,

clearly English has metamorphosed from the official language of education, business commerce to the unproclaimed lingual franca (used for inter-ethnic communication) in Nigeria as well as the convenient language of unofficial and intimate record keeping and communication. It is gradually and unconsciously being groomed by both the education system and Nigerians themselves as a possible language of unity (62).

It can therefore be said that since the English language has indeed gained a strong foothold in Nigeria. The history of this language pre-dates the history of Nigeria as a country. It has served as a priceless instrument for national integration and unity. It can be said to be the linguistic umbilical cord that binds Nigeria as of ethnic nationalities together. Since it existed very long before Nigeria had her independence. Abdulmalik Adomal thus, states that:

English language has been in this country longer than its history as a nation from the period of amalgamation. It has been at the core of Nigeria's policy being its official language and the language of access. It has helped to sustain Nigeria's frail unity as well as bolster and sustain its democratic course…(49)

The English language has indeed gained a foothold not only in Nigeria. It has spread to many parts of the globe especially in the outer and expanding circle of the language. Since we live in an era of globalization and the English language plays an important role in global politics. This is what Christopher describes as 'Englishization'. Her words, thus: "English is essentially the language of globalization, hence, Englishization is a phenomenon existing alongside globalization and information in a networked world"(113).

Since it is globalization that led to the spread of the English language, the speakers of English as a second language have far outnumbered the native speakers of the language due to human interaction which is what globalization does. This implies that because of globalization and migration which is an important feature of it, more countries are fast learning the English language.

Janet Holmes affirms that globalization and migration have contributed to the acceptance of English as the language of the twenty first century since it is seen as the language of integration in the twenty first century. Globalization implies that persons move from one part of the world to another. For them to be fully integrated, they have to communicate through the medium of the most accepted language, this is often the English language. According to her "there is pressure from the wider society too. Immigrants who look and sound different are often regarded as threatening by majority group members. There is pressure to confirm in all kinds of ways the language shift to English. For instance, it has always been expected of migrants in predominantly monolingual countries" (53) to be under pressure to learn English language.

It is worthy of note that since speakers of English language in the globe are over one billion, those in the outer circle and expanding circle far outnumber those in the inner circles. This implies that, the native speakers of the English language cannot influence other cultures and civilizations. English language is the language of the twenty first century since it is the golden language of this era. It is in the light of the above that Christopher believes that "the English language can no longer be controlled entirely by the former native speakers nonetheless; the incursion of English is changing established norms in societies. Englishization, the global influence of the English language on other cultures and languages" (115).

The aftermath of Englishization is that, there are a lot of varieties of the English language. Since the English language tries to domesticate itself to fit in anywhere it finds itself. Janet Holmes in the light of the above assertion states

that there are a lot of varieties. According to her the term "World Englishes" has been used to emphasize the range of different varieties of English that has developed since the nineteenth century. In context where multi-lingualism is the norm, relatively standard varieties and the local varieties which developed in New Zealand, Australia, Canada … "(74).

It is worthy of note that even countries in the expanding circle of English language are embracing and learning English language. A perfect example of this is seen in Asia countries, who have granted English the status of a global language. Christopher affirms that some Korean families "recognizing the global attraction of English are sending their children elsewhere to learn the language" (115).

It can thus be said that English is indeed the language of the twenty first century. In this age of globalization and human interaction, English is the language that fast tracks globalization and human interaction since it is spoken by over two billion persons. In furtherance to the fact that English is indeed a global language, Nkechi Christopher states that "as the global language or the lingua franca of business, politics, knowledge dissemination, conflict reduction and so on, it equally exerts influence on cultures and languages …" (115).

- **The Case of Benue State University, Makurdi**
Among the students of Benue State University campuses, it is usual to notice inexactness in the language of conversation and there is randomness in subject matter and a general lack of preparedness or planning. Also, the normal fluency may not be there. Clauses in sentences are loosely coordinated and the use of minor sentences is frequent. Thus, the structure of sentences is mostly S.P.A (subject-Predicate Adjunct). This is what is noticed on BSU Campuses is especially among students.

The variety of English spoken is mostly pidgin. This is medley of the standard British English as words are borrowed from the local languages which affect their semantics as well as accommodate phonological and syntactical tinkering. The middle Belt which the university is found comprises different languages which leave the people with no common language for communication but Pidgin English. This pidgin is used among both the young and the old. It is as a result of this that it penetrates the walls of Benue State University.

Pidgin English has a weak grammar which means it can be twisted and retwisted to suit one's desire; as a result, most rules of grammar, phonology among other linguistic features are violated. The language allows the borrowing of terms or expression from the local languages. This distorts the phonological aspect of the language. Consonant sounds which are one of the speech sounds of the alphabet pronounced by stopping the air from flowing freely through the mouth by closing the lips or touching the teeth with the tongue suffer more than any

other levels of language. For instances, there is a rule which states that "delete a 'b' after a nasal bilabial consonant" is most often violated by BSU students on campus. Words like 'climb' and 'bomb' which are pronounced: /klaim/ and /bvm/ respectively are rather pronounced in such a way that the last 'b' is violates this rule.

The English language is rule-governed; we speak according to stipulated rules otherwise there would be communication problem. The variety spoken on campus often ignores this. This is because speakers are mostly concerned with portraying or conveying messages rather than following rules. This brings us to the case of vowel sound violation. The /3:/ which is the long form of /e/ is most often pronounced without clear distinction between them. Sometimes, it is even realized differently. For example, the word 'church' is usually mispronounced using the /?/ phoneme. The violation is also seen in diphthonal sounds. The /au/ is not supposed to be pronounced as a single sound but this is seen on campus especially among the Tiv speakers of English. This is applied to very many other diphthongs. We cannot, however, dispute the fact that a sizeable numberof the campus community make frantic effort to learn to speak the RP variety of English language.

Conclusion

The English language is now a global language. It has being given this status since it is spoken by over two million persons. The number of native speakers of English language has greatly reduced. While those in the outer and expanding circle have increased at a geometrical rate. In the light of this, the language has grown and metamorphosed to become the language of globalization. This paper is of the view that more attention should be given to the learning of all the varieties of the language. The paper is also of the opinion that special emphasis should be placed on those non-native speakers of English language since the future of this language lies with the non-native speakers of the English language.

The view which Christopher shares when she recognizes a need to work out certain levels of standardization for the purpose of maintaining intelligibility … that native speakers' standard may not be the best approach. For preparing people for English as a lingual franca but rather learners should be prepared for international communication by being sensitized to the peculiarities of varieties spoken outside their immediate environment (123).

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English Language as a Tool for Nigerian Economic Development

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ABSTRACT

Language shapes one's cognitive processes such as: perception, reaction and interpretation. This study worked on possibilities to improve and enhance the teaching and learning processes of the English language as it applies to the Nigerian economic development. The theoretical framework adapted is the descriptive theory by Dixon (2012). The theory focuses on the concepts and theoretical assumptions that have been accumulated from empirical investigations of the world's languages. This means that, each language should be allowed to lead the grammar in its own unique path with no preconceived categories of parameters. Therefore, it seeks to describe each language in its own terms rather than imposing on individual language's concepts whose primary motive comes from other languages. The study notes that, considering the global status of English today, particularly in the areas of international politics, economy and diplomatic exchange, the country engaged in learning the English language in order to creep and cope with the trend of events on the international scene. Consequently, there is the need to improve on the teaching and learning of English for economic gains both locally and internationally. It also points that the difficulty in learning English is not only for the reason of its status as a second language and that Nigeria is a multilingual society, but inadequate research and teaching materials, and ineffective central administration also contributed. There is the need therefore for Nigeria to reflect on the teaching and learning of this language for contemporary economic development in order to get plug in with the international communities.

Keywords: Economic development, learning and teaching, socio-economic status, economic gain

Structured Practitioners' Note
- *The understanding and speaking of the English language is a prerequisite to global integration, and a factor to getting plugged into international economic gains. The world leaders understood this; therefore, power is controlled economically by any country which*

excels above others in the global economic trade. This triggered the quest among nations and citizenries to vie for greater opportunities in the international labour market for economic development. This is a known issue to the Nigerian government and the business tycoons, consequently, many people struggle through thick and thin to gain access to the English language.

- *Works such as this is hoped to enhance the teaching and learning of the English language and also strategize ways of improving the quality of teaching and teaching materials by boosting the morale of researchers and teachers of English at all levels.*
- *It is hoped that studies carried out on such topics as this will ginger the readers to contest in the global scene for economic gains and development locally or internationally.*

Introduction

Language is an indispensable element of civilization; without language, neither civilization nor development could have begun and certainly could never have attained its higher forms (Lawal). Language is central to the development of the people as it improves their being by virtue of the function as being central to human life. In the interactional capacity, language helps establish and sustain socio economic ties among nations. This is true of the English language as it has been serving as a pliable tool in communication across the global.

The English language is playing a global integrative role as it has become the world *lingua franca* par excellence, and international diplomacy today may be impossible without English and the quest and yearning for science and technology are satisfied through English (Adegbija). For the power and high economic influence of the English language in the global scheme, it has transformed into a strong identity symbol in international politics, economy and diplomacy.

Regardless of the unending search for linguistic identity since independence in Nigeria, English language has continued to be the nation's *lingua franca.* It continues to perform the role of being the national language. Besides, there has been a feature of linguistic convergence in a multilingual nation like ours where English language coexists with other indigenous languages. This gave rise to what is described as Nigerian English, (Fakoya).

The English language in Nigeria is spoken as a second language because Nigerians already had their first languages before the coming of the English language. The English language came in contact with many Nigerian indigenous languages during the 15th century when the first Portuguese and English ships visited the country. The colonial masters came with the aim to exploit, trade, and administer the activities of Nigerians (Odumuh). For effective communication, they trained the Nigerians to learn to speak their language, and because the Nigerians wanted to serve them better; they begun to speak in the new language. Since then, English continued to grow and became firmly stabilized in the society after independence when the British teachers were replaced by Nigerian teachers who consequently spoke Nigerian English (NigE),

(Odumuh).

It is however obvious that, when two languages meet, two cultures also influence each other since the culture is embedded in the language. Consequently, the new language is linguistically influenced by the forces of the languages found in the society with the majority speakers. This resulted into different manners the new language is described by different scholars. Adekunle describes NigE as interference from mother tongue and a factor for the divergence of NigE usages in lexis and syntax. Some usages, he says, arise from the normal process of language development which involves narrowing or extension of meaning, or the creation of new idioms and phrases. Many of the phrases Adekunle observes are creative coinage or semantic extension based on the socio-cultural uniqueness of Nigerian cultural expressions which the English language has not lexicalized. This argument cannot be disputed, however, considering the time Adekunle made this description of NigE since 1974 to date; speakers might have acquired greater under-standing of the English language which has certainly translated in their performances in both written and spoken English.

The ethic and linguistic complexity of a multilingual nation like Nigeria and the urgent social and political as well as economic needs precipitated by the imminence of globalization wrought the complicating factor which culminated in the expedition with which globalization has dragged many third world countries. NigE, therefore, continued to perform an expand-ing role both locally and internationally, particularly in keeping with the rapid expansion of global economic ties with other nations so that the desired goals are achieved.

Although an effort has been made, not enough is being done for the need to adapt the learning and teaching of English language for global economic gains. English language teaching and learning therefore requires a reflection in order to obtain the intended goal. This is what this study is out to achieve. The framework adapted for the study is Dixon's descriptive theory of linguis-tics. The theory seeks to describe each language in its own terms, rather than imposing on individual languages concepts. The theory is a set of concepts and theore-tical assumptions that has been accumulated from empirical investigations of the world's languages. Dixon explains language as describing and analyzing natural languages, and then by inductive generalization contributing to the typological theory. This, he adds means that each language should be allowed to lead the grammar in its own unique path with no preconceived categories of parameters.

Literature Review

- **Global Economic for English Langu-age Development**

There are some factors which may be taken into consideration in order to earn a particular language the esteem to become a global language: historical, political, economical, linguistic status and socialization. The movement of the people with goods and capital auto-matically necessitates the movement and use of language. However, the economic power enjoyed by the people determines the intensity of use of that particular language. This explains why

developing countries never deny people working in their countries to learn their language, but in most cases, do not attempt to learn the language of the people.

There is no gainsaying on the fact that in diplomatic exchange, every sector either private or public is seeking economic ties with other communities. The role of language here cannot be underestimated in business administration. Such role is that which contributed to the supremacy of a language on others due to the commercial purposes. Today, economic interest is most associated with globalization, which is related to the process of capitalist accumulation. The global economic development appears to be the most prominent aspect of globalization as it is often used synonymously. Hence, this has led world languages such as English and French to compete with each other as imperial or hegemonic languages (Mufwene).

English has gained a dominant role in the world in politics, business negotiations, cultural and scientific workshops, and symposia (House73). English language has a significant role to play in economic development through the use of language in different communicative contexts for different purposes, most especially commercial purpose. After all, the colonial masters' aim was to use English as an instrument of socio-economic advantage for Nigeria.

English is believed to have plugged the nation into modern civilization, economic gains and technology. Perhaps that was the more reason why many Anglophone nations use the English language in education policy as could be found here in Nigeria. English is therefore seen as an admirable elitist preserve, which has to be aspired for. Thus, English continues to perform its official roles both locally and globally. Locally, in Nigeria, English serves as the language for national integration, language of instruction, language used in the court of law and national assembly.

- **English Language Teaching and Learning for Economic development**

Here in Nigeria, apart from the fact that English has become the *lingua franca*, it is the language of instruction in schools. English in the educational sector is in great demand for the socio-economic and political advantages it affords. Apart from the fact that it is a prerequisite for admission to institutions of higher learning, it has also come along with western standards and improvements in teaching methods, scope and content of course.

There is no opposition on the fact that multilingualism in the country has added to the difficulties in the teaching and learning of the English language, some learners have acquired more than one Nigerian (major) languages or dialects, this (Dixon) states has meddled into the process of learning the English language as a second language. However, through the direct method of instruction, the learners soon acquire an essential understanding of the classroom activities in a simple and common English vocabulary. The period of

greatest difficulty perhaps comes in the later years when the contents of the course shifted from mainly factual and objective to more conceptual and abstruse contents.

The general process of teaching and learning English in Nigeria is undoubtedly a major factor for rapid industrial and economic development. Nigeria can maintain its educational plans only if the economy is prosperous, or else much of the economic values of education may be lost if learners are not given the proper form of training that contributes directly to the industrial efficiency. Therefore, teachers and learners of English should be placed at a vantage position to promote the teaching and learning of English in such a way that makes it equivalent to the current economic development.

The use of English has to be adapted to the social, civic and geographic scenes for the purpose of both local and international economic benefits. This form of language usage is one of the significant aspects of human activities, the human activity needs to be re-examined particularly within the context of development in the economic aspects, and the teaching and learning processes should incorporate the linguistic and non-linguistic means employed in socio-economic context, not only locally but also globally. This does not interpret that there are no works on the use of English language for commercial transactions, but there is need to consider the global economic gains of the language use in teaching and learning of English.

English language learning should be directed towards standardization from the junior secondary level to tertiary institutions in such a way that will enable speakers to meet up with the international standard as opposed to the nativized or indigenized English found almost everywhere in Nigeria. This will in turn give the nation the opportunity to adapt to the current global economic gains. Language policy formulation needs to be re-examined such that the global contextual background of English is considered for effective utilization.

It is pertinent to point out here the falling standard of English language in Nigeria. This has been attributed to inadequate research, lack of effective central administration and inadequate teaching materials (Babatunde citing Nwaegbe). There are several works on this problem facing the learning and teaching of English language in Nigeria. Exploring the recommendations from such writings could be of immense opportunity in designing policy for standardization of English for international usage.

Recognizing English language as an important and primary instrument of Nigerian development, Afolayan sees English as instrument for a proper intra - and international development when he says "the failure of English language education in Nigeria is a measure of the failure of Nigerian development and the cause of that basic failure deserve not only clear identification but also an effective solution" (115). In order to obtain the desired result in teaching and learning of English language for

international economic goals, there is need for attitudinal change in the process. The teaching of English should be placed in a proper context, anything below this,will result to ineffectiveness in the presentation of English to achieve optimum development.

Conclusion

So far in this paper, effort to reflect on the teaching and learning of English language in Nigeria particularly for global economic development has been attempted. It is true that development is a multi- dimensional process involving the reorganization and re-orientation of the entire economic and social system. This also involves improvement of income and output, radical changes in institutional, social and administrative structures as well as in the popular attitudes, customs and beliefs.

It is interesting to note that considering the global status of English today particularly in the areas of international politics, economy and diplomatic exchange, countries such as the Arab worlds and China, are beginning to learn English to move forward and cope with the trend of events on the international scene. In order to make up with the global economic, scientific and technological development, English has become very necessary. In this case, there is need for Nigerians to reflect on the teaching and learning of this language for contemporary economic development in order to get plugged with the big international strides and moves.

Recommendation

In the aspiration towards becoming one of the developed economies in the world, Nigeria should be open to bright ideas from the citadels of learning and commit whatever it takes to turn things around. Proposals, research findings and recommendations on national problems are sources of ideas and policies, which could only be implemented properly by the sources from which they emanate for the economic development of Nigeria.

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Nigerian Video Films Subtitles: Translation or Transliteration? Pedagogical Implications

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ABSTRACT

The Nigerian video film industry can be aptly described as gargantuan, thriving and ever burgeoning following the rate at which home video films are produced. To many Nigerians, there is no debating the fact that the Nigerian film has come to stay. In fact, the Nigerian film has become the first-choice entertainment for most Nigerian homes. It is even being exported into other African countries, Europe and the U.K. Therefore, to capture a wider or sizeable audience, there is a resort to subtitling. The focus of this paper is to investigate whether the purported subtitles are the translations or the mere transliteration of the source language into the target language. Eight texts, selected from four Yoruba Nollywood video films, were subjected to a textlinguistic analysis. These films were selected because they were replete with subtitles and other linguistic concerns this study is interested in. It is discovered that most of these subtitles are, at best, transliterations. The main implication of these subtitles on the teaching and learning of English is the learning and promotion of bad English usage. This paper recommends that teachers should carefully select Nigerian films intended to be used as instructional materials.

Structured Practitioners' Notes

This paper addresses an area that is not entirely new in linguistics and language education studies. This study carried out an examination of the subtitles of Nigerian films made in the Yoruba language with the aim to ascertain if these subtitles are translated or transliterated from the indigenous language to the English language. This study is expected to impact the teaching and learning of English as a second language as well as translation studies. The reader of this paper is expected to take a cursory look at subtitles and decipher whether they are translations or transliterations.

1. *It is already known that there are studies and research conducted in translation studies and the error analysis of subtitles of Yoruba Nollywood films.*

2. *This paper added to the existing pool of knowledge the evidence that subtitles of Nigerian video films are mere transliterations and not translations as it should be. It also adds the implications of these transliterations on the teaching and learning of the English Language in Nigeria.*

3. *As a result of this study, the reader, especially teachers, should endeavour to seek alternative teaching materials, when teaching the English Language to learners, rather than these transliterated films.*

Introduction

The Nigerian film industry is popularly called *Nollywood*. It has been described as the third biggest film industry in the world - behind the American Hollywood and Indian *Bollywood*. However, in terms of quality of the movies produced, it has been ranked further below. Notably, Nollywood is not limited to movies produced in the English Language alone; it includes all the movies produced in the indigenous languages as well. Daramola, Hamilton, and Omojola say that the industry is roughly divided into two equal parts the English and the vernacular (46). They narrated that the vernacular aspect comprises the Yoruba, which takes approximately 70 per cent of the divide, Hausa, which accounts for 20 per cent of the vernacular productions, and others, which take a meagre 10 per cent. The Kannywood, which is the Hausa-speaking produced movies, is a sublet of Nollywood.

According to Moudio, the Nigerian movie industry is the second in the world based on the number of movies churned out every week but despite the number of worked churned out, Nollywood generated $590m annually in 2013, which was a far cry from what Bollywood and Hollywood generated during that period. Moudio notes that piracy and low production costs are some of the challenges facing Nollywood, which have affected their production quality and revenue generation. In spite of this, these films are being exported into many African countries, Europe and the United Kingdom (Odukomaiya 26). With the advent of online streaming and judging from the daily advertisements online and on local radio and television stations, the 650 films that Odukomaiya believes is produced per year are surely modest and unrepresentative of the current production figures (26).

However, the revolution that has been brought about by the Nigerian entertainment sector, especially the film and video industry, which has grown to become what has been christened as "home video", is spreading like a wildfire. As against the previous craze for foreign films, the Nigerian film has become the first choice entertainment for most Nigerian homes (Okoye 18). For most of these viewers, the focus is on the story and the satisfaction of their individual desires in a film. For the more academically oriented viewers, there are still some basic things lacking as most of the films leave sour tastes, dissatisfaction and questions when they end. However, it is generally agreed that the Nigerian film has come to stay (Okoye 20).

Many critics, however, believe that the

quality of the films leaves much to be desired and this is the task given to the National Film and Videos Censor's Board (NFVCB), formerly the Censors' Board, by Decree No. 85 of 1993. But there have been a lot of shortfalls in their success; however, Omoera believes that there is a lot to be done by the regulating agency and that there is also a lot of rooms for improvements regarding quality assurance (17). The films make a statement about the country that makes them and assesses the people that are portrayed in the film. Therefore, in spite of the immense appeal for the Nigerian films, both on the local and international scenes, there is a need for systematic research on the quality of these films (Omoera, 18).

Most viewers of the Nigerian Video Films have criticised many areas of these productions and one of these is the inadequate attention paid to the use of language in these films. This language problem has been said to affect the country's image among the comity of nations and it has been traced to the fact that many film-makers are not in a hurry to improve on the quality of language in their films (Omoera 19). Scholars have postulated in many studies that the quality of English spoken in Nigeria is low; but, since scripts are not impromptu documents, care should be taken to standardise them. Okoye opines that, since the films now get cable attention, irrespective of their quality, the country is being embarrassed on the international scene by the quality of what is being thrown at the viewers (21).

One of the areas of language use in films, which has attracted attention, is the subtitles of films made in the indigenous languages. On the importance of subtitles in Nigerian films, Ugochukwu and Keynes found out that some viewers of Nollywood films highlighted their ability to understand movies through subtitles, while some others do not (12). He also found out that some viewers do not need subtitles to understand the plots of foreign films despite not being educated enough to understand the language spoken in these films and the films not having subtitles. But since the subtitles of Nollywood films both in the English and the indigenous languages have been found wanting in the area of quality translations in their subtitles, it has become an issue of interest to many scholars.

Translation: What it Entails

According to Nida, 'translation is the reproduction in a closest natural equivalent of the source language message' (41). It means that a translation should tell the content and some meaning of the original text (41). Translation itself means a process of replacing/reproducing/transferring from the source language of written text/material concept into its target language (Karnadid-jaya 4). Wilss believes that translation is a transfer process which aims at the trans-formation of a written source language into an optimally equivalent target language and which requires the syntactic, semantic and pragmatic understanding and analytical processing of the source language (5). Generally, it can be said that in the present era of globalisation, translation plays a major role in conveying messages from one language to another.

A good translation not only has to express the same content as the source text but it has to do so in the forms that the target audience would understand. Therefore, the

production of translation is based on the translators' careful assessment of the recipient and the purpose of the target text. Translation, in other words, is the constructive shaping of a multi-media situation as a whole, since in fact the translator's main responsibility is to provide for situationally appropriate communicative artifacts (Risku 526). According to Kopczynski quoted in Miremadi (99), the translator should possess a transcoding mechanism to enable him:

a) to make accurate interpretation of the totality of the source and target language.
b) to carry out an adequate conversion of the source language grammar into the target language grammar.
c) to make generalisation based on inter-traffic between the two languages to seek equivalents.

However translation is not an easy task. Since languages express grammatical and lexical relationships in different ways, therefore, in rendering texts, the translators are always surrounded by a number of problems which are to be tackled consciously and accurately. Miremadi believes that the first problem is how to get access to adequate comprehension of the original text with all its complexities (98). The second problem is the existence of imbalances between the languages; these could be lexical, syntactic, semantic, pragmatic and word-perspective imbalances. These imbalances occur because of differences between languages; hence, there is no completely exact translation between any two languages.

There are various types of translation and any of these could be used in the subtitling of any film. There is the technical translation, machine translation, back translation, and literary translation. Technical translations involve the translation of specialised areas or fields of knowledge such as engineering documents, instruction manuals, and so on (Byrne 6). Machine translation involves the use of software to analyse the source text and produce a target text without any human input (Vashee 18). Back translation, which is also called reverse translation, is the process of re-translating a previously translated text from the target language back to its source language (Crystal 5) - it is most helpful when the content at hand includes taglines, slogans, clever phrases and puns because the implied meaning of the content in one language does not necessarily work for another language or region. Literary translation is all about translating literary works like stories, poems, plays; it is often the most difficult type of translation to do (Anderson).

Translation could be approached literally or freely. Literal translation refers to the rendering of text from one language to another by following closely the form and rules of the source language while free translation involves the delivery of the intended meaning of the source text without paying attention to details such as syntax, style and so on of the original text (Linda). However, as noted by Callison-Burch, paraphrasing is another tool that can be used in translation. He explains that paraphrasing is an alternative way of conveying the same information which involves the summarising of the important elements in the source text or language (1). Thus paraphrasing could be useful in subtitling as the translator summarises what is being said in one language to another language.

Malakoff and Hakuta state that translation requires language manipulation at two levels. It must both convey the meaning of the source text and produce an appropriate target text. If one considers natural translation, the translator would have to go through four phases:

Understanding the vocabulary in the original work; Understanding the message in the original work; Reformulation of the same message in a second language; and Deciding on the adequacy of the produced text. (143)

Translation in Nigerian Context

Any literary work that aims to command a sizable readership or audience in Africa and the world at large would necessarily be written in the English language or in any of the European languages (French or Portuguese). This view probably accounts for the subtitling of most Nigerian video films in the indigenous languages.

Adejare asserts that translation is a problem area in modern linguistics (19). Translation theories, he further asserts, are uniformly weak in one aspect: they, like the sentence grammars from which they are derived; can only account for a part of the meaning because meanings in isolation are radically different from textual meanings. Adejare upholds that translation is not simply the transfer of textual language; rather, it is the transfer of the message of a text unit in source audience to the target audience (19). This can be illustrated below:

Àbo oro làá so fún omolúwàbí, tí ó bá dé inú re á di odindi.

Which can be translated as:
A word is enough for the wise.

This is as against the direct transfer of the structure from Yoruba to English in:
"Half a word is enough for the wise, when it is assimilated it becomes wholistic.

The implication of the above is that in translating our indigenous languages into English, we must use the English language in a way that brings out the writer's message best without altering the language to the extent that its value as a medium of international exchange will be lost (Achebe).

Textlinguistics

Originating from the German word *Textlinguistik,* Nordquist defines textlinguistics as a branch of linguistics that is concerned with the description and analysis of extended texts, which may be in spoken or written forms, in communicative contexts. Crystal explains that textlinguistics could in some ways overlap with Discourse Analysis and this makes some linguistics to see little difference between them (290). Crystal further explains that the study of texts has grown to become a defining branch of linguistics. Textlinguists assert that text is the usual purview of language; they, however, differ in their perceptions of what establishes a text (Al-Amri 23). This discrepancy is mainly due to the different methods of explanations of different linguists, and as a result of this, the definition of what a text is, is not yet solid. However, text holds the central theoretical status in textlinguistics. Texts are language units that are identified by their features such as cohesion, coherence, and informa-

tiveness; they are language units that have definite communicative functions (Crystal, 482).

Methodology

This study adopts an intensive textual study of some subtitles in five selected Yoruba Nollywood video films through a close textual analysis. These subtitles are first juxtaposed with the words spoken by the actors in the Yoruba Language before they are then subjected to textlinguistic analysis to determine their suitability as translations or rather as transliterations. To decide if the selected subtitles are translations or transliterations, the four rules of natural language translations as postulated by Malakoff and Hakuta are used to gauge the subtitles. These rules as mentioned earlier are: Understanding the vocabulary in the original work; Understanding the message in the original work; Reformulation of the same message in a second language; and Deciding on the adequacy of the produced text.

Purposively selected are four films produced in 2019 and 2020 *Ajanaku,* produced by Odunlade Adekola, *Alaniyan,* which was produced by Umar Kareemah, *Alula,* produced by Liz Da Silva, and *Ami (Mark),* which has Oladele Anjola as its producer. These films were selected because they contained the corpus of subtitles needed for this study.

Analysis Of The Selected Nollywood Video Films

The subtitles are presented as texts before being analysed. Their original Yoruba statements were also presented in italics to aid a clearer understanding of the analysis. Appropriate translations are also suggested.

Some of the original subtitles have been corrected for other grammatical errors since the focus of this study is on the translation from the source text to the target text.

TEXT 1
- **ENGLISH: I am coming, attend to them** *(Ajanaku)*
- **YORUBA:** *Mò ñ bo, dà won lóhùn*

The above text is common to all the selected films, especially the first part *I am coming*. It is also a common feature in the translations found in Yoruba Nollywood films. This is a clear example of direct translation from the source language (Yoruba) to the target language (English). This is an example of transliteration at best as it did not follow the rules of translation as explicated by Malakoff and Hakuta. This translation does not fall under the four kinds of translation discussed above - machine, literary, back translation and technical translation. When translated accordingly, the above text would read thus:

> *I will be back in a jiffy, do attend to them. Or I will be back soon, please attend to them.*

TEXT 2
- **ENGLISH: I told you I'll charge you one thousand naira** *(Ajanaku)*
- **YORUBA:** *One thousand ni mo bàa yín so sà*

From the above texts, it could be deciphered that there is an evident breach of the rule of understanding in the translation as offered by Malakoff and Hakuta, making the text to rather be a transliteration. The original statement in Yoruba was not clearly

understood before translation was done. The use of back translation would have clearly assisted in avoiding this transliteration. The statement was expressive and not final as is found in the translation. A better translation of the statement would read thus:

> *Our agreement was one thousand naira sir. Or You are supposed to pay me one thousand naira sir.*

TEXT 3

- **ENGLISH: Do you mean that all ladies that have kids for all sorts of men are at fault?** *(Alaniyan)*
- **YORUBA:** □*é n*□*kan tí ó ñ so fún mi ni pé gbogbo àwon obìnrin tí won ñ bímo fún okùnrin orí*□*irí*□*i,* □*é ebi won ni?*

The text is a transliteration as it is directly rendered in the target language rather than an understanding of it before its eventual translation. The use of back translation would have assisted here. A more appropriate translation would have been:

> *Do you want me to believe that women who have children for different fathers are to blame?*

TEXT 4

- **ENGLISH: I have explained in different ways, but you seem not to understand** *(Alaniyan)*
- **YORUBA:** *Mo ti fojú so, mo ti fenu so, mo ti f ara so, o kàn ñ* □*e bí ?ni pé o kò understand mi ni.*

This text above is another instance of transliteration in the film instead of translation. If the translator were to employ the use of either technical or back translation, the key words in the source language

would have creatively appeared in the target language. Paraphrasing would also have helped to avoid the translation error witnessed here. Malakoff and Hakuta highlighted an understanding of the message in the source language before explanation; they always called for a reformulation of the message. Hence, if the above rules were followed, the translation of the above text would have read:

> *I have communicated my feelings to you in different ways possible but you seem not to have understood my message.*

TEXT 5

- **ENGLISH: You that I am playing with** *(Alula)*
- **YORUBA:** *Ìwo tí mo ti eÌ ñ bá* □*eré*

A direct translation from the first language to the second language is witnessed here. It is another case of transliteration, where the appropriate use of back translation could have helped; this is also against the Malakoff and Hakuta proposed four rules for natural language translation and that makes it a transliteration. Following the rules, the translation could have better read:

> *I was only being playful with you.*

TEXT 6

- **ENGLISH: You built the house by yourself but he came here to live with you, and he still beats you all the time** *(Alula)*
- **YORUBA:** *Ìwo lo ko ilé e, kí ló dé t'ó wá s'íbí bayìí, t'ó wá takú s'íbí bayìí? Á wá máa lù e, kò rí ibì kan gbà lo, lílù yìí* □*áá ni.*

In an attempt to paraphrase the statement from the first language to the second language, some parts of the utterance were lost and thus the attempted translation became a transliteration albeit with errors. The translator could have employed the use of paraphrasing or back translation in the above text. The translation, if the guidelines were followed, would have read:

> *You own your house, why would he refuse to leave? He's jobless but he'll come here to beat you into a pulp.*

TEXT 7

- **ENGLISH: Hunger chased me in** *(Ami)*
- **YORUBA***: Ebi ló lé mi wolé o.*

This text is another example of direct translation from the Yoruba language to the English Language. This has rendered this text to become a transliteration instead of the translation it was meant to be. The use of paraphrasing would have helped in the translation above. This is clearly against the four rules proposed by Malakoff and Hakuta. The translation could have correctly been written as:

> *I am famished or I am very hungry.*

TEXT 8

- **ENGLISH: What is it? Why are you shivering?** *(Ami)*
- **YORUBA:** *Kí ni? Kí ló □e etí ò ñ gbon?*

In the text above, the wrong selection of words in the target language which is the reason why this translation became a case of transliteration. The Yoruba word '*Gbon*' is an adjective but its equivalents in English could be the words 'Shaking', 'Shivering', 'Fidgeting' amongst others. The context in which the word '*Gbon*' is used will determine its equivalent in English. Hence, in the context above, the choice of 'Shivering' was wrong and it rendered the translation void as it negated the rules highlighted by Malakoff and Hakuta. The translation in English Language should have better read:

> *What's it? Why are you fidgeting?*

To quantitatively present the analysis done above, the table below summarises the perceived causes of transliteration rather than translation and the appropriate type or method of translation that would have aided the avoidance of these transliterations in the subtitles analysed.

Text No	Source Language	Target Language	Perceived Cause of Transliteration	Appropriate Method that Would Have Aided Avoidance of Transliteration
1.	Yoruba	English	Direct translation from source language	Technical translation (adequate knowledge of the rules of the target language would have helped)
2.	Yoruba	English	Free translation	Back translation (this would have aided the translator to properly translate the text into the target language)
3.	Yoruba	English	Free translation	Paraphrasing
4.	Yoruba	English	Paraphrasing	Back translation
5.	Yoruba	English	Direct translation	Paraphrasing
6.	Yoruba	English	Paraphrasing	Back translation
7.	Yoruba	English	Direct translation	Paraphrasing, back translation
8.	Yoruba	English	Paraphrasing	Technical translations

Findings

It was discovered that some of the subtitles were close to being translations as they made efforts that were in line with some of the rules and only neglected some parts of the four rules proposed by Malakoff and Hakuta, as had been previously highlighted. However, some others were off-target as they could only be described as transliterations because they did not follow the prescribed rules of natural language translation. The rules as proposed by Malakoff and Hakuta guided the analysis of the texts and the examination of same for the elements that would have differentiated the subtitles as translations or mere transliterations. The choice of direct translations is deduced from the analysis above to be the commonest form of transliterations found in the Yoruba Nollywood films while the wrong choice of

suitable words in the English Language is another common cause of translations becoming transliterations in these subtitles of the Yoruba Nollywood films.

Implications of these Transliterations on Language Education

Despite the fact that movie subtitles are good sources of language learning for second language learners, the incorrect translations that cause them to become error-ridden subtitles would affect the spoken and written English of learners. In most of the movies under study, little attention was paid to the proper translation of the utterances from Yoruba to English. A learner may pick up among other errors specifically the bad usage of English concord and collocation. One of the rules of translation as expostulated by Malakoff and Hakuta is the selection

of the right words in the target language after a clear understanding of the conversation of word to be translated from the first language. This means that to translate adages and proverbs from the indigenous languages to English, a substitute to these adages or substitutes that already existing in English Language could be used. But, in transliterations, this is absent. Rather the subtitles of these films are left at the imagination of the viewers. This hampers the learning of English clichés, idioms and adages that have equivalents the Yoruba Language.

Also, exposure to these transliterations in these poorly subtitled films would expose learners to improper translation methods between two languages especially from their mother tongue to the English Language. In some transliterations, the Yoruba word 'awon' (honorific pronominal) which is used for one adult male or female as a mark of respect was transliterated as 'them' instead of 'her'. This teaches the learner a wrong usage of the word in their writings as well as their speech. This is a bad exposure to the learner.

In sum, transliterations in subtitles are a source of problems for teachers because they would have difficulties in selecting the right materials to teach particular aspects of the English Language. Subtitles of films have always come in handy in teaching certain aspects of language since films belong to the dramatic genre of literature. However, since the subtitles of indigenous movies have been proven to contain serious errors resulting from the transliteration of the conversations therein, the teachers will have a hard time sorting them to select the ones with the best subtitles to teach the lessons.

Conclusion

It cannot be disputed that a very proficient bilingual is a prerequisite for translation activity. It however can be argued that being a bilingual is not enough to be a translator. This paper has shown that translation requires special knowledge or training to ensure that it is properly done. This is because when not properly done, translations becomes nothing but transliterations which debases the work of translators and the essence of translations. It is contestable that translation is innate (the ability to naturally translate from one language to the other without prior training); hence, translation must be taken seriously.

The analyses done on the corpus examined in this research have shown that more work needs to be done to ensure that translations are effective in the subtitling of Yoruba films. This will ensure that proper language learning and effective communication is achieved through subtitling. The recommendations suggested below will go a long way in ensuring that the subtitles in subsequent films are rendered in correct forms because practitioners will be more diligent in obeying the principles of translations.

Recommendations

Based on the analysis and findings, the following recommendations are made:

1. Yoruba film producers should employ qualified and trained experts in the English Language of Yoruba extraction for the correct translations of the subtitles of their films.

2. Teachers should be careful in the selection of films to be used as instructional materials for the second language

learning classes.

3. Caution should be exhibited by parents in the area of exposing their wards to the wrong types of Yoruba films and they should endeavour to censor these films for the ones with correct forms of translations in their subtitles.

4. Through the Nigerian Films and Video Censors Board, there can be some form

of enforcement through the thorough assessment of the subtitles to ensure that they are up to quality in terms of language content.

5. Movie producers should partner with institutions of higher learning to ensure that they have the best hands involved in correct translations or subtitling in their films.

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Globalising African Idioms in French and English Translations: The Yoruba Example

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ABSTRACT

The notion of untranslatability of idiomatic expressions has assumed universal contentious debates among scholars, linguistics, and translators. Previous studies such as Bandia, (93), Jabbari (920160, Posi and Lacka (92016), Oualif (92017) have focused on the translations of idiomatic expressions from African languages into European languages, European languages into European languages European languages into Arabic and other languages of the world with insufficient scholarly attention paid to how Yoruba idioms are translated into European languages. This study therefore, investigates how idiomatic expressions in Fagunwa's Ogboju with their translated version into English and French respectively. This paper adopts Purabi Panwar's supposition on Susan Bassnett's negotiation theory of postcolonial translation as well as Kursheva and Vlahov Florin's strategy for translating idioms, which cater for fixity of idiomaticity. Seventeen (17) idiomatic expressions were purposively selected from D. O. Fagunwa's *Ogboju Ode ninu Igbo Irunmale* and their translations: Wole Soyinka's *The Forest of a Thousand Demons* into English and Olaoye Abioye's *Le preux chasseur dans la forêt infestée de demons* into French respectively. The study discovers that translation of African works should be a source-text oriented translation thereby ensuring tactical "carry-over" of African nuances and references into the European languages.

Structured Practitioners' Note
- *Translating texts from L1 to L2 is a continuous linguistic aspect that attracts scholarly discussions.*
- *A myriad of studies have focused on the translations of idiomatic expressions from African languages into European languages, European languages into European languages and*
- *European languages into Arabic and other languages.*
  Very little scholarly attention is however paid to how Yoruba idioms are translated into European languages.

- *The study identified three strategies for translating idioms: equivalent proper, analoque and paraphrasing, which can be deployed in the translation of idioms from Yoruba into French and English.*

Introduction: Idiomatic translation

The concept of globalisation has assumed varied dimensions. Globalisation can be defined as "the intensification of world social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa" (Giddens 64). This simply means that globalisation is the act of making global local happenings and taking it to "the global arena" or "world stage", thereby bringing (global) visibility, immediacy and availability (Taiwo 241). It is "a constructionist order" of making and remaking of the world (as a process) and the existence of a system or structure (Taiwo 241). Furthermore, Adeyanju (217) mentions three main thrusts of globalisation namely: culture and civilisation, global economy, and political and military order. This study focuses on the expression of cultural nuances as a global system and structure. Such cultural systems and structures, which are taking from the local cultural happenings, are projected to the global arena for visibility and conspicuousness. Among the local cultural happenings are African idioms, proverbs, metaphors, similes and ideophones. In this study, an attempt is made to investigate how Yoruba idioms in Fagunwa's novels are globalised through the translated works of Wole Soyinka into English and Olaoye Abioye into French respectively. Thus, in other to globalise African idioms, it is important to examine the idiomatic lexicons that have universal application in Fagunwa's novels with their translations into English and French respectively.

The notion of idioms in scholarly investigations has assumed different definitions, which are not only misleading but controversial as scholars examine idioms from different methodological perspectives. One notable and acceptable fact on idioms is that the meaning of an idiom cannot be predicted from the knowledge of words that make up the idioms. Thus, idiomaticity has fixed meanings, which are not predictable from the words that collocate to form the idioms. Kisparsky (79) opined that "there is no relation(ship) between the meanings of the parts and meaning of the whole from the viewpoint of synchronic structure". Non-predictability of idioms implies that once the meaning of an idiom is fixed; it cannot be devolved into the constituents of another expression. (Numberg et al.1994).

There are different methodological approaches in defining idioms. One of the approaches is conventionality (Numberge et al.,1994). Conventionality is the most common acceptable definition of idioms which means that the meaning of an idioms cannot be predicted from the knowledge of independent words that make up the phrase. This implies that the meanings of words in isolation cannot make up the meaning of the idioms. Examples are "kick the bucket" which means "die" or "be at sea" meaning "to be confuse". Another approach is inflexi-

bility, which implies that idioms occur in a limited number of words. Figurative approach to idioms means that idioms involve metaphors, hyperboles, metonymies, and personification. The meanings of these words go beyond ordinary meaning. Thus, they may have literal or connotative meanings. This suggests that idioms are basically used to explain and describe certain phenomena which have sociohistorical, political, and cultural contexts.

It can be said that idioms and meaning do not have asymmetric relationships. There is no direct link between idioms and meanings. The implication of this is that idioms have one of proverbiality, figurativity, conventionality, inflexibility and informality. Idioms play important roles in meaning explication. In D.O Fagunwa' works, idioms are employed to create mental pictures of events. Translation of idioms in Fagunwa's works is very crucial in meaning explication between source texts and target texts. A translator of Fagunwa's texts must reflect both the contextual and cultural meanings of idioms as well as meet the demands of the target audience. In this study, an attempt is made to problematise the question of untranslatability of African idioms into European languages thereby unmasking the universality of Yoruba idioms in French and English translations.

Literature Review/Statement of the Problem

A number of works have been done on the translation of idiomatic expressions as well as idiomatic translation. Among such works are Mustonen (2010), Adelnia and Dastjerdi (2011), Farahani and Ghasemi (2012), Jabbari (2016), Poshi and Lacka (2016),

Thyab (2016), Yu Sun, (2018), Oualif (2017), and Rasul (2018) and so on. Jabbari (2016) examines the translation of idiomatic expressions from Steinbeck's The Grapes of Wrath with two versions of its translation into Persian. Situated within Newmarks (1988) and Brown and Levinson's (1987) as theoretical framework, the study specifically focuses on the translation of idioms in the English and Persian context. The study discovers that translation strategies of expansion, literal translation and functional equivalent have prominently deployed in the translation of idioms in John Steinbeck's (1939) *The Grapes of Wrath,* translated by Sharifian (2008) and Maskoob &Ahmadi (1964) into Persian as *"Khoshe-ha-ye Khashm".* The similarity between this work and the current study is that they are both on translation and the strategies for translating from one language to another. However, a number of differences occur. While the current study is from Yoruba to English, Jabbari's work is from English to Persian.

Rasul (2018)'s work investigates the translation of idioms across languages. Situated within Baker's strategies for translating idioms, the study considered and reviewed Baker's strategies in translating idioms across languages such as Arabic, French, Kurdish, Persian and Turkish. The study asserts that as good as Baker's strategies, it needs modifications because idioms are conveyors of the culture and identity of the source text. This study is similar to the current study in that it examines strategies for translating idioms across languages. However, the current study focusses on the strategies for translating idioms from Yoruba to English.

Farahani and Ghasemi (2012) focus on

the translation of idioms as well as proverbs in the English novel; the adventure of Pinocchio and its translated version into English. The study discovers that translation strategy of paraphrasing and replacing proverbs in the target language were the most prominent used by Persian translators. The similarity of this work with the current study is that they are both into the translation of idioms. However, the current study does not examine the discourse of proverbs; contextually, the works are different from each other.

Poshi and Lacka (2016) analyse the strategies for translating idioms and other fixed expressions from English into Albanian. Situated within Baker's translation strategies, the study specifically investigates strategies needed for successful translation. The study discovers that, despite the general misconceived untranslatability of idioms and other fixed expressions, translations of idioms are possible and dependent on other factors and approach embraced by the translators. While the work of Poshi and Lacka (2016) examine translation from English and Albania context, the current study considers idioms from Yoruba to English context.

From the foregoing, it can be observed that previous studies have examined the translation of idioms from languages with insufficient scholarly attention paid to the strategies deployed in the translation of idioms from Yoruba into English. This study, therefore, examines the translation of idioms in D.O. Fagunwa's *Ogboju Ode Ninu Igbo Irunmale* with its translated version into English with a view to revealing prominent strategies deployed in the translation.

Aim and objectives

The aim of this paper is to examine how idiomatic expressions are translated from D.O. Fagunwa's texts and their translated versions into English by Wole Soyinka's *The Forest of a Thousand Demons* (1968) and French by Olaoye Abioye's *Le preux chasseur dans la forêt infestée de demons* respectively. The specific objectives of this study is to examine the strategies deployed in the translation as well as suggest the best approaches in translating African cultural nuances.

Theoretical framework

This paper adopts negotiation theory of postcolonial translation (Susan Bassnett, 2002, Purabi Panwar 2007, Bandia, P.F 1993) as well as Kursheva and Vlahov Florin's strategy for translating idioms, which cater for fixity of idiomaticity. The theory affirms that, as against the backdrop of the untranslatability of the idiomatic expressions, translation of idioms is source-text oriented because the source text reveals the cultural nuances and references of the source language. Thus, the translation of idioms in the source-text must be done to reflect the cultural nuances in the target texts or peradventure its equivalence. The theory accounts for the meaning of idioms in the source text as well as its translated version in the target texts. Tenets of the theory include that search for the source and meaning of idioms to be translated in the target text; classify and categorise the idioms that are alien to the target readership, use strategies that make the idioms understandable to the target readerships. It is in consonance with the strategies that we employ Kursheva and Vlahov Florin's strategy because of its ability to account for cultural

realities and its recency in the discourse of the translation of idioms.

Strategies for translation particularly translating idioms have been viewed from dimension. Hilaire Belloc (cited by Bassnett 1980), for instance, highlights six strategies in translating novels particularly idioms. He affirms that idioms of the source language should be rendered by corresponding idioms of the target language. He submits further that, in translating idioms, it is often necessary to add words not in the original language in order to conform to the idioms of the target language (Bassnett, 2002). It can be inferred that it takes idioms to translate idioms from one culture to the other and sometimes with additional words to aid understanding. This obviously is a great task because it is often difficult to always get an equivalent idiom in the target language.

Furthermore, Baker (1992) proposes four strategies for translating idioms namely: using an idiom of similar meaning and form; using an idiom of similar meaning but dissimilar form; translation by *paraphrase*; and translation by *omission* (Baker 71-78). It must be noted that paraphrase is by far the most common way of translating idioms when a match cannot be found in the target language (Baker 80).

Meanwhile, Anna Kursheva (236) and Vlahov Florin (179) proposed three major approaches to translating idiomatic expression namely: equivalent proper, analogues, and non-phraseological translation. In the first case which is equivalent proper, a source language idiom which coincides in form and content to the target culture is transposed through the target language medium. In analogues, a source text idiom is rendered

with an idiom of similar content but different form. In other words, it is the meaning that is transferred through different idiomatic codes. Lastly, the non-phraseological translation is split into two. One, an idiom can be re-expressed in the target language by means of one word, usually expressive. On the other hand, it can be paraphrased or amplified. Kursheva (236) and Florin (179) further maintain that the models are arranged according to proximity with the original idiom. In absence of equivalent proper comes analogue. Paraphrase must be resorted to when no other means can work. As a rule, an idiom should be translated by an idiom (Kursheva 236 and Florin 183). In other words, an equivalent proper is advocated for when translating idiom; in its absence, analogical expression should be employed. The last resort should be non-phraseological translation. That is, rendering an idiom with a word or rephrase in the target language. In this study, Kursheva and Vlahov Florin's strategy for translating idioms is adopted because of its ability to account for cultural realities and its recency in the discourse of the translation of idioms. Thus, the strategy guides the translation and interpretation of Yoruba idiomatic expressions in Fagunwa's texts by Wole Soyinka and Olaoye Abioye.

Methodology

Fifteen (15) idiomatic expressions were purposively selected from D. O. Fagunwa's *Ogboju Ode ninu Igbo Irunmale (Ogboju)* and their translations: Wole Soyinka's *The Forest of a Thousand Deamons (Forest)* into English and Olaoye Abioye's *Le preux chasseur dans la forêt infestée de demons (Preux)* into French respectively. Idiomatic expressions

were investigated through lexical and syntactic levels of analysis. The idioms were subjected into Kursheva and Vlahov Florin's strategy for translating idioms, which cater for the transfer of idiomatic expressions into the target texts.

Analysis and discussion of findings

The analysis and discussion of findings are done under the three strategies namely: equivalent proper, analogues and non-phraseological translation. Idioms explicating each strategy are exemplified below:

Equivalent Proper

The notion of equivalent proper refers to the translation of idioms to the target texts collocationally. This implies that structural parallelistic idiomatic expressions in the source texts are collocatively adhered to and maintained in the target texts thereby resulting into retentions of image in the target texts. This is demonstrated below:

Excerpt 1:

    SL **Ese osi nimo fi ko** (*Ogboju* p.23)

    ET I stubbed my left foot (Forest 37)

    FT je **heurtai le pied gauche contre un caillou** (Le Preux p.35)

This idiom signals evils with all their manifestations. It simply means that anytime the left leg hit strange objects on the road, the narrator should prepare for uncertainties. This leg, which he calls the leg of my mother, "ese iya mi", signifies the occurrence of imminent evil. Therefore, he does everything humanly possible to make sure that this impending evil does not become a reality. The narrator tries to relate his present situation to the imminent one because every event or situation has a lesson to tell and this event, sometime, is used to project future occurrence. This idiom is rooted in the cultural nuances of the source text. This means that one needs to be a Yoruba speaker in order to understand it better because it may be meaningless in the target language. Human steps have meanings and each step stands for either good or bad omen. Soyinka transposes this idiom structurally and semantically in the target text. He reproduces the idiom in the target language with the same lexical means. Soyinka later used another expression in the following sentence " I stumbled on this foot" to explicate the notion of stubbed my foot, the more. In order to make clear the symbolic implication of this idiom in the target language, Abioye amplifies this expression with "contre un caillou". This explicates the act of stumble by revealing the real action that provokes the stumbling. Hence, we have hit the left leg on a stone (that is je heurtaile pied gauche a un caillou). This idiom uses the strategy of equivalent proper in English and French.

Excerpt 2:

    SL **Mo ba idi lo si ile** (*Ogboju* p.13)

    ET **I followed my buttocks to the ground** (Forest **25**)

    F T **Je tombai par terre** (*Le Preux* p.**20**)

Excerpt 2 showed that both *mo ba idi lo si ile* and *I followed my buttock to the ground* are linear structural translations. The concepts of "idi" and "ile" are both metaphorical; while "idi" may be formally translated as buttocks, "ile" is referred to as earth, ground, and soil. First, this is to show the

occurrence of evil circumstances. Second; it may show amazement thereby resulting on the occurrence of unexpected. It must be noted that the clausal configuration does not show the intensity and rapidity of the action. For instance, *mo ba idi lo si ile lojiji tabi ni waran sesa* shows that *I followed my buttock to the ground suddenly or unexpectedly.* Whichever way it may be, it must be noted that the idiom is a pointer to the occurrence of unexpected events in the life of the actor. This is reproduced in English by Soyinka but paraphrased by Abioye in French as: I fell to the ground.

Excerpt 3:
  SL **O dana si mi loju ile** (*Ogboju* p.**14**)
  ET **He slarruped sparks ablaze in my face** (Forest **26**)
  FT **Il se mit à me menacer du regard** (*Le Preux* p. **22**)

Excerpt 3 really showed that the sequence of letters in slarruped does not conform to any known lexical form in English. "O" and "He" are both subjects. The concept of "slarruped" is not a sweet loving term. It signifies a difficult situation whereby the author is inflicted with pains. The painful situations are reflected in the facial expression of the author. Although facial expression is deployed in the literary translation, it does not have the same meaning as "loju" through back-translation procedure. A lexical item like "eye" would have been precise and expressed the distinct meaning. The contextual implication of the idiom an infliction with unbearable pains. Though Soyinka technically transfer the idiom into the target language, Abioye employs other stylistic figure to drive home

the same intensity in the French context. Thus, while Soyinka employs the strategy of equivalent proper in English, Abioye opts for metaphor in French.

Excerpt 4:
  SL **Idi wa di omi** (*Ogboju* p.64)
  LTE **Our buttocks turned to water** (Forest 91)
  TL **Nous eûmes grand' peur** (*Le Preux* p. 105)

Excerpt 4 shows that there is similitude of paralellistic structures both in the source translation and literary translation. The expressions followed the SVOC pattern. For instance, "Idi wa" is the subject which has "our buttocks." The Yoruba head parameter is only different with having the headword before the modifier. Reverse is the case in English. "Di" is lexically realized as "turned into water," while "omi" is translated as the water. It must be noted that the same grammatical structure is maintained in the English translation. In the discourse-translation analysis, excerpt 4 revealed effortless in action. The idiomatic expression of water depicts effortlessness of the speaker. In the French translation, though Abioye paraphrased the idiom, he compensated it with another metaphoric figure as in « je faillais même uriner dans mon caleçon ». That is, I nearly urinated in my underwear. Thus, while Soyinka employs the strategy of equivalent proper in English, Abioye opts for metaphor in French and compensated it with another idiom close the the source language.

Excerpt 5:
  SL **kí eépìnnì tún máa □e àgbà re** (Ogboju p.72)

ET **When a halfpenny will prove an elder to you** (Forest 102)

FT **Celui qui connait le bonheur et vit dans la plénitude aujourd'hui eut à tout moment se trouver dans des conditions dures**. (*Le Preux* p. 118)

This idiom explicates the state of hopelessness of a man. "Epinni", translated as halfpenny (the last currency), is deployed to show the state of poverty and abject penury. Thus, half-penny becomes an invaluable amount of money when one does not have any person that could help to salvage the situation. The concept of "Agba" in Yoruba mythology does not only include number but also wealth, statue, education, wisdom, rank, materials, and experience. This suggests that the notion of "agba" in Yoruba is encompassing; it includes age, experience, wisdom, wealth, connection, exposure, rank, materials gotten and so on. It must be noted that, although the use of future "will" as indicated in the literary translation, shows supposedly actions, the contextual meaning in the source text does not suggest any future action. Soyinka employs the strategy of equivalent proper while Abioye chooses and explication in form of paraphrase. A literal rendition of Abioye's translation could look like this: one who knows goodtime and lives in plenitude today can at any time find themselves in terrible conditions.

Analogue

The notion of analogue is exemplified when a source text idiom is replaced with similar but related idioms in the target texts. Here are examples:

Excerpt 6

SL **Inu mi dun** lati ri eyin ore mi (*Ogboju* p.21)

LTE I am happy to see you all 35

TL Chers ami, **je suis bien ravi** de vous voir ici (Le Preux p.32)

In the French translated version by Abioye, "lomode" and "lagba" in the Yoruba version disappears in « je suis bien ravi de vous voir ici enfant vieillards, hommes et femmes » (*Le preux* 32). The aesthetic value of "l'omode, lagba" obviously different from enfant, vieillards" which in Yoruba is omode, agba, okunrin, ati obinrin. In the context of "lomode and lagba", we see a pictorial and cultural representations of this class-group that is desperately and enthu-siastically expectant in listening to the message of the interlocutor. Whereas the "omode, agba" (children, adult, and so on) is just a formal way of addressing people which may not necessarily carry the sensative flavour apparently imbibed in the former. It suggests that "Je suis ravi de voir si nombreux; jeunes et vieillards" could have been a good rendition. This translation falls into the second strategy of translating idiom. Abioye uses a different form of idiom from the target language to express a similar meaning of the source text idiom. Hence, we have Abioye translating "inu mi dun" (my stomach is happy) as "Je suis bien ravi". However, Soyinka paraphrased the same idiom in English.

Excerpt 7:

SL **Mo gbé o!** (*Ogboju* p.5)

LTE Ah, woe is me! 13

TL **Au secours** je peris (*Le Preux* p.7)

"Mo gbe o" is an expression sponta-neously echoed when one is in a fearful and dreadful mood or situation. It equally expresses fright. The "je peÌris" rendition which is literal could have been appropriate but Abioye has to employ a very common idiomatic expression of the source audience to adequately parallel this expression dares ambiguities. The expression "Je suis en danger" shows that the fearful nature of the situation is not bad. It is the stylistic consciousness that instigates the choice of "Au secours" (help!). Even though the source language does not obviously reveal this, the impression of help is implanted in it. Abioye translates this idiomatic expression with similar but dissimilar idiomatic lexical codes. Abioye employs different idioms of the target language to convey the meanings embedded in the source language idiom. Meanwhile, Soyinka is more of the strategy of paraphrase and poetic in his choice.

Excerpt 8:

> **SL**   ngo ma **ntete ba ese mi** kin maa fi ori run inu igbo lo (*Ogboju* p.16)
>
> **ET**   I will learn to start **a rapid dialogue with my legs** and ran my head through the forests. 28
>
> **FT**   je ne manquerai jamais **de prendre la fuite** aussitôt (*Le Preux* p.25)

To dialogue rapidly with one's legs does not mean to talk to one's leg but to run away from evil. This idiom warns the listeners and speakers of any impeding danger. To dialogue with one's legs implies to run away from evil and any action that might cause unpalatable situations. The expression "ba ese mi soro" has become common among African writers, most especially Soyinka. He

uses it in many of his works in which it connotes to run desperately for one's dear life as a result of danger. Abioye translates it as *"prendre la fuite"* that is to "take a race". In the same vein, this could be introduced into the Francophone linguistic repertoire as *avoir discours avec les pieds* instead of the equivalent one chosen by the translator. The unfortunate remark is the omission or deletion of the second part of the expression, which is very important to the pathetic and fearful context. This "ki n ma fi ori run igbo lo" should not have been deleted. Since this amplifies the dearness of Akara-ogun's readiness to accept any other options regardless of its consequence rather than confronting Agbako who is a devouring and merciless terror. While Abioye opts for analogue Soyinka chooses equivalent proper.

Excerpt 9:

> **SL**   Ile mi ti kun **ko gba ese mo** (*Ogboju* p.21)
>
> **ET**   **it (my house) was filled to over-flowing and could hardly take another pair of feet** (Forest 35).
>
> **FT**   la maison etait deja **pleine de monde** (*Le Preux* p.32)

Legs and house have contextual meaning in this idiom. The house is peopled with different kinds of beings that cannot be explained. The creative ability of the author is characterised by words of wisdom, understanding and knowledge. The house of the narrator is full of people from different walks of life who want to listen and learn from his wealth of knowledge and wisdom. It means that people are almost suffocated because there is no space for them. "Legs"

represent human beings (synecdoche). Abioye translates this idiomatic expression with another idiom similar in message but different in lexical elements in the target text thereby suggesting analogue. This makes us to conclude that he uses the second strategy in this rendition. Another good translation may be: "Ma maison était pleine à craquer d'hommes". However, Soyinka maintains equivalent prosper: take another pair of feet.

Excerpt 10:

SL **A mu ona wa pon** o di ile (*Ogboju* p.54)

LTE We set upon the road and headed for home 77.

TL Nous **nous remîmes en route** (*Le Preux* p.88)

The idiomatic expression "Mu òna pon" means to go to a place where they have already planned. Here, one is determined to overcome any obstacle that comes into one's way. It also connotes to embark on a journey is rendered as "resume on a journey" in French. The metaphorical symbol of resuming a journey as against "reprendre" "continuer" and "poursuivre" among others is highly significant. Abioye turns to "remette" in order to reproduce the figurative embellishment implied in the source language. The French verb "remettre" which connotes, remit, submit, handover, convey, put back and return, among others, is technically carried into the act of learning for a journey. It is not out of order to consider the idiomatic expression of similar meaning but different linguistic means. However, Soyinka creatively employ the verbal preposition set upon to suggest a form of equivalent prosper: set upon the road.

Excerpt 11:

SL Oran ti **bo sori** (*Ogboju* p.93)

LTE the matter was already at the conclusion (Forest 130)

TL il **se résigna donc à la mort** (*Le Preux* p.150)

This implies that a problematic situation has gone beyond control. It suggests a situation that has invariably gone beyond his control. "Oran" here refers to trouble, either caused as a result of one's action or inaction. This idiom is translated with another idiom of the same meaning but different linguistic symbols in French. Soyinka renders it as a concluded deal in English. In both target and source languages, the sense interpretation connotes a situation that has gone beyond amendment and by consequence, is irreversible. On the French language side, we see a kind of "resign to death". However, the point here is that Abioye stylistically opts for a similar idiom of different form in the target language, while Soyinka paraphrases the same as a concluding phenomenon.

Paraphrase

The idea of non-phraseological translation means that an idiom may be re-expressed by one word through the process of paraphrasing and amplification. Aside the aforementioned paraphrases in the above subsection, we also have the following examples of paraphrasing strategies:

Excerpt 12:

SL O **wo ina mo** o lori (*Ogboju* p.5)

LTE My father…**drove furnace into his skull (Forest 13)**

TL Mom père … **visa la biche et la tua** (*Le Preux* p.7)

This idiom is concerned with the act of heaping fire upon a person turned leopard «agbonrin ». The concept of "ina" here means to release firearms. It is the act of releasing the ultimate bomb to a supposed enemy. "Ori", that is skull/head, represents the totality of man's personality and destiny in Yoruba mythology. The source text idiom "wo ina mo o lori" (something like in heap fire on his head) is literally rendered as "tua ́. The *tua* is a simple past tense conjugation of the verb *tuer* in French (That is "shot"). Obviously, this idiom is reduced to paraphrase. Here, the French verb "tuer" that is "to shoot" is used to explicate the entire idiomatic expression of the source text. Abioye, therefore, chooses to use explicating. On the contrary, Soyinka transfers the idiom into English. He creatively presents the cognitive interpretation of the forceful movement of the furnace into the head of the target being, with the employment of the verb *drive.*

Excerpt 13:

> **SL Jebete si gbe omo le e lowo** (*Ogboju* p.93)
>
> **LTE** outwitted he was and hopelessly floundering (Forest 130)
>
> **TL** sa ferocité **ceda à la resignation** (*Le Preux* p.150)

This idiom is one of the most difficult idioms to translate into the European languages. This is because the personifying subject of the construct may be difficult to adapt into the target languages from Yoruba. Hence Soyinka, chooses *hopelessly floundering.* A child here means troubles, problems and chaotic situations which cannot be controlled or rectified again. The deployed idiom in the source language which depicts accepting a bad condition that apparently cannot be reversed is rendered as "sa ferocite ceda a la resignation" in French. That is, its ferocity/and fierceness give way for resignation. Though this seems not to be idiomatically translated, the uniqueness of the registers chosen to interpret this idiom by the two translators should be appreciated. The choice of ferocity as against fierceness, cruelty and wickedness is significant; the same is hopelessly floundering employed by Soyinka. This is because ferocity is a distinct attribute of lion and tiger. Abioye tactically employs this to transfer the awfulness of a tiger. The strategy used is classified as paraphrasing in both translations.

Excerpt 14:

> **SL** Gbogbo yin ko ni yio **fi owo ro ori ku.** (*Ogboju* 47)
>
> **LTE** It is not everyone of you who will pass away in bed (Forest 68)
>
> **TL** vous ne **mourrez pas tous d'une façon douce et paisible.** (*Le Preux* p.75)

This expression emphasises the phenomena of death. The idiom suggests that it is not everybody that will die in an easy way. The idiom does not condemn one to death but prepares the mind of the listeners on the need to do well and be prepared for death anytime. Since death is invariably inevitable, man, therefore, must be prepared for death irrespective of the way it comes.

Abioye paraphrases this idiom as "not all of you will need coffin while dying because you will not die in a gentle and peaceful manner." The image of "dying with arms under the head", which is figuratively

implied in the source text is completely discarded. This is probably because of the impression that a part of the target audience (most especially the occidental French) may not grasp the image if it is taken to the target language. Hence, he presents it explanatorily to the target audience. However, the addition of "cenceul" (coffin) to depict peaceful and mild death is noteworthy. Abioye's reference highlights the unceremonious death that awaits the people being referred to in this context. Soyinka, on the other hand, employs another idiom that expresses the same idea: pass away in bed.

Excerpt 15

SL Bi ojo ti po to loru ni, **bi ile ti nmo ni orun tun nyo** (*Ogboju* p.8)

LTE heavy as the downpour was during the night, the sun came out fully in the morning. (Forest 18)

TL **Après la pluie, le beau temps** (*Le Preux* p.13)

Soyinka renders the expression literally in English. The French expression *après la pluie, le beau temps* captures the expression *bi ile ti mo ni orun yo* in a succulent manner. This depicts that the heavy down-pour does not affect the sunshine. This construction 'the sun rose at day break' seems justifiable with *Après la pluie, le beau temps*. The same expression in French also semantically amounts to an encouragement given to someone who is struggling to get out of a challenge, pain or poverty but which literarily means after the rain appears the fine weather. Obviously, this French phrase has two things in common with the source text expression. The two structures look alike and have to do with the weather condi-

tion. However, an equivalent proper can suggests *"Immediatement apres une lourde pluie surgit le soleil"* Abioye negotiates a similar but different idiom into the target text. This is exceptionally commendable because "bi ile ti mo" (as the day broke) ni orun yo (the sun rose). The imagery of light, clearness, and brightness is also implied in "apres la plue le beau temps". This means that, after the rain appears, there is a clear weather.

Conclusion

This study has examined the universal notion of (un)translatability of Yoruba idioms using Fagunwa's Ogboju with Wole Soyinka's *The Forest of a Thousand Demons* (1968) and Olaoye Abioye's *Le preux chasseur dans la forêt infestée de demons* translated versions respectively. The study asserts that translation of idioms in the source texts with counter identical idiom in the target language are a strategy that is deployed in the translation of idioms. Three strategies namely equivalent proper, analogue and paraphrasing are deployed in the translation of idioms from Yoruba into French and English. The study further discovered that equivalent prosper, which is a transfer of source idioms to the target languages is the most frequently used strategy. Analogue, which uses substitution of idioms, aids the understanding of semantic variables in the target domain. Furthermore, in the paraphrasing strategy, the same idiom explicating the same sense in the target language. With this strategy, an idiom is translated by using not only the same idiomatic expressions but also explaining the target domain for easy understanding of such idioms. The concept of

explanation helps in the understanding of these idioms in the target language. The study concludes that, as against the backdrop of the perceived universal untranslatability of idioms, Yoruba idioms are translatable and are the carriers of Yoruba socio-cultural values, mores, identities and ideologies. This study agrees with the submission of Bandia (1993) that translation of African works should be a source-text oriented translation thereby ensuring tactical "carry-over" of African distinctions and references into the European languages.

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Investigating the Nativization of English in Two Nigerian Literary Texts: A Critical Discourse Approach

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ABSTRACT

English language is dynamic and with its dynamism come certain issues; one of these issues is the state of the language in regions of former colonies or areas of spread not colonized by the British. With deliberate conferences held to coin World *Englishes,* efforts have been made to extricate common features of such national variants to call them varieties of English in themselves. With reference to Chinua Achebe's quotation, "I feel certain that the English language will be able to carry the weight of my experiences. But it will have to be new English still in full communion with its ancestral home but altered to suit its new African surroundings;" this paper has highlighted some unapologetic literary mannerisms that are mutually intelligible to Nigerians and not the native speaker of the language. A Critical Discourse Analysis approach has been used, with James Paul Gee's *Fill-in Tool* to help 'fill in' meaning ascribing the difference in social expression with context playing a huge role in intelligibility amongst Nigerians in the works of Chinua Achebe and Lola Shoneyin revealing a potential intelligibility challenge to non-Nigerians, hence a variety called Nigerian English.

Structured Practitioner's Note

- *Nigerian English has enjoyed scholarly attention for over three decades. While attention has been given to the syntax, prosody, Pragmatics, semantics of Nigerian English, more needs to be done in the area of discourse analysis.*
- *This research is a response to the research gap of the need to explore the aspects of discourse analysis in the debate for or against the variety of English called Nigerian English. Hence, with the aid of Paul Gee's 'Fill-in' tool, this research has added credence to the scholarly debate on the viability of Nigerian English as viable variety of English.*
- *Readers can view and appreciate literature as a rich reservoir and a veritable data bank of a variety of the English of either the author or the locale the writer is telling a story about.*

Introduction

The English language today is the second most widely spoken language in the world behind Mandarin. In 2011 *the Telegraph* published that "around 840 million people worldwide are native Mandarin speakers, while a further 180 million or so speak it as a second language, making it the world's most widely-spoken tongue" (Telegraph). This is in comparison to the English language with "340 million native English speakers, although some 510 million or so people have learned it as a second language"(Telegraph). These figures are particularly important for the fact that they simply point us in the direction that what the Chinese speak as their official language is almost confined to their geographical location. But the English language on the other hand, is now spoken more by people who are not resident in the geographical location of the origin of the language and spread across over a hundred countries becoming the language of choice at international conferences and activities.

This widespread of the English language has led to what Richard Nordquist terms: *"World English (or World Englishes)"* in his article entitled "What is World English?" referring to varieties of the English language. Larry E. Smith organized the first ever conference held to move for the concept of World Englishes, from the 1st to the 15th of April 1976 at the East-West Culture Learning Institute (currently the Institute for Culture and Communication) Honolulu. The second of such conferences was organized by Braj Kachru (Yano, 2), another pioneer of the movement. Kanlapan and Velasco present answers to the question, why adopt the term *Englishes?*

The term symbolizes:

i) Functional and Formal variations
ii) Divergent sociolinguistic context
iii) Ranges and varieties of English in creativity
iv) Various types of acculturation in parts of the western a non-western world
v) Emphasizes "WE-ness", and not the dichotomy between us and them (the native and non-native speakers) (slide 5).

These show that a deliberate effort is being made for the realization of different varieties of the English language; hence, the following according to Nordquist:

American English, Australian English, Babu English, Banglish, British English, Canadian English, Caribbean English, Chicano English, Chinese English, Denglish (Denglisch), Euro-English, Hinglish, Indian English, Irish English, Japanese English, New Zealand English, Nigerian English, Philippine English, Scottish English, Singapore English, South African English, Spanglish, Taglish, Welsh English, West African Pidgin English, and Zimbabwean English.

The image below by Kanlapan and Velasco illustrates Kachru's concentric circles of English as spoken around the world (8):
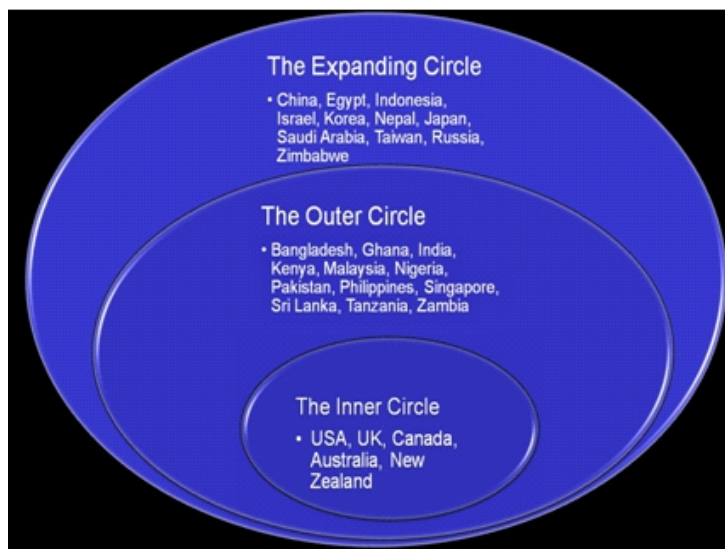
The implication of the chart above is that the *outer circle* represents a country like Nigeria which has adopted English as an official language of governance and education as having its variant of English qualify for recognition as a variant. The inner circle represents countries which have the language as a mother tongue or native speaker status. The expanding circle represents other parts of the world where the English language is spoken as a foreign language.

Statement of the Problem

This paper is a product of the very controversial question: Does Nigerian English exist? This academic question pitches scholars in opposing camps as Jowitt categorizes the camps as 'two groups of controversialists involved might be called 'acceptors' and 'rejecters' respectively' (7). Jowitt further claims that 'some Nigerians, and also non-Nigerians, equate it, wrongly, with Nigerian Pidgin' (1). The underlying problem of language in African literature has always been bordered on whether or not the colonial language would be able to adequately and authentically express the socio-cultural and linguistic realities of the African continent (Yeibo 202). A quotation from Chinua Achebe will help identify this research's scope and limitations:

> *I feel certain that the English language will be able to carry the weight of my experiences. But it will have to be new English still in full communion with its ancestral home but altered to suit its new African surroundings. (6)*

This excerpt is from '*The African Writer and the English Language',* an article written by Achebe after a conference of African writers of English expression in Makerere where they tried to define what African literature is. This debate also bordered on

the language question; what language should African writers use to preserve the African culture? Osundare as cited in Yeibo categorises African writers into three, namely:

i) Accommodationists - writers such as Leopold Sedar Senghor of Senegal, Wole Soyinka, Christopher Okigbo of Nigeria and so on who outrightly master and use imperialist/colonial languages to convey African realities.

ii) Gradualists - these writers/ scholars (for example, Chinua Achebe, Gabriel Okara, Amos Tutuola, Elechi Amadi, Kofi Awoonor, Elechi Amadi, Flora Nwapa, Helon Habila, Chimamanda Adichie, Onuora Nzekwu and so on) believe that a de-anglicization and re-Africanization of the English language can authentically convey Africa's literary sensibilities.

iii) Radicalists - writers/ scholars (such as Ngugi wa Thiongo and Obi Wali) are of the opinion that rather than use English language, indigenous African languages should be used to convey the African experience (202).

Accommodationists and Gradualists place a high premium on 'global intelligibility' and the 'outreach' of a work of art. The research statement here is that in a bid to attain global intelligibility and simultaneously maintain the use of a de-anglicised form of English, the language used may obscure indigenous nuances because some ideas are best expressed in indigenous languages or transliterated modes. Hence, we shall use the fill - in tool to identify the obscured indigenous nuances for wider audiences (especially non-Nigerians) who may not have some linguistic and experiential commonalities with Nigerians.

Methodology

Data for the discussion and analysis in this study are drawn from two African literary texts - *Things fall Apart* by Chinua Achebe (1958) and *The Secret Lives of Baba Segi's Wives* by Lola Shoneyin (2010). This purposeful selection is designed to, in some sense, compare and contrast two prominent Nigerian authors from two seemingly different contextually linguistic and pragmatic generations - Achebe (born in 1930) and Shoneyin (born in 1974). Perhaps such a synchronous study may reveal some resourceful ideas about Nigerian English with evidence from literature.

Fifteen excerpts from each novel (totalling thirty excerpts) have been selected for analysis in spite of both novels containing rich and overflowing 'Nigerianisms'. These excerpts will first be translated to a probable Native Speaker variant in italics; hereafter, the Fill in Tool will be used to decode the text. Also, we shall draw insights from some devices used by African writers as cited in Yeibo to reflect local or indigenous nuances in their styles: (a.) Coinages, borrowing and so on (b.) the use of native similes and metaphors (c.) the transfer of rhetorical devices from native languages (d.) the translation of native proverbs, idioms, maxims and so on (e.) the use of culturally dependent speech styles (f.) codeswitching and codemixing (g.) transliteration (203).

For the purpose of this paper, the analysis of our data has been categorised under three sub-headings, namely: 1. Proverbs, 2. Nigerian experience and 3.

Names of Nigerian objects or food in their indigenous forms. A little description of the Nigerian experience will also follow where appropriate.

Gee's *Fill-in Tool* is made of three pivotal questions probing clarity and meaning of texts, it says; for any communication, ask:

a) Based on what was said and the context in which it was said, what needs to be filled in here to achieve clarity?

b) What is not being said overtly, but is still assumed to be known or inferable?

c) What knowledge, assumptions, and inferences do listeners have to bring to bear in order for this communication to be clear and understandable and received in the way the speaker intended to? (Gee,18)

From answers to these questions, language competence will reveal those with a shared understanding and may help point in the direction of a particular variety of language.

Literature Review, Overarching Assumptions and Analytical Framework

From a literary perspective, and an off-shoot from Chinua Achebe's quotation, Nigerian English is as a result of adoption of speakers of the language who also bring to bear their native dialects and experiences. Kanlapan and Velasco capture this as the birth of 'long-term contact results in Nativization and acculturation' (5). They further present three facts on a bilingual's creativity as it affects literary development:

i) The institutionalized narrative varieties have an educated variety and a cline of sub-varieties

ii) Writers in contact literature in English engage in dialectal-mixing

iii) In such writing, there are style-shifts which are related to the underlying sociolinguistic and cultural context (15)

To the surprise of many, the English language was spoken in Nigeria long before the colonial era. The American Historical Association in the article "The Colonial and Pre-Colonial Eras in Nigeria" says that there was a 'precolonial period' which existed before World War I. During this era, there was trading going on with Europeans, Portuguese and Spanish seafarers along the port cities like Bonny before slave trade was incorporated around 1500. After a meeting of European nations in Berlin (1884), Africa was shared into colonial fragments to be possessed and this led to the English in 1889-1914 taking over Nigeria, particularly the Igbo speaking areas and later in 1914 - the merger of Northern and Southern Nigeria for administrative purposes as a British colony. The slave trade and abolition of the slave trade introduced the colonial era which prompted a diversification of trade in other commodities to include rubber and palm oil; with this boom, came the establishment and advancement of Western (in collaboration with indigenous allies) government, schools and churches in Nigeria.

Nigerian English' and the name 'N.G. Walsh' are recurrent on internet search engines about English in Nigeria; this is because the statement '*the varieties of English spoken by educated Nigerians, no matter what their language, have enough features in common to mark off a general type, which may be called Nigerian English*' is attributed to Walsh according to Ogu (88). This, therefore, creates an opportunity for debate

for its truism. Jowitt, a leading proponent or 'accepter' of 'Nigerian English' (in "Electronic Aids to the Study of Nigerian English") maintains in defence of Nigerian English that scholars in support of Nigerian English 'manifest an attitude to the English language that in general is not prescriptive, but descriptive: they seek not to 'prescribe' what is 'correct' or 'incorrect' usage, but to 'describe' what users of English actually say and write (1). This sociolinguistic approach to the study of English in Nigeria has critical and academic implications for the concept and will enrich our knowledge and open a vista of possibilities for more intellectual debates. A polylectal speech situation of Nigerian English can largely be grouped under three major varieties:

a) The higher variety - acrolect (the internationally intelligible variety)
b) The intermediate variety - mesolect (the intranationally accepted variety)
c) The lower variety - basilect (context-based variety associated with the illiterate and semi-illiterate population)

Though Todd thinks this classification is a 'gross over-simplification' (286) of the polylectal speech situation of Nigerian English, it is a good place to start a sociolinguistic analysis of Nigerian English. For Todd, all these varieties influence one another and 'each is itself a conglomerate of overlapping variants' (300).

Indeed, it would be cowardly to ignore opinions of those who deny the existence of Nigerian English, rather; we must consider and engage their arguments on the merit of its logic. The 'rejecters' of 'Nigerian English' as a variety do not want to identify with the 'legalization' or the adoption of a pack of errors or corruption of the English language (that is the mesolectal and basilectal varieties); they would rather endorse the ideals that Nigerians (at all levels of the linguistic spectrum) make the effort to perfect their spoken and written language comparable to that of the native speaker.

This paper supports the arguments and works of great academic pathfinders in the field of Nigerian English, namely: Banjo A., Jowitt D., Bamgbose A., Munzali A. J., Odumuh E. and many others. Unfortunately, this paper cannot possibly provide an overview of all the works of these great academics but readers interested in this area for further studies would find works by these researchers valuable. Suffice to say, Jowitt in his most recent work on Nigerian English argues that 'English, has become 'nativized', 'domesticated', 'indigenized', and has taken on distinctively Nigerian quality' (26).

Language is used to construct any given literary text. The ultimate goal of a discourse analyst is to unmask the elements of language deployed for the study of the ideational aspects of texts. Though the overarching purpose of a Critical Discourse Analysis (CDA) is often to study power-related issues, by looking at how power is linguistically negotiated, its outcomes and possible actions/ reactions. This paper deals with the use of a CDA tool as propounded by Paul Gee, namely - *Fill in tool,* to unveil and interpret some Nigerian English expressions in literary texts.

In addition, we can assume that if the international community of native English-speaking judges and organizers of literary competitions do not recognize this variant of English language, many Nigerian writers would not have won numerous international

prizes in literature and have invitations to lecture in highly revered institutions abroad. Hence, subjecting the traces of Nigerian English found in the works of Gradualists such as Chinua Achebe, Gabriel Okara, Helon Habila, Chimamanda Adichie and Lola Shoneyin and so on to a linguistic study such as this, is a minefield of evidence for Nigerian English as a variety to be reckoned with. Schneider sums up the overarching assumptions for this paper:

> *Consequently, the notion of "English" today needs to be re-tuned from thinking of it as a single, monolithic entity, a linguistic "standard" and a reference system, to under-standing it as a set of related, structurally over-lapping, but also distinct varieties, the products of a fundamental "gloca-lization" process with variable, context-dependent outcomes (par. 3).*

As a means of providing a logical framework for text analysis, James Paul Gee's 'Fill in Tool' has been selected to present context competences and assumptions speakers of Nigerian English have over Native English (L1) speakers, thereby strengthening a claim of a variety called Nigerian English.

Gee in his *How to Do Discourse Analysis: A Toolkit,* presents twenty-eight different but not totally independent tools for carrying out discourse analysis. These tools are used to reveal in what way language is used to do things and not just say things. This *Fill-in Tool* will further enable readers to observe how language is used to interpret a unique variety of Nigerian English (which belongs to the outer circle) as it provides a

background for contextualization of the variety of Nigerian English.

In addition, Achebe's example extracted from '*The African Writer and the English Language*' below readily reveals a distinction of how the variance in language perfor-mance can be used to say and do things in such a manner that promotes and retains the ideology of a people:

> (A)
> *I want one of my sons to join these people and be my eyes there. If there*
> *is nothing in it you will come back. But if there is something there you will*
> *bring home my share. The world is like a Mask, dancing. If you want*
> *to see it well you do not stand in one place. My spirit tells me that those*
> *Who do not befriend the white man today will be saying **had we known** tomorrow.*

Now supposing I had put it another way. Like this, for instance:

> (B)
> *I am sending you as my representative among these people - just to be on the safe side in case the new religion develops. One has to move with the times or else one is left behind. I have a hunch that those who fail to come to terms with the white man may well regret their lack of foresight. (Achebe, 6)*

This literary perspective of placing a probable English variant as spoken by a native speaker just after the excerpt from a novel can show evidence of the English language bearing the 'weight' of Nigerian experiences, as culturally, experiences found

in Nigeria will be distinct from cultures found elsewhere in the world.

Discussion

As mentioned earlier, *Things Fall Apart* and *The Secret Lives of Baba Segi's Wives* will be used as sources of primary data. Both texts; one written in 1958 and the other in 2010 have an abundance of examples reliving the Nigerian experience through the English language. Though these texts are written many years apart, they still hold the same language feature showing that the acceptance of this literary trend has not changed with time.

Excerpts from *Things Fall Apart*:

● **Proverbs**:

i) Thank you. He who brings kola brings life (5)
A bearer of Kola births life.
Fill in Tool: For clarity of this expression, background knowledge of the cultural importance of Kola Nuts as a symbol of peace, unity and good will has to be brought in. kola nuts have reached veneration status among the Igbos and other tribes in Nigeria. By this, the bearer of Kola nuts cannot bring, create or birth life but rather the act of presenting Kola to a visitor symbolizes goodwill bereft of any ulterior motive.

ii) …and proverbs are the palm-oil with which words are eaten (6)
Proverbs heighten a speaker's eloquence
Fill in Tool: This metaphor can only be interpreted with background knowledge of the feeding pattern of the Igbo's. Rural Igbo communities are largely agrarian, and the size of one's yam barn is a pointer to how well a man

can fend for his family and a potential for taking up chieftaincy titles. And since yam is the 'king' of foods, be it pounded or boiled; palm oil, historically speaking, was the only known sauce to make the food palatable or ease peristalsis. So, this ease at which palm oil makes yam slide down the throat is what is being likened to what proverbs do in conversations.

iii) As the elders said, if a child washed his hands he could eat with kings. Okonkwo had clearly washed his hands and so he ate with kings and elders. (7)
As the elders said, someone who has distinguished himself deserves suitable rewards
Fill in Tool: The act of washing hands comes from a religious setting where one has to be cleansed before performing certain rites. This act of cleansing has been equated with paying homage and respect to elders in addition to attaining feats of greatness, in this case, Okonkwo had won a wrestling competition for the community and shown prowess in being a competent yam farmer.

iv) …Our elders say that the sun will shine on those who stand before it shines on those who kneel under them. I shall pay my big debts first. (6)
Prioritize according to size.
Fill in Tool: This excerpt is close to another concept of lightning striking only the tallest objects in the environment during its occurrence. Here, the speaker is covertly saying that he will not pay the debt owed this time because it is small in comparison to larger debts; imagine this bravery coming from a

chronic debtor.

v) When the moon is shining, the cripple becomes hungry for a walk. (8)
   The moonlight is alluring.
   Fill in Tool: The moonlight in Nigeria is synonymous with storytelling under a tree. This is a time for mothers and aunties to bond with all the children in the compound - children who are theirs and those who are not theirs, as most families were polygamous and sometimes children strayed from neighbouring houses. A child is said to be raised by the community, just to emphasize the type of communal living. The 'hunger' alluded to here is a longing for companionship under the allure of the Moonlight.

vi) A toad does not run in the daytime for nothing. (16)
   Something is fishy.
   Fill in Tool: Toads are not known to run, but to hop. They are also known to remain camouflaged and hardly seen about. To find one running in the daytime means that its hiding place has been found out and trouble has befallen it.

vii) Eneke the bird says that since men have learnt to shoot without missing, he has learnt to fly without perching. (17)
   Desperate times call for desperate measures
   Fill in tool: The personification referring to a bird-talk about not perching to avoid being shot points to how connected actions and reactions are. Since one thing leads to another, being proactive is better than being reactional to sensitive issues. The strategy of the villagers to adapt to the evolving society

when the colonialists came to live amongst them is common in Nigeria. Nigerians always find ways to adjust to or accommodate discomforting situations.

viii) A man who calls his kinsmen to a feast does not do so to save them from starving. (133)
   A buffet is organized for camaraderie
   Fill in tool: Communal living and the sense of togetherness is nurtured by feasts, picnics and get-togethers in Nigeria. Hence, it is common to see feasts at any slight opportunity for people to meet at weddings, birthday ceremonies, burials and other events. Most times, the meals at such events take a larger chunk of the budget primarily to create a positive impression and camaraderie amongst the invited guests.

- **Indigenous Names**:
ix) He could hear in his mind's ear the blood-stirring and intricate rhythms of the *ekwe* and the *udu* and the *ogene…* (5)
   Indigenous musical instruments like gongs
x) *Gome, gome, gome, gome,* boomed the hollow metal. (8)
   Onomatopoeic referent for the sound of the gong
xi. Go-di-di-go-go-di-go. Di-go-go-di-go. It was the *ekwe* talking to the clan. One of the things every man learned was the language of the hollowed-out wooden instrument. (96)
   Onomatopoeic reference of the musical instrument
   Fill in Tool: The particular way the *ekwe*

is played sends a message to the community. It serves as a public address system since microphones and speakers did not exist. This method can be likened to the different signals a bugle is used in the army. Members of the public grow up assigning the different sounds with the appropriate type of message reeled out.

- **Nigerian Experience**:

xii) The sickness was an abomination to the earth, and so the victim could not be buried in her bowels. He died and rotted away above the earth, and was not given the first or the second burial. Such was Unoka's fate. (14)

Fill in Tool: Some causes of death were tabooed and such corpses were not buried but thrown in the 'evil forest' without burial rites. It is not strange even today, to hear some people curse 'you no go die better (you won't die a good death)'.

xiii) 'What we are eating is finished'. 'We have seen it', the others replied. 'Who will drink the dregs?' he asked. 'Whoever has a job in hand', said Idigo… (17)

Fill in Tool: What was being drunk is referred to as being eaten. It is also believed that the dregs of palm wine are an aphrodisiac for a man who has to please his wife.

xiv) Ekwefi even gave her such delicacies as eggs, which children were rarely allowed to eat because such food tempted them to steal. (61)

Fill in Tool: Eggs were rarely eaten and regarded as a delicacy or special just like how in the second text, Segi is likened to the egg of her father's eye.

xv) This man told him that the child was an *ogbanje*, one of those wicked children who, when they died, entered their mother's womb to be born again. (62)

Fill in Tool: This is a strong belief in reincarnation of children who might have died at a tender age because of sickle cell anaemia and other diseases.

Excerpts from The Secret Lives of Baba Segi's Wives:

- **Proverbs**:

i) They say when one god is aggrieved, he invites other gods to join him in seeking vengeance. (180)

When it rains, it pours.

Fill in Tool: The reader would need to bring in knowledge of the belief in gods for almost everything amongst the people in the setting of the novel. There's a god of harvest, a god of the sun etc. So, it is also believed that one's good fortunes are a result of his/her personal 'chi' (god), and if this god is annoyed, he invites other gods to seek his wrath.

ii) Whether we accompany our palm oil with yam or we accompany our yam with palm oil, the most important thing is to have a good meal of oil-soaked yam. We must help each other. (85)

One good turn deserves another.

Fill in Tool: The main point highlighted here is that of a symbiotic relationship, without the relevance of which comes first, just as long as there is harmony. Again, the rich reference to yam and palm oil being the staple food amongst the people reinforces this inseparable combination just like we would have bread and butter, fish and chips that have almost become inseparable items.

- **Indigenous Names**:
iii) Iya Segi. Iya Tope. Iya Femi. Bolanle. Each woman curtsied, proud to be defined by her firstborn child, except Bolanle, who was iya to none. (14)
   Mother of Segi. Mother of Tope. Mother of Femi. Bolanle. Each woman curtsied, proud to be defined by her firstborn child, except Bolanle, who was mother to none.
   Fill in Tool: 'Iya' is an honorific for women with children. It is used to honour a woman since the Yoruba society frowns at younger people calling their elders by their name and so, respect is shown when a woman is addressed by referring to her as the mother of one of her children usually the firstborn.
iv) He pulled the stool toward his crotch and proceeded to demolish the mountain of *amala*, morsel by morsel, catching every string of *ewedu* that dripped down his wrist with his tongue. (15)
   Amala and ewedu is food associated with the Yoruba people of Nigeria.
v) Do you really think I would go to a *babalawo,* let alone ask for something that would harm you? (55)
   A babalawo is an herbalist.
vi) Indeed! Or you would be left with a plain lump of *moyin-moyin.* (156)
   Moyin-moyin is food made from beans.
vii) I wanted to dress her in the finest *aso oke* so she could parade herself for my delight alone. (85)
   Aso oke is woven cloth and worn on special occasions.

- **Nigerian Experience**:
viii) Who would dare to drag a graduate? When she opens her mouth and English begins to pour from it like heated palm oil, the constable will be so captivated, he will throw our friend behind bars! (11)
   Who would dare to drag a graduate? When she starts to speak fluent English, the constable will be so captivated, he will throw our friend behind bars!
   Fill in Tool: Cold palm oil congeals while hot palm oil flows with fluidity. Graduates were few back in the day and female graduates most unlikely. For the fact that a woman was educated, it qualified her to win over the heart of a police officer who probably didn't have any education if he listened to her case. In this regard, an education is used as a yard stick for winning an argument.
ix) Yes, but whose wife's belly is as flat as a pauper's footstool? I may be slight but I get the job done. (12)
   Yes, but whose wife isn't pregnant? I may be short but I get the job done.
   Fill in Tool: The simile represents how flat as against a rotund stomach when a woman is pregnant. A footstool is actually lower than a normal stool in the house meant for resting one's feet while sitting down, the implication then is that the woman is not just not pregnant, but worse, barren since her case is worse than not yet being pregnant but a total inability.
x) Baba Segi's three sons lay prostrate, their torsos curled upward like mats rearing their edges. The daughters knelt before him. (14)
   This shows the different styles boys and girls are expected to curtsy as they welcome their father.

xi) Besides, apart from that Bolanle, whose nose is so high that it brushes the skies… (88)

Besides, apart from that Bolanle, who is so arrogant…

Fill in Tool: There is a social under-standing that someone who is arrogant tilts his/her head backwards and sticks his/her nose in the air the same way someone can have an air of arrogance; a sense of someone being over confident or cocky.

xii) Segi is the egg of Baba Segi's eye. (167)

Segi is the apple of Baba Segi's eye.

Fill in Tool: This is more like one is shaped by his or her world view. Back in the day, eggs were a rare delicacy and believed to induce children to steal once they ate some of it, like how the proverbial 'apple' the serpent offered Eve brought sin into the world.

xiii) Let me cover you, child. The wind has teeth today. (164)

Let me cover you, child. It is biting cold today.

xiv) It was Teacher who pointed me in the direction of the medicine man when it seemed Iya Segi's back would be permanently gummed to our matrimo-nial mat. (159-160)

It was Teacher who pointed me in the direction of the medicine man when it seemed Iya Segi was barren.

Fill in Tool: The notion of Iya Segi's back being 'permanently gummed' to a mat alludes to the sleeping habits of a woman when she is pregnant. A preg-nant woman would most probably sleep on her sides to cushion the bulge and probably face discomfort if she has to sleep on her back. In other words, only a woman who is not pregnant can sleep on her back. The second interpretation is that since she wasn't pregnant, Baba Segi would have to try more often to get her pregnant.

xv) Who will leopard cubs resemble if not the leopard? Let us go indoors and meet the mother-of-the-home and my other wives. (23)

My children are a chip off the old block. Let us go indoors and meet my first wife as well as my two other wives.

Conclusion

The excerpts selected above have Nigerian social undertones of which are easily understood by Nigerian speakers of English but may be difficult for traditional native speakers of English to understand. As observed by Bamiro, any language that has been removed from its native environment is likely to undergo severe changes in direct proportion to the degree of its psychological and sociological separation from its native speakers. This draws a dichotomy between language used by a so-called traditional native speaker (British or American English) and Nigerian English as traits of a variety of the language is largely not along the phonological, syntactic or grammatical lines but of social orientation. The collection of such literary threads can be woven together as a collection of Nigerian English since the practice has spanned decades without change and shown a clear variance from the parent variety - the British Received Pronun-ciation Native speaker variant. Achebe sums this up as:

A national literature is one that takes the whole nation for its province and

has a realized or potential audience throughout its territory. In other words, a literature that is written in the national language. (2)

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The Supernatural Realm and Physical Realm: Shakespeare's juxtaposition of Opposites in *Julius Caesar*

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ABSTRACT

William Shakespeare's literary corpus is globally acclaimed to occupy a pride of place in the humanities. In some of his plays, the supernatural realm galvanizes the physical realm to animate the plot. Owing to this, many critics conclude that actions in some of his plays derive their verve from the supernatural realm. This perception poses a problem because it disregards the physical realm which is the cornerstone of humanity. This has created a debate as to the more potent realm in Shakespeare's dramatic engagements. This study argued that Shakespeare depicts the inevitable unity of both supernatural and physical realms. Using Sigmund Freud's psychoanalytic theory as a guide, it established that the human mind can unconsciously relapse into the supernatural realm and create life in the physical realm. Therefore, both realms align through a structure of complementarities. The primary data for this study is *Julius Caesar* while the secondary data are journals and critical materials on Shakespeare's dramaturgy. The playwright recreates both realms to form an inseparable whole where the existence of one is upheld by the other. Humanity lubricates the supernatural realm through propitiations and sacrifices while the physical realm depends on the supernatural realm for insight. It must be understood that this relationship is rooted in the unity of opposites.

Keywords: Relationship, Prophecy, Unity, Dramaturgy, Humanity

Structured Practitioner Notes

1. *It is widely known that Shakespeare copiously makes use of the supernatural realm in his plays.*
2. *Through a critical analysis of **Julius Caesar,** this research demonstrates that both supernatural and physical realms of existence share an inevitable unity and a reciprocal relationship.*
3. *Given the narrow interstice between the supernatural realm and the physical realm in **Julius Caesar** as outlined and explained in the study, the reader should appreciate the supernatural realm as an important aspect of human existence irrespective of how that realm manifests or is accessed.*

Introduction

William Shakespeare's literary corpus bulks large in the humanistic disciplines. Arguably, his works dominate global literary scene more than any writer of the Elizabethan era. Such intimidating image is similar to his description of the dominance of Caesar in his eponymous play *Julius Caesar*. Speaking through Cassius about the overwhelming presence of Caesar, Shakespeare remarks thus "Why, man, he doth bestride the narrow world like a colossus" (19). Indeed, it appears that when Shakespeare wrote the play, he was instinctively prophetic about the excellence of his literary creativity and output which "like a colossus", straddles the miniature world. The reasons are varied and resonate with humanity's existential impulses. Thematically, it is impossible to identify any topical issue in human existence that is not subsumed in Shakespeare's oeuvre. From love to revenge, disguise to deception, poverty and riches, perseverance and surrender, illusion and reality, etc, every human actuality is boldly captured in Shakespeare's corpus. Liwei Zhu opines that:

> *Shakespeare's plays are considered to be the greatest plays in the world literary history, not only because of the beautiful language, the complex plot construction and the modern implications of their universal themes, but also because of the breathtaking literary skills applied and the mysterious elements in these plays (391).*

The above quote shows that several factors set Shakespeare's dramaturgy apart, as an accomplished compendium of creative ingenuity. Due to these factors, many years after his death, Shakespearean corpus continues to provide a potent prognosis for the critical analysis of society and the human condition. In some cultures, it is appreciated as a creed while in other cultures it provides the immediate yardstick for interpreting reality. James Shapiro summarizes the distinctive significance of Shake-spearean works in the lives of Americans by observing that "read by almost everyone at school, staged in theatres across the land, and long valued by conservatives as highly by liberals, Shakespeare's plays remain a common ground, one of the few places where Americans can meet and air their disparate views", (i).

Beyond America, the immediate implication of the foregoing establishes Shakespeare's works as providing a critical mirror for the direct appraisal of human indulgences, relationships, and behaviour across the world. In his hands, history becomes elastic and transmutes to reflect extemporaneous issues in society. Some of his plays dwell on real historical figures that held sway at the height of their glory, a redefinition of tragedy in classical under-standing. For example, the historical substratum of *Julius Caesar* derives from the enthralling life of Julius Caesar, the former Roman General and dictator whose political manoeuvres led to the collapse of the Roman Republic and the birth of the Roman Empire. As An Elizabethan writer, Shakespeare conveyed the era's consciousness by demonstrating how great men suffered tragedy as a result of their weaknesses. Indeed, no Elizabethan writer illustrates the classical notion of tragedy like William Shakespeare. His tragedies were a combination of grace to

grass tales and excessive pride that became an inevitable error in human character, a celebration of hubris. His comedies also dwell on poverty and riches, mistaken identity, illusion and reality.

Of all the subsisting thematic pre-occupation in the Shakespearean corpus, none commands an overwhelming presence like his depiction of the Supernatural and Physical realms of existence. During the Elizabethan era when Shakespeare's literary creativity blossomed, many people believed in superstition and were convinced of the existence of such supernatural elements like witches, ghosts, apparitions, and prophesy. Also, physical elements like storms, rough weathers and unusual appearance of wild animals were used to alert humanity of imminent disaster or tragedy. Witchcraft was severely punished since it was generally believed to alter human fortunes and circumstances negatively. Therefore, the general believe that supernatural elements dominated spaces between and among humans subsisted. According to Kristen Poole, "in Western thought, conceptions about the nature of the supernatural have long been connected to the ideas about the structure of space" (6). This means that the physical realm, dominated by man, was not far from the supernatural realm. No doubt, the Elizabethan consciousness affected the young Shakespeare and influenced his artistic imagination. In plays like *Macbeth, Hamlet, Julius Caesar, The Tempest, A Midsummer Night's Dream, Othello, and Romeo* and *Juliet,* there is a consistent depiction of the inevitable interaction between the supernatural and the physical realms of existence. In this juxtaposition, Shakespeare demonstrates that both realms

of existence are intricately intertwined and share a reciprocal relationship, therefore, cannot do without each other. The alignment of the two realms of existence is such that they provide aesthetic catalyst, which propels dramatic actions in the plays, and because drama is the playwright's primary medium, the supernatural world and the physical world are more portrayed in the plays mentioned above.

The Physical & Supernatural world in unity

This study focuses on the relationship between the supernatural and the physical realms in *Julius Caesar* and how both realms affect each other. The play imbricates elements and channels of the supernatural such as ghosts, prognostic divination, sooth-saying, and dreams which are revealed through psychoanalytical interpretation to affect the characters' mentality. Psycho-analysis harps on repressed emotions which ultimately manifest as dreams when the individual is unconscious. Calpurna, Caesar's wife dream of his murder, but she may have had premonitions about the event which is activated during her sleep. The ghost of Caesar that appeared to Brutus is a condition of his mind, an accumulation of guilty emotions after the death of Caesar. In addition the play outlines an important aspect of human inclination - a recourse or dependant on the supernatural realm for revelation and insight. It shows that there is certainly no line, whether thin or bold, that separates the two realms of existence. This is because human existence is incomplete without constant recourse to the super-natural realm. However, in Shakespeare's hands, this relationship is structured in a way to reveal how both realms serve a

complementary function for the opposite realm.

In *Julius Caesar*, the supernatural constantly intersects with the physical. It acts as a medium of prophecy, a haruspication providing a peep into the future. However, Shakespeare proves that witchcraft, as a channel through which the supernatural is accessed, can be compromised and deceptive. In *Macbeth,* the supernatural, in form of the three witches play a subversive role by deceiving Macbeth, giving him a false sense of security. In this way, the supernatural realm plays a vital role, negative or positive, in the physical realm even in the contemporary world. In the 21st century, a world confronted by a myriad of problems, is inevitably challenged to seek help in the supernatural realm. However, the supernatural realm is partly responsible for some of the problems and challenges that confront humanity.

The human practice of consulting the supernatural realm for insight and advancement is basically established in the complementary relationship that exists between the two realms. Humanity conceives the supernatural as possessing the power to alter human existence for good or for bad. This power or energy that exists in the supernatural realm can be appropriated by humanity to achieve diverse objectives. In order to ensure the regeneration of the supernatural realm, humanity lubricates that continuum through propitiation and sacrifices. These practices are redolent in religious and cultural practices around the world. In turn, the supernatural realm depends on constant sacrifices and propitiation to maintain power and contact with humanity. While the Western religious spectre of the supernatural and physical realms of existence is globally acclaimed in Christianity and Islam, the African cultural spectre of that same relationship is termed barbaric and fetish. Christians in their worship of God engage in diverse spiritual practices which many times require them to bring gifts to a specified altar or give cash donations to a church. When they pray and fast, they subscribe to the supernatural realm and many times, at the end of their prayers, they lubricate the spiritual thoroughfare with sundry gift items as may be prescribed by a designated spiritual leader. This is a globally accepted practice among the Christendom. But culturally, when the African man engages in practices to access the supernatural realm, it is termed fetish. This research is committed to demonstrate how the supernatural realm and the physical realm share a reciprocal relationship and their alignment is basically complementary as demonstrated by Shakespeare in *Julius Caesar*. It is this basic submission that humanity must accept to maximize all the positive potential that abounds in the relationship between the two realms.

Polemical licence: Shakespeare and the supernatural world

Scholars and critics across the world Zhu Liwei; Deva Jasheway; Amal Frag; Kenneth Usongo, Helen Stewart, have, at one time or another beamed their critical searchlight on Shakespeare's use of supernatural elements in his plays. These critical voices in various ways try to either justify the use of supernatural elements in Shakespeare's plays or provide insight to the roles they play. Unfortunately, the focus has predominantly been on the supernatural realm without

recognition of the physical realm. Of all the critical voices in Shakespeare's use of the supernatural, none as far as this study is concerned, has endeavoured to establish the relationship between the two realms of existence or recognize the playwright's commitment to their complementarities. Liwei Zhu remarks that "Shakespeare's perspective and religious belief affects the usage of some supernatural elements in his plays. Take his religious belief for instance, as a child, Shakespeare received education on religion" (392). Liwei sees Shakespeare's background as the primary reason why he uses supernatural elements in his plays. Apparently, Liwei is more concerned with the reasons which account for the use of the supernatural in Shakespeare's plays more than anything else. Such reasons may not be immediately substantiated since other critics may also give contrary views for the rich use of the supernatural in Shakespeare's plays. Since it will be difficult to arrive at a consensus as to why Shakespeare so profusely used these elements in his plays, it follows that other aspects of such use should be interrogated and examined.

For Deva Jasheway, the supernatural elements in Shakespeare's plays serve a more artistic purpose because they help to galvanize dramatic action. According to him, "whether the supernatural aspect is in the appearance of ghost or the description of an ancient god, it often bears a connection to a larger scheme of the play", (1). Deva does not juxtapose the supernatural with its counterpart existential realm, the physical or how they affect each other. His concern is how the supernatural contributes to the aesthetic quality of the play and its effect on the plot. These views leave the under-

standing of the supernatural stranded in a delicate cognitive level without deep appreciation of its occurrence in the plays.

In further exposition of the supernatural in varying hues, Amal Frag is of the opinion that 'as a popular dramatist, Shakespeare had to furnish the public taste even if he may or may not have believed in the world of spirit…However his use of supernaturalism has added a deep moral and psychological significance" (25). Obviously, Frag's thoughts gravitate more towards the moral and psychological significant effect of Shakespeare's use of the supernatural in his plays. For example, in *Hamlet*, following the death of his father, the young Prince Hamlet is psychologically disturbed after the ghost appeared as his late father urging him to avenge his death. Prince Hamlet's impaired psychology drives him to melancholy as he struggles with the morality of committing murder on the mere prodding of an appari- tion. In *Julius Caesar,* Caesar's ghost appears to Brutus and warns him that they will meet at Philippi. After the encounter with the ghost of Caesar, Brutus suffers psychological breakdown, he becomes nervous and consequently depressed. It is to these kinds of effects of the supernatural that Frag is concerned with in her submission.

Kenneth Usongo's comparative study of the supernatural in Shakespeare and Achebe concentrates more on the effect of the supernatural on the protagonists in the two works. According to him, "an analysis of the works of Shakespeare and Achebe from a supernatural perspective might determine cross-cultural symbolic habits regarding human nature" (17). While we may isolate Usongo's views on Achebe because it is beyond the purview of this study, his views

on Shakespeare capture our critical fancy. According to Usongo, Shakespeare's deployment of the supernatural is primarily to demonstrate how different cultures and races react to supernatural elements. For Usongo therefore, it seems that Shakespeare's juxtaposition of the two realms of existence will better be understood as a form of paradigm to elicit cross-cultural responses. Yet again, the relationship between the two opposite realms and their consequences on each other is left unharnessed.

Helen H. Stewart argues that the supernatural in Shakespeare's plays are mere constructions of the imagination but that the playwright presents them in such a way to create a picture of reality about them. According to her "in Shakespeare's plays, he introduces us to the awful abode of ghosts, the exquisite world of fairies, the unseen but active sphere of nymphs and sprites, and the weird conclave of witches with a realism that makes us forget to regard them as mere creatures of the imagination" (44). From the foregoing, it is apparent that Stewart conceives of supernatural elements in Shakespeare's plays as existing only in the imagination of the physical characters, therefore they are not real. This kind of perception renders the whole supernatural world inconsequential. Although many critics and other people who subscribe to religious syncretism align with this line of thought, but there are abundant evidence even in the Bible, Christianity's moral manuscript that the supernatural world does exist. Since Stewart's line of thought denies the existence of the supernatural in Shakespeare's plays, it destabilizes further attempt to establish a relationship between the two opposed realms of existence. From

the analysis below, it is proved that the supernatural realm and the physical realm do not just exist, they share an inevitable, reciprocal relationship which combines to determine the fate of men. Their existence is real. They are not just an abstract embodiment of the continual warring impulses of humanity.

Julius Caesar: Existence beyond the physical

The dramatic progress of *Julius Caesar* is predicated on a constant straddle between the physical realm and the supernatural realm. According to Horst Zander, "the play contains a rich layer of supernatural agencies and events: there are the Soothsayer, the prodigious thunderstorm at night, with its various portent, the augurers, Caesar's ghost and several other elements of this kind" (13). The first instance is during the Feast of Lupercal when a race was run as part of events to celebrate the occasion. Mark Anthony is one of the characters involved in running this race. From Caesar, we learn that Calpurnia, his wife is barren. Caesar instinctively instructs Mark Anthony to touch Calpurnia as he runs his race since it is believed that any barren women touched during the race will shake off her sterile curse.

Caesar:
> Forget not, in your speed, Antonius,
> To touch Calpurnia; for our elders say
> The barren, touched in this holy chase,
> Shake off their sterile curse.
> *(Act.1 Scene 2.)*

By the above instruction, the 'almighty' Caesar admits that the challenge of barrenness on his wife is beyond his or

human abilities. The instruction to Anthony to remember to touch Calpurnia confers greater, more powerful supernatural abilities to the unseen forces which is a reality for many. Perhaps, when humans, with all their sophistication and discoveries fail, they inevitably resort to the supernatural realm for solutions to their problems. The feast of Lupercal in Rome was a religious celebration and a fertility rite in honour of the goddess Pan. It involved nudity by the men who ran the race and animal sacrifice where blood was shed profusely. According to the beliefs of the people, the god Pan, after the feast of Lupercal visited barren women and caused them to become fertile. In this way, the supernatural played an important part in the circumstances of men and Caesar's belief in their existence buttresses this point. However, there is no evidence in the text that Calpurnia or any other woman got pregnant after the feast. Therefore, no one knows whether the god Pan existed or had powers to cause barren women to be pregnant. While it is easy to believe that the supernatural represented by the gods were lubricated through the feast of Lupercal, one can also argue that it was a figment of psychological state of the mind.

Although it is not explicitly stated in the play that Caesar possessed any special supernatural powers, but he demonstrated an uncanny ability at the beginning of the play in his assessment of Cassius. During the encounter, Caesar without any spiritual or supernatural aid, accurately summarizes the personality of Cassius. His perceptive abilities in this instance borders on superhuman abilities, which is what supernatural mediums like prognostic divinations, are

noted for all the time. In addressing Mark Anthony, Caesar states thus:

Caesar:
> Let me have men about me that are fat;
> Sleek-headed men, and such as sleep O' nights.
> Yond Cassius has a lean and hungry look;
> He thinks too much: Such men are dangerous *(Act 1. Scene 2)*

The abiding textual evidence in the play leading to the murder of Caesar proves the above character assessment of Cassius to be accurate and direct. Caesar's premonition about the invidious role to be played in his murder by Cassius does not emanate from any supernatural medium but rather from his deep sense of human observation. According to Harold Bloom, "although he can be very blind, his estimate of Cassius shows him to be the best analyst of another human being in all of Shakespeare" (5). It is this kind of psychological directness that the theory of Psychoanalysis negotiates in this study.

In another instance, while Caesar was in procession during the feast of Lupercal, a soothsayer accosts him, warning him to beware of the Ides of March. A soothsayer is someone who, through some magical means, is able to look into the future and accurately predict or forecast what it portends. Soothsayers are generally believed to consult powers in the supernatural realm to inform humans of impending event. Many times, humanity depends or consults soothsayers to know the minds of the gods, the consequences of human actions and their outcome. As channels of prophesy, sooth-

sayers provide an effective prognosis for interpreting and appreciating the future. Most times, their peep into the future reveals tragic consequences and humans are fore-warned to avert the misfortune or disaster. The soothsayer's warning to Caesar and its eventual accuracy provides the most valida-tion of the existence and positive energy of the supernatural. The Ides of March in Roman calendar was the 74th day of the year which corresponds to the 15th of March in the modern Christian calendar. The date was significant in Rome because it ushered in the New Year with various religious activities and ceremonial rites. On the date also, many remarkable events happen in Rome which symbolizes peace, forgiveness and cancelling of debts. It was for this reason that Caesar was asked to forgive and recall Publius Cimber, Metallus Cimber's brother who was banished by Caesar. The accuracy of the Soothsayer's warning that Caesar should be wary of the Ides of March upholds the supremacy of the supernatural in the affairs of men who occupy the physical realm. After the soothsayer's warning, Caesar ignores it and just as predicted, he was murdered on the same day. Caesar's eventual death despite all the warnings and signs proves that man's helplessness in the hands of the supernatural elements "aims to reflect through physical and symbolic means the archetypal struggle of the mortal being against exterior forces" (Soyinka 43).

On the eve of the Ides of March, there were ferocious thunder and lightning around the Capitol and a lion also roared within the vicinity. During the night also, Calpurnia, Caesar's wife, shouted in her dream to the effect that Caesar was murdered.

Caesar:
> Nor heaven, nor earth, have been at peace tonight:
> Thrice had Calpurnia in her sleep cried out,
> Help, ho! They murder Caesar! - Who's within? *(Act 2 scene 2)*

In response to the strange happenings of the previous night, Caesar sent a servant to consult the supernatural through the augurer to know the mind of the gods. Upon return, the servant informs Caesar that the augurer warns that he should not step out of the house the same day. According to the servant, after killing a beast meant for sacrifice to the gods, the priest did not find the heart of the beast and therefore warns that it portends evil for Caesar's movement the same day. For the second time in the play, we see Julius Caesar recognize the existence of supernatural powers. By asking his servant to consult the oracle, Caesar admits that the gods can see into the future and advise accordingly. Evidently, the gods warn Caesar not to step out of his house the same day but he characteristically ignores the warning. Eventually, the warning is vindicated because Caesar was murdered the same day. Also, Calpurnia dreams that Caesar was murdered and many people came to wash their hands in his blood. This revelation from the supernatural realm is one of the most potent forces in the entire play. Her warning becomes an accurate prophecy which precisely describes the events of the future.

Finally, the ghost of Caesar appears to Brutus at Sardis while he was preparing for battle and warns him that they both will meet at Philippi. The appearance of Caesar's

ghost can be described as the most visible occurrence of the supernatural in the play. Many people doubt the existence of ghosts but in this case, Caesar's ghost appears to Brutus and converses with him. The first primary function of the ghost as an element of the supernatural is to inflict guilt on Brutus' psychology and state of mind. This is because, after the ghost vanishes, Brutus suffers guilt for the first time after murdering Caesar. He also goes through spells of depression and melancholy. Generally, whenever the supernatural intervenes in the lives of men, it is either to play prophetic roles by providing information about the future or to reveal the cause of an event and provide remedy in the physical realm. In this case, Caesar's ghost provides information about Brutus' defeat in the battle at Philippi. At the appearance of the ghost, Brutus demands to know its mission and the ghost gives a cryptic answer:

Brutus: Why com'st thou?
Ghost: To tell thee thou shall see me at Philippi. (Act. 4 scene 3)

The warning of the ghost was prophetic and accurate. At Philippi during the second and final battle between Brutus and Cassius and Mark Anthony and Octavius Caesar's forces, Caesar's ghost again appears to Brutus. This time, Brutus accepts his fate and commits suicide instead of being captured alive. It is believed that Caesar's ghost was responsible for Brutus' defeat.

Conclusion

Although Shakespeare demonstrates the inevitable interaction and relationship between the supernatural realm and the physical realm in most of his plays, it is also pronounced in *Julius Caesar*. The relationship sustains the plot development in a good degree because it creates suspense since the audience is eager to know what happens as events unfold. The linkage between the activities of men in the physical and the interruption by elements of the supernatural realm proves that humanity can hardly do without the supernatural. The Four dimensions of supernatural occurrence in the play, through soothsayer, through dreams, through oracular consultation and through the appearance of a ghost are indicative of the various dimensions through which both realms can comingle and influence each other. While the oracular consultation of the supernatural requires a sacrifice to activate the spiritual thoroughfare, no propitiation is required at the other times for the supernatural to manifest. This proves that the supernatural can manifest itself without prompting through dreams or the appearance of a ghost or they can manifest with sacrificial prompting through oracular consultations. As the appearance of the ghost of Caesar shows, a ghost can be a psychological state when man is burdened by dominant thoughts which create an image in the subconscious mind. Conversely, the subconscious mind can be regarded as belonging to the supernatural realm since its existence is suppressed by the conscious mind which becomes active during dreams or when the conscious mind is inactive. Indeed, from the events in *Julius Caesar,* the supernatural realm and the physical realm share an inevitable unity and must be appreciated as such.

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The Eco-critical Poems of Tanure Ojaide and Niyi Osundare

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ABSTRACT

This paper is a comparative study of the eco-critical poems of Tanure Ojaide in *Labyrinths of the Delta* and Niyi Osundare's *City Without People: The Katrina Poems.* The method of analysis was basically textual and the theory was hinged on eco-criticism. This is as a result of the environmental ideas that flow in the selected poems and the relevance of eco-criticism to environmental studies. The literary investigation revealed varying degrees of similarities and differences in the eco-poetic dispositions of both poets. Ojaide is seen as environmentally conscious of Nigeria's Niger-Delta and anti-government, with a knack for guerrilla protest; however his poems goe beyond lamentation to offering eco-solutions. On the other hand, Osundare is not Niger-Delta conscious but highly artistic, apolitical, while his poems are suffused with lamentation.

Keywords: Tanure Ojaide, Niyi Osundare, Eco-criticism, Niger-Delta, Eco-Protest, Eco-Solutions

Practitioner's Note

1. *What is already known about this topic?*
   - *Ojaide and Osundare are eco-poets.*
   - *With respect to comparative eco-critical studies, not much has been done in the poetry of Ojaide and Osundare.*
   - *It's central focus is on the environment*
2. *What does my research add?*
   - *This research is seen from a comparative perspective*
   - *The research stresses the convergent and divergent eco-critical views of the poets*
   - *The topic explores a unique division of the poets' apolitical and political consciousness, lamentation, artistic prowess and eco-solutions.*
3. *What should the reader do differently as a result of this research?*
   - *The reader should be able to focus on the other collections of the poets*

- *The reader should be able to concentrate his or her research interest on emerging trends in eco-critical issues in Ojaide and Osundare's poetry*
- *The reader should be able to consider the eco-solutions in the poems of Ojaide and Osundare*

Introduction

This paper focuses on a comparative eco-critical analysis of the poems of Ojaide and Osundare in their collections *Labyrinths of the Delta* and *City Without People: The Katrina Poems* respectively. A critical study of these collections (henceforth Delta and Katrina respectively) reveals the diverse eco-critical perceptions of both poets. One is not unaware of Ojaide's vociferous clamour against environmental injustices in the Niger-Delta region of Nigeria; he is anti-government, protest-laden and proffers eco-solutions to the problems bedevilling the environment. Whereas, Osundare's poetry is devoid of Niger-Delta environmental issues, but he displays prolific artistic skills, apolitical consciousness and paints pictures of lamentation in his eco-poems.

Comparative Background

Ojaide and Osundare are arguably the most vocal voices of the second generation of modern Nigerian poets. They set the pace in the Nigerian poetic landscape after the likes of Christopher Okigbo, Wole Soyinka and J.P. Clark Bekederemo's influence. Incidentally both writers spent their formative years at the University of Ibadan in Nigeria between 1969 and 1972 developing their poetic skills in the Department of English of the institution. At the same time, it should be noted that both poets left the shores of Nigeria to further sharpen their literary creativity and ingenuity in Western Universities. While, Ojaide went to Syracuse University in the United States, where he majored in creative writing in both his M.A and Ph.D. programmes; Osundare, on the other hand, went to University of Leeds in the United Kingdom for his M.A, and then York University, Canada for his Ph.D. Programme specialising in Stylistics. At the end of their post-graduate programmes, both poets came back to Nigeria and taught in Nigerian Universities. While in Nigeria, Ojaide was a lecturer in the University of Maiduguri, from where he rose to the rank of a Professor before he was appointed the Frank Porter Graham Professor of Africana Studies at the University of North Carolina, at Charlotte, U.S.A. In the same manner, Osundare taught as a lecturer in the University of Ibadan and rose to the rank of Professor of English in 1989. He was appointed Professor of English at the University of New Orleans in 1997. Due to their academic pedigree and immense contributions to the development of minds in the academia, both poets have been honoured with the highest academic award in Nigeria - The Nigerian National Merit Award for Academic Excellence - by the Nigerian government. Osundare received the award in 2014 from President Goodluck Ebele Jonathan, while Ojaide received same in 2016 from President Muhammadu Buhari.

Perhaps one striking thought of

comparative importance about Ojaide and Osundare is that they are not only close friends, with similar socio-political (Marxist) and cultural ideas which are evident in their poems, but much more significant is that both poets are trail-blazers in the eco-critical landscape of modern African poetry. A critical reader of their poems could tell that Ojaide and Osundare have always shown immense concern for the environment even at the time when the clamour for the preservation of environmental diversity was not loud in relation to contemporary times. The amplitude of their concerns stretches from their immediate environment to the entire globe. A good number of critics have focused their critical lenses on their eco-critical poems before now, to the extent of referring to them as eco-centric poets. Again it should be noted, for Ojaide, the environmental situation in his immediate environment - the Niger Delta region of Nigeria - is very instructive to the formation of his eco-centric thoughts, while Osundare's thoughts seem to be anchored on his agrarian roots and vast perspective and personal experiences on environmental issues both within and outside the shores of Nigeria.

Another striking thought about these poets is the way and manner in which they dominate African poetic landscape from the late 20th century to the 21st century. One could hardly come across any anthology within these periods without their contributions. The beauty of their poetic creativity and imaginative depth is laid bare on diverse issues such as socio-political matters, African folklore - the Urhobo and Yoruba folklore, feminism, democratic governance, national unity, and environmental issues. These diverse issues are responsible for their

influential status and colossal image in modern African poetry.

The unprecedented destruction of the environment and its ecosystem has huge consequences on the entire human race. Today, different environmental groups and personalities have assumed different eco-centric labels such as "climate activists," "eco-activists," "eco-poets," "environmentalists," "environmental rights campaigners/ activists" and so on. This development is geared towards repositioning and re-enlightening of the human mind thereby leading to a balanced view of environmental matters. It is believed that Ojaide and Osundare use their imaginative acumen and poetic intelligence to register themselves not only as eco-poets but also as eco-activists. In this light, a close reading of their poems reveals their eco-perceptions and it is worthy of scholarly investigation. It is this background information that elicits our investigation into the convergent and divergent poetic views in their eco-critical poems.

Theoretical Background
Eco-criticism, as a theory for literary analysis of environmental issues has received varied interpretations from eco-critics. However, the insightful position of Cheryl Glotfelty seems dominant with her view that "it is the study of the relationship between literature and the physical environment... [it] takes an earth-centred approach to literary studies" (xvii). If the position of Glotfelty is taken into consideration, then one is certain of her holistic approach in environmental matters. To the critic, eco-criticism transcends a mono-cultured perspective, hence, it must embrace "an earth-centred approach" to

really achieve its literary goal.

Another eco-critic, Ogaga Okuyade, has this to say about the theory:

> Ecocriticism ... is more of an attempt to counter an (un) conscious violence orchestrated by humans on the environment. This approach, therefore, becomes an alternative means of advancing the recovery and preservation of the non-human worlds (xi).

The critic's position is different from Glotfelty's. In his opinion, eco-criticism is a "counter" narrative to the concepts of eco-centricism and anthropocentrism. In fact, he sees the theory as a literary tool deliberately crafted to confront the "violence" of "humans on the environment." Besides, Okuyade is not ignorant of the eco-centric view that postulates the relationship between humans and the environment. To him, this position is not easy to interpret since "humans continue to consistently reduce the environment to a mere object or item that can be exploited for their sustenance or corporate greed" (xi). In this light, the eco-critic's insight on this approach of literary studies takes a radical position of sustaining and preserving "the non-human world." This assertion corroborates Byron Caminero-Santangelo's comment that eco-criticism "aims to decentre humans" in the global environmental discourse (699). Moreover, one point that is not arguable in the ideas of Okuyade is the "recovery" of the biological world through eco-critical writings. It is important to note that the critic's comment is a response to what Glen Love characterises as "a narrow ego-

consciousness" of environmental issues (25). If Okuyade's insight that embraces eco-criticism as "an alternative means" of environmental reformation is tenable, then a change of cultural orientation towards the earth's biodiversity calls for "a more inclusive eco-consciousness" to quote Glen Love again. Interestingly, it is this position that strengthens literary scholar's incursion into the environmental landscape of contemporary literatures.

The works of both poets understudy has received critical attention. In the first place, Ojaide's poetry is said to be suffused with images of his homeland by the critic Onookome Okome (157-170). Obari Gomba is concerned with the issue of oil conflict in Ojaide's poetry (239-257). The "universality of Ojaide's poetry" occupies the thought of Tayo Olafioye (138). Besides, Kola Eke explores the poet's quest for an egalitarian society (166-177). On his part, Sayed Sadek examines "some of the most notable post colonial, neo-colonial and ecological features that characterise the works of Tanure Ojaide" (88-104). Moreover, it is the view of Ogaga Okuyade that "the influences of the Urhobo oral traditions... are integral constituent(s) of the poet's art" (33-50). The critic, Uzoechi Nwagbara examines how Ojaide and Osundare use their poetry to expose "...global capitalism (globalisation) both at national and global spheres" (61-79). Furthermore, Zaynab Ango's eco-critical reading of Ojaide's *The Tale of The Harmattan* reveals the poets' concern with the environment... and the matrix of oil production and industrialisation"(313-322); while Aderemi Bamikunle's critical insight dwells on "Ojaide's poetry within the stream of development of Nigerian poetry"

(63-81).

On the other hand, Stewart Brown stresses that the defining characteristic of Osundare's poetry is its "confrontational attitude to authority" (97-113). G.D. Killam's critical insight reveals the populist purposes of Osundare's poetry (631-640). Besides, the issue of "forgotten nature and history" occupies the critical thought of Louisa Wei (299-312). In a similar manner, Godwin Doki's critical review of Osundare's poetry is specifically from the standpoint of humanity as part of the theme of nature (30-43). The elegiac feature in Osundare's poetry is the main concern of Kola Eke (77-93). In another perspective, the critic is fascinated with the comparative insight in Osundare and Wordsworthian poetry (111-122). Moreover, J.O.J Nwachukwu-Agbada believes that Osundare's "artistic anchor seems to be recourse to lore, particularly the lore of his Yoruba people..." (73-86). The critical review of Biodun Jeyifo on Osundare's poetry is centred on the issue of language in New Nigerian poetry (314-320). Sunny Awhefeada investigates indigenous song motif in Niyi Osundare's *Village Voices* (95-111). Another significant input in the critique of Osundare's poetry is Azeez Sesan's evaluation of "[n]ative thought and foreign tongue" (1-8), while Olu Obafemi explores the "revolutionary metaphor in the poetry of Niyi Osundare" (1-19).

From the foregoing, it may be argued that not much comparative scholarly study has been done on Ojaide and Osundare's poetry with respect to eco-critical studies. In this light, this study explores the eco-critical comparative strands in Ojaide and Osundare's *Delta* and *Katrina* respectively with a view to revealing their convergent and divergent poetic views on environmental issues.

Comparative Eco-critical Analyses

One of the eco-critical poems in *Delta* that reflects the unique environmental disposition of Ojaide is entitled "Ughelli." It must be stated here that one of the distinctive qualities that separates this poem from Osundare's eco-poems is its Niger-Delta setting. To be precise, the title "Ughelli" refers to an Oil and Gas producing community in the Delta area of Nigeria. The first stanza goes thus:

> To see her dry-skinned when her oil
> rejuvenates hags
> to leave her in darkness when her fuel
> lights the Universe
> to starve her despite all her produce
> to let her dehydrate before the wells
> bored into her heart
> to have her naked despite her innate
> industry
> to keep her without roads when her
> sweat tars the outside world
> to make her homeless when her idle
> neighbours inhabit skyscrapers
> to see her lonely when her sterile ones
> use her offspring as servants
> to regard the artisan as a non-person
> when drones celebrate with
> her sweat (**Delta** 74).

The first thing that strikes one reading this poem for the first time is the speaker's use of personification to capture the town of "Ughelli." The town has suddenly assumed the image of a woman through the speaker's diction. Through a skilful appeal to the reader's visual senses, the horrific image of

the community is exposed. She is said to be "dry-skinned." The picture evokes a woman whose skin lacks moisture. It is hard, rough and unattractive. The insight generated by this image reflects the abandonment of the oil-rich community by irresponsible authorities.

Moreover, it is interesting to note the speaker's use of irony in this poem. To appreciate the ironical situation here, one has to reflect on the contrast between the words "dry-skinned" and "oil" in the first line. It is ironically delightful to imagine that the "Oil" from "Ughelli rejuvenates hags" while her condition remains debilitating. Again, a critical reader would reflect on the contrastive influences of words like "darkness" and "lights" in line two, as well as "starve" and "produce" in line three respectively. Apart from the fact that these words expose the ironical situation of "Ughelli," but of more importance here is that they reflect the hardship of the people in the Niger-Delta.

Furthermore, the dominance of irony in the poem is seen in the successive lines. Consequently, the reference to "wells bored in her heart" is an evocation of the horrendous drilling activities by multi-national oil companies in "Ughelli." But the artistic manner in which the poet weaves the expression reveals the brutal actions of these companies against the environment. One is amazed at how the liquid under the earth-crust of the area is sucked dry by these resource thieves. It is not surprising therefore that "Ughelli" is suffering from severe dehydration. Besides, she is said to be "naked despite her innate industry." In addition, to imagine that she is "without roads when her sweat tars the world

outside" reflects Ojaide's mastery of irony.

In the second stanza of the poem, Ojaide's protest against the destruction of "Ughelli" environment continues:

> *For the palm's oil to be called the fig tree's*
> *for the goddess of wealth not to be complimented for her gifts*
> *but spat upon by raiders of her bosom*
> *for one to earn so much and be denied all except life -*
> *robbery wears a thousand masks in official bills -*
> *and for her to be sucked anaemic by an army of leeches*
> *It is a shame.*

There is evidence from the above that "Ughelli" is not given the attention and respect she deserves. Consequently, the use of agricultural imagery reduces the significance of its contribution to the economic survival of Nigeria. Moreover, the speaker is dismayed that "Ughelli" is not "complimented for her gifts." The interesting thing about this expression is that it infuses freshness in the metaphorical description of "Ughelli" as "the goddess of wealth." If anything, the metaphor reveals the enormous quantity of oil and gas in the area. Besides, it is instructive to note that the language of the speaker is illuminating. A close inspection of his diction shows that "Ughelli" is under intense raid by resource exploiters. Here, the poet's use of sexual imagery is noted.

Furthermore, the deft infusion of ironical language in the fourth line strengthens the protest. Moreover, one is not unaware of the apt use of the word "robbery" in the successive line. Apart from the fact

that the line encapsulates the poet's use of imaginative resources, it is important to note that it underscores the unhindered level of resource exploitation perpetuated through "official bills." The use of the legal imagery here illuminates the poet's protest. Interestingly, one of the touchstones of Ojaide's eco-critical expressions is the use of biological and animal imagery to evoke environmental exploitation and degradation. In this sense, "Ughelli" is depicted as a host to resource thieves aptly described as "an army of leeches." These parasites feed on the "anaemic" condition of the host. A good knowledge of biological science is instrumental for a proper understanding of this poem. Little wonder then, that the speaker's last comment evokes his sense of pity and derogatory disposition towards anthropocentric forces.

In another poem entitled "The Cross," Ojaide weaves together environmental lamentation, protest, and solution. In this sense, it should be noted that his solution-oriented insight in environmental matters separates his eco-sensibilities from Osundare. The poem begins this way:

> *And I am the one that must shed the blood*
> *on which the big ones thrive*
> *they will only accept my blood type*
> *which they say is light and sweet, so digestible.*
> *They have grown so fat in the neck, so beastly*
> *They know the forbidden dishes they consume.*
> *They want my blood to keep the country one,*
> *they want my blood to bring peace to*

> *the states,*
> *they need my blood to double and redouble their wealth (Delta 72).*

It must be stated that this poem is replete with symbolism. In the first instance, the title is reminiscent of the Christ symbol through the biblical imagery "The Cross." In this connection, there is a subtle comparison between Nigeria's Niger-Delta region and the sacrificial role of Christ for the salvation of mankind. By so doing, the "I" of the poem is gifted with metaphoric qualities. The lamentation of the speaker in line one strengthens the idea of the Niger Delta as the sacrificial lamb of Nigeria. To appreciate the insight here, one has to be familiar with how Jesus Christ shed his blood for humanity's salvation. In the same way, the destruction of the Niger-Delta environment in the name of oil exploration is the grace "on which the big ones thrive." By the way, the ethnic groups in the Niger-Delta region of Nigeria (South-south of the country) constitute the minority. This is a sharp contrast to the "big ones" that forms the majority. The expression could be a reference to the Hausas in the North, the Yorubas in the West and the Igbos in the East. Remarkably, the laboratory imagery in the third line stresses the reliance of the majority on the resources of the minority. In ironical terms, it is the case of the "big" surviving on the "small." Therefore, the resources of the Niger Delta have become the preferred "blood type" for the salvation of the "big ones."

Moreover, the imaginative brilliance of the poet is noticed through his use of scientific imagery. In the business of crude oil exploration, there is "light" and "sweet" crude. In the context of the poem, the crude

oil from the Niger-Delta is said to be "light and sweet, so digestible." The "big ones" feast on the "blood" of Niger Delta through clandestine resource exploitation. One must appreciate the manner in which environmental injustice is painted here. Little wonder then, that, "they have grown so fat in the neck." The nutritional value of the "blood" is quite significant. Yet, one would not miss the expression "so beastly." To grasp its value in the poem is to understand the cruel and ferocious disposition of resource thieves.

Another significant point that is crucial to the overall appreciation of this poem is the consistent repetition of the word "blood." The concentration of the word in the concluding triplet of the poem is instructive. From all indications, the "blood" of the Niger Delta is significant to the state of Nigeria in three ways: first, it is needed for Nigeria's unity. Second, the "blood brings peace to the states." Third, it is the ingredient that "double and redouble" the wealth of the "big ones."

In the last stanza of the poem, the protest of the speaker culminates in a verbal outburst of an immediate solution to the destruction of the Niger Delta environment.

> I have only this voice, an ivory trumpet
> carved by the rugged hands of an outcast.
> It is guerrilla war I must wage
> small as I am
> to live in this helpless land.

One of the solutions to the degradation of the Niger Delta is maintaining a vocal posture of resistance. It is amazing to note that the "voice" of the speaker is amplified by an "ivory trumpet." The auditory equipment is said to have been fashioned by his "rugged hands." The use of the word "rugged" underscores the determination for freedom from eco-exploiters. Besides, one is not unaware of the skilful use of animal imagery in this sense. The speaker is certain that through his "voice" of resistance, he could "wage" a successful "guerrilla" warfare against the "big ones." What is most interesting in the speaker's determined posture is the non-consideration of his "small" size. The resolve seems stern and robust as the will "to live in this helpless land" gains unprecedented momentum.

Similarly, in yet another poem entitled "We are many," Ojaides's protest against the degradation of the Niger Delta community continues. The uniqueness of his protest is exemplified in the skilful injection of eco-solution. The poem's first stanza begins this way:

> From birth I have been in the custody
> of three overlords...
> They extract oil from my wet soil,
> prospect for iron in my bones,
> and level my forests for timber.
> Then they heap barrels on my back,
> strap billets on my shoulders, and
> tie hard wood to my sides.
> "Earn a mountain from him
> before pain or anger - some revelation-
> drives the brute snoring in his face
> to attack our throats,"
> they counsel themselves.
> They fear further change in me
> (**Delta** 86).

Here again, the Niger Delta community has assumed the "I" in this poem. Moreover, the speaker's use of language evokes the idea of a prisoner from "birth." In other words, the Niger-Delta has been under environmental incarceration to "three overlords" since Nigeria's independence. The reference to "three overlords" is metaphoric for the three major ethnic groups in Nigeria. In this regard, the protest of the speaker is directed against the colluding interests of politicians and multi-national oil companies. In a way, the Niger-Delta has become a centre of mineral exploitation. By so doing, resources such as "oil," "iron" and "timber" are extracted from the land. Here, the concentration of drilling, mining and deforestation imagery is acknowledged.

Significantly, a better appreciation of the environmental challenges in the Niger Delta is possible through the imagination of the speaker. With the visual senses, one could picture the human image of the oil-rich area over burdened with heaps of barrels on the "back;" while the "shoulders" are full of "strap billets," with "hard wood" tied to the "sides." The image is one of excruciating pain and suffering. To worsen the environmental situation, the comment from the "overlords" strengthens the theme of exploitation. It reveals the callous disposition of humans against the environment.

The concluding stanza of the poem is crafted with protest as well as solution. It reads thus:

> *I have donkey companions world-*
> *wide*
> *kept alive by their tormentors*
> *to slake their thirst for outcast sweat.*
> *May this my groaning be a loud*

> *whistle*
> *to summon our will*
> *to shatter the burden and the jinx.*

The speaker is not unaware of similar brutal environmental actions meted against his "companions" in other parts of the world. In other words, the despoliation of the Niger Delta area epitomises the destruction of other resource-rich areas worldwide by eco-exploiters. From the speaker's use of gustatory imagery, one could perceive the selfish and capitalistic instincts of these "tormentors." Consequently, the speaker proposed the use of violent protest against environmental exploiters.

Unlike Ojaide's eco-poems in the *Delta*, Osundare craftsmanship in *Katrina* is not concerned with the eco-challenges in the Niger-Delta. Besides, his eco-poetics are highly artistic, apolitical and stops at the level of lamentation only. One of the poems that depict these qualities is entitled "Omiyale." The title is a Yoruba name for home-devastating floods. The poem begins like this:

> *The Lake came to my house*
> *(Absolutely uninvited),*
> *Its wild water pounding the porch*
> *Like a band of wailing monsters*
> *It barged through the door without*
> *knocking*
> *Tore through the windows like a*
> *desperate burglar*
> *Swelled up the carpet, billowed up the*
> *walls*
> *Daubed my paintings in its own*
> *satanic colours*
> *Sat briefly on my sofa... (**Katrina***
> ***16)**.*

To appreciate this poem properly, one has to be familiar with the devastating floods that wreak havoc in New Orleans, in the wake of hurricane Katrina on 29th August, 2005. The speaker in the poem has a first-hand experience of the catastrophic event. As a result, the poem begins with an artistic use of personification laced with aquatic imagery. Besides, the unexpected incursion of the "wild waters" is crafted in parenthesis. Interestingly, the apt use of the word "wild" underscores the ferocious and destructive intensity of the flood. One is therefore not surprised at the manner in which the entrance to the "house" is battered by the "waters."

Furthermore, the eco-lamentation of the speaker continues in the second stanza with an impressive use of simile. It is noticed here that the damaging force of the flood is compared to "a band of wailing monsters." The language of the speaker is loaded with imagery. One thing that could be visualised through the imagination is the sound of the flood generated by its pressure. As its strength intensifies, the flood assumes a frightening dimension as "it barged through the door without knocking." By now, the cruelty of this environmental phenomenon is unimaginable. Besides, the speaker's resort to simile again is noted through the "burglar" image. The point that should be stressed here is the destructive intent of the flood. By a sheer stroke of the imagination, Osundare uses the picture of a thief to espouse the danger of flooding.

As the poem continues in the third stanza, the images of destruction by the flood become graphic. The "carpet" is said to be "swelled up" by the pressure of the water. Moreover, the movement of the flood gains momentum as its volume rises "up the walls of the "house." By so doing, the "paintings" of the speaker are "daubed" with "satanic colours." In this instance, it seems the "paintings" could have been smeared by mud. Consequently, there is a skilful injection of personification as the flood "sat briefly on a sofa."

In another part of the poem, Osundare continues to express his lamentation of environmental destruction with artistic brilliance:

Down in my study
It reduced all my books
To their old, illiterate pulp
Dyed my wardrobe in
Its monochromatic mess
And hit the street in my favourite garment
A fellow more greedy, I never saw
Until the day the Lake came to my house
Absolutely uninvited (17).

One of the fascinating qualities of this poem is the manner in which the speaker describes the movement of the destructive flood. In this case, it is noticed that the "wild water" has moved to his "study." The reader has to be familiar with the euphemistic use of language here to appreciate the lamentation of the speaker. The expression is innovative as it vividly describes how the flood destroyed "all the books" in the study.

Similarly, the flood is given the image of a tie and dye specialist as it approaches the speaker's "wardrobe." From all indications, there is evidence that the clothes in the "wardrobe" are "dyed in monochromatic mess" by the flood. The insight generated by

this artistic imagery is the inscriptions of unprofessional "monochromatic" images on the clothes by the devastating flood. To worsen the situation, the flood assumes a personified image as it puts on the "favourite garment" of the speaker and "hit the street." This is a poetic description of properties damaged by environmental phenomenon. The sheer strength of artistic brilliance in these eco-critical images could only be achieved through mastery of language.

The climax of the speaker's lament is demonstrated in the concluding stanza of the poem. To be familiar with the speaker's tone is to sense his feeling of resignation. Through the use of repetition, there is a subtle re-echo of the devastating power of Mother Nature. The ferocious impact of the flood leaves lasting impression in the speaker's imaginative consciousness.

In another poem entitled "The Lake came to my House," the distinctive qualities that separate the eco-critical sensibilities of Osundare from Ojaide are again re-echoed. Here, he displays his non-commitment to the Niger Delta environmental crisis; but the qualities of artistic proficiency, apolitical point of view and robust concentration on environmental lamentation are not missing. The poem begins this way:

> *It all began as a whisper among*
> *The leaves. The tree's tangled tale*
> *And the wanton narrative of the wind*
> *Then, the pit pat pit pat bing bang*
> *bing*
> *of the hooves of the trampling rain*
> *My shuddering roof, my wounded*
> *house*
> *A shunting of shingles*
> *Unravelling of rafters*

> *And the wind dropped a pool*
> *In my living room... (**Katrina** 13)*.

In this poem, the speaker grasps our attention with the looming presence of an impending storm through sound and agricultural imagery. The fact that the speaker is a witness to the disastrous storm is enlightening. What should be of paramount importance in the mind of the reader is that the poem is about how hurricane Katrina made landfall in New Orleans.

In the second stanza, there is a sudden evocation of onomatopoeic expressions intertwined with alliterative beauty. The musical quality of the expression repays reading aloud. In fact, to appreciate the beauty of the expression is to be conversant with the sound of rain drops on roof tops. In this connection, the skilful link between aquatic and animal images is innovative. In the context of the poem, the sound of raindrops on the roof of the house is compared with the "hooves" of horses "trampling" on roof tops. But more interesting in this instance is the personification of the "house." One is amazed by the intelligent use of language to demonstrate the frightened and "wounded" status of a "house."

As the poem progresses, the artistic depiction of environmental destruction assumes catastrophic proportion as the roof of the speaker's house is forcefully removed. Moreover, the vexation of the category three storms becomes more pronounced as "rafters" could not withstand the terror and the speed of the "wind." Consequently, there is an "unravelling" of the private recesses of the speaker's "living room" to the terror of flood. At this juncture, it must be stated here

that the speaker's depiction of heavy down-pour is reminiscent of a parachute drop. The use of aircraft imagery evokes the picture of a "pool" viewed from an aerial perspective.

The poet's lamentation of environmental destruction is continued in the poem's consecutive stanzas with artistic beauty:

> *... The sky*
> *Rumbled like a stricken bull;*
> *Lightning zigzagged its fire through*
> *The darkening clouds. Wind-driven,*
> *Tornado-tormented, the lake overran*
> *Its fence, pouring its piled-up anger*
> *In the careless streets*
> *....*
> *Roads lost their names,*
> *Streets their memories*
> *…*
> *The day the Lake came down my street*
> *And took my house away.*

The impressive use of simile in the opening lines reflects the imaginative creativity of the poet. To appreciate the diction of the speaker, one must acknowledge the poetic blending of auditory, celestial, thermal and animal imagery. The manner in which these images are interwoven to demonstrate climatic "anger" is interesting. Besides, one is fascinated with the frightened "bull" image and the flashes of "lightning" that capture the fearsome image of the "sky."

In the succeeding stanzas, the descriptive diction of the speaker accentuates the vicious disposition of the climate further. The weather pattern seems frightening and full of terror. This leads to a clever infusion of

aquatic image to capture the deluge in the area. One cannot ignore the pervasive use of personification in this poem. The "streets" of New Orleans are submerged in water, while the "roads" are said to "lost their names" and the "streets their memories." Remarkably, the personification in the concluding couplet of the poem re-echoes the point that Osundare's eco-critical poems stop at lamentation.

In yet another poem entitled "This Time Last year", the eco-poetic craftsmanship of Osundare is again demonstrated. The poem was first performed on Katrina's first anniversary at the Goldmine, French Quarter, New Orleans, August 2006. It reads thus:

> *This time last year*
> *Monster winds usurped the sky*
> *The Lake rose and swallowed the streets*
> *Alligators danced in our living rooms*
> *This time last year*
> *The City's roads lost their way*
> *In the grand dissolution of civic order*
> *Bridges groaned beneath the floods*
> *…*
> *This time last year*
> *Corpses floated freely along the lanes*
> *Mothers mourned their missing children*
> *Husbands lost track of their stranded wives*
> *…*
> *This time last year*
> *The flood took our city away*
> ***(Katrina** 34)*.

This poem is suffused with vivid images of environmental destruction. The winds are

said to be monstrous. The "Lake" is said to have "swallowed" the street. With a good mastery of imaginative language, "Alligators" are said to be dancing in the "living rooms."

In the second stanza, the environmental situation seems to have assumed a worse condition as the "city's" landscape is destroyed by "floods." Besides, "civic order" is said to have disappeared, while "Bridges" expresses painful sounds "beneath the floods." The use of personification and auditory images seem to have elevated the brutal impact of environmental disaster.

Another significant issue that dominates the lamentation of the speaker here is the fatal dimension of climatic crisis. In this sense, the stark images of "corpses" floating "freely" underscore the deadly impact of the storm. Besides, "mothers" and "husbands" are seen lamenting about "their missing children" and "stranded wives" respectively. Amazingly, the personification in the last line above climaxes the sombre disposition of Osundare towards environmental issues.

Conclusion

This paper examines a comparative study of the eco-critical perceptions of Ojaide and Osundare in *Delta* and *Katrina* respectively. Through the comparative analysis, convergent and divergent views between the two poets are revealed. It is striking to note that Ojaide's love for his homeland is one area that dominates the setting of his eco-critical poems. Besides, he seems to be anti-govern-ment in these poems. Moreover, his protest poems are laced with clamour against capitalistic injustices. It must be stated that apart from the poet's eco-lamentation, it is however noticed that he goes beyond lamentation to proffering viable solutions to environment degradation and destruction. Inadvertedly, there is a clarion call for guerrilla warfare and outright resistance against eco-saboteurs.

Osundare's eco-critical disposition reveals a non-commitment to the Niger Delta environmental issues. It is discovered in his poems that he is highly artistic in his expression and apolitical in his stance. In fact, if there is one quality that is conspicuous in his eco-poems, there is no doubt that the idea of lamentation predominates. But a significant insight that is seen in his eco-lament is that he barely proffers solution to these eco-challenges.

One thing is evident though in the eco-critical intuitions of both poets. The level of literary sophistication in their collections cannot be disputed. One cannot contest their clever use of figurative language and the choice of words. The two poets convey their themes through deft use of language.

The study has shown that Ojaide and Osundare are eco-poets. On one hand, Ojaide concentrates mainly on Niger-Delta issues and oppression. Osundare, on the other hand, concentrates on the issue of flooding. These issues are no doubt presented with poetic brilliance and good artistry.

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The English Language as the Language of African Literature: An Investigation

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ABSTRACT

Language and literature have both been considered as important attributes of National identity. Besides, the nationality of any literature is, at least partly, determined by the language in which it is produced. African literature today comprises an old-age oral tradition that makes use of the continent's numerous indigenous languages and a more recent tradition of written works, many of which are produced in the languages of Europe and other origins, which Africans have adopted. But some voices like Ngugi wa Thiong'o and other than African languages is not African literature as against the likes of Chinua Achebe. This paper appraises these two disparate viewpoints concludes that since language is not the only parameter for distinguishing one literature from another, it is pertinent to write in a language that cuts across boundaries. It is only then that a writer's viewpoint can be accessed by the reader rather than depending on translation.

Structured Practitioners Note
Language and Literature play a vital role in fostering National Identity.
- *Writers adopt different languages to communicate norms and values depending on their preferred mode of communication and the purpose of such communication.*
- *African literature today comprises an old-age oral tradition that makes use of the continent's numerous indigenous languages and a more recent tradition of written works, many of which are produced in European languages which Africans have adopted.*
- *This study finds that writing in English or other European languages provides a wider range of coverage than the indigenous language and should be sustained.*

Introduction

The concept of African literature has gene-rated a lot of scholarly articles especially in trying to define. This is why Chinua Achebe once states that "you cannot cram African literature into a small, neat definition. I do not see African literature as one unit but as a group of associated units-in fact the sum total of all the national and ethnic literatures of Africa" (45). He, however, defines it to be a "creative writing in which an African setting is authentically handled or to which experiences originating in Africa are integral" (75). Achebe is right about the difficulty in defining African literature because no definition of a literature at a point in time can therefore be all-embracing and neatly cut enough to guarantee an all time permanence that would accommodate the unimaginable dimensions which literature-whether ethnic, national, or continental can assume both in content and form. Hence, even his definition cannot be generally accepted because it has left out the issue of language.

Since this has continued do bother the African writer, more and more definitions keep coming up. Consequently, Iyay Kimoni's attempt is worth mentioning here, thus:

> *African literature is this literary manifestation of Blacks, in European or other languages which fought colonialism violently which painfully strives to rebuild the equilibrium of African personality on few founda-tions through dialogue between the elements of African culture and the contribution of the world of tech-nology. (11)*

Kimoni's definition is even more compli-cated because it has left many loose ends. The term 'Black' for instance, is too general making it even harder to distinguish between those from Africa and those from the Diaspora. Closely related to his viewpoint is Damian Opata and Aloysius Ohaegbu's definition which terms African literature as 'Black African Literature' (7). They elaborate as follows:

> *…because it deals with all creative works based on the African expe-rience, and written by Black Africans residing in Africa or sojourning in countries outside of the African continent. These works include oral tradition which is now put in the written from in indigenous African languages or in foreign languages. (7)*

This is slightly different from Kimoni because this definition includes the Diaspora community but it is still not fully accepted especially for critics who frown at African literary texts being written in foreign languages. This is an ongoing debate that trying to exhaust people's opinion about the concept of African literature will make this paper rather boring. Thus, we will try to define African literature as an art work that is written by an African whether within or without that treats issues affecting the continent right from the pre-colonial, colonial, and the now and when judged by the laid down rules of literary theory and criticism could be seen as meeting such standards; this must be written in a language that cuts across boundaries.

The Language of African Literature

In a lecture in Leeds, Chinua Achebe on the role of a writer asserts that

> *the writer cannot expect to be excused from the task of reeducation and regeneration that must be done. In fact he should march right in front. For he is after all…the sensitive point of his community. I, for one, would not wish to be excused. I would be quite satisfied if my novels did more than teach my readers that their past, with all its imperfections was not one long night savagery from which the first European acting on God's behalf delivered them. (45)*

It is to this call that the present crop of African writers now respond. After having been informed and educated about our cultural heritage; and our consciousness rose over the present predicaments, it is up to the new generation of writers to turn their attention to creating a new society through their writings. It is also in this vein that Ngugi wa Thiong'o draws the attention of writers to the issue of language.

Ngugi has begun a debate to assert the value of writing in traditional languages. In December 1986, he, in a talk at the African Centre in London, attacked the African writer as "a petty bourgeoisie prosduct of colonial and neo-colonial imperialism whose production was an 'Afro-Saxon literature, a perpetual of cultural and linguistic oppression" (Kojo, Niik and Bentil Enchill 22). In the same vein Obi Wali agrees that "to be freely African, African literature must be written in African languages" (6). One of the basis for Wali's position is that literatures are

defined by language and, therefore, "African literature as now understood and practiced, is merely a minor appendage in the main stream of European literature" (13). He explained further that

> *The basic distinction between French and German literature, for instance, is that one is written in French, and the other in German. All the other distinctions, whatever they be are based on this fundamental fact. What therefore is now defined as African literature in English and French is a clear contradiction, and a false proposition, just a 'Italian literature in Hausa' would be. (14)*

Wali's viewpoint cannot all be true because the countries mentioned as his examples are have a different experience from Africa's; a multilingual continent colonized by European countries makes our case very unique and the issue of language use quite cumbersome. Cheikh Anta Diop corroborates Wali's viewpoint, thus:

> *Without underestimating at all the value of these African writings in foreign languages, does one have the right to consider their writings as the base of an African culture? Upon examination-even a superficial one- we must respond in the negative. In effect, we believe that all literary work belongs necessarily to the language in which it is written: the works thus written by Africans arise, above all, from these foreign literatures, and one would not know*

*how to consider them as monuments
of an African literature. (58)*

In the same vein, Jakobson as early as 1968 states that [a] people without books in their language are naked and can be compared to a body deprived of proper food" (65). However, a large number of critics have disagreed with this contention; and while they seem to unanimously agree with Wali and Ngugi that it would be proper if African literature is written in African languages, the practical considerations of market and audience and their increased communication afforded within Africa made the choice of European languages a hard but inescapable reality.

This is why Leopold Senghor declares that:

*French (language) has enabled us to
send to the world, to our brother men,
the wonder message that we alone
could send them. It has enabled us to
contribute to this universal civiliza-
tion something without which it
would not have been universal, with-
out which it would have lacked that
inner warmth that is man's true
hallmark. (6)*

Jean-Paul Sartre's viewpoint corrobo-rates Senghor's when he submits that:

*African literature was European by
virtue of its being written in Euro-
pean languages. It makes consider-
able sense to assert that literature
exists when the unique perceptions
and experiences of a people begin to
take literary shape, to demand their*

*own modifications of form, to assert
themselves in their own metaphor,
regardless of what language they
may or may not share in common.
Metaphor, symbol, and situation, not
words, are the items in the lexicon of
literature. (3)*

Ngugi, however, dismisses this stand-point and believes that African productions in European languages cannot be termed African literature but Afro-European Litera-ture (56). The early Ngugi is remarkable for having radicalized his position on this polemic, dismissing English as his language of creative engagement, continuing his theoretical writings in english though, and condescending to translations as offering opportunities for wider dissemination of his creative work in Gikuyu or Kiswahili. Ngugi and his cohort have advanced numerous reasons for their viewpoint that "African literature could only be written in African languages because these were the languages of the peasantry and working class most suitable for triggering the necessary and inevitable revolution against neo-colonialism" (23). In the context of the revolutionary literature in which Obi Wali and Ngugi are engaged, this reason is valid.

Ngugi, providing additional reason to support this asserts that "African languages are the languages of the people the writers want to address; they provide direct access to the rich traditions of African peoples and by using them, writers participate in the struggle against domination by foreign languages and against wider imperialist domination" (35). Elsewhere, Ngugi cele-brates the merits of African national languages, saying that he would like to see

them "…carry a literature reflecting not only the rhythms of a child's spoken expression, but also his struggle with nature and his social nature" (74). He actually places African languages at the top of a hierarchy of languages for the African when he adds:

> *With that harmony between himself, his language and his environment as a starting point, he can learn other languages and even enjoy the positive humanistic, democratic and revolutionary elements in other people's literatures and cultures, without any complexes about his own language, his own self, his environment. (75)*

Ngugi wa Thiong'o is, indeed, quite categorical about all the works African writers have produced in English or in any other European language: "what we have created is another by hybrid tradition, a tradition in transition, a minority tradition that can only be termed as Afro-European literature; that is literature written by Africans in European languages" (73).

Other writers have put up a strong case for African languages not only in the realm of literary creativity, but also in other spheres of national life. Towa calls for the development and use of indigenous African languages because the exclusive use of European languages in government and politics hampers progress since the masses who do not master the so-called official language remain divorced from their leaders (9). Discussing the problems faced by African translators, Nama points to various limitations that exist when the translator uses a foreign language. He avers as follows: "from a nationalistic standpoint, there is a tinge of

artistic and cultural betrayal in conveying the experiences of a particular society in the oppressor's tongue…" (20). One attitude seems to run through these views expressed in favour of African languages and against European languages. The various writers continue to view the European languages which some of them use with so much dexterity, as languages that will forever be alien to Africans.

However, those who share Senghor's viewpoint that European languages should be used by the African writer see it differently. Achebe, for instance, contends that "is it right that a man should abandon his mother tongue for someone else's? It looks like a dreadful betrayal and produces a guilty feeling. But for me there is no other choice. I have been given the language and I intend to use it" (62). Achebe sounds desperate in this regard but he quickly submits that in defense that "the English can carry the weight of his African experience" (166). He adds that this will have to be "a new English, still in full communion with its ancestral home but altered to suit its new African surrounding" (167). Achebe goes on to states that -

> *The price a world language must be prepared to pay is submission to many kinds of use. The African writer should not aim to use English in a way that its value as a medium of international exchange will be lost. He should aim at fashioning a form of English that is at once universal and able to carry his peculiar experience. (61)*

This has been present in his novels of

Things Fall Apart, Arrow of God, among others. Achebe's group insists strongly that European languages could be used as media of expression for African literature, but only if the result were in some senses an 'African English' or an 'African French'. Africans, they said, were not Europeans, nor need they speak European languages as if they were; English and French would be enriched by the fresh elements injected into them by Africans. This is why Gabriel Okara opines that -

> *African writers do not have to labour consciously to produce a style peculiarly African. The languages of West African writing will remain English and French, but each will be different from its official metropolitan counter. These two languages will increasingly become African, establishing their identities as they brought into contact with the native languages and the native setting. (20)*

Using language only as a means of defining African literature can be faulty because there are other parameters that make a literature unique from others. Things like themes, setting, and subject matter come in play. It is based on these parameters that this paper repudiates Ngugi's view that any work written in Africa in any European language ceases to be African. It is these same parameters that Ebrahim Hussein's play, *Kinjeketile* will be analyzed. The play is so chosen because it was first written in Swahili then translated in English but never lost its africanness; hence language is merely a medium of expression as far as African literature is concerned.

Kinjeketile

The play begins with the abject poverty of the main people of the East African land under the German colonial rule. Right from the onset, the German's ruthless rule is called into question. The poor social existence of the people is question by Bibi Kitunda as follows:

> *And all that work for nothing. Our men work a lot but they get nothing. We don't even food for the house. When our husband comes back from the plantation I have no food to give him. I have looked for roots, I couldn't get any. I have looked for cassava, I couldn't get any. And anyway, some of these roots are most poisonous. Bibi Bobaji's son died from eating some. (2)*

This only explains the pervading poverty situation in which people die of hunger as a result of economic exploitation through forced labour and through the corresponding starvation of the people. This exploitative tendency is one of the side effects of colonial rule that befalls the continent the previous centuries. This condition has subjected the people to extreme poverty and renders them into beggars, thus:

Bibi Kitunda: (intimately) But my dear, don't you have some spinach or even a bit of cassava you can spare for me? Please…

Bibi Kinjeketile: Honestly I don't have any my friend. (2-3)

The play contains more of these inhuman treatments of Africans by the Germans in the name of colonialism and that

is why Kitunda is beaten mercilessly for stretching his back while at the plantation. Worse still, he and his family is beaten but not allowed to cry as seen in the policeman's warning:

Mnyapala: Quiet, there! No talking or there'll be trouble. What's passed has passed no tails about it. (4).

Another subject matter worthy of mention is disunity. Tribal, ethnic, and individual hostilities keep them divided. This division weakens their will to resist the German colonial rule. Funny enough, the people are aware of this problem but the rule has only brought them despair, frustration and lack of concentration. This is apparently captured at the meeting of the elders:

Kitunda: Such preparation will have to be done with the utmost secrecy, for, as you all know, we have got enough spies, informers and stooges to fill up a pot. You do one thing today and by tomorrow the askaris (police) or even the overseer knows about it. We are a hungry people, and hunger drives us to betray one another. So you see, we can't afford to rush into things recklessly. We have enemies, even amongst our own people. (7)

This disunity is apparent even among those who are loyal to this cause as seen in the conversation between Mkichi and Old Man, thus:

Mkichi: that's a coward point of view. But then, since when were the Wamatumbi warriors?

Old Man: we did not come here to quarrel over tribal issues. (6)

This continues to boiling point where Kitunda pounces on Mkichi. This disunity, violence, and tribalism are prevalent features that colonial rule bequeaths on the African continent.

Even language use is done in an African way in as much as the play is written in a foreign language. Kinjeketile's use of language comes into mind:

Behold, the sun has risen, and it shines forth through clouds of smoke and fog. Behold, the rays of the sun banish from your eyes cloud of smoke and fog, that hid a brother, that hid a tribe, that hid a Mrufiji from Mngoni, that hid a Mmatumbi from a Mrufiji. There was darkness, it was cold. We were blinded by one and contracted by the other. A small, constricted, isolated band of people. (13)

The above speech is loaded with symbols and imageries typical of African language. Kinjeketile's speeches convey these features and sometimes he uses proverbs to buttress his points, making language use of very African. This also shows that Hussein is an apostle of Achebe who once opines that "I have given this language and I intend to use it…for those of us who opt for English there is much work ahead and much excitement" (62).

Conclusion
The language question has caused African literature a lot of headache for a long time

and it will probably bug it even longer. Even those who clamour for the European languages do not disregard indigenous language but they only question their area of coverage. Writing in English or other European languages provides a wider range of coverage than the indigenous language. It is this singular point among others that this paper corroborates Achebe's stand in terms of language.

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