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Contents

Patriarchal Residue in Mainstream Feminist Texts

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Abstract

To identify the subtle traces of patriarchal influence woven throughout their narratives, this paper critically analyses some of the most influential feminist literature from the Western canon. It emphasizes the pressing necessity to recognize and address the subliminal patriarchal promotion fostered by these essential literary works. This study aims to investigate and analyze these texts to expose the pervasive patriarchal overtones that can be found in even the most acclaimed works of feminist literature and to spark discussion about the unintended repercussions of their promotion. This study tries to improve our comprehension of the larger socio-cultural setting in which feminism functions by highlighting the sneaky existence of patriarchal influence. We can participate in the critical discussion to confront these engrained biases and work toward more inclusive and equitable feminist discourse by recognizing the subliminal promotion of patriarchy within significant feminist books. The study finally promotes a new commitment to intersectionality and the empowerment of different voices by encouraging readers and academics to reexamine canonical feminist works.

Keywords: Western literature, patriarchal influence, gender roles, feminist discourse, critical analysis, unconscious biases, power structures, and intersectionality

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1. Introduction

A social or political structure in which men are in positions of authority and women are mostly marginalized is known as patriarchy. One can ask when the subordination of women started. It started with patriarchy, and patriarchal societies have been there from the beginning as far as history is marked and acknowledged. From 8000-3000 BC, when human beings learned to form society and learned how to put agriculture in their basic survival, patriarchy was formed as a natural selection of jobs. Men were responsible for hunting and gathering, while women cared for the home and maintained the supplies (Omvedt,1987). This was the start of the division, which created a culture. One can notice that patriarchy is in the twenty-first century giving full authority to men. However, it got too profoundly implemented in our minds and consciousness that it will always be there until there is society. However, women's condition will be degraded due to this system. Patriarchy and its systems have been in development for centuries. People created the term "The new patriarchy", where they created new rules to give women a better position in society, but who are they to decide that? We want equal rights today, but how can one ask for equal rights in a patriarchal society? The term patriarchal society is a paradox saying that men are the head of the society, and thus, women must obey them and their rules. In this paper, I will point out how the essence of a patriarchal society is present in significant feminist texts.

2. Literature Review

In the context of Indian nationalism, after the colonization of India by the British Empire, their culture got mixed with the locals because the locals (mostly men) who belonged to the higher society went for higher education and got westernized. Their creation of nationalism was mixed with the Western culture, and when they tried to put it into their culture, they created a new patriarchy. This patriarchy created new rules tagged as women's opportunities which they said were the improvement of women. They created a new margin saying women should be the protector of the home and men should run for the materialistic world and be the breadwinner (Chatterjee, 1985). This gender difference did not free women but created a new barrier to developing their authority and position in society. This became a culture, and women were kept at home in this context that they had to save the home and their chastity for the betterment of their family as it is connected with spirituality. What kind of freedom is that? How can protecting spirituality and not being educated and working for the betterment can be unhealthy for a family rather than prospering the family? This is how patriarchy is the main barrier to women's development.

Imperialism must always be mentioned in any understanding of the East-West interaction. Not only is imperialism an essential economic, political, and social setting in which many cultures and peoples can coexist with one another, but also to comprehend the power imbalance that this contact has primarily characterized. It also provides the context for knowledge that explains Eastern reality to the West, and thus, it began to emerge in which these countries could participate in the global power structures (Kittell, 2010). While making colonies, the imperialists introduced their culture and viewed it as superior. It mixed with the local culture, but their views also created barriers. The "worlding" of what is now referred to as "the Third World" would be depicted in literary history if these "facts" were recognized not only in the study of British literature but also in the study of the works of literature of the European conquering cultures of the great age of imperialism. It encourages the emergence of "the Third World" as a signifier that allows us to forget that "worlding," even as it expands the empire of the literary discipline, to think of the Third World as distant cultures that have been exploited but have rich intact literary heritages waiting to be recovered, interpreted, and circularized in English translation(Spivak,1985). Patriarchy and imperialism got into people's minds like it has been there forever because they turned into culture. Primary feminist texts written by English authors contain their culture where patriarchy is a significant part that cannot be unseen. Thus, their consciousness and beliefs were also forged within the patriarchy's boundaries. One's culture, starting with how their parents treat and communicate with them, and continuing through every kind of communication that the culture employs, almost entirely shapes their awareness and sense of identity. Beginning with conception, our surroundings and genetic makeup entirely shape who we are. The complex construct known as "self-image" is created by accepting thoughts and pictures, primarily thoughts of other people.

3. Analysis

Charlotte Bronte's *Jane Eyre* is known as one of the critical and significant feminist texts because of its rebellious nature and concentration on the characters' self-improvement over life and consciousness. There is no doubt it is the beginning of how women should step in and work for their self-improvement, but even in *Jane Eyre,* the presence of a patriarchal society is noticeable. Jane is a rebellious woman, and from the beginning, it is clear how she fought with Mrs Reed's son, whom she called Master Reed because he was abusive to her. Master Reed hit Jane on her face with the book she brought from the library. Jane then fought back at a point and was confined to an empty room called the "red room". She was meant to be a good girl who knew manners. However, her aunt Mrs Reed said she was nothing like a Victorian woman and could not be like that (Bronte,1847). Who created the rule that women should be polite and never misbehave with men or have such a mischievous attitude? It is not Jane's aunt, but it is the society, and the society is patriarchal.

Moreover, at the time of the Victorian era, women who were educated could reach the position of Governess, which was the main achievement they could have. However, all the other sectors connected to politics or science were not accessible to women. Jane accepted that it was as far as she could go and joined as a governess. Furthermore, when Jane was sent to Lowood Institution, they were taught English, History, Music and sewing (Bronte,1847). They were taught to be a good household so that they could be a good housewife, and Jane was bound to be in that system because the system was created by patriarchy, and it was a culture for women decided by the patriarchal system. In my opinion, *Jane Eyre* should not only be read from the feminist perspective but also from the angle where patriarchy is to be blamed as the main barrier to women's development. Secondly, when Mrs Reed invited Mr Brocklehurst to talk about Jane and her admission to Lowood Institution, Brocklehurst asked Jane if she knew anything from the Bible and judged her with the knowledge of her religion. It felt like women are the ones who should be with spirituality and have to preserve it. These same attributes of patriarchal society can be found in Indian nationalism because the culture of colonization was promoted during their reign. Once Brocklehurst visited Lowood institution and became rude to Miss Temple for providing more bread and butter to the children. He said women should care about what they eat, and excessive eating is a flaw (Bronte,1847). Miss Temple, a strong character herself, could not say anything against that, or maybe the author did not want to protest against the system because it is how society worked. One of the biggest reasons women at that time could not participate in essential posts for jobs was because of their education system. They were not taught any important and impactful subjects like science or commerce. Thus, they could not participate in other jobs because they lacked requirements. Women are not involved in these subjects because of the patriarchal education system created by men.

Esther Greenwood, a college student aspiring to become a poet, is profiled in The Bell Jar. She is chosen for a one-month summer job as a guest editor of the Ladies' Day magazine, but her stay in New York City is unfulfilling since she battles with identity and social expectations. Patriarchy is everywhere, whether it is in a City or a town. When she was living in Boston, she had a boyfriend named Buddy, and they were in a good relationship until she saw Buddy moulded with the patriarchal system. Buddy wants to marry her as soon as possible, but patriarchy can be found here through the novel's male characters. Buddy said he had no problem with Esther writing poetry, but then he added that she could do it when the children were asleep and she had much free time(Plath,1963). Poetry is not created like that; poetry is divine, which an artist creates with all her senses and emotions. This attribute of Buddy is the creation of the Patriarchal system of society.

Moreover, when Esther moved to New York, she faced the harsh reality of the patriarchal society. She went to a party with her friend where she met a famous DJ who later took both of them to his place and became sexually attached to her friend. She fled the house and went to her hotel, where she found this system very odd: women are treated very lowly and objectified from every angle. Later, when she wants to ignore the fact that society is abusing women, she goes to another party where she gets introduced to a Caribbean gentleman named Marco, who dances with her. Ultimately, he wants to marry her and take her to the Caribbean for a better life. These were all fake promises to get sexually attached to Esther, and in the end, that night became a terrible memory for her as Marco abused her sexually and Physically(Plath,1963). This encounter with men created a vast negative impact on Esther's mind which made her hysterical.

Why do men have to create this pressure on women? What makes them think that women are less human beings and they are just sexual objects? This is how patriarchy gave men the upper hand and an important position in society, that they started to ignore women as human beings because of their alter ego and masculinity. Even the feminist writers who wanted to create awareness for women and wanted equality ended up describing the horrific nature of a patriarchal society. Not just the male but the female characters in *The Bell Jar* are the creation of a patriarchal society. Esther's mother was a woman who was always concerned about her daughter's chastity and behaviour. She wrote a letter describing how a perfect woman should be and why a woman must protect her chastity and behave well (Plath,1963). Who created these rules? Even though such rules harm women in many aspects, another woman who faced the patriarchal system also wants her daughter to be the same, and this is how patriarchy is still alive throughout culture and generations. Lastly, when Esther thought she could finally be a poet and get experience from her mentor from The Lady's magazine, she was heartbroken by the mentor's behaviour because she continuously changed her thoughts about writing. After all, she wanted society to love Esther's poem, which created more damage than anything else. Who suffered from this system? Her mother does not bring on Esther's depression; instead, it is the inadequacy of her desire for independence and her determination to avoid having a man define her in terms of her sex, finances, and career in cold war America. Her expectations and self-perceptions could only align with those imposed by her society, where women repeatedly heard from voices of tradition and Freudian sophistication that their only possible aspiration was to exalt their own femininity.

In Wide Sargasso Sea, Antoinette's "madness" can be interpreted as a social phenomenon; she is driven "mad" by her patriarchal husband. Her "madness" is a consequence of Mr Rochester's oppression in a diseased patriarchal society, a society that allows and accepts cruelties towards women. In my opinion, Rochester is a victim of patriarchal society himself. He was forced to marry Antoinette by his father because of the rule of inheritance of property. When he went to Jamaica, he instantly got creolized by the environment and Antoinette. Rochester, who grew up seeing the glory of the British Empire and its patriarchal system, did not like

Jamaica. He felt much suffocated encountering the natural beauty and how he was not a dominating figure there.

The patriarchal society made him think that their culture was what England is and he can conquer anything he wants to. What caused the problem here is that Rochester was not pleased with Antoinette and her culture, which later became a curse for Antoinette. Antoinette, at one point, thought that maybe England is actually very glorious, as her husband is saying it. Here Antoinette believes in the fact that her husband is right when she becomes the victim of patriarchy. The same creolization happened to Antionette when she went to Thornfield Hall, and nothing was true about what she thought of. She saw nothing but four walls, and the description she gave was horrific. She didn't like the life England provided her. Later it made her hysterical and mad. She was treated like a prisoner in her own house. What made her that? What created the madwoman in the attic? Why was she kept like that? All of it is connected with the patriarchal society where both Rochester and Antoinette are victims. Moreover, after the death of Antoinette's father, they were being marginalized. A father is the representative of the family, but why would others be treated as nobody? Lastly, Antoinette always wanted to be like Tia because they consume the same food and take baths in the same river. Antoinette thinks she may be like Tia. This is not the case, though.

The fact that Antoinette and her family are outsiders is revealed in an earlier section, ironically, from Tia herself. The "white nigger," who is "poor like a beggar," is how Tia refers to Antoinette (Rhys,1966). Tia serves as Antoinette's "looking glass" and mirror in this image, which is crucial to the story. Tia is the mirror that casts the hot stone of realization, reflecting Antoinette's ethnic difference and the fact that she is and has always been a colonial refugee. So, Antoinette's tears of recognition are also Tia's tears: "I felt as though I saw myself(Forrester,1994). Tia was the one constantly reminding the fact that Antionette is nothing but a victim of the patriarchal society and colonization. The theme of patriarchy has always been clearly portrayed in important feminist texts because it was not only a feminist text but a voice against the patriarchal society.

After analyzing these texts, one thing became clear to me feminist writings carry a theme of a patriarchal society because it is what they are writing against, and this system is the main problem. No matter how much women fight for equality, there can never be equality until society and culture are rebuilt. The patriarchal society will always find a way to dominate women. One can say that women all over the world are free now, but are they really? Who is creating the rules of our society, and what men and women should do? It's the patriarchal system. Women's condition has indeed developed a lot doesn't mean everyone is in that category. Women who are educated can pull themselves up in the hierarchy, but what about women who are deprived of education? Why should they be in darkness? Can there ever be equality in this patriarchal society? Patriarchal systems are the same over the whole world, but their domination differs from an individual perspective. Here I have to bring Rokeya Shakhawat Hossain and her feminist short story *Sultana's Dream*. In her story, she totally excluded patriarchal society and presented a society from a woman's perspective. She explained how things would be easier for women, and maybe that is the only text where one can say that the presence of patriarchy is not acknowledged. The text did exclude patriarchal society, but people will still connect it as it is one of the biggest attributes which is missing from the text. Thus, can any literary piece exclude a patriarchal society? We live in a society, and all living things form society, and no one can exclude anything from it. One can either highlight it by talking against it, or they can exclude it totally. Still, a patriarchal society will exist, but we can change our thoughts and views towards women and give them their proper rights and dignity as human beings and free entities while respecting their way of life.

4. Conclusion

This study advances knowledge of the intricate connection between feminism and patriarchy by shedding light on the subtly present patriarchy in critical feminist writings. It is intended to combat the subliminal propagation of patriarchal notions and serve as a call to action for readers, academics, and writers to work towards a more fair and inclusive feminist movement. We can only open the door for a feminist discourse that destroys the repressive systems of patriarchy by doing this critical analysis. This research identifies situations where feminist authors unintentionally reinforce patriarchal ideas by thoroughly analyzing representative texts. The examination focuses on how female protagonists are portrayed, interact with their male counterparts, and how traditional gender norms are maintained. It reveals how even well-known feminist writings support ideas about women's dependence on males for approval and their local agency.

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Saif Mahmood Mahim is a 4th-year Brac University student majoring in English literature and minoring in History. Alongside his academic pursuits, Saif is gaining invaluable experience as an intern at the Centre for Peace and Justice (CPJ) and as a student tutor for the School of General Education at Brac University. He is the first intern under the "Riedwan Aritro" internship launched on April 13th, 2023. He is researching for Princeton University's Global History Lab (GHL) on themes of citizenship and minorities concerning Communal Violence in Bangladesh.

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A Study Of Laurie R. King's *The Mary Russell Series* As A Bildungsroman Of A Female Detective

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Abstract

From its inception, Detective Fiction had been largely a male-dominated genre of literature with both the protagonist and authors being male members of society. Women were portrayed mainly as side characters to further the narrative's plot line. However, with time women writers also began to explore the genre and brought along with them potent female detectives as the protagonist. This paper strives to provide a brief analysis of the character of Mary Russell, who is shown since her formative years in the series by Laurie R. King, and how she attempts to establish Russell's identity as a professional detective is shown in the form of a female bildungsroman.

Keywords: King's *The Mary Russell Series*, gender, identity, literature, society, women protagonist

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1.**Introduction**

Detective fiction is broadly defined as a subgenre of Crime fiction, one that fictionalizes crimes, their detection, criminals, and their motives. But since its inception, it has been always a male-dominated genre, with women as insignificant side characters. It was only with the advent of women writers exploring the genre that they brought along with potent female detectives as the protagonist, however, this establishment of women characters as the central protagonist, and pursuit of the profession of a detective had seen the trials and tribunals of time. The author Laurie R. King through her novel series titled *The Mary Russell Series* features the female character Mary Russell as a detective, and this paper strives to study her growth and development as a detective to her final establishment as a successful detective, all along breaking the female stereotypes and debunking the myths associated with the out of the box professions, which are generally considered to be unsuitable for a woman.

Detective fiction in the Western world is said to have begun in 1841 with the publication of Edgar Allan Poe's "The Murder in the Rue Morgue" featuring the first ever fictional detective the eccentric and brilliant C. Auguste Dupin. Even though the origin of detective fiction is usually traced back to Biblical tales, however for most people detective fiction began and gained immense popularity with Victorian detective fiction, especially those featuring Sherlock Holmes. The earliest trends in detective fiction were the portrayal of a male detective as the central figure. These detectives even had a particular set of defined looks and appearances and a definite code of conduct and an air of gravity. Some insignificant female characters were merely scattered at places in the story to further the plot line. Those female characters were largely depicted as fragile, immature, and much lesser in intelligence to that of the men folk and there was a subtle indication that the women were not meant for this particularly adventurous profession. A definite plot formula was followed and suspense was mainly generated through multiple plot twists. The 'whodunit' mystery was the essential theme of the genre.

Some of the most famous fictional detectives were C. Auguste Dupin, the hero of Edgar Allan Poe's mystery series, Sherlock Holmes, the hero of Arthur Conan Doyle's novels and short stories, and Hercule Poirot of the Agatha Christie novels. These fictional detectives were portrayed as heroes and they gained extreme popularity and remained a staple of detective fiction over the ages.

Detective and crime-related stories are still considered as one of the most popular genres of fiction even in the current literary landscape and fictional detectives make a handy protagonist because they have the opportunity to explore milieus that are beyond the scope of the other characters. And with time women writers also emerged in this genre and started with new experimental techniques. Some of them even introduced the women detectives and presented them as the main protagonist. To name some of them, we have mystery series by women writers like *The Lord Peter Wimsey Series* by Dorothy L. Sayers, *The Mary Russell Series* by Laurie R. King, *The Maisie Dobbs Series* written by Jacqueline Winspear, *The Professor Hilary Tamar Series* by Sarah Caudwell, to name a few.

2. King's female detective, Mary Russell: An Analysis

Laurie R. King (born 1952) is an American author best known for her detective fiction series titled "The Mary Russell Series ''. King introduces a female detective named Mary Russell in this series of historical mysteries which comprises a considerable number of novels and short stories, written over nearly two decades in first-person narrative. Laurie R. King's novels are mainly portrayals of a succession of memoirs written and compiled by an aged Mary Russell.

Mary Judith Russell or better known as Mary Russell is portrayed as an aspiring female detective and a student of Theology at Oxford University. She makes her first public appearance in King's novel titled "The Beekeeper's Apprentice" published in 1994. This particular novel is set in early 1915 and begins with a fifteen-year-old Mary Russell, who runs into a middle-aged man, whom she soon realizes to be none other than Sherlock Holmes- the famous, consulting detective, the hero of Arthur Conan Doyle's mystery series, who resides at 221B Baker Street, known for his intelligence, intellectual ability, skillful use of observation, logical deduction, reasoning, and forensic skills. As the author herself says: "…even a novelist's fevered imagination has its limits, and mine would reach those limits long before it came up with the farfetched idea of Sherlock Holmes taking on a smart-mouthed, half -American, fifteen-year-old feminist sidekick " (King, 1994)

However, Sherlock Holmes introduced in this series by Laurie R. King is a middle-aged man, a retired detective, living in Sussex or South Downs where he cultures bees in his garden and is carrying out an experiment on the bees. Russell in no time impresses him with her power of deduction and soon they become friends eventually Holmes becomes the idiosyncratic mentor of Mary Russell and as time and circumstances befall the veteran detective himself takes up the task of training her informally. This training proves to be worth it and yields a positive outcome when Russell is caught up in an old enemy's vengeance against Holmes in the later part of the novel. Thus, the famous and celebrated detective Sherlock Holmes becomes a companion detective to Mary Russell and later they even get married to each other and continue to have a conjugal life apart from professional ties.

The first mystery that they solved together in "The Beekeeper's Apprentice" is that of Mrs. Barker, who suspected her husband, a retired government advisor to be a German spy and thought that the illness that he suffered from for few days and remained in complete isolation was a mere pretense. She had also consulted the doctors and even they could not find any specific reason for that particular illness which occurred to him only during the clear weather when it is easy to send telephone signals and thus her suspicion grew.

Russell embarked upon solving the mystery under the guidance of Holmes and found out that the actual criminal was the one least suspected. It was their servant Terrence Howell who was the actual traitor.

The next case that this novel speaks about is one in which Holmes was consulted on the kidnapping of Jessica Simpson, the American senator's daughter. Though Russell takes initiative but not to much avail, the culprits that they traced initially were merely hired and had nothing to do with the actual case as such. It was only much later after trepidation and strenuous task that it was finally found out that Donleavy, the daughter of Prof. M was the kidnapper. However, in both instances, it is indirectly hinted that Russell could solve the cases only with the aid of Holmes. Thus, Holmes takes an active part in solving both the mysteries, and Russell to some extent looms under his shadow.

From the very beginning the fifteen-year-old Mary Russell is shown as a young and independent girl providing accommodation to her aunt and also managing her own farm efficiently, as she says about her aunt staying with her: "Although she will control the finances for another six years, strictly speaking, she lives with me, not I with her" (King, 1994*)*

Mary Russell is also shown to be a student of Theology at Oxford University. She is intelligent and has a keen sense of observation. Holmes was impressed when she could tell the difference between the bees from a difference in the color of the spots on their wings. Then by merely observing the marks on the fingers of Holmes, she could tell that he was in touch with his violin and from a glance at the writing desk she could even tell that Holmes was writing a book on the perfection and unity of the bees. Russell is also depicted to be brave enough to take up the cases and also tries her best to solve them by her own reasoning and logical analysis and she is ultimately shown to have solved the cases too.

But Sherlock Holmes remains a very strong influence throughout the novel both as a mentor and as a husband. Holmes mainly solves the cases by not only providing some thoughtful insights but also by providing important clues to connect the missing dots and also, he appears in person in various scenarios. Russell thus time and often remains as the apprentice, merely assisting her husband. She is never shown to independently solve the cases. Sherlock Holmes is the main functioning brain behind solving the mystery and eventually, he takes the forefront. And this saga is continued throughout the series, which is written as Russell's memoir. Thus, in

this way, the aura and grandeur of Sherlock Holmes overshadow Mary Russell. And from this perspective, it becomes more of a Sherlock Holmes story than a Mary Russell Series.

Though Laurie R. King strives to clarify this and is quoted to have said, "I did not write Sherlock Holmes stories, I wrote Mary Russell stories." But it is Sherlock Holmes whose aura overshadows Mary Russell's time and often. These novels even featured Dr. Watson and Mrs. Hudson, the other two famous and widely popular characters of the original Sherlock Holmes mystery series which was written by Conan Doyle. This however may be Laurie R. King's tactics or marketing strategy to make her work a success because Sherlock Holmes was already a very well-established character as he was a tremendously popular fictional detective.

Thus, though King brings about a female protagonist, and introduces a female detective but she fails to provide the detective Mary Russell a complete individualistic identity of her own. She could not break free from the norms and societal cultures which condemn women from certain jobs, being a professional detective is one such. Though Russell has been portrayed as an intelligent, logical, brave, unconventional girl one who excels at even fighting, with an unfailing aim and takes up disguises in men's clothes, one who is independent-minded and yet emotional in spite of all these qualities attributed to her, she is put under the safe wings of Holmes. This may be a technique of King to make her work a success or maybe she was not sure of portraying a female detective solving cases all on her own but definitely, this whole endeavour deserves a special mention as it stands as a bildungsroman, the character of Mary Russell, as the female detective is built and is carried forward as well and it was well received. As the feminist scholar Lillian Doherty calls "The Beekeeper's Apprentice "vivid and highly entertaining",(Doherty, 2001) saying her strong identification with the character of Mary Russell produced a temporary enhancement of her own sense of competence. Mary Russell is almost what Sherlock Holmes would have been if Holmes, the famous Victorian detective, were to be a Woman of the 20th century and interested in theology. It can be well deducted that if the mind is considered an engine free of gender discrimination and nurture considerations, then Russell and Holmes' stories are mainly about two people whose basic mental mechanism is identical.

Apart from that, King's Mary Russell - Sherlock Holmes series weaves a series rich in historical details, with intricate themes, intriguing characters, and enthralling suspense. But her novels merely reinforce the existing stereotype of the male counterpart being the actual hero. Russell is subdued by the aura of Holmes. Mary Russell becomes the colleague, confidant, and wife but remains the apprentice to Sherlock Holmes. A psychoanalytical interpretation of this phenomenon can be that since Sherlock Holmes is the husband, Russell dared not to overpower or overshadow him at any cost, but rather decided to remain as the deputy and work as the apprentice, given the deep-seated social norms to abide by the rules - that the husband is the superior one in the given relationship dynamics and thus to be followed. As Zorica Markovic states, "Marriage is a dynamic interrelationship of husband's and wife's unconscious motives, who repeat the pattern of family relationship they knew in their childhood" (Markovic, 1999).

She also states that in "most frequent models of neurotic marital relationships emotional needs of the partners are complementary in such a way that they create one psychic, closed circle full of tension which constantly repeats." (Markovic, 1999, p.12)

Even according to Sigmund Freud, the choice of a marital partner as well as marital relationships are merely repetitions of relationships with parents' patterns from childhood. And also given that Russell is a woman and a detective, a profession that is considered to be unsuitable for her folk, subconsciously also she lacked the full confidence to stand on her own. And so even though Mary Russell tries to establish her own separate, independent identity, she remains under the wings of Sherlock Holmes' aura but on the other hand what is also to be noticed is that she continues to pursue her profession, simultaneously breaking many stereotypes and creating new grounds.

Thus, psychoanalysis also develops a theory of the unconscious mind, one that consists of the process in the mind which occur automatically, beyond our control, and are not available to introspection and include thought processes, memories, and motivations, it is a reservoir of feelings and urges. The earliest known definition of psychology is interlinked with the philosophical concept of the soul. Etymologically, the word "psychology" means the study of the soul, it is broadly derived from two Greek words namely "psyche" which means the soul, and "logos" which stands for a rational course of study and understanding. William McDougall, a British psychologist was the first to define psychology as the science of behavior in his book *Psychological Psychology* (1905) in which he states: "Psychology may be best and most comprehensively defined as the positive science of the conduct of living creatures" (McDougall 1905) And later he perfected it as: "Psychology is a science which aims to give us better understanding and control of the behavior of the organism as a whole" (McDougall, 1905, p. 43)

According to Freud's psychoanalytic theory of personality, the unconscious mind influences one's behavior and conscious action. This links sexuality and subjectivity ineluctably together. In doing so, it discloses how our sense of self, and our localities and attachments are influenced by the unconscious drives and ordered by the symbolic structures that are beyond the preview of individual agency. It also poses questions to feminism about the values of difference and the quest for equality and the unresolved tensions between these pursuits.

3. Conclusion

Thus, in conclusion, it can be well said, that the author Laurie R. King through *The Mary Russell Series*, was successful in establishing her central character Mary Russell as a potent female detective, pursuing an out-of-the-box profession. King through her rich narrative style, also presents with a psychological insight into the mind and motives of the characters, thus adding to the appeal of the crime and detective fiction novels. The novel as a bildungsroman shows the formative years of Mary Russell and how she finally evolves into a mature woman, she is shown in the narrative to contend with rampant sexism and is often underestimated, excluded, and harassed but she is able to battle it all and solve the mysteries by her logical analysis, own zeal, and potentiality and thus she establishes an identity of her own.

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A Semiotic Analysis of Nonverbal Linguistic Signals Used on Social Media During the Anglophone Crisis in Cameroon

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Abstract

This paper examines the use of nonverbal signals in online posts during the Anglophone crisis in Cameroon. It has been observed that nonverbal signals such as gestures, facial expressions, eye contact, and body expressions play a greater role in the way human beings communicate, especially during periods of crises. Although nonverbal, this means of communication acts more than verbal. This work, therefore, focuses on nonverbal linguistic features used mostly by women during the Anglophone crisis to call for an end to the ongoing crisis. It should be said that this work is of great relevance in language use in the sense that it shows how people can express their wrath without using any harmful means. This research uses a qualitative research design. The reason is that the researcher collected some pictures that were posted on social media during the period of the crisis (2017-2022). Insight was drawn from Barthes's (1964) theory of semiotics. The findings indicated that people used "nkeng" (peace plant), branches of trees, boards, colors, black dresses, and facial expressions. In addition, it has also been found that some women were kneeling with their faces facing the ground, bend of the head with two hands on the legs, sitting on the ground in bare feet and the legs stretched out to show that they are overwhelmed by the situation. The researcher suggests that educators or public facilitators should teach the public how to love each other and how to preserve national unity.

Keywords: Boards, peace plant, pictures, Phoenix, Semiotics analysis

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1. Introduction

Nowadays, communication on social media has become indispensable for the world. The beauty of this new communication method is the offer of virtual connectivity irrespective of geographical distance or educational level (Madakam & Tripathi, 2021, p. 1). Social media has fostered communication, creativity, social cohesion, and advanced freedom of expression. This freedom of expression is seen in the kind of information people post online via various social media platforms. It can also be looked at as fuel or fire that burns everything where it passes. Due to social media, a conflict situation can become an armed crisis. This is what happened in Cameroon where a conflict started with the protest on social media and later on led to armed conflict. It should be noted that the genesis of the problem that led to this ongoing crisis goes back to the world political climate in 1916 when Germany was defeated in World War I by Britain and France's joint armies. They divided Cameroon into two parts known as French and British colonies, thus leaving two different political heritages. The sharing was confirmed in 1922 by the League of Nations Agreement. France governed its own portion of Cameroon as an autonomous part of its colony, while the BritishAdministered Northern and Southern regions as part of its Nigerian colony (Eyongetah & Brain,1974; Osuntokum, 1975, 1978; Ngoh, 1987). The history of these two regions took twists and turns. With time the international scenes and the management of the home affairs by the ruling cast made the brothers to be like 'co-wives'. This is the result of the degradation of the relationships between the two areas, which led to the degradation of the language; in its turn, the degradation of language brought to the bloody actions. This problem only became a crisis in October 2016 with the unprovoked harassment of Anglophone lawyers engaged in peaceful protest marches in September 2016 to vent their grievances over the perceived marginalization of the Anglophone Common Law practice in the country. Unfortunately, things turned sour as the government decided to handle the situation by brutalising the lawyers. This act by the government changed everything and today we have as some people consider it as a war while others see it as a crisis. This work stems from the fact that the use of nonverbal signals such as gestures, facial expressions, eye contact, and body expressions, in online posts plays an important role in the dissemination of information. They extend and give further explanations where words are limited so becoming more effective than verbal ones. This study aims at investigating the use of and the meanings of nonverbal signals on social media posts during the Anglophone crisis in Cameroon from 2017 to 2022. This work would be useful to scholars and the educational milieu as a whole since it could enlarge and widen their knowledge of the relevant use of nonverbal signals during a conflictual period. Following the main aim of the work, the following objectives were addressed:

To examine the use of peace plants;

To explore facial expressions and dressings;

To look at the meaning and significance of colours.

This research is guided by the following research questions:

What are the types of nonverbal signals used on social media posts during the Anglophone crisis?

How effective and significant are the used signals on social media?

2. Literature Review

The advent and rapid growth of social media have eased the share of information, opinions, thoughts, and written, oral, and video messages. The numerous and instantaneous increase in e-messages (Tabe, 2011, 2012,2013,2018, Tabe & Nouhou, 2021) and posts on various social media platforms have drawn the attention of many scholars to carry out research from countless perspectives, notably from a linguistic perspective (Crystal 2001, 2006, Herring, 2002). They mainly studied its newness, e-morphology, and increasing changes, just to mention these. In the meantime, some researchers looked at it from a non-verbal perspective; that is from a semiotic angle which is the target of the current research. In that vein, some erudite conducted semiotic studies on social media (Mikhaeil&Baskerville, 2019; Almucharomah, Sahayu &Triono (2023), platforms such as Facebook (Eijansantos, 2018) and Instagram (Turnip, Wulan,& Malau, 2016; Mirsarrat, Shairi,&Ahmadpanah, 2017).

The research done on semiotic analysis of the Facebook postings of grade 11 Students of Bunguiao national school via syntax and semantics by Eijansantos (2018), attempted to analyze the January Facebook postings. The investigation focused on the textual contents of the postings via the interplay of syntax and semantics; the subject of the post, and a grammatical function vis-à-vis the semantic role. The findings revealed that only three semantic roles for the subjects figured in the postings of the learners: agent, the doer of the action which is done in volition; experiencer, the subject experiences the event in the sentence; and theme, the affected caused by the verb in the sentence.

In another study on Instagram, some researchers were interested in the semiotic analysis of photographs and aspects of the Instagram social network (Turnip, Wulan,& Malau 2016; Mirsarrat, Shairi & Ahmadpanah, 2017). They researched Babystagram Phenomenon among Indonesia Celebrities Instagram Accounts and Instagram social network. The purpose of Turnip, Wulan, and Malau's (2016) investigation was to analyze the increasing costs of children's photos on Instagram that use a lot of babystagram hashtag #babystagram. It differs from Mirsarrat, Shairi, and Ahmad panah (2017) objective that sought to discuss differences between the typical semiotic communication model and instagram social network communication model. The findings of these studies revealed that denotative meanings from photos on babystagram account is for many purposes like pleasure, entertainment, compassion, and the form of pride. Whereas the meaning of the connotation is for showing off, popularity, satisfying self-obsession, for economic interests such as getting many endorsements, advertising offers, movies, brand ambassador, model, and result with the main goal being for economic interests or money. The

myth from the research showed a luxurious lifestyle that culminated in the formation of the ideology; narcism, hedonism, and consumerism caused the emergence of commodification content in photos on babystagram account. The entire meaning is an indication of child exploitation can be truly occur in the posts of the celebrity children's photos on Instagram. Besides, it has been demonstrated that instagram can also be used as a successful platform for pictorial and multimodal sign production and distribution.

Furthermore, the presence of social media makes the process of social interaction experience very significant changes. Communication through social media is a very important social interaction in human life. Mikhaeiland Baskerville (2019); Almucharomah, Sahayu, and Triono (2023) investigated semiotic analysis to analyze the Covid-19 meme. To them, the increasing use of social media has spawned new phenomena among social media users and one of these is the creativity in making memes. The researchers tried to describe the facts behind the creation of the Covid-19 meme circulating on social media. The signifiers found in the Covid-19 meme include snippets of famous movie and game scenes.

The function and symbols of some linguistic signs were studied by some scholars (Goodnow, 2006; Anyogo, 2018) from their visual content. They found that symbols have four primary functions: explanation, awareness, identification, and sanction. In addition, the findings indicated that non-verbal communication serves as a very significant avenue for information dissemination and meaning sharing among people. Similarly, A'la (2011) conducted a descriptive qualitative study with the aim to illustrate the connotative meanings of verbal and non-verbal language and demonstrated that the denotative and connotative meaning of signs determines their function.

Al-Bahrani, Al-Saadi, and Yousif (2016) examined contradictory statements in that the language of image is "universal" or a "source of ambiguity and creativity" while Naif (2020) examine the linguistic strategies and non-linguistic devices used in English tourism brochures in Iraq and Malaysia. He found that the statements were full of denotative meaning and/ or highlight other denotative meaning potentials from a decontextualized image caricature. Moreover, it has been revealed that non-linguistic devices are far more persuasive than linguistic ones.

It is worth mentioning that many studies have been carried out on the Anglophone crisis in Cameroon. It has been studied from the educational perspective (Akame, Crockett,& Awutarh,2021), geopolitical and rhetorical (Ascone & Renaut, 2019; Ekah, 2019), conflictual perspective (Annan, Beseng, Crawford & Kewir; 2021; Barrach-Yousefi, 2020; Bang & Balgah; 2022, Kweitsu & Besong, 2019; Ngange & Mokondo, 2019; Nganji & Cockburn, 2019; Nganji, 2022; Nounkeu, 2020; Ketzmerick, 2023, Sawalda, 2020), and linguisticperspectives (Tabe & Fieze, 2018; Tchouape, 2019; Ngouo, 2020; Nouhou, 2022). These scholars used different approaches and obtained both convergent findings (Tabe & Fieze, 2018; Tchouape, 2019) and divergent ones (Ekah, 2019; Ascone & Renaut, 2019). These studies revealed that violence and disruption may have sought educational alternatives through informal learning methods, as well as relocating to neighbouring towns in Southern Cameroons or other relatively sub-urban areas

of the Anglophone regions. Nevertheless, Nouhou's (2022) investigation brought a new way of looking at the crisis for, the researcher succeeded to come out with findings that promote peace, social cohesion, and living together from some messages on WhatsApp and Facebook in the ongoing crisis in the Northwest and Southwest Regions of Cameroon

From the above literature review works it has been observed that no study has been conducted on semiotics analysis of signs and symbols on social media in relation to the various crises that went and/or are ongoing in Cameroon.

Barthes's (1964) theory of semiotics is the basis of this study. Semiotics as a discipline is simply the analysis of signs or the study of the function of sign systems (Cobley & Janz, 1999). It is a branch of linguistics to study signs and learn everything related to the sign and its meaning. Therefore, it attracted Ferdinand de Saussure to aver that semiotics has two inseparable sides as the two sides of dichotomies opposition as the *signifier*, *significant*, and *signified*, *signifie*, speaking (parole) and the common language (langue), the syntagmatic and the paradigmatic, and also the diachronic and the synchronic(Ratna, 2008, pp. 98-99). Saussure describes the two inseparable sides as a sheet of paper that is cut by scissors. To him, there is no sound without thought and also there is no thought without sound. The inseparability of the signified (mental concept) and the signifier (material aspect) leads Saussure to offer the following figure one.

Figure 1. Saussure's concept of sign
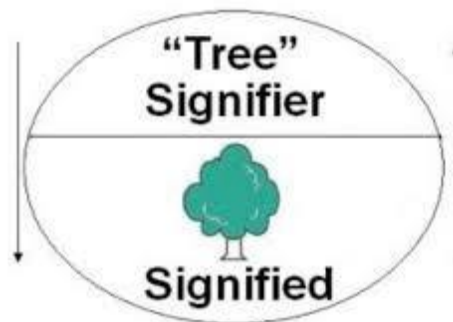
Source: Adapted form de Saussure (1983, p. 66) as cited in(Yakin & Totu, 2014)

The relation between the signified and the signifier (signification) is completing and supporting eachother. It is like the two sides of a coin where the signified on the one side and the signifier on the other side.

Barthes developed significant-signifie theory from Saussure to be a theory of grammar and its connotation meaning. The significant term was changed to be expression(E) and the signifie changed to be content (C). According to Barthes theory, every ideological sign is either a denotative or a connotative sign system. ToBarthes, connotation is the "tone" of a text, the manner which has been decorated." In the final analysis, the signified of a "connotative sign" is for Barthes the "fragment of an ideology," the signified, in turn, a "rhetoric," both going back to a "real system" via metalanguage obviously even here no differences made between communication and indication. Thus, forhim anything which furnishes meaning becomes a sign, and any group of sign becomes a system, although neither the existence of an intention to communicate, not of a complete sign inventory, nor of combination of rules or opposing features, is proven. A denotative sign which is a strictly descriptive system is the result of the signifier image and the signified concept combining. In other words, the apple is the signifier, and healthy is the signified. Besides, a connotative sign has lost its historical meaning. This could be due to a number of things: changes in culture or terminology, an event, or even just evolution. Barthes' framework helped us to identify those non-verbal linguistic signals used on social media during the Anglophone crisis in Cameroon and what they mean in the context of this crisis. Glance from the above theory shows that the study of semiotic lays on signifier, signified, sign and symbol. They are understood through connotative or denotative meaning. This theory helped the researchers to analyse the no-verbal posts during the Anglophone crisis in Cameroon.

3. Data Collection

The data (from 2017 to 2022) was collected from online pictures on The British Broadcasting Corporation, Human Rights Watch, *Journal du Cameroun*, Phoenix, Pan African Visions, and The Guardian Newspaper. A total of 11 nonverbal posts were collected and each of these portrays the gathering of women who are engaged in the fight for peace to return back in the Southern Cameroons. The researchers used a purposive sampling technique to select posts that bear nonverbal signals which suit the study and analysed the data using qualitative methods.

4. Data Analysis

This section focuses on the analysis of the data using Barthes theory of semiotic.

*Figure 1.*Women protest in Bamaneda, Cameroon in response to attack on local Presbyterian school of science and technology

*Source:*Africa Center for Strategic Studies. October, 26th 2018. p.1

It is clear from picture one that women are sitting on the ground carrying the "Nkeng" (peace plant). This peace plant is used in the North West Region of Cameroon to settle disputes. In the context of this study, it signifies peace and justice. In other words, these women are saying that let there be peace. Peace should reign in the war zones. This is justified by the message on the banner they are holding which reads "*ALL FORCES CEASE FIRE*."

Another noticeable feature of this banner is the yellow colour which stands for optimism. Yellow to Paint Company Glidden is truly joyous and virtuous in its purest form. Yellow exudes warmth, inspiration, and vitality and it is the happiest of all colours. Yellow signifies communication, enlightenment, sunlight, and spirituality. If your favourite colour is yellow, this indicates that you look forward to the future and that you are intellectual, highly imaginative, and idealistic. You tend to have a cheerful spirit and have an expectation of greater happiness.

If we link the above analysis to the picture above, we can say that these women are foresighted as they see beyond the present moment. As intellectuals, they are highly imaginative, idealistic, and optimistic. They have cheerful spirits and an expectation of greater happiness. This explains why they are calling on all forces to cease fire so that there can be happiness and peace as it was before October 2016.

*Figure 2.*Women engage in seeking peaceful solutions to Anglophone crisis.
Source: Journal du Cameroun, March, 19th2019.

Just like figure one, this picture equally shows women sitting on the ground holding boards that are messages calling for peace. There are also peace plants on the ground which in their tradition and culture symbolise peace. This plant is used to settle disputes between people who are not at peace. The expression on the faces of these women tells it all. They need peace. It is justified by the inscriptions on the boards they are carrying. For example, the first message on the first board reads:

> *SNWOT*
> *"AGAIST RAPE''*

Daughters aren't

> *objects for rape!*
> *STOP THE RAPES*

It is worth noting that some of the expressions used on this board are capitalised. This is to show how urgent it is for peace to return to the two English speaking regions so that rapes can stop. More to this, we also notice that some of the writing is bold. This is to draw the attention of Cameroonians and the world at large to the plight of the population of these regions. That is, how girls are raped in these regions. Similarly, the second board also carries messages. One of them ("PEACE") is capitalised. This is to draw the attention of the warring parties and the international community to the need for peace to reign. This board also reads "War is costly but PEACE is priceless.'' Once more, peace is capitalised. From this message, we see that war is costly but when it comes to peace, it cannot be bought. The message is an indication that peace is what these women are craving.

Figure 3: Anglophone Cameroonians looking for a way to get to talk.
Source: Sam Giltlitz; March, 21ᵗt 2022.

Just like the pictures above, one notices a woman, accompanied by many people, carrying a peace plant (Nkeng) which stands for peace and justice. Also, this woman is holding a board with the inscription, "*NO TO ANGLOPHONE MARGINALISATION*.'' It is worth noting that the writer of this message has not only capitalized "*NO TO ANGLOPHONE*" but has equally bold it. This is a call to the powers that be to see that the marginalization Anglophones are going through should be solved peacefully, justified by the peace plant this woman is holding.

*Figure 4.*Women sit during a protest demanding an end to violence between government forces and armed separatists, in Bamenda, Cameroon
Source: Moki Edwin Kindzeka, 2022

Figure four shows women sitting on the ground with their feet stretched out. One of them is bending the head with her two hands on her legs. This is to show that these women are tired of what they are going through. There is also another woman who is equally sitting on the ground with her hands crossed. She too is tired of the situation in her community. The women are carrying boards with written messages such as "*ALL FORCES CEASE FIRE*" and "*WOMEN NEED PEACE.*" These messages are written in capital letters to show the seriousness of the situation at hand. Furthermore, the facial expressions of these women show that they need peace at all cost. The scene as portrayed in the picture and in the analysis is a call for concern aimed at telling the world what people in the Northwest and Southwest Regions of Cameroon are going through.

*Figure 5.*Anglophone Cameroonians protest after gunmen opened fire at school, killing at least six children in Kumba, Cameroon.
Source: Josiane Kouaheu, 25th 2020.

The picture above portrays women and men carrying banners with messages written on them which read:

1. *We need pens not guns.*(**figure 5**)

It should be noted that this message is capitalised so as to draw the attention of the public to the pligt of the suffering population of these regions. In addition to this, we also have the use of the inclusive pronoun "we". This is to say the people need peace. Pens can only be used if the guns are not being fired all the times. In other words, *pens* symolises educated people who can contribute to bringing back peace without any use of guns.

2. *We say no to violence.*(**figure 5**)

Just like the first sentence, this sentence is also capitalised. This is also done to attract the attention of the public to what is written on this board. Violence can only stop if there is peace.

3. *Enough isenough.*(**figure 5**)

From the above message, the impression one has is that these people are tired of what is happening in their communities. They can no longer bear it. The situation can only be normalized if there is peace.

4.   *I'm Kumba. Children's lives matter!!!*(**figure 5**)

This message is a wake-up call to the warring parties that the lives of children are as important as the lives of other human beings. Children deserve the right to live. They are not to be killed as if they are animals.

*Figure 6.*African alliance of YMCA message on the ongoing Cameroon Anglophone crisis
Source: International Crisis Group, May, 2ⁿᵈ 2019.

The picture above shows women dressed in black. According to Jouve (2000, pp. 49-54) quoted by Eka' Aban (2009, p. 60), colours are highly suggestive and representative. For this reason, meaning should be bestowed on them. This implies that they are not chosen at random, they stand for something else. The black colour symbolises "death, darkness, mourning, fear, misfortune, and loneliness." The picture above is a depiction of death, darkness, mourning, fear, misfortune, and loneliness. This is justified by the dead man we see in this picture lying in a pool of blood on the ground, by the expression on the faces of the women as they are mourning, the destroyed buildings, and the man whose leg has been amputated and children left homeless. Due to fear of the unknown, the women are calling for dialogue as seen on one of the boards they are holding which reads, *"DIALOGUE. Yes to DIALOGUE*(**figure 6**). This writing shows the need for dialogue to take place so that this peace can live in peace.

Figure 7. Women from North West region of Cameroon gather to call for an end
Source: Boris Esono Nwenfor. Sept.7th 2018

Just like other pictures above, one can see women sitting on the ground and holding peace plants. Some are singing songs-mournful and peaceful songs. Mournful songs show the difficult moments they are currently going through. They are living without their family members. This explains why they want their children and husbands back home who have been arrested may be for crimes they have not committed by the Cameroon military. Also, they are singing peaceful songs because they are tired of living in fear, and loneliness and without their families. The expression and message this picture is sending to the public is that there should be peace.

*Figure 8:*Women protesting against violence in Southern Cameroons.
Source: Journal du Cameroun, 2017

The picture is a gloomy one as expressed on the faces of the women, their crossed legs, and hands, a woman supporting the waist with one hand and the other hand holding the leg, and a woman supporting her chin with the hand. This is to say these women are mourning. The sadness expressed on the faces of these women is justified by the message we find on the board on the women which is written in capital letters. It should be noted that some of these women are dressed in black. Also, they have head ties and wrappers around their waists to show that they are mourning their children and husbands who are not with them.

Figure 9. Women in Bamenda crying for the return of peace
Source: Theophile, 2022

The first thing that catches one's attention from this picture is the cries of the women as illustrated with the woman holding the board painted white and others. She is not only crying but also pointing in an unknown direction. This is a call for help. Furthermore, the woman near her is on her knees, perhaps praying to God to help them. The atmosphere in this picture is a sad one as seen on the faces of these women. For this reason, they need peace. This is because "As women, we are partners for PEACE and DEVELOPMENT.'' Moreover, "We refuse to be quiet in the face of chaos." (**Figure9**)

5. Discussion

This study examined the types of non-verbal signals used on social media posts during the Anglophone crisis. The analysis revealed that peace plants, boards, dresses (black), banners, body and facial signs, and the use of black, yellow, and white colours were found on the posts. These signs and symbols were used to call upon the belligerents to ceasefire so that peace should come back in the English-speaking regions of Cameroon. The findings of this study are similar to that of Nouhou (2022) who found that the messages on WhatsApp and Facebook promoted peace, social cohesion, and living together. Seen from this perspective, one can strongly aver that the quest for peace in this part of Cameroon is indispensable for peace, social cohesion, and living in oneness as was the case before 2016. However, his study differs from this one in that it did not look into non-verbal signals and what they signify which is the focus of this work. However, Naif's (2020) results diverge from the ones of the present study and the one of Nouhou (2022) in the sense that Naif's findings (2020) showed that the use of some statements was full of denotative meaning and/ or highlight other denotative meaning potentials from a decontextualized image caricature.

6. Conclusion

This paper examined nonverbal linguistic signals used on social media during the Anglophone crisis from 2017 to 2022. The findings indicated that nonverbal linguistic signals were used to express peace and the end of the crisis through dialogue. Moreover, these signals showed that Anglophone Cameroonians are tired of their precarious condition, and as such they brand boards that carry messages of peace to sensitize the world about what is happening in the North West and South West Regions. Some of the posts portray the killings, rapes, arrests, and burnings going on in their communities. The most popular slang is that war is costly but peace is priceless. It should be therefore maintained that nonverbal linguistic signals can play an important role during conflicts as is the case with the armed conflict in the North West and South West Regions. They are used to pass across multiple messages to the public thanks to social media which has become entirely part of the present world. The researchers noticed that women are more engaged in looking for peace than men. From the twelve sampled pictures, only one showed a young boy crying for peace in Douala's street. The researchers therefore concluded that everyone should take measures for peace to return back not only in the Southern Cameroons but in Cameroon as a whole. Thus it is a call for all men to look for peace at all costs for, without peace, our lives have no existence.

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Pahariasan Endangered Language: Causesand Solutions

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Abstract

Language plays a vital role in communication and identity formation for ahuman community.So, the loss of a language has significant consequences for itsspeakers. An endangered language also stands to lose valuable cultural practices,oralhistories,folkstories,poetry,andeven art formstiedtotheparticular language. The worldis facing a serious crisis of language loss that is becoming more and more seriouswithtime.Mostoftheworld'slanguagesareendangeredand in the coming century, most of these endangered languages will become extinct.While keeping this phenomenon in mind, the present study aims to look at thedifferentcauses of theendangermentofthePaharilanguagespokeninAzadJammuand Kashmir. The present study is significant as it highlights the issue of the endangerment of Pahari and the necessary steps to save it from complete extinction. The researcher is of the view that at present, Pahari is endangered.Themethodologyused in thisstudy is qualitative.It is based ontheinter views taken with 60 participants from three age groups. First, the researcher tries to locate the level of endangerment of Phariand then the causesof its endangerment.Inthefinal part, the researcher has also suggested some solutions to address anderadicatethis issueto save the Pahari language from complet eextinction.

Keywords*: Causes, documentation, endangerment, language, levels, solutions*

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1. Introduction

The loss of a language is devastating not only for those who speak it but also for those who study languages. Linguists who conduct research in this area can learn a lot about human language in general from an examination of the forms found in endangered languages. When a language becomes extinct, it also carries the loss of the pool of linguistic data, and with it, our ability to learn about our world gets extinct. Endangered languages can provide a lot of information about that particular society and culture but a linguist has to reach there before the last speakers die. It is commonly understood by linguists as a fact that a language becoming endangered is not by some accident. Languages can become endangered because of genocide, colonization, and a need by people to use another language for access to education, health care, legal service, and jobs. When linguists start working on endangered languages, they mostly focus on collecting language-related data, analyzing its grammar, words, etc.

The language documentation literature has proposed several terms for endangerment and death of languages i.e.,extinct, died, endangered, critically endangered, lost languages, etc. Numerous languages have perished into the eons of history and only theirnames remain on the

ears of people and even a lot of dead languages have no reference at all. Based on the National Geography Society report, within the time of two weeks, one of the more than 7,000 languages uttered in the world die. Most of the extinction happens in the way that generations of speakers become bilingual and lose proficiency in their original tongues. It is estimated that 50% of the world's languages vanished in the last 500 years and 60% to 90% of current world languages may be at risk of extinction within the next 100 years. (Woodbury, 2014)

The Sixteenth edition of Ethnologue of World Language states that 77 languages are spoken in Pakistan. Among these are 72 indigenous languages of Pakistan: Pahari is an Indo-Aryan language, spoken over a large area starting from Nepal and running through the foothills of the Himalayas, in the Himachal Pradesh in India, Indian Administered part of Kashmir, Azad Jammu & Kashmir and in some areas of northern Pakistan. It is spoken by 4.5 million people in Kashmir. (Lothers&Lothers, 2010)

The present study aims to look at the Pahari language which, according to the researcher, is becoming endangered as Urdu is replacing it as a communicative language and English as an Education language for the current and upcoming generations. The researcher interviewed three age-group participants of society i.e., grandparents, parents, and grandchildren. The researcher tries to look at the level of endangerment of the Pahari, and the causes of its endangerment and also suggests some of the methods to save it from entering the zone of critically endangered or completely becoming extinct. The present research is based on the qualitative method of research and the researcher has used structured interviews for this purpose.

2. Significance of the Study

The present research is significant in the sense that it is the first attempt to look at the endangerment of the Pahari language. The researcher locates the level of the endangerment of the Pahari language. The significance of this study also lies in the fact that it suggests necessary steps that can be taken to avoid the complete extinction of the Pahari language.

2.1 Research Questions

The present research aims to answer the following questions:

    i. Is Pahari an endangered language?
    ii. What is the level of the endangerment of Pahari?
    iii. What are the possible steps that can be taken to save the Pahari language?

2.2 Objectives

The present research aims to fulfill the following objectives:

    i. To see whether the Pahari language is endangered
    ii. To locate the level of the endangerment of the Pahari language
    iii. The possible steps that can be taken to save the Pahari language

3. Literature Review

In previous decades a lot of research work is done in the field of Language Documentation and most researchers focused their research on documenting certain aspects of endangered languages like; getting data and preparing dictionaries, collecting data about their phonologies, and preserving their phonemic systems, etc. Himmelmann(2008) observed:

"Languagedocumentation [...] focus on observable linguistic behavior and knowledge. The goal is a lasting, multifunctional record of the linguistic practices attested at a given time in a given speech community and the knowledge speakers have about these practices."

The researchers have also expressed apprehension, primarily deploring the fact that linguistic diversity is being lost at a dramatic speed, and occasionally arguing that the native speakers of these languages are losing their cultural and traditional heritage. Some of the studies conducted in this area are mentioned in the portion following.

Ladefoged (1992) in his study asked whether linguists are justified in deploring the fact that some people have found it more advantageous for them to shift from their native language to another that they find more useful or beneficial in current needs. He also stated that the dominantfocuson the geographical expansion of Western European languages both as vernaculars informer settlement colonies and as lingua franca informer exploitation colonieshave leftlittle room for examining the world order in the coexistence of the indigenous languages because dominant always dominate colonial languages.Odlin (1997) argued that Irish English developed has spread primarily through migrant workers who found the nonstandard English to which they were exposed useful and learned it naturalistically. They shifted towards this only because they found it useful for them and their kids.

Merino (1983) conducted longitudinal research on the experience of those who grow up bilingual in the United States with Spanish-speaking primary school pupils and among her

participants, however, she discovered greater language loss than bilingualism. She mostly held the government responsible but she called the teachers, politicians, and parents also responsible for all of this because they are only concerned with the fast mixing of minority language children into the educational system and their eventual success in society.

The causes of language endangerment and its ultimate death or extinction are also important to look at. Many linguists in different parts of the world tried to look for the causes of this phenomenon of language loss.Nettle and Romaine (2000) in there study stated that in certain instances throughout history, it is found that a more powerful militia attacked the communities, murdered all the members of a community and thus forcibly ended the spoken language of the land. According to them, this was specifically the case for many Native American languages during the colonization by European settlers. They found that one instance of this genocide, in particular, is that of the language Yahi, in which the last speakers were exiled and murdered by colonists.

Some researchers also tried to look for solutions to save endangered languages. Zubair (2020) in his chapter about endangered languages of northern Pakistan suggested that the Government of Pakistan must recognize the worsening situation of language loss and set up plans for the preservation and promotion of the sources of indigenous wisdom and history. He was also of the view that globalization, with all its modern technologies, is a threat to native communities, but, it can be turned into an opportunity if proper measures are undertaken for including these languages in national education and people are properly encouraged by all forms of media. In the end part of his chapter, he suggested thatinternational donors also need to focus on this shrinking cultural diversity of Pakistan and this reservation and promotion of cultural diversity is also vital for reviving tourism in the country.

In the present study, the researcher takes the Pahari language for investigation which according to him is an endangered language, and tries to look for the level, causes, and solutions of the endangerment of this language. The researcher by using qualitative methodology of research looks for the factors mentioned above.

4. Methods and Materials

4.1 Participants

For the present study, data has been collected from three age-group participants of the District Haveli Kahutta Azad Jammu & Kashmir where the Pahari language is mostly spoken as the native language by a majority of people. The participants included in this study area totaled 60 in number and the method of random sampling was used to select the participant for this study. Those three age-group participants are:

   I. TwentyGrandparents from the age of 60 or aboveincluding 10 literate and 10 illiterate
   II. Twenty Parents from the age of 30 to 50 including 10 educated and 10 uneducated
   III.   Twenty Grandchildren who are students from the class 5th to 10th

4.2 Research instruments

The participants who were interviewed for this study belong to both rural as well as urbanareas. The methodology which is used by the researcher in this project is a qualitative study where the 60 participants were interviewed at different intervals and different places by using structured interviews. The researcher prepared three different types of interview questions for all three groups of participants.The researcher used a mobile phone for the recording of interviews.

4.3 Research Procedures

The questions being asked from the grandparents were different from the other two and the same was the case with the other two groups. But certain questions were the same for all age-group participants. For example, the researcher asked all the participants about their basic skills in the Pahari language like reading, writing, speaking, and listening. Some of the questions that were the same for all the participants were as follows:

I.   Do you know how to write the Pahari language?

II.   Do you speak the Pahari language at home?

And the questions which were different for all the participants were like:

I.   Do you speak Pahari Language with your grandchildren? (For grandparents)

II.   Which language do you prefer to speak with your children? (For Parents)

III.   Do you have a course on Pahari in your syllabus? (For grandchildren)

The interviews were taken in the Urdu language as all the participants told that they understand the Urdu language well but some of the grandparents although understand questions in the Urdu language responded in the Pahari language. As the researcher himself is a native speaker of Pahari so he didn't feel any problem understanding responses given in the Pahari language by some grandparents. The recorded interviews are later listened to, repeatedly by the researcher and he translated the study-related chunks into the English language. After collecting relevant data, listening to it repeatedly, and then translating the relevant data into English, the researcher analyzed first the level of endangerment of Pahari and then tried to find out the causes of endangerment.

4.4 Results

While analyzing the data, the researcher has three things in mind: the level of endangerment, the possible causes behind this endangerment, and solutions to avoid this worse situation.

Level of Endangerment

UNESCO (2003) has given the following parameter to judge the level of endangerment of a language and this parameter depends on the transmission of language in the generations.

Table1.   UNESCO'sLanguage Vitality and Endangerment Framework

Degreeofendangerment	IntergenerationalLanguageTransmission
safe	Languageisspokenbyallgenerations;intergenerational transmission isuninterrupted
vulnerable	most children speak the language, but itmayberestrictedtocertaindomains(e.g.,home)
Definitelyendangered	Childrennolongerlearnthelanguageasmothertongueinthehome
Severelyendangered	language is spoken by grandparents andoldergenerations;whiletheparentgeneration may understandit,they do notspeakittochildrenoramongthemselves
Criticallyendangered	the youngest speakers are grandparents andolder, and they speak the language partially and infrequently
Extinct	there are no speakersleft

While analyzing the data, the researcher has this parameter in his mind and the following are the findings in this context.

Understanding ofthe Pahari Language

The following chart shows that all participants from the first two generations; grandparents and parents understand the Pahari language completely but only 12 out of 20 grandchildren told that they understand it completely which shows that the grandchildren have issues understanding their native language.

Understanding Pahari by three generations (%)
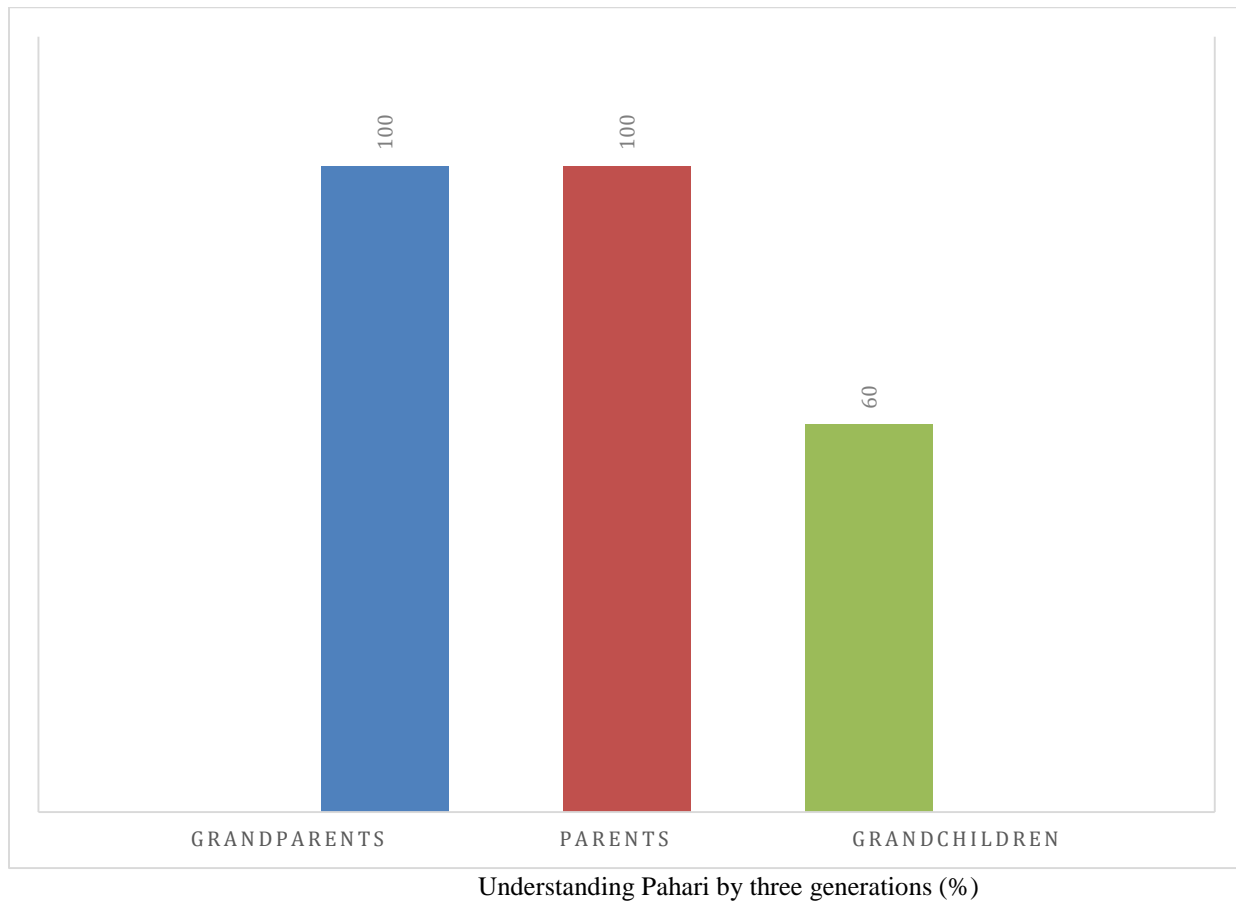
Speakingof the Pahari Language

The following chart shows the alarmingly decreasing tendency of speaking Pahari in new generations. Though all the grandparents speak Pahari and even 80% of parents also speak it.It was unfortunate that only 4 out of 20 grandchildren told the researcher that they can properly speak Pahari. They told him whenever they try to speak any word of Pahari, they are discouraged by their parents and teachers and are instructed to talk in Urdu at home and in English at school.
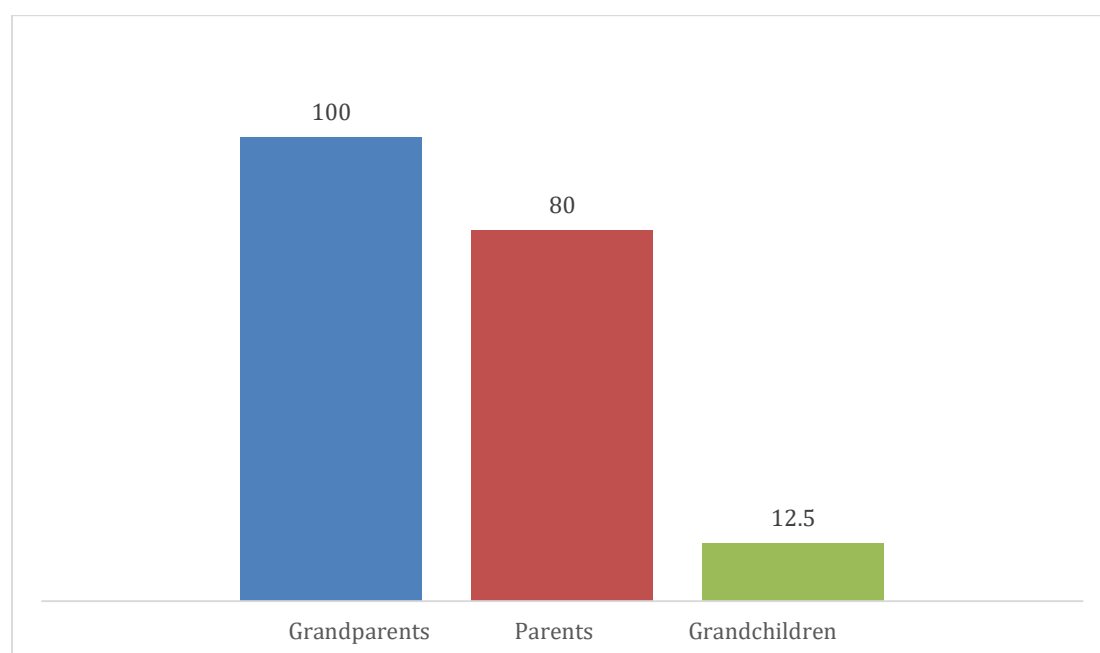
Speaking of Pahari by three generations (%)

Writing of Pahari Language

The following chart shows the ability to writethe Pahari language by the three generations. It was so surprising for the researcher that only 2 of the 60 participants told that they know a little bit about writing their native language i.e., Pahari. The rest of the participants from the 3 groups informed the researcher that they never wrote a single word ofthe Pahari language.
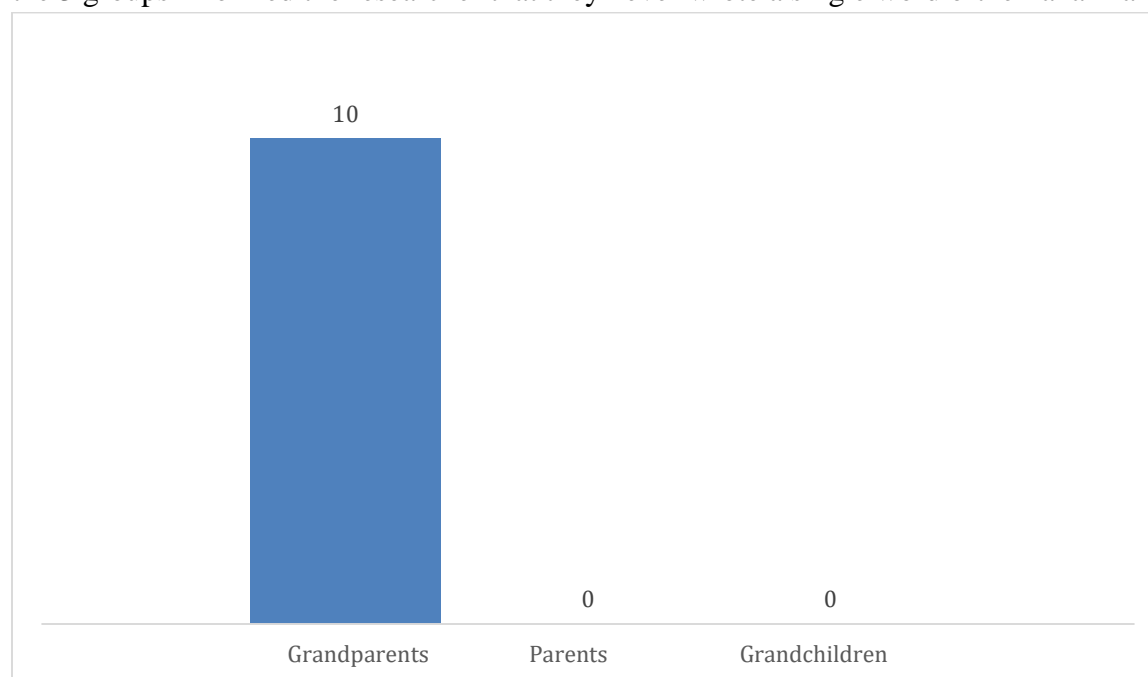
Writing of Pahari by three generations (%)

Exposure to Pahari Language for Grandchildren

The following chart also shows an alarming situation in which grandchildren don't get any exposure to their native language i.e., Pahari. The grandchildren told the researcher that they get very less exposure to the native language at home and that is from grandparents as their parents don't allow them to speak Pahari. In school, there is no exposure to the Pahari language and no one is allowed to use it and whoever tries to speak is strongly discouraged. The majority of the grandchildren told that when going out for a play with friends they talk in the Urdu language with each other.

Exposure to Pahari Language for Grandchildren (%)
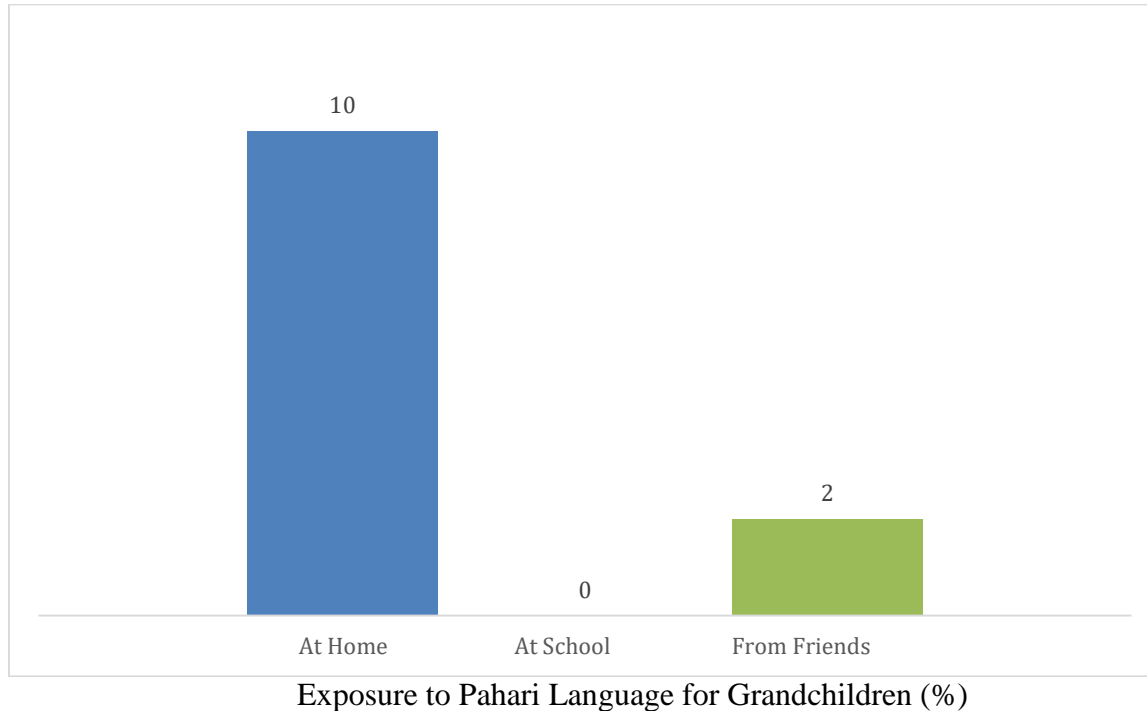
The Level of Endangerment of Pahari

Now after the analysis of the data the researcher used the parameter of UNESCO to check the level of endangerment of Pahari as follows:

Table2.   Endangerment Level of Pahari on UNESCO's Language Vitality and
Endangerment Framework

Degree of Endangerment of Pahari	Intergenerational Language Transmission of Pahari Language
safe	Pahari Language is not spoken by all generations because grandchildren don't speak it and it is also not transferred to grandchildren.
vulnerable	The children are discouraged to use it either at home or at school.
definitely endangered	**Children no longer learn the language as their mother tongue at the home**
severely endangered	Language is spoken by grandparents and older generations but parents also speak it with each other but they don't speak it with their children.
critically endangered	The grandparents and parents can understand and speak Pahari.
extinct	There are still a large number of speakers of Pahari.

After analyzing the data the researcher places the Pahari language at the third level which is definitely endangered because it is not taught to the children as their mother tongue at home because their mothers speak Urdu with them since their infancy.

Discussion

Causes of Endangerment

After a detailed analysis of the data, the researcher found some of the causes of the endangerment of the Pahari language which are mentioned below:

The Dominance of Urdu and English Languages

The first cause of endangerment of Pahari which the researcher found is the dominance of Urdu and English Languages. Almost all parents in the present age prefer to communicate with their children in Urdu and if they are educated will be using English. The language of schools is now English and the students are not allowed to use even a single word of Pahari at schools. Some of the grandparents told the researcher that despite the fact they can't speak Urdu properly due to the environment at home, they also have to speak Urdu with their grandchildren because their parents don't allow anyone to speak to their children in their native language.

The Carelessness of Government

The government has no proper policy to promote native languages and even they have no mechanism to preserve the endangered languages. The same is the case with Pahari language which is a victim of neglect by the government. The government has not included this native language in the syllabus at any level of education and there is no post of Pahari teacher in schools, colleges, and universities. Even the government doesn't encourage or provide initiatives for the researcher to conduct research in the area of language documentation.

Educational System

The educational system of Azad Jammu and Kashmir is also responsible for this endangerment of the Pahari language. Our education system mostly relies on Urdu and English and the students are encouraged to use English or Urdu at schools. During these interviews, not even a single student told that he is allowed to use Pahari at school. These conditions existed both in government as well as private institutions.

Little or no Written Literature on Pahari

During this research project, the researcher tried to find the existing literature on the Pahari language but it is very alarming that there is very less literature found in the Pahari language. There are some cases of folk songs or folk stories that are not written down. Some of the grandparents told that they have seen some written poetry collections in the Pahari language but it is tragic that the written portion of the literature is lost.

Sense of Inferiority

It was also asked from the participants how they felt while speaking their native language. The majority of grandparents told that they feel a little bit hesitation in speaking Pahari with their grandchildren. The parents told that they feel a sense of inferiority complex while using Pahari at home with their children. They told that they feel pride in speaking English or in any case Urdu. So the sense of inferiority is also a cause of the endangerment of Pahari.

The Negative Role of Parents and Teachers

The role of parents and teachers is very crucial for the development or preservation of a language. But during this research project, the grandchildren told the researcher that they are strongly discouraged by their parents at home and teachers at the schools for using any word in their native language. Some grandparents told the researcher that their grandchildren when they start speaking were taught to tell the names of body parts in English.

The Migration to Other Cities

As Kashmir has few job opportunities so people have to migrate to other cities. When they migrate to other areas, they also take their families with them. So children growing up in another society and under the influence of another language, tend to forget their native language.

The Solutions to Save Pahari from the Danger of Complete Extinction

After a detailed analysis of the data, the researcher found that Pahari is definitely-endangered language and if the present condition continues to exist and no steps are taken to save and preserve it, it will become extinct in the decades to come. So it is a dire need to understand the crux of the situation and take steps to avoid becoming the situation worse. The researcher has suggested some of steps in this respect:

A New Education Policy

There is a great need to review the education policy of Azad Jammu and Kashmir and steps to be taken to include the Pahari language in the syllabus since the beginning of schooling just like is done in the case of English and Urdu that is part of the syllabus from class one. Then, the government should make proper planning to train the teacher who would be able to teach the Pahari language in the schools. When the government will make it a compulsory part of the syllabus, the parents will also be forced to communicate with their children at home. This is done by the Punjab and Sindh governments who declared the native languages as a compulsory part of the syllabus at schools.

The Role of Parents and Teachers

The children have to face parents at home and teachers at school. So they must promote and encourage the use of the native language. The parents should communicate with their children in the Pahari language and also encourage them to speak it. First parents themselves have to come out of the inferiority complex and should feel proud of using their native language. At school, teachers should not forbid students to use words in their native language.

Promotion through Social and Electronic Media and Newspapers

The use of social media as well as electronic media has increased very much in the present digital world. So the promotion of the Pahari language can effectively be done by this digital technology. There should be regular programs on electronic media to teach and promote the use of the native language. The newspapers should also reserve some of the portions for the publishing of material from the Pahari language.

Literature in Pahari Language

The literature in a language is a very important source to document a language. Latin and Greek though lack a large number of speakers but these languages still survive because they have a very large portion of literature that still exists. So there should be proper initiatives to be taken to write in the Pahari language. The folk songs and folk stories should be written down to avoid their loss.

Research in Pahari Language

The research in Pahari language should also be encouraged by the government and universities across AJK. The government should start programs to encourage linguists to conduct their research in the Pahari language. There should be research on orthography, phonology, morphology, syntax, and other fields of this language.

The study under discussion was about the Pahari language becoming endangered with time. The researcher conducted interviews with 60 participants including the grandparents, parents, and grandchildren with equal ratios of them. The researcher first tried to locate the level of endangerment of Pahari and then looked for the causes of endangerment and in the end suggested some steps that can be taken to stop this situation from becoming worse. The study was based on a qualitative methodology of research in which structured interviews were used to collect data from the participants.

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5. Conclusion

In this study, the researcher used a parameter of UNESCO given for checking the endangerment level of language. After the analysis of data, the researcher found that Pahari lies at level three of this parameter i.e. definitely endangered because it is no more taught to the children as the mother tongue. The parents are now making their kids learn Urdu as their mother tongue because mothers speak Urdu or even English with their kids. It was found that Urdu is replacing Pahari as a communicative language and English as a language of education. Most of the syllabus in the schools is in English so children are forced to learn English. The researcher found some of the causes of the endangerment of Pahari which include: the dominance of Urdu and English, the carelessness of the government, the educational system, the lack of written literature, the sense of inferiority, the discouraging role of parents and teachers and the migration to other cities. The researchers also suggested some remedies to save the Pahari language from the danger of complete extinction. The actions include a new education policy, the positive role of parents and teachers, promotion through social and electronic media and newspapers, writing the literature, and also research in the Pahari language. To conclude, it can be said that Pahari is an endangered language and the endangerment level will intensify in the coming decades if suitable steps are not taken to document and preserve this language, it will become extinct in the century to come. So it is the need of the hour to understand the situation and should take immediate measures both on government and public levels to promote the use of the Pahari language. The parents should also consider that a native language is not a sign of slight or shame, instead, they should feel proud of using Pahari among themselves as well as with their children. They should keep in mind if a language becomes extinct it also takes the culture of that society.

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Hamartia in Effiong Johnson's *The Stolen Manuscript*

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Abstract

The artist striving for truth or sincerity had to guard his spontaneous vision against distortion or alteration by aesthetic conventions or preoccupations" Linda Nochlin (2006). A perpetrator of evil spends time and energy plotting how to pull his or her prey down, unknown to the target victim; life goes on normally with him or her. It is easier to do good than bad, and even much more beneficial. This research work disabuses the minds of the readers against evil acts which are often natural and justifiable by the standard of vices such as hatred, nepotism, envy, jealousy, and lack of growth mindset as seen in the character of Dr Martin and his accomplice, Mr Bayo. These weaknesses have been pointed out elsewhere, especially in the play of Sophocles '*Oedipus Rex*' but not in Effiong's *The Stolen Manuscript* which is peculiar to the Nigeria and Africa society. Realism as the lens through which the paper sponges and communicate the good and bad tendencies of characters in the play is deliberate. This allows the reader to make a choice, hence both sides are laid bare, though the paper is tilted towards good, and evil is punished leading to the hamartia of Dr Martin and Mr. Bayo. A man who is not eminently good and just yet whose misfortune is brought about not by vice or depravity but by some error or frailty (Aristotle). Tragedy does happen but not without a cause, there is always a prompter in this case: jealousy. This research shows the outcome of hard work, through Ukeme and retribution of evil jealousy through Martins. The ladder of academic prowess is accessible for willing and intending academics both in and out of educational institutions.

Keywords: Effiong Johnson, envy, hamartia, *The Stolen*, manuscript

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1. Introduction

Aristotle once said that a hero's downfall must be a result of some tragic flaw within the character. This flaw was known as hamartia in the Greek World of Aristotle. Since Aristotle greatly admired Oedipus the king, many people believe that Oedipus must have had a prominent and complex hamartia. Hamartia is a literary device that refers to the tragic flaw of a main character in a story, which ultimately leads to the character's downfall. Errors of judgment or specific character traits like excessive pride, greed, or jealousy can be a character's fatal flaw or lead to a reversal of fortune. The term 'Hamartia' dates back to ancient Greek tragedies. The word 'Hamartia' comes from the Greek word '*hamartanein*.' meaning '*to err*'. The literary device first appeared in Aristotle's *Poetics;* a book on dramatic theory. Aristotle examined hamartia in *Oedipus Rex* (p.429), also known as Oedipus the King, a tragic play by Sophocles. In the play, a sequence of misjudgments leads the titular character to his tragic end. As quoted in Aristotle's *Poetics*, "There remains than the man who occupies the mean between saintliness and depravity. He is not extraordinary in virtue and righteousness and yet does not fall into bad fortune because of evil and wickedness, but because of some hamartia of the kind found in men of high reputation and good fortune, such as Oedipus and Thyestes and famous men of similar families (pp. 7-8). Brian Vickers has different views on Aristotle's meaning of 'hamartia'; He first explains it in the light of moral evil and proposes tragic suffering as a retribution for a tragic flaw in a character while the second rejects this moral interpretation without justifiable meaning to the word. The moral school which began in the 10th century by Arab philosopher, Avicenna, uses the word 'zalal' meaning error to translate hamartia. According to him, this error implies straying from the path of duty and losing sight of what is more noble. He became the first critic to attribute moral relevance to the tragic hamartia. In the same light, in *The Stolen Manuscript,* the character's downfall is not orchestrated by any error or misjudgment rather it is hubris (pride), and unrepentant jealousy that leads to his hamartia (tragic downfall) which is related to Avicenna's thought on morality. A tragic character holds his or her destiny; not always predestined.

2. Literature Review

Modern drama and theatre in Africa can assertively be taken as being alive to the social realities of time (p.76). This is because social, cultural, economic, and political issues examined by playwrights with a sense of both philosophical and artistic commitment to bring about the development of the society in which the playwright lives. This places the playwright as a watchdog of the society in which he carries out his or her craft. This is common with new-generation playwrights who see drama as a weapon reflection and a vehicle of agitation for social change. Issues such as corruption, immorality, injustice, and marginalization that destroy society have always featured prominently in African Drama and Theatre. "A very pronounced desire to penetrate deeper and deeper into human consciousness, and place moral problems upon a high pedestal and finally, the search…for a kind of new beauty." (p.731)

Effiong Etim Johnson is a professor of Theatre Arts, an experimentalist in the mold of the likes of Brook, Schechner, Chiakin, and Pappi. His play, "The Stolen Manuscript" sponges the ills in the academic industries and in a way offers a technical solution to the age-long and uncivilized victimization, delay in promotions, and nepotistic appointments in our education institutions.

3. Analysis of The Stolen Manuscript

The play is set in a university environment where merit is placed sentiments. Bayo, a forty years old assistant lecturer of the Creative Arts Department alongside Dr. Ukeme is a thirty-seven (37) years old senior lecturer, Dr. Martins, a fifty-five (55) years old lecturer who is the head of the Creative Arts Department, and Dr Mrs. Okoye, a forty (40) years old senior lecturer of the same Creative Arts Department. The play opens with Bayo in a temporal settlement of the Creative Arts Departmental office due to the ongoing renovation work at the permanent departmental building. He complains of being kept in such a place for two months all in the name of renovation and vows not to attend lectures until the renovation work is completed. Dr Martins who happens to be his friend and Head of Department persuades him to be more dedicated to lecturing duty as students have started complaining already. He brings out a newspaper and shows him the comment of Prof. Atanifan that describes Dr. Ukeme's Ancient Masks as a work of the century. They both lamented why a renowned professor like Atanifan will condescend so low to make such powerful comments on a shoddy work that boycotts popular conventions. They plan to write a rebuttal against the claims of Prof. Atanifan in the name of putting society straight (5). Mr Bayo affirms the reality and truthfulness of the comments made by Prof. Atanifan regarding ancient masks but Dr Martins insists on a rebuttal to reduce Dr Ukeme's popularity and maintain their perceived prestigious position in the department and university in general. Martins acknowledged that Ukeme is a prospective professor as he is currently been examined by the university senate besides, he is a non-indigene and should not be our leader (6). Dr. Ukeme happens to be Dr. Martins' student during his university days and gives him his manuscripts to the vet and writes a forward as an honour but it turns out black. They (Martins and Bayo) believe that nobody can rise above the likes of Shakespeare and Aristotle and as such have stopped making efforts towards stirring their knowledge whereas, Ukeme holds a different view not undermining the inputs made by the above scholars yet believes that the best is yet to come. Martins hides Ukeme's manuscript resulting in a cataclysm. Ukeme repudiates the claim by Martins that his manuscript is lost and insists on getting it back having sense gimmicks. The university senate intervened to no avail and handed Martins to Ukeme to handle it legally. In the end, Martins and Bayo are arrested for theft and conspiracy. Martins lost his father inlaw while Dr. Ukeme is pronounced a professor and the new Head of the Department.

4. Methodology

The term realism came into being in the 19th century as a reaction to Romanticism and its idealism. The realist movement originated in France Circa 1850, 1850, after the 1848 revolution, and spread out to Europe and America. Stendhal, a French writer was famed for helping popularized the realist movement. Also notable is Honore de Balzac who infused his writing with complex characters and detailed observations about society and Gustave Flaubert who established realist narration as it is known today. Realism looked at the totality of human experience in an objective/dispassionate, detached, and scientific manner. There is always a correspondence between the literary work and the reality which it imitates. Arts should be closely related to life. Art, therefore, achieves its virtue by its atmosphere of reality, and its ability to vividly draw a sense of reality.

Realism is a literary theory of criticism that concerns itself with accurate, detailed unembellished depiction of nature or contemporary life. In this paper, the accuracy is contained in the storyline which is a reflection of life in our contemporary universities being it federal or state-owned universities. Realism frequently draws on examples from the past, there is a great deal of emphasis on the idea that humans are essentially held hostage to repetitive patterns of behaviour determined by their nature. Central to this assumption is the view that human beings are egoistic and desire power. This is true about the downfall of the two key players in Effiong's *The Stolen Manuscript*. Realists believe that selfishness, appetite for power, and our inability to trust others lead to predictable outcomes. No wonder we face a series of wars. Niccolo Machiavelli stressed that a leader needs to be a lion and a fox. In Machiavelli's view, rulers obey the ethics of responsibility rather than the conventional religious morality that guides the average citizen-that is, they should be good when they can but they must also be willing to use violence when necessary to guarantee the survival of the state. Lukacs defined Realism as the progressive avatar of truth in post-feudal art, an aesthetic mode uniquely sensitive to and expressive of the movement of history. Literary realism represents reality by portraying mundane, everyday experiences as they are in real life. It depicts familiar people, places, and stories primarily about the middle and lower classes of society. Realism seeks to tell a story as truthfully as possible instead of dramatizing or romanticizing it.

5. The Hamartia of Martin and Bayo

The playwright carefully selected his characters to suit the purpose of this drama piece. For instance, Mr Bayo who is an Assistant Lecturer at the age of forty (40) shows how unserious he is with his professional development while Dr Ukeme who is a senior lecturer at the age of thirty-seven (37) shows his level of commitment and dedication to his profession.

In academics, research is the basis for promotion and it doesn't really matter how long one has been lecturing, what matters is what one has been able to do professionally within those years. It is the major unfolding in the play.

Hubris leads to hamartia meaning, pride leads to one's tragedy or downfall. The selection of these characters based on age is a clear indication that successful people are not envious or jealous of one's success and progress or progressive people as rivals. At the opening of the play, the ongoing renovation of offices made it possible for the staff to be in one office pending the completion of the project. Although Bayo is not at ease with the months-long renovation and threatened to boycott lectures. "What can one do in a ridiculous place such as this? This is more or less a sanatorium to me especially when we have the misfortune of having three or four of us in here. We don't talk academics then….."(p.2)

Bayo complains to the Head of the Department; Martins who encouraged him to be more patient as the patient's dog eats the fattest bone. Dr. Martins drifted away from the discussion on renovation and launched a scandalous and nefarious discussion about the positive appraisal made by a renowned professor, Atanifan on Dr. Ukeme's 'Ancient Mask'. In the words of Martins (2001)

> Read it for yourself. The flamboyant merits and sugar-coated appraisal lavishly embroidered on a thing that wasn't much of a success when the performing company dramatized it last season. A shoddy thing that attempted some breakaway from popular conventions but succeeded in being a woeful failure. I can't forget the memory of last season. Just last season. And now, it is applauded. 'The work of the century'. By a renowned professor. (pp. 3-4)

Jealousy and envy have no cure. The only remedy to such malady is doom. With the positive remark from a high-profile academic, it should have been enough proof that the work of Ukeme actually meets the world standard of writing but they are determined to pull him down and prove Atanifan wrong over his comment on 'Ancient Masks'. Tribalism now sets in and I quote:

> No listen to me, Bayo. You've lost sight of many things. Our positions in this department are at stake. How can we allow somebody from another tribe to boss over us? Maybe you haven't thought of that already, Dr Ukeme has many points. More than any of us does. He is on the list of prospective professors being examined by the university council. And professor Atanifan was Deputy Vice-Chancellor when our V.C. was at the University of Nigeria. And they worked all those years in unalloyed harmony. Think about these…if you don't use your renowned position as a critic to shut in these er..er. Forays released by Atanifan, then we are finished. He's going to be appointed our boss. (p.6)

Bayo and Martins feel Ukeme is not from the same ethnic clan as they are so no matter how good he is, his ethnic background has rendered him bad. And as such, they are head bent on destroying him in other to maintain their relevance in the institution and department in particular. Dr. Martins actually involved Bayo in this evil act of pervading wickedness on an innocent person: "Listen to me, Bayo. You've lost sight of many things. Our positions in this department

are at stake. How can we allow somebody from another tribe to boss over us?"(P.23). This is common in Nigerian universities were the host communities insist on holding leadership positions of the universities at the expense of the institutions. Merit no longer matters as religion and ethnic background are placed above it. Alfred Habegger has suggested that realism was more specifically opposed to women's fiction presents idealized models of marriage and female roles; realism offered detailed verisimilitude, close social notation, analysis of motives and unhappy endings which were all part of a strategy of argument, an adversary polemic (p.98).

Dr. Martins desires earnestly to destroy Ukeme but lacks the intellectual acumen to criticize a published remark made by a renowned professor, Atanifan. It is only a stubborn fly that follows the corpse to the grave. Martins is ready to end like that stubborn fly in the grave, so he insists that Bayo writes the rebuttal hence he is a critic and to avoid suspicion on his part. Bayo finally agrees to write: "Dr Martins if you really want this scheme to be a success, you need more strategies than one. I will write…but think of other avenues… (p.9). They now have to devise so many means to ensure that Ukeme is seen in the bad light.

The devil is not necessarily a creature with dark skin, a tail, and horns but a normal human being with these attributes inbuilt and he or she is usually an associate of close relationship. The devil is seen in these unrepentant characters. Ukeme lives with his enemies in the same office and converses with them without traces of suspicions. "Bayo: I have been nursing the idea of writing a critique on your celebrated "Ancient Masks"…Martins… then what are his grounds for coming out with a thing as sweeping as that about you? Ukeme: His love for the arts. The appreciation of pedantic attainment" (p.12). The conversation between these three colleagues shows how they reason as individuals. Martins and Bayo believe that a positive appraisal can only be made when both parties are known to each other but their stand is against the independence of the arts; because the appraisal is on the arts and not the writer. What a shallow way of reasoning!

Mediocracy clouds human reasoning and distorts intellectual growth. In education, everything is possible until it fails to be possible, so to accept impossibility without prior trial is an intellectual malady, this is seen in Bayo and Martins's speeches;

> Martins: Do you really think there will be another great scholar like Aristotle whose theories have been upheld jealously over the centuries? Or do you think there will come an age that will produce another Shakespeare? And we the lesser beings are struggling to find the path they trod to place our feet on their footprints. Bayo: impossible, try as we may, we can never beat their records. The cream of such men is not for our age. (p.13)

Martins and Bayo have already given up on their level of intellectual achievement. For them to have believed and concluded that no man can beat the records and achievements of Aristotle and Shakespeare is an academic fallacy that prompts them to pull down whoever wants to make a landmark above theirs and next to the likes of Aristotle and Shakespeare. Ukeme, no doubt believes that, the likes of Aristotle did nice work during their time but that notwithstanding, there are other great literary artists too, and many more will emerge.

Bayo calls the use of polished English language in arts as 'pride' but Ukeme calls it 'beauty, virtue and intelligence' (p.17). Ukeme insists that his writing is not meant for motor park touts but educated minds and that is when he deviates from the usual street experience and creates forms out of vision and adds techniques to intuitions. The usage of language in Literature is highly individualistic and permissible for all writers to choose the one that suits the preferred audience. The choice of the audience makes one use a particular diction or style of diction and Ukeme is aware of this and acts accordingly having his audience at heart as opposed to the views of Martins and Bayo who see his diction as pride.

It is dawn on Ukeme that Bayo and Martins are envious of his prowess in arts as he replies Martins; Martins, how wrong you are in hope. They would applaud you with woes. They will celebrate you with rejection…Ukeme: like professor Atanifan has done, isn't it? That is just one out of thousands. One whose mind is not perpetually plagued by a cancerous ailment that could be diagnosed possibly as blind envy.

Ukeme having seen the hatred of Bayo and Martins for him demanded to have his manuscript back from Martins. 'Stay there and rot in your archaic traditions and rules. Let me have my manuscript' (p.18). Dr Martins informed him that the manuscript has been stolen by one of the many people who helped convey his props to his house. (p.19) But Ukeme could not believe the story having noticed their scheme to pull him down.

Okoye having heard the rift between Martins and Ukeme knows that Martins is threatened by Ukeme's growth. She insists that a federal university should have hardworking intellectuals occupying offices of responsibility as against the wish of Martins who happened to be an indigene of the university's host community. She warns that Martins needs to work hard in other to climb the ladder of success rather than feel threatened by the young blood and aspiring ones who sacrificially work hard and have fortune smiling at them. According to Benardete, some even blamed the conventions of romanticism-idealism, chivalry, heroism, and absolute moral stances for fostering a national vision that inevitably led to war, causing Americans to fight when they might have negotiated to seek empty glory though it cost them their lives.

The university senate intervened in the case yet Martins insists that the manuscripts were stolen. Ukeme says men like Dr Martins are everywhere in society; the big man in the civil service who does not want others to get to his position because of envy. His desire to stamp out the evil in Martins's mind is unquenchable evil with the perceived threat. He was Martins to serve as a scapegoat for others who might want to tilt towards destroying highly devoted academics.

Amid these crises, Martins lost his father-in-law. The university through Prof. Idumah, hands off the matter to Ukeme to treat it legally. In line with the proverbial saying that the cry of the chicken does not stop it from being slotted for pepper soup. Martins is also briefed that, Ukeme has been pronounced a professor. Ukeme brought in police officers who arrested Martins for the purported stolen manuscripts. Bayo is also arrested by the police. Before the arrest of Martins, the university senate suspended him indefinitely following the contradiction surrounding the manuscripts under his care. He is being tortured by the police officers which made him confess the truth about the manuscripts and subsequently return them.

6. Conclusion

A tragic character holds his or her destiny; not always predestined. He or she can choose to be decent and avoid hamartia or allow hubris to lead to his/her hamartia. Hall Robert (1993) states that we shall reap what we sow or that human aspiration is a small thing since what happens to us is largely beyond our control (p.290). There is a popular saying that whatever one does has repercussions. This research paper is focused on exposing the evil tendencies inherent in man and presents the adverse effect of such evil tendencies that can be eschewed. Summarily, Dr Martins and Bayo who work tirelessly to see to the downfall of Ukeme receive their dues at the end of the play. Ninety-nine days for the thief but only one day for the owner is more pronounced. Evil people toil with innocent people without mercy but request mercy when caught. Ethnicity and religion must not be the basis for appointment and employment. This can only hamper growth in our institutions. The right people should always be considered irrespective of their affinities. This research explains hamartia to be the moral weakness of will which is triggered by pride or desire to maintain an unmerited status quo. A tragic hero gets blinded and overlooks important particular facts and warning signs when pursuing 'fine' and desirable things such as victory, honour, and wealth. This research analyses and exfoliates the ills in the academic industries as presented by Effiong Johnson in *The Stolen Manuscript* and offers a technical solution to the uncivilized victimization, delay in promotions, and nepotistic appointments in our education institutions by presenting the hamartia of the tragic heroes and the subsequent elevation of Ukeme to the rank of a professor and the head of the department.

About the Author

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Exploring the Meaning of Pidgin English on Social Media: A Sociolinguistic Analysis of Nigerian Pidgin Hashtags as Adapted Speech

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Abstract

This study investigates the use of Pidginised English in social media, with a specific focus on Nigerian Pidgin hashtags. The significance of this study lies in its contribution to the knowledge and understanding of Nigerian Pidgin English hashtags on social media. The findings expand our understanding of the sociolinguistic dynamics, cultural expressions, linguistic features, and communicative impact of Pidgin English in the digital era, thereby enriching our knowledge of language variation and communication practices in the online space.Forty Pidginised hashtags on social media constitute the data, including surveys, and interviews. The study analyses the meanings of the hashtags within the Nigerian Pidgin context, the linguistic factors that necessitated their use, as well as the sociolinguistic and cultural implications of the use of Nigerian Pidgin hashtags. The study adopts the Variationist Sociolinguistics theory to analyse the data. The findings suggest that pidginised English in social media is a reflection of linguistic diversity and cultural identity, but also serves as a means of social commentary and political critique. This study contributes to the understanding of language use in digital spaces and highlights the impacts of the use of hashtags on social media platforms to promote linguistic and cultural diversity.

Keywords*:* adapted speech,hashtags, Nigerian Pidgin,sociolinguistics analysis, social media

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1. Introduction

It is worth noting that Pidgin English is a variety of English that has been adapted and simplified to facilitate communication between speakers of different languages. It is commonly spoken in West African countries such as Nigeria, Ghana, and Cameroon, among others. Pidginised English is associated with informal and casual communication, and its use is often linked to social identity and cultural belonging.

Pidgin English is a form of communication that has been shaped by historical, social, and cultural factors and has developed as a result of language contact and multilingualism. Nigerian Pidgin, for example, is a Creole language that has evolved from the mixing of English, Portuguese, and local Nigerian languages. This unique linguistic blend has given rise to a distinct form of Pidgin English that is widely used in Nigeria, particularly in informal settings such as social media platforms.According to Kaplan and Haenlein (2010), social media serves as a platform for people to interact, create, share, and exchange comments with each other on various networks.

In recent years, Nigerian Pidgin hashtags have become increasingly popular on social media such as Twitter, Facebook, and Instagram; providing a platform for linguistic and cultural expression, and serving as a means of social commentary and political critique. The use of PidginEnglish in social media is not only a reflection of linguistic diversity and cultural identity, but it also challenges dominant linguistic norms and promotes linguistic and cultural pluralism.

Social media has transformed the way people communicate, providing new opportunities for language use and cultural expression. One phenomenon that has emerged in this context is the use of Pidgin English, a linguistic style that blends English with local languages and dialects. This study focuses on Nigerian Pidgin hashtags, exploring how the use of Pidgin English in social media reflects linguistic, cultural, and social factors in Nigeria. By analyzing the use of Nigerian Pidgin hashtags, this study aims to contribute to the understanding of language use in digital spaces and to shed light on the potential of social media to promote linguistic and cultural diversity.

The use of Nigerian Pidgin hashtags on social media as a form of Pidginised English presents a fascinating linguistic phenomenon with significant sociolinguistic and cultural implications. While previous research has acknowledged the existence and popularity of Nigerian Pidgin hashtags, there remains a need to explore their meanings, linguistic factors influencing their use, and the broader sociolinguistic and cultural implications associated with their adoption in online communication. The study aims to investigate the nuances of Nigerian Pidgin hashtags within the digital realm, shedding light on their linguistic, sociolinguistic, and cultural dimensions. By analysing the meanings of the hashtags, examining the linguistic factors that drive their utilization, and exploring their broader sociolinguistic and cultural implications, this research seeks to contribute to our understanding of language use in digital spaces and the

promotion of linguistic and cultural diversity in online communities.These lead to the following specific objectives:

1. To identify the meanings of different hashtags in Nigerian Pidgin English on social media.
2. To analyse the sociolinguistic and cultural implications of hashtagsin Nigerian PidginEnglish on social media.
3. To identify the linguistic factors that facilitate the use of hashtags in Nigerian Pidgin English on social media.
4. To explore the impact hashtags have on the way people communicate and express themselves on social media.

2. Research Questions

1. What are the meanings of different hashtags in Nigerian Pidgin English on social media?
2. What are the sociolinguistic and cultural implications of hashtags in Nigerian Pidgin English on social media?
3. What are the linguistic factors that facilitate the use of hashtags in Nigerian Pidgin English on social media?
4. What impact do hashtags have on the way people communicate and express themselves on social media?

3. Literature Review

While previous research has explored the status and attitudes of speakers towards Nigerian English and Nigerian Pidgin English, there is a dearth of empirical investigation into the use of pidgin hashtags and their sociolinguistic and cultural implications in the Nigerian context. Additionally, limited attention has been given to the exploration of pidgin hashtags as a means to promote cultural diversity and identity on social media platforms. Therefore, this study aims to fill this research gap by examining the use of Nigerian Pidgin hashtags as an adapted speech and investigating the sociolinguistic and cultural factors contributing to the evolution of Pidgin English in the digital sphere.

Language is a complex system of communication that encompasses a range of mutually understandable varieties. It serves as a repository of a community's history and culture, with various regional, occupational, and social definitions. According to Halliday (1964), language is inherent in all human interactions, serving as the medium through which humans communicate and interact with one another, whether through orally-auditory symbols or other forms of semiotic signs.

Pidgin languages are often viewed with complex attitudes, as they are seen by some as a degraded or corrupted version of standard languages, as noted by Ndimele (2011). Nigerian Pidgin has evolved into a first language for some minority groups in Nigeria, as observed by

Igboanusi (2008), and it is also the language with the utmost number of speakers in Nigeria (Faraclas, 2008;Jibril, 1995).This stance is also supported by Osoba (2015: 131) describing as… "the widest spoken indigenous language in Nigeria today." Unlike English, which is taught through formal education and follows standardised orthography, Nigerian Pidgin is acquired informally and lacks a standardised writing system. Deuber (2005: 51) asserts that the highest advantage of NPE over English and the other inherited languages is that "it is the most neutral language in Nigeria: it has neither the elitist connotations of English nor the ethnic connotations of the indigenous languages."

Hitherto, educated Nigerians, in particular, may consider Nigerian Pidgin as inferior to Standard English, and may discourage their children from using it, as highlighted by Elugbe and Omamor (1991). Todd (1974) describes Pidgin as "a marginal language which arises to fulfil certain restricted communication needs among people who have no common language" (p. 1).Deuber (2006) examines the variation in spoken Nigerian Pidgin among educated speakers and concludes that there is no evidence of a continuum of dialects between Nigerian Pidgin and English. Historically, it was considered of low prestige in Nigeria and primarily used by those with limited education. Igboanusi (2001) notes that Nigerian Pidgin is often associated with a negative image as a "bad" form of English. However, in recent times, there has been a shift as educated individuals, including those in tertiary institutions, are increasingly embracing Nigerian Pidgin as a form of communication (Adebayo, 2022). Moreover, Nigerian Pidgin has unique grammar rules that distinguish it from Standard English.These grammatical differences highlight the distinct nature of Nigerian Pidgin as a separate language with its own set of rules and structures. Egbokhare (2001) asserts that the ability to communicate effectively in Nigerian Pidgin is increasingly becoming indispensable for practical communication in Nigeria.

Despite linguistic recommendations for Nigerian Pidgin to be recognised as Nigeria's official lingua franca, its lack of social advantage for speakers, as noted by Elugbe and Omamor (1991), hascontributed to its limited status. However, Akande (2010)showcased that Nigerian Pidgin English (NPE) is a distinct language, based on the analysis of the verb phrase in Standard English (StdE) and NPE. The study draws data from 30 Nigerian University graduates from three ethnolinguistic regions and illustrates that the NPE verb phrase differs significantly from that of StdE, and since the verb is central to the clause and governs its argument, it can be argued that NPE, with its radically different verbal grammar from English, is a distinct language. Moreover, the clustering pattern of NPE verb phrases with other NPE verb phrases or other characteristic features of NPE further demonstrates its separate linguistic identity. Finally, the subjects' alternating use of StdE and NPE, resembling bilinguals' code-switching behavior, reinforces the idea that NPE is a distinct language. Although, some scholars have previously acknowledged NPE as a language (Adebayo, 2022; Agheyisi 1971; Elugbe &Omamor, 1991). Adebayo (2022:55) further emphasises that "The NP should be given consideration of becoming the lingua franca of the country as its pervasive use is not only found among several people of the older generation but also among the 21st-century generation, in both formal and informal domains."

Agbo and Plag (2020) focus on 67 conversations in Nigerian English by educated speakers from the International Corpus of English(ICE), Nigeria, (Wunder, Voormann, &Gut, 2010), and use the variability in copula usage as a basis for analysis. The results show that the use of variants is not randomly distributed among speakers and that particular clusters of speakers use specific combinations of variants. The study identifies this situation as a continuum of style, where code-switching is one of the stylistic devices used by speakers, influenced by social factors such as formality, setting, participants, and interpersonal relationships.

Certainly, several scholars have contributed to the study of Pidgin English in social media, providing valuable insights into its emergence and evolution. For instance, Tagg and Seargeant (2014) conducted a study on the use of Pidgin English in Nigerian online forums and discover that it is frequently used as a marker of identity, solidarity, and humor. Danesi (2016) affirms that language enables individuals to create a model of themselves, shaping their concept of social identity. Danesi further states that "social identity is a crucial aspect of the social meaning of particular linguistic constructions" (p. 163).Furthermore, researchers have highlighted the potential of social media to promote linguistic and cultural diversity (Zappavigna, 2012).

Rauschnabel, Sheldon, and Herzfeldt (2019) in their research, confirm the significant role that hashtags play as an integral element of communication via social media. They conducted six empirical studies to assess the motivations for using hashtags and identified ten different motivations, such as amusing, organising, bonding, and endorsing. They also discovered a relationship between these motivations and the various patterns of social media behavior. In the same vein, Yang (2016: 13) discovers that hashtags are so powerful that it is perceived as the "power of digital activism in shaping public discourse" Also, Burgess and Baym, (2020) describe hashtags as a "powerful part of the world's cultural, social and political vocabulary" (pp. 61-62)while Yang (2016)further highlights the significance of the hashtag in terms of its narrative agency, explaining it "as the capacity to create stories on social media … in a way that is collective and recognised by the public"(p. 14).

According to Goswami (2018), the hashtag movement has become a vital tool for engaging in socio-political events, serving as a knowledge tag for advocating and connecting social media users to participate and voice their support for campaigns across platforms through concise messaging. The researcher highlights the effectiveness of this approach through the #Kony2012 campaign.

Overall, these studies provide important insights into the use ofPidgin English on social media, highlighting its role in identity construction, cultural expression, and linguistic innovation.Also, on Nigerian Pidgin English, previous research has primarily focused on the status and attitudes of speakers towards the co-existence of Nigerian English and Nigerian Pidgin English, for instance:Akande (2010), Akande and Salami (2010), Osoba, (2014) andAmakiri&Igani (2015), with alimited empirical investigation into their use as an adapted speech on the social media. However, a few studies have focused specifically on the use of pidgin hashtags to promote cultural diversity and identityin social media, in other words,there is a dearth of scholarly works in the area of pidginised hashtags as an adapted speech,particularly in

the Nigerian context. This study, therefore, seeks to fill this gap by examining the use of Nigerian Pidgin hashtags (adapted speech) as a means of exploring the sociolinguistic and cultural factors that contribute to the evolution of Pidgin English in social media.

4. Methodology

4.1 Research Design

The study adopts a qualitative descriptive research design to investigate the meaning of Nigerian Pidgin hashtags on social media platforms. It employs a combination of data collection methods and analysis techniques to gain a comprehensive understanding of the linguistic and sociocultural dimensions of Nigerian Pidgin hashtags.

4.2 Participants

The participants in this study consist of social media users who posted content containing Nigerian Pidgin hashtags. Additionally, ten Nigerian social media users were involved in a survey to provide their perspectives on the use of Nigerian Pidgin hashtags.

4.3 Research Instruments

i. Data collection involved keyword searches on social media platforms (Twitter, Facebook, and Instagram) to identify posts containing Nigerian Pidgin hashtags.

ii. The survey instrument comprised a set of questions administered to the ten Nigerian social media users. The survey aimed to gather information on their usage and interpretation of Nigerian Pidgin hashtags, perceptions of the language, and opinions on the socio-cultural implications of its use on social media.

4.4 Research Procedures

i. Data collection: The researcher conducted keyword searches on social media platforms to gather posts that contained Nigerian Pidgin hashtags. The collected data were then filtered to include only posts in the Nigerian Pidgin language. A total of forty posts were randomly selected for analysis.

ii. Linguistic analysis: The researcher analysed the selected posts using a Variationist sociolinguistics theory. The focus was on understanding the meanings of the hashtags, examining sociolinguistic and cultural implications, and identifying linguistic factors influencing their use on social media.

iii. Survey administration: The researcher administered the survey to ten Nigerian social media users. The participants were asked questions related to their usage and interpretation of Nigerian Pidgin hashtags, their perceptions of the language, and their opinions on the socio-cultural implications of its use in social media.

iv. Data analysis: The researcher conducted a comprehensive analysis of the linguistic features of theNigerian Pidgin language in social media posts. The survey data were also analysed to complement the linguistic analysis and gain insights into participants' perspectives.

v. Interpretation: The researcher interpreted the findings from both the linguistic analysis and the survey data to gain a comprehensive understanding of the use of Nigerian Pidgin hashtags on social media and their socio-cultural implications.

4. Variationist Sociolinguistics Approach

Variationist sociolinguistics is a theory that seeks to understand how language varies and changes within different social contexts. The theory was first developed by William Labov in the 1960s and has since become an important framework for studying language variation and change.

At its core, Variationist sociolinguistics is based on the idea that language is not a fixed, static system, but rather a dynamic and constantly changing one that is influenced by a variety of social factors. These factors can include things like age, gender, social class, ethnicity, geographic location, and more.One of the key insights of Variationist sociolinguistics is that linguistic variation is not random, but rather systematic and patterned. In other words, certain linguistic features are more likely to occur in certain social contexts, and these patterns can be studied and analysed to better understand how language works.Another important aspect of Variationist sociolinguistics is the notion of the speech community. According to Labov, a speech community is a group of people who share a set of linguistic norms and practices, and who use language in similar ways. These communities can be based on a variety of factors, such as geographic location, ethnicity, or social class.

Overall, the Variationist sociolinguistics framework provides a powerful tool for understanding how language varies and changes within different social contexts. By studying the patterns and trends of linguistic variation, researchers can gain valuable insights into the social dynamics that shape language use and change over time.This study focuses on the definition of a speech community by Labov. Instagram is a speech community defined by different factors, and certain linguistic features are expected to occur in certain contexts. In social media, pidginised hashtagsare commonly used among bilingual youths toachieve their goals which differ, and range from advertisement to critique, educate, humour, etc. for positive results.

5. Findings

The examples below, demonstrate how hashtags can incorporate Pidgin English as a means of communication and expression on social media.

Pidginised Hashtags with Sociolinguistic and Cultural Implications

1. **#NaGodwin** (It's God that made it possible)

The use of the hashtag may suggest a sense of gratitude and humility, as it is often used to acknowledge and give credit to a higher power for one's success or blessings. It reflects the Nigerian cultural value of religiosity and spirituality, as the phrase "Na God" is a common way of expressing faith and trust in a higher power.

2. **#NoShaking** (No problem)

The use of hashtagssuggests a sense of calmness and reassurance, as it is often used to express that everything is under control and there is no need to worry.It reflects the Nigerian cultural value of resilience and optimism, as the phrase "No shaking" is a common way of expressing the belief that even in the face of difficulty, things will eventually work out.

3. **#IJGB** (I Just Got Back)

The use of hashtags may suggest a sense of pride and excitement, as it is often used by Nigerians who have recently returned from abroad to announce their arrival and reconnect with their home country. It reflects the Nigerian cultural value of identity and belonging, as the phrase "I just got back" is a common way of affirming one's Nigerian identity and connection to the country.

4. **#HustleGoPay** (Work will pay off)

The use of the hashtag suggests a sense of determination and perseverance, as it is often used to encourage and motivate others to keep working hard and not give up.It reflects the Nigerian cultural value of hard work and resilience, as the phrase "Hustle go pay" is a common way of affirming the belief that success comes from hard work and perseverance.

5. **#EChoke** (It's suffocating/overwhelming)

This hashtag became popular in 2021 and is used to express excitement or appreciation for something. The use of this hashtag may also suggest a sense of frustration or dissatisfaction, as it is often used to express discontent or displeasure with a situation. The context of use determines its meaning.The use of Pidgin in this context reflects the language's role as a marker of Nigerian youth culture, as the hashtag is primarily used by young people. It reflects the Nigerian cultural value of humor and irony, as the phrase "Echoke" is a common way of making

light of difficult or uncomfortable situations. Additionally, it may reflect the informal and expressive nature of the language, which is often used to convey strong emotions.

6. **#NoBeToday** (It's not today)

The use of the hashtag suggests a sense of patience and endurance, as it is often used to acknowledge that a particular situation or challenge has been ongoing for a long time.It reflects the Nigerian cultural value of perseverance and endurance, as the phrase "No be today" is a common way of expressing that difficult situations are not new and can be overcome with time and resilience.

7. **#JahBless** (God bless)

The use of the hashtag may suggest a sense of gratitude and appreciation, as it is often used to express thanks and appreciation for blessings and good fortune.It reflects the Nigerian cultural value of religiosity and spirituality, as the phrase "Jah bless" is a common way of invoking divine blessings and protection.

8. **#WetinDeyOccur** (What's happening?)

The use of the hashtag suggests a sense of curiosity and interest, as it is often used to inquire about current events or ongoing activities.It reflects the Nigerian cultural value of social connectedness and community, as the phrase "Wetindey occur" is a common way of staying informed and connected to what is happening in one's environment.

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10. **#SmallButMighty** (Small but powerful)

The use of the hashtag may suggest a sense of pride and confidence, as it is often used to assert that even though something may be small or seemingly insignificant, it can still be impactful.It reflects the Nigerian cultural value of resourcefulness and ingenuity, as the phrase "Small but mighty" is a common way of affirming the belief that even with limited resources, one can still achieve great things.

11. **#EyesDonClear** (I understand now)

The use of the hashtag may suggest a sense of clarity and understanding, as it is often used to indicate that one has gained new insights or knowledge.It reflects the Nigerian cultural value of education and lifelong learning, as the phrase "Eyes don clear" is a common way of expressing that one has gained a deeper understanding of a particular subject or situation.

12. #OmoNoBeJoke (It's not a joke)

The use of the hashtag may suggest a sense of seriousness and urgency, as it is often used to emphasize the gravity or importance of a situation.It reflects the Nigerian cultural value of resilience and strength, as the phrase "Omo no be joke" is a common way of acknowledging the seriousness of a situation while still maintaining a sense of humor and optimism.

13. #NaTheMatterWeDeySettle (That's what we're dealing with)

The use of the hashtag may suggest a sense of responsibility and accountability, as it is often used to acknowledge and address a particular problem or issue.It reflects the Nigerian cultural value of community and collective responsibility, as the phrase "Na the matter we dey settle" is a common way of acknowledging that everyone has a role to play in solving societal problems.

14. #EGoBetter (It will get better)

The use of the hashtag may suggest a sense of optimism and hope, as it is often used to encourage people to keep pushing through difficult times and to have faith that things will improve. It reflects the Nigerian cultural value of resilience and perseverance, as the phrase "E go better" is a common way of expressing the belief that even in the face of adversity, one can still have hope for a better future.

15. #MakeWeJolificate (Let's celebrate)

The use of the may suggest a sense of joy and festivity, as it is often used to encourage people to come together and celebrate a particular occasion or achievement.It reflects the Nigerian cultural value of communal celebration and togetherness, as the phrase "Make we jolificate" is a common way of inviting people to join in the festivities and share in the joy.

16. #NaOnlyGodSabiam (Only God knows)

The use of the hashtag may suggest a sense of uncertainty and mystery, as it is often used to express that the answer to a particular question or situation is unknown or beyond human comprehension.It reflects the Nigerian cultural value of faith and trust in a higher power, as the phrase "Na only God sabi am" is a common way of acknowledging that there are some things that are beyond human understanding and control.

17. #OyaComeMakeWeGo (Let's go)

The use of the hashtag may suggest a sense of urgency and excitement, as it is often used to invite someone to come along and join in on a particular activity or event.It reflects the Nigerian cultural value of communal participation and socialization, as the phrase "Oya come make we go" is a common way of encouraging people to come together and engage in shared experiences.

18. #WetinYouWantMakeWeDo (What do you want us to do)

The use of the hashtag may suggest a sense of openness and willingness to listen, as it is often used to ask someone what they would like to happen or what they need.It reflects the Nigerian cultural value of hospitality and concern for others, as the phrase "Wetin' you want to make we do" is a common way of expressing the desire to meet someone's needs or fulfill their desires.

19. #HustleMustPay (Hard work must pay off)

The use of the hashtag may suggest a sense of determination and perseverance, as it is often used to encourage people to continue working hard towards their goals.It reflects the Nigerian cultural value of hard work and determination, as the phrase "Hustle must pay" is a common way of expressing the belief that if you work hard enough, you will eventually be rewarded for your efforts.

20. #ChopKnuckles (Fist bump)

The use of this hashtag may suggest a sense of camaraderie, as it is often used to greet someone with a fist bump or express solidarity.It reflects the Nigerian cultural value of social connection and interaction, as the phrase "Chop knuckles" is a common way of expressing closeness and connection between individuals.

21. #JollofRiceWars (Food rivalry debate)

This hashtag is often used in discussions about friendly competition among different West African countries (Nigerians, Ghanaians, Senegalese, etc.) over who makes the best jollof rice dish. It reflects the continued interest in this debate and the ongoing efforts by different countries to claim the title of "best of jollof rice."The use of Pidgin in this context reflects the role of food in African culture and its ability to bring people together and create asense of community and identity. In other words, it reflects the role of the language in Nigerian cultural identity and its ability to convey humor and satire in discussions about regional cuisine.

22. #NoWahala (No problem)

The use of the hashtag suggests a shared linguistic and cultural identity among speakers of Nigerian Pidgin English, who use this phrase to express a sense. The use of this hashtag suggests a cultural norm in Nigerian society of not making a big deal out of small problems or issues.

23. #UnaSabidey (You know what's up)

The use of the hashtag suggests a sense of camaraderie and shared knowledge among speakers of Nigerian Pidgin English, who use this phrase to acknowledge a mutual understanding of a particular situation or issue.This pidginised hashtag reflects the cultural practice of acknowledging shared knowledge or understanding in Nigerian society. It implies that the person

using the hashtag is speaking to a group of people who are all aware of a particular situation or event.

24. #CorrectGuy (The right person)

The use of the hashtag suggests a sense of pride and self-assuredness among speakers of Nigerian Pidgin English, who use this phrase to describe themselves or others as the right person for a particular task or situation.The use of the word "correct" in this context reflects the role of Pidgin in Nigerian youth culture and its ability to convey nuanced social meanings.

25. #NaWeWeyDeyHere (We are the ones here)

The use of the hashtag suggests a sense of belonging and shared identity among speakers of Nigerian Pidgin English, who use this phrase to assert their presence and participation in a particular space or community.This pidginised hashtag reflects the cultural practice of claiming ownership or responsibility in Nigerian society. It implies that the person using the hashtag is part of a particular group or community.

26. #NoBeLie (It's true)

The use of the hashtag suggests a sense of honesty and authenticity among speakers of Nigerian Pidgin English, who use this phrase to confirm the truth of a particular statement or claim.This pidginised hashtag reflects the cultural practice of emphasising the truth or honesty of what is being said in Nigerian society. It implies that the person using the hashtag is telling the truth.

27. #Ehen (Okay)

The use of the hashtag suggests a sense of agreement and understanding among speakers of Nigerian Pidgin English, who use this phrase to acknowledge and affirm a particular statement or claim.This pidginised hashtag reflects the cultural practice of affirming or acknowledging what someone else has said in Nigerian society. It implies agreement or understanding.

28. #WetinYouDeyFind (What are you looking for?)

The use of the hashtag suggests a sense of curiosity and inquiry among speakers of Nigerian Pidgin English, who use this phrase to ask others what they are searching for or seeking in a particular situation. It can also be used in a teasing or playful manner to ask someone why they are doing something.This pidginised hashtag reflects the cultural practice of asking straightforward questions in Nigerian society. It implies that the person using the hashtag wants to know what someone is looking for or what they are trying to achieve.

#Kampe (In order/Alright)

The use of the hashtag suggests a sense of agreement and compliance among speakers of Nigerian Pidgin English, who use this phrase to signify that they are willing to go along with a particular plan or decision.This pidginised hashtag reflects the cultural value placed on order and discipline in Nigerian society. It implies that things are under control or in order.

29. #AreaFada (Neighborhood leader)

The use of the hashtag suggests a sense of respect and admiration among speakers of Nigerian Pidgin English, who use this phrase to describe someone influential and respected in their local community.This pidginised hashtag reflects the cultural practice of recognising and respecting community leaders in Nigerian society.

30. #SoroSoke(Speak louder)

The use of the hashtag suggests a sense of activism and political engagement among speakers of Nigerian Pidgin English, who use this phrase to call for increased social and political awareness and action. It was popularised during the #EndSARS protests in Nigeria in 2020, as a call for people to speak up against police brutality and injustice.This pidginised hashtag reflects the cultural value placed on speaking out against injustice in Nigerian society. It implies that people should speak up and speak out about issues that affect them and their communities.

31. #NoShishi4Bribe (no money for bribery)

This hashtag is used to promote the idea that people should not give bribes to officials to get what they want. The use of the word "shishi" in this hashtag is significant because it is a common word in Nigerian Pidgin and highlights the language's role as a marker of Nigerian identity. It reflects the linguistic diversity of Nigeria and the importance of local languages in everyday communication.

32. #MagaNoNeedPay (a victim of fraud)

This hashtag is used to promote the idea that people should not engage in fraud or scams. The hashtags suggest that there is a collective understanding that "magas" should not have to pay for their losses.The use of the word "maga" in this hashtag reflects the role of Pidgin in the Nigerian street language and its use as a means of expressing resistance and subversion. The hashtag helps to foster a sense of national pride and unity among Nigerians who use Nigerian Pidgin English as a common language.

a**#NaijaNoDeyCarryLast** (will not come last)

This hashtag is used to express a sense of pride in Nigerian achievements and accomplishments. The phrase "Naija No Dey Carry Last" means "Nigeria doesn't come last." It reflects the role of Pidgin in Nigerian national identity and its use as a means of conveying patriotic sentiments.

33. #ShineYourEye (be alert)

This hashtag is used to encourage people to be vigilant and aware of their surroundings. It reflects the role of Pidgin in Nigerian everyday discourse and its use as a means of conveying practical advice and common sense.

34. #HustleNoDeySleep (hustle continues)

This hashtag is used to promote the idea of hard work and perseverance. The phrase "Hustle No Dey Sleep" means "The hustle never stops." It reflects the role of Pidgin in Nigerian popular culture and its ability to convey motivational messages.

35. #EaziPezi(easy task)

The hashtag is used to describe something that is easy or easy to accomplish. It is a colloquial way of saying that a task or activity is not difficult to complete. The use of the hashtag highlights the importance of Pidgin in Nigerian everyday discourse and its ability to convey a relaxed and informal tone.It reflects the influence of Pidgin on Nigerian popular culture and its use as a means of expressing a laid-back and casual attitude. It can help to create a sense of cultural identity and pride that Nigerians have in their language and culture.

36. #DemNoReach(not my equal)

This hashtag is used to express a sense of superiority or self-assurance. The phrase "#Dem No Reach" means "They can't compete" and reflects the role of Pidgin in Nigerian competitive discourse and its ability to convey social status and power.

37. #Choplife(enjoy life)

This is often used to encourage people to enjoy life and have fun. The phrase "Chop Life" means "Live life to the fullest" and reflects the role of Pidgin in Nigerian popular culture and its use as a means of conveying a carefree and optimistic attitude.

38. #OmoBetter(successful person)

The hashtag is used to refer to someone who is successful or doing well. The use of the word "omo" (meaning child) in this context reflects the role of Pidgin in Nigerian youth culture and its ability to convey a sense of youthfulness and energy.The analysis above has served

multiple purposes. It has helped Nigerians express themselves more authentically in their native language, reflecting their cultural identity and pride.

The use of Pidgin English in hashtags reflects the linguistic and cultural diversity of Nigeria and highlights the role of social media in shaping language use and identity in the digital age.Several linguistic factors contribute to the emergence and evolution of Pidgin English on social media, these include:

1. **Code-mixing and code-switching:** Speakers of Pidgin English often mix different languages and dialects to create new words, phrases, and expressions. This code-mixing and code-switching can result in the creation of new forms of PidginEnglish.

2. **Lexical borrowing:** Speakers of PidginEnglish often borrow words and phrases from other languages and dialects to fill gaps in their own language. This can lead to the creation of new vocabulary in Pidgin English.

3. **Simplification of grammar and syntax**: Pidgin English often simplifies the grammar and syntax of the original languages and dialects that it is based on. This simplification can make the language easier to use and understand, and can also result in the creation of new grammatical and syntactical forms.

4. **Creativity**: Speakers of Pidgin English are often highly creative, and use language in novel and innovative ways. This creativity can lead to the creation of new words, phrases, and expressions that are unique to Pidgin English.

5. **Internet and social media:** The rise of the internet and social media has provided new platforms for the use and development of Pidgin English. The use of hashtags on social media, for example, has allowed speakers of Pidgin English to create and share new forms of language that can spread rapidly and evolve quickly.

The use of hashtags in socio platforms has had a significant impact on the way people communicate and express themselves. One impact is the creation of a unique digital culture and identity, which is often associated with the use of specific hashtags. This digital culture and identity allow individuals to express their opinions, feelings, and beliefs in a way that is often not possible in other settings.

Its use has also contributed to the spread of linguistic diversity and creativity. The hashtags often incorporate elements of Pidgin English, which is a form of English that incorporates local or regional languages and dialects. This has resulted in the emergence of a hybrid form of English that is unique to the digital environment.Furthermore, hashtags have enabled individuals to communicate complex ideas and emotions in a concise and easily understandable   format.

However, the use of hashtags in socio platforms has also raised concerns about the potential for misinterpretation and miscommunication. The brevity and informality of these forms of communication can lead to misunderstandings and ambiguity, particularly when used in professional or formal contexts. Therefore, it is essential to be mindful of the context in which these forms of communication are used and to be aware of the potential for misinterpretation.

Discussion

The findings of this study shed light on the linguistic, cultural, and social factors underlying the emergence and evolution of pidginised English in social media, specifically focusing on Nigerian Pidgin hashtags. The analysis of the hashtags revealed several patterns and implications related to the research objectives.

In relation to the first objective, the findings of this study reveal the meanings associated with various hashtags in Nigerian Pidgin English on social media. Through analysis, it was observed that hashtags incorporating Pidgin English phrases such as "No wahala," "Eazi pezi," and "Chop life" convey specific meanings and serve as shorthand expressions to communicate certain ideas or emotions. These hashtags act as linguistic markers that allow users to express gratitude, make requests, encourage enjoyment, and address various social situations. The meanings attributed to these hashtags reflect the cultural and linguistic context in which Nigerian Pidgin English is used on social media platforms.

As regards the second objective, the sociolinguistic and cultural implications of hashtags in Nigerian Pidgin English on social media are evident. The use of Pidgin English hashtags allows social media users to express their affiliation with the Nigerian linguistic community and reinforce their cultural identity. These hashtags serve as markers of social identity, solidarity, and humor, reflecting the cultural background and linguistic diversity of the users. These sociolinguistic implications align with previous studies that have highlighted the role of Pidgin English as a means of expressing social identity and reinforcing cultural norms in online contexts.

In relation to the third objective, the findings indicate several linguistic factors that facilitate the use of hashtags in Nigerian Pidgin English on social media. The analysis reveals the frequent occurrence of linguistic features such as code-switching, lexical borrowing, and simplification of grammar and syntax in Pidgin English hashtags. These linguistic devices contribute to the distinctiveness and creative expression of Pidgin English on social media platforms. Previous studies, including Agbo and Plag (2020), have also identified similar linguistic features in the use of Nigerian Pidgin on social media, highlighting their role in shaping the language and enabling communication in online environments.

Concerning the fourth objective, the impact of hashtags on communication and self-expression on social media is evident. Hashtags serve as powerful tools for organizing content, expressing ideas succinctly, and facilitating online interactions. In the context of Nigerian Pidgin

English, hashtags enable users to communicate and express themselves in a culturally relevant and linguistically specific manner. They create a sense of community, encourage participation, and foster engagement among users who share a common linguistic and cultural background.

Comparing these findings to previous studies, we can observe several similarities and support for the existing literature. Studies byBurgess and Baym (2020),Danesi (2016), Tagg and Seargeant (2014),Yang (2016),and Zappavigna(2012) have all highlighted the importance of Pidgin English and hashtags in expressing social identity, reinforcing cultural norms, and fostering linguistic innovation on social media platforms. The present study aligns with these findings and further extends the understanding of the linguistic, cultural, and social factors involved in the emergence and evolution of pidginised English in the Nigerian social media context.

The Variationist sociolinguistics approach has shown how the use of Pidgin English in hashtags varies across different social groups and contexts. For instance, the use of Pidgin English hashtags may be more common among younger social media users who are more likely to be exposed to this language in their daily lives. Additionally, the use of Pidgin English in hashtags may vary depending on the topic or theme of the post, with some hashtags being more associated with certain topics or communities than others. From the hashtags analysed, they are used to meet the immediate social needs of the users, which includes criticisms, solidarity, etc

Overall, this study contributes to the existing body of literature by providing insights into the use of Nigerian Pidgin hashtags, and their implications for sociolinguistics and cultural expression on social media. It underscores the significance of linguistic and cultural diversity in online spaces and emphasises the role of social media platforms as agents of linguistic innovation and cultural reinforcement.

6. Conclusion

This study explored the use of Pidgin English in social media, with a specific focus on Nigerian Pidgin hashtags. Through a sociolinguistic analysis of the data and surveys the study reveals that the use of Nigerian Pidgin in social media is a reflection of linguistic diversity and cultural identity, as well as a means of social commentary and political critique.

The analysis of the data highlighted the importance of analysing linguistic features and cultural references in Pidgin English on social media, as well as the potential impact of social media on language use and culture. The findings of this study support previous researchon the use of Pidgin English in social media and contribute to the understanding of language use in digital spaces. The use of Nigeria Pidgin English has gained popularity not only as a spoken language but also as an adapted form of communication in various online platforms, including the use of hashtags.

It is important to note that Nigerian Pidgin hashtags, like any other form of online communication, can evolve and change overtime. New phrases and slangs emerge, and different hashtags gain popularity based on current events, or trends. These hashtags contribute to the dynamic nature of Nigerian Pidgin and reflect the ever-evolving linguistic landscape of social media.

Overall, this study highlights the important role that social media has played in the use of Nigerian Pidgin.The Nigerian Pidgin hashtags serve as a unique expression of Nigerian culture, fostering a sense of belonging, humour, and sharedexperiences among Nigerians both within and in the diaspora. They add vibrancy and authenticity to online conversations while reflecting the linguistic richness and diversity of Nigeria. Its use on social media platforms has also helped to promote and reinforce its status as a language as affirmed by Goswami (2018). Additionally, Nigerian Pidgin has been used to create a sense of community, express cultural identity, and resist linguistic domination. Future research could continue to explore the linguistic features of Nigerian Pidgin on social media and its role in promoting and popularising Pidgin English.

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Curriculum Development, Planning,Evaluation, and Pedagogy in Education

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Abstract

Curriculum is a plan for learning and curriculum development is the process of structuring learning. Curriculum development is a dynamic process and its ultimate purpose both practical and theoretical is to improve the knowledge, skills, and attitudes of human beings. It intends to enhance one's capability to find meaning in one's life. Curriculum development is a comprehensive, ongoing, cyclic process to determine the needs of a group of learners to develop aims and objectives for a program to address those needs to determine an appropriate syllabus, course structure, teaching method, and materials to carry out an evaluation process. The pedagogical values are seen as personal principles of thinking and practicing absolute pedagogical identities.

Keywords: Dynamic, Curriculum development, Planning, Method, Cyclic process

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1. Introduction

"All the learning which is planned or guided by the school, it is carried on in groups or individually, inside or outside the school, is known as curriculum."

- John F.Kerr

Curriculum development should be viewed as an ongoing, dynamic process, always in a state of planned changes. The process of curriculum design should be adaptable and applicable to many different subjects and situations. The teacher should have a primary role in the educational process of teaching, training, and instructional activities. Teaching activities are performed by a teacher. The teaching activities are planned or designed by the teacher in view of four elements-(i) Teaching-learning objectives, (ii) Teaching content, (iii) Teaching methods, and (iv) Evaluation of learning outcomes. The curriculum development level of the pupil's needs of the society and nation, the nature of the content, and the means of providing learning experiences are considered crucial factors. These factors are essential in identifying the objectives of teaching-learning. Several types of teaching objectives are attained by the exact content. Teaching is organized from cognitive to affective level on the essential content of the subject matter content. The specific objectives are realized by organizing specific teaching tasks and activities. According to Belly, Curriculum is a continuous process. The curriculum development involves four basic components- (i) Objectives, (ii) Content, (iii) Method of teaching, and (iv)Evaluation.

(i)   **Objectives:** The subject's content structure, level of pupils, and type of examination components are considered in the identification of goals of teaching and learning. The objectives are specific and written in behavior terms to develop learning structures and applyconditions.

(ii)   **Content:**The Content of any subject is usually broad. It is analyzed into sub Content and further into its elements. These elements are arranged in a logical sequence. The behavioral objectives are written with the help of these elements of the Content.

(iii)   **Method of teaching:** The specific objectives of teaching are attained with the help of an appropriate teaching strategy. The behavioralpurposes provide awareness and insight into particular learning conditions. The system is employed for providing learning experiences and bringing desirable behavioral change.

(iv)   **Evaluation:** The level of student attainment is evaluated by employing criteria-referenced tests. It shows the effectiveness of the strategy of teaching and other components. The interpretation of the Evaluation provides feedback onthe curriculum and its features. These components are improved and modified to attain the objectives of teaching and learning. It is an empirical basis for curriculum development.

2. **Aims and Objectives of Curriculum Development**

      The curriculum is the totality of experiences that the child gains through the diverse activities in the school system. The curriculum helps the learners in gaining knowledge, developing content and concepts, and inculcate skills, attitudes, values, discipline, and habits that are conducive to the all-around development of their personality. So, many aims and objectives of curriculum development are given below-

    2.1   **Communication and learning skills:**

➢   Pupils shall acquire to the extent of their individual physical, mental, intellectual, and emotional capacities, a mastery of the basic skills required in obtaining and expressing ideas.

➢   Pupils shall achieve a working knowledge of reading, writing, and speaking during elementary school. Pupils also progress into the broader fields of Mathematics, Science, Language, and Humanities.

➢   Pupils shall develop the ability and motivation for continuing self-evaluation, self-dependent, self-instruction, and adoption to a changing environment.

    2.2   **Career Planning Education:**

➢ Pupils shall acquire knowledge and develop an understanding of the fundamental structure and process of the Indian economic system.

➢ Pupils shall develop occupational competencies, consistent with their interests, aptitudes, and abilities, which are necessary for entry and advancement in the economic system.

➢ Pupils shall develop ability in the application of economic knowledge to practical economic functions i.e., planning and budgeting for the investment of personal income, calculating tax(GST), financing major purchases, and obtaining desirable employment.

➢ Pupils shall develop an awareness of the relevance of the curriculum to the world of work and our social existence.

    2.3   **Mental and Physical Health:**

➢ Pupils shall develop an understanding of the requirements of personal hygiene, adequate nutrition, and leisure time activities essential to maintaining physical health and knowledge of the dangers to mental and physical health from addiction and other aversive practices.

➢ Pupils shall develop skills in sports and other forms of recreation which will provide for lifelong enjoyment of participation according to their own preferences and competence.

➢ Pupils shall acquire knowledge of fundamental psychological and sociological factors affecting human behavior and mental health and shall develop the ability to adjust to changes in personal status and social patterns.

3. Citizenship Education:

➢ Pupils shall acquire knowledge of various political systems with an emphasis on democratic institutions, the heritage of India, the contributions of our diverse cultural backgrounds, responsibilities, and privileges of citizenship.

➢ Pupils shall develop the skills required for participation in the political process of our country.

➢ Pupils shall develop the competence and desire to become informed technology and critical participants in the electoral process of this country.

➢ Pupils shall acquire those attributes necessary for functioning daily as good citizens in their own school and community settings.

4. Aesthetic and Cultural Appreciations:

➢ Pupils shall acquire knowledge and appreciation for major arts, music, literary and drama forms and their place in the cultural heritage.

➢ Pupils shall develop skills for the creative use of leisure time and interest in becoming active in one or more areas of creative endeavor.

➢ Pupils shall develop discrimination skills in the critically evaluating of cultural offerings and opportunities.

5. Human Relations:

➢ Pupils shall develop those skills and attitudes necessary for positive interpersonal and group relationships and shall recognize the importance of ethical and moral standards of behavior.

➢ Pupils shall recognize the value of that level of group discipline and self-discipline that promotes a sense of worth of the individual while contributing to the collective benefit of all involved.

6. Home and Family Relationships:

➢ Pupils shall develop an appreciation of the as a social institution.

➢ Pupils shall develop an understanding of the role of the family as a basic unit in society.

➢ Pupils shall develop an awareness of the diversity of family patterns and the value of the contributions of the individuals to family and community living.

1.2 Process of Curriculum Planning:

A curriculum plan is an advancedcollection of learning opportunities for a particular population of learners. Curriculum planning is the process whereby the arrangements of curriculum learning opportunities are created. It is preparing for the teaching duties, deciding upon goals, and emphases, determining curriculum content, selecting learning resources and classroom procedures, and evaluating progress.

According to Goodland, Curriculum can be planned at three levels-

(i)   Societal Curriculum, (ii) Institutional Curriculum, and (iii) Instructional Curriculum

(i) Societal Curriculum:

- ➢ According to Carlos Cortes- "Massive ongoing informal curriculum of family, peer groups, Churches organization, Occupations, mass media, and other social forces that educate all of us throughout our lives."
- ➢ Curriculum planning at the societal level is helpful for schools through stimulating, initiating, and supporting curriculum studies.
- ➢ The social curriculum is approached as one would teach any other element of the curriculum, by providing a clear presentation of the material to be learned, opportunities for meaningful practice, and timely feedback on performance.
- ➢ Social curriculum help to immediate Curriculum can influence students in many ways, from their behavior to their career choice.

(ii) Institutional Curriculum:

- ➢ Planned by faculty for a clearly identified group of students who will spend a specified period in a particular institution.
- ➢ It requires a high degree of self-discipline, the integrity of personal character, and the ability to cooperate with others.
- ➢ The Institutional Curriculum was designed to provide a universal curriculum to all programs.
- ➢ It reveals the multiple opportunities that students have to make progress on collectively agreed learning goals, beginning with their first day in school.

> ➢ The place of the institutional curriculum inteachers' professional understanding of content can be expounded through a curriculum-making framework articulated by Doyle and Westbury from the perspective of schooling as an institution. Curriculum making, broadly construed, operates across three types of context, the policy (educational policies and discourse), the programmatic (programs, school subjects, school types, streams or tracks), and the classroom (teacher-student interactions, classroom activities, instructional events), yielding three distinct kinds of curriculum.

(iii) Instructional Curriculum:

> ➢ The teaching methods and learning activities that a teacher uses to deliver the curriculum in the classroom.
> ➢ Instructional methods are deliberate, planned, and learning outcomes-oriented pedagogical approaches that function to facilitate student learning success.
> ➢ Planned day by day a specific teacher for a particular group of students' activity necessary for development. For example, one teacher can smoothly control, observe, guide, and use valuable methods in teaching, supervising, and evaluating any one small student group.
> ➢ Curriculum and Instruction is a field within education that seeks to research, develop, and implement curriculum changes that increase learner achievement in education settings.

1.3 Approaches to Curriculum Planning:

The approach means a way of dealing with a situation. It is an initial proposal or request made to someone. The curriculum practitioners and implementers may use one or more approaches in planning, implementing, and evaluating the curriculum.

According to Ornstein and Hunkins (2009), the curriculum approach can be six types are given below-

(i). Behavioral Approach, (ii).Managerial Approach,(iii). System Approach, (iv). Academic Approach, (v).Reconceptualist Approach, (vi). Humanistic Approach

(i). Behavioral Approach: It is based on the behavioral Principles, aims, and objectives are specified content, and activities are arranged with learning objectives. Learning outcomes are evaluated in terms of the goals and objectives set at the beginning.

(ii). Managerial Approach:

- o   To help in the development of the school's educational goals.
- o   To plan a curriculum with students, parents, teachers, and other stakeholders.
- o   To design programs of the study by grade level.

(iii). System Approach: System Approach is an essential tool in curriculum development. A curriculum plan using this approach stresses the use of organizational diagrams, flow charts, and committee structures, including subjects, courses, unit plans, and lesson plans.

(iv). Academic Approach: The Academic approach was founded on the theories of John Dewey, Henry Morrison, and Boyd Bode. This approach to curriculum is based on centering curriculum that is non-traditional such as historical knowledge, philosophical, social, and political. Schools adopting this approach can develop a student's sense of self beyond subject matter and pedagogy.

(v). Reconceptualist Approach: The religion teacher acknowledges the reality of student'slives identifies the learner's levels of thinking, and builds on the attributes each student brings to the religion classroom.

(vi). Humanistic Approach: Humanistic learning is student-centered, so students are encouraged to take control of their education. They make choices that can range from regular activities to future aims. Students are encouraged to focus on a specific content area of interest for a reasonable time that they choose.

1.4 Curriculum Development Cycle:

Curriculum development is fundamentally a plan of structuring the environment to coordinate in an orderly manner the elements of time, space, materials, equipment, and personnel. The basic cycle includes analysis, design, implementation, and evaluation for guides the curriculum improvement process. Now briefly discuss the steps of the curriculum development cycle given below:

- **Analysis:**

  The process of clearly identifying value and setting goals, though time-consuming. To make clear and correct decisions in planning curriculum development, the situation must be analyzed, and the ultimate goals identified.

- **Design:**

  After analysis, the curriculum design involves planning activities, readings, lessons, and assessments to achieve educational goals. The plan should clearly identify what is to be done, the order of changes to be made, and the time schedule needed to incorporate the changes.

- **Implementation:**

  Implementation involves the application of resources and training for those in need of skills. The well-conceived plans of curriculum development have to be executed effectively. Many implementation functions involved are given below-
  i.Helping teachers to use the curriculum effectively by holding in-service workshops, Seminar, and orientation courses.
  ii.Improving the provision of Laboratories and equipment.
  iii.Introducing a more appropriate form of examination for students who had completed the
  Course.

- **Evaluation:**

  Evaluating a curriculum development program helps assess the achievement of desired objectives. Also, provides information on progress.

1.5 Determinant of Curriculum:

The curriculum is not static as it would ordinarily mean tomany, it is dynamic and susceptible to change. Planning a curriculum is problematic rather than something which can easily be taken for granted. The purposed change in the curriculum has to be examined and re-examined in the light of the past and present experience. The following are the important factors that determine the nature of the curriculum being made.

i.   **Philosophical determinants of curriculum:** philosophy is one of the most important determinants of the curriculum because it influences our educational aims and goals. It helps us to deal with our own personal system of beliefs, ethics, and values.It enables

ii. the learners to learn the desirable cultural values, intellectual abilities, social norms, and moral principles. The philosophical foundation of education, i.e., Idealism, Naturalism, Pragmatism, Realism, Existentialism, Essentialism, and Progressivism.

iii. **Psychological determinants of curriculum:** Curriculum development is influenced by Psychology. Psychology provides information about the teaching-learning process. It gives knowledge of the nature of the learner and the learning process. Curriculum to be child-centered, learning experiences should be provided by the mental development of the learner.

iv. **Sociological determinants of curriculum:** There is a mutual relationship between society and curriculum because the school has established various formal and informal agencies to educate the youngest learners to become cultural and social beings.

According to Sociologists, schools are social institutions specially set up for the preservation and transmission of culture by society. A school seeks to discharge this function through the curriculum. The curriculum, therefore, includes learning experiences based on the ways of life, kinds of knowledge, attitudes, and beliefs that are considered important by society. The curriculum planning thus becomes a way for the selection of various elements.

v. **Scientific determinants of curriculum:** The progress of any nation depends to a large extent upon its scientific progress. The country needs scientists from all branches for its scientific progress. A developing country like India needs advancement in science and technology. To achieve complete development of an individual and to prepare for human activities in five categories – Self-preservation, self-protection, promoting human safety, social, and political protection, and proper utilizationof leisure time.

vi. **Political determinants of curriculum:** Political set-up or the forms of Government in a country play a vital role in curriculum construction. The political climate prevailing in a country is very significant in determining the type of schooling, and curriculum for the learners. To develop democratic values of social justice, equity, socialism rights, and duties.

vii. **Historical determinants of curriculum:** Historical determinants of curriculum refer to those influences on the curriculum that are derived from developments in the past. They form the basis for decision-making and systematic growth of the education system.

1.6 Curriculum Evaluation:

Evaluation of the curriculum is a vital phase in the curriculum-development process. Even if all the steps are followed in the development process, it is when the curriculum is implemented that it becomes clear whether or not the objectives have been met and to what degree the students have made progress academically.As an alternative to pre-packaged programs, teachers can be involved in the evaluation or review process if they are part of a collaborative process. Another purpose of curriculum evaluation is to gather data that will help in identifying areas in need of improvement or change.There are several parties, or stakeholders, interested in the process and results of curriculum evaluation.

Parents are interested because they want to be assured that their children receive a sound, practical education.

Teachers are interested because they want to know that what they teach in the classroom will effectively help them cover the standards and achieve the results they know parents and administration are expecting.

The general public is interested because they need to be sure that their local schools are doing their best to provide solid and effective education programs for the children in the local area.

Administrators are interested because they need feedback on the effectiveness of their curricular decisions.

Curriculum publishers are interested because they can use the data and feedback from a curriculum evaluation to drive changes and upgrades in the materials they provide.

Education prepares future generations to take their due place in society. It becomes essential that substandard educational goals, materials, and methods of instruction are not retained but updated in consonance with the advances in the social, cultural, and scientific fields.

Curriculum evaluation monitors and reports on the quality of education. Accordance to Cronbach (1963), distinguishes three types of decisions for which evaluation is used by

➢ **Course improvement:** Deciding what instructional material and methods are satisfactory and where changes are needed.

➢ **Decisions about individuals:** Identifying the needs of the pupil for the sale of planning of instruction and grouping, acquainting the pupil with his own deficiencies.

➢
➢ **Administrative regulations:** Judging how good the school system is, and how good individual teachers are. The goal of evaluation must be to answer questions of selection, adoption, support, and worth of educational materials and activities. It helps in identifying the necessary improvements to be made in content, teaching methods, teaching strategies, learning experiences, educational facilities, staff selection, and development of educational aims, and objectives.

Objectives of Curriculum Evaluation:-
❖ To determine the learning outcomes of a program.

❖ To help in deciding whether to accept or reject a program.

❖ To ascertain the need for the revision of the course content or syllabus.

❖ The future development of the curriculum material for continuous improvement.

❖ To improve various methods of teaching and instructional techniques.

According to Scriven,following are the three main types of evaluation are given below-

   i. Formative Evaluation: It occurs during curriculum development. Its purpose is to contribute to the improvement of the educational program or content. The merits of programs are evaluated during the process of their development. The evaluation results inform the program developers and enable them to correct flaws detected in the courses.
   ii.Summative Evaluation: In summative evaluation, the final effects of a curriculum are evaluated based on its stated objectives. It takes place or grades after the curriculum has been fully developed and put into operation.
   iii.Diagnostic Evaluation: Diagnostic evaluation is directed towards two purposes either for placement of students properly at the outset of an instructional level (such as secondary school) or to discover the underlying cause of deviancies in student learning in any field of study.

Techniques of Evaluation:

A variety of techniques are employed i.e. questionnaire, checklist, interview, group discussions evaluation workshops and Delphi styles are the major ones-

➢ **Observation:** It is related to curriculum transactions. The observation schedule helps the evaluator to focus his/her attention on the aspects of the process that are most relevant to his/her investigation. This method gains credibility when it contains

- ➢ both subjective and objective methods. Interviews and feedback and other documentary evidence may supplement observationsas well as this technique is very effective for scientists, and science students.
- ➢ **Questionnaire:** It is used to obtain the reaction of curriculum users namely pupils, teachers, administrators, parents, and other educational research scholarsconcerning various aspects of the prescribed curriculum to be ascertained.
- ➢ **Checklist:** It can be used as a part of a questionnaire and interview. It provides number of responses out of which the most appropriate responses are to be checked by the respondent.
- ➢ **Interview:** It is a basic technique of evaluation and gathering information. It may be formal or informal in nature. The information required should be suitably defined and the presentation of questions should in no case betray and sort of bias the part of the interviewer. The interview technique also helps researchers, as well as evaluators, evaluate a client.
- ➢ **Workshops & Group discussion:** In this technique,a Resource person, instructor, or experts are invited to one place to deliberate upon syllabi, curriculum, NEP-2020, Research Skill Development, materials, etc,and to arrive at a consensus regarding the quality of the same. The materials may be evaluated against a set of criteria that might have been prepared by the evaluator or expert.

1.7 Pedagogy in Education:

"Teaching is not a lost art, but the regard for it is a lost tradition."

– Jacques Barzun.

Teaching principles and methods: Teaching principles and methodsare both art and science. A teacher creates an interactive learning environment to inspire children using art. In schools, children learn different language skills and develop critical thinking, problem-solving abilities. Educationists require the right tools, techniques, and methodologies to teach children, which is a science. Thus, teaching is an act of learning through discovery and different methods. Since art and science are constantly evolving variants, the concept of 'pedagogy in education' is now often discussed. But, what is pedagogy, and how does it impact development in education? Pedagogy is coined from the Greek words "paidagogos", in which 'pada' means "child" and 'agog' means "to lead the child." So, pedagogy studies teaching and how the content is presented to students. It is the development of an educational process that helps learners gain knowledge. Pedagogy definition includes the teaching practice and theories deployed to teach. It stimulates the unique interaction between teachers and students. Pedagogy in education demonstrates teaching methods for both academic and theoretical aspects through micro and macro skills.

Pedagogies help to improve higher-order thinking and cognitive abilities among students. Effective pedagogies are an amalgamation of various teaching techniques, such as:-

- A complete guide for Teachers
- Assessment practice
- Individual activities
- Group activities
- Whole-class activities, etc.

Pedagogy in education can impact learners and the learning process as follows:-

i. Student-centered learning:

Pedagogy is based on Student-centered learning. In this approach, students can learn at their own pace and take full responsibility for learning.

ii. Constant performance assessment:

Pedagogy allows teachers to evaluate individual students' performance regularly. This will help teachers understand if a student is moving toward their target learning outcomes or not.

iii. Fuel teamwork:

This learning method encourages teamwork and collaborative learning among students. Pedagogy allows students to meet like-minded people and learn from their peer groups.

iv. Boost cognitive skills:

Pedagogy in education focuses on the evaluation, analysis, synthesis, and compression that help students develop cognitive skills.

Pedagogy in the teaching sector can play a game-changer role. Here are some benefits that teachers and students can find in pedagogy learning programs:-

- **Improves quality of education:** If a student-centered pedagogy is deployed in the classroom, it can boost the quality of education. It allows students to take full responsibility for their learning. In addition, students can understand complex educational concepts at their momentum. In that case, the teacher can use a pedagogy based on the child's development to clear the images.
- **Harnesses team learning:** Pedagogy in education can motivate students to achieve a preset goal. This allows students to interact with like-minded people and gain a fresh perspective from other students. Peer learning has always positively impacted students' grades and overall development.
- **No monotonous learning:** It is not common knowledge that pedagogy and child development move together. It empowers students to consider different avenues and go

- beyond traditional learning methods.Memorizing or cramming lessons will help students up to a certain extent. But when students learn to implement academic, assignments in the real world, they will invoke creative thinking and analytical behavior.
- **Learn in your way:** A well-constructed pedagogy can allow students to capture education in several courses. First, teachers can use different pedagogies to teach students. Students can follow their desired way of learning and better understand the subject.
- **Convenient for special students:**Pedagogy in education can benefit students with exceptional needs to acquire knowledge. Using suitable pedagogies, teachers can help special students to learn and encourage them to adopt mainstream learning communities.
- **Improves student and teacher communication:** Pedagogy means understanding your students and then helping them. To this, teachers and students have to communicate a lot. It will allow teachers to focus on student's weaknesses and create a curriculum to guide them better.
- **Teaching is a skilled job:** Teaching is a professional job and great art. Knowledge of the subject matter is not enough for a teacher to effectively teach. A teacher needs different skills for successful teaching. Teachers can bring desired behavioral change among students using appropriate professional teaching.

Popular Pedagogy Approaches for Teachers

Pedagogy in teaching helps create a self-paced, engaged and immersed learning environment. But that's only possible when the core components of pedagogy are used to build a progressive learning environment.Here are standard pedagogy approaches that teachers can use:-

1. Constructivist: This is an innovative pedagogy approach in education where students are present in the process of gaining and understanding knowledge. When students are involved in the educational curriculum creation process.They can receive information faster. Constructivist approaches also nurture critical thinking capabilities among students. They can learn in a comfortable and familiar environment.

2. Collaborative: The students form a group of like-minded pupils to learn together. They can build strategies, complete projects, solve problems, and brainstorm new ideas. Collaborative pedagogy can enhance the intellectual efforts of students and help them gain fresh perceptions. This pedagogy also boosts team spirit and builds peer relationships.

3. Integrative: The integrative pedagogy approach allows students to learn by connecting their learning across horizons. Integrative teaching methods have four main objectives:-
- Understand the learning process
- Divide problems based on relevancy
- Showing the use of the theoretical lessons in practical scenarios
- Incorporating concepts into regular routines

4. Reflective: This is an exciting approach in which students evaluate themselves. It means students will observe the activities of teachers and other students in the classroom. This will help students understand why they do certain things and how it works. Reflective pedagogy is the best way for students to self-learn. In addition, it can develop analytical skills among students.

5. Inquiry-based Learning: This is an approach for educators. They answer not only questions of the students but also create a culture for students to explore, challenge, and refine themselves. The inquiry-based learning method aims to shift students from aimlessly questioning to understanding the answers and then raising questions. This strategy provides confidence to students to ask questions without any hesitation.

Besides the standard of many pedagogy approaches in education, different perspectives of pedagogy are essential to learning. For instance:-

   i. Social Pedagogy: Social pedagogy provides a holistic perspective for children and their families. This helps teachers to focus on a child's well-being and academic growth. An example of social pedagogy is how countries adopt social education to teach the importance of compassion, empathy, etc.

   ii. Critical Pedagogy: It is a philosophy that persuades a teacher to motivate students to follow a critique structure of power and oppression. Paulo Freire, the father of critical pedagogy, advocates that critically conscious people are the founders of social changes and liberation. Teachers can include critical pedagogy, using audio-visual aids to encourage learners to look into global issues like war and religion.

   iii. Culturally Responsive Pedagogy:

        In culturally responsive teaching, teachers take inspiration from the student's culture and teach them cultural values accordingly.Educational institutions often change policies and procedures to support cultural pedagogy. Culturally responsive pedagogy encourages students to understand different cultures and races and develop open attitudes toward diversity.

   7. Innovative Ideas to Practice Pedagogy in Education

Pedagogy enables teachers to capture students' interests and create a progressive learning environment. Using different pedagogical methods, teachers can help students learn at their own pace.

However, teachers have to use innovative strategies to leverage pedagogy in education:

1. Touch creativity

One of the most straightforward yet innovative pedagogy strategies is to use creativity to improve students' engagement levels. Using innovative teaching methods, you can excite the artistry bone in your students. Today, you have numerous creative tools available to teach your students, such as visual exercises, video games, interactive videos, etc. Using digital innovative tools, you can hold your student's interest for more extended periods, and teach them different lessons easily.

2. Brainstorming

Brainstorming is an inclusive pedagogy in education to build a confident personality in students. When students can share ideas with their teachers without fear or hesitation, it will boost their confidence. They will brainstorm more ideas and present them to teachers. This practice will build a confident character in students, but it will also challenge their brains to think of new ideas to approach the same problem.

3. Use Audio-Visual teaching tools

According to Kinder S. James- "AV aids are any device which can be used to make the learning experiences more concrete, realistic and more dynamic."The education sector has accepted technological advancements for a long time now. You can find various technologies in the educational sector today, such as artificial intelligence, machine learning, and more.For pedagogical strengthening, audio and video tools are highly useful. These tools not only improve the listening and observing skills of students. But they can also enhance their imagination with visual effects, graphical interpretations, and brain mapping.Students can understand concepts better with video and audio support. They can explore topics in-depth with proper teaching tools.

4. Outdoor classrooms

Taking your class outdoors can improve their imagination and senses. They can run through seeing things, experiencing new adventures, and interacting with real people. This pedagogy approach will strengthen the interaction and engagement of students in your class to a great extent.

5. Exploit hobbies

When you cannot teach a student with traditional teaching methods, you should take a personalized approach to understand the students first and then teach them. Under this method, you can use students' hobbies to teach them a new lesson. For example, making students understand the life cycle of a butterfly is a bit tricky. But, if you organize a drawing competition in your classroom to draw a butterfly life cycle, this artistic approach will greatly help you.

8. The Future of Pedagogy in Education

The education sector has evolved a lot in the last few years. Many factors have contributed to this change, such as female empowerment, technological advancement, social changes, etc.Therefore, teachers can't drive desired output from students using only traditional teaching methods.A student-centered approach is the foundation of a new educational environment. Teachers need to develop a personal relationship with students to understand their strengths and weaknesses to create a progressive school culture. So, pedagogy in education that offers meaningful learning via educational concepts, competencies, content, and evaluation is paramount.In parting words, we would like to suggest teachers think of pedagogy as a sharp weapon that can help them create innovative students for tomorrow.

9. Conclusion

The determination of curriculum is influenced by various factors, commonly referred to as curriculum determinants. These determinants are essential in shaping the content, structure, and delivery of an educational curriculum. Curriculum determinants play a crucial role in the development and implementation of a curriculum, ensuring that it meets the educational aims and objectives of a particular system or institution. If we want to take the education system of our country to an advanced level, we need to change the curriculum in accordance with the education system of different Countries and keep in mind the current needs. As a result of which we see changes in national education policy at various times in India. As the curriculum changes, students need to have skills and perfection that can result in students competing in the International context. Determinants consider the educational philosophy and theoretical frameworks that guide the curriculum development process. They take into account different pedagogical approaches, learning theories, and educational trends to shape the curriculum's overall design.

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Class Consciousness in Charlotte Brontë's *The Professor* (1857)

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Abstract

This article is a reflection on the victorian society as described by Charlotte Bronte. It tries to highlight the different evils of English society in the 19th century. Indeed, it shows to what extent the themes of class struggle, solitude, gender, and, finally, social injustice, are « boisterous metaphors » to the writer Charlotte Bronte.

Keywords*:* society, solitude, struggle, stratification, injustice, poverty, social class, man, woman

Résumé

Cet article est une réflexion sur la société victorienne telle qu'elle est décrite par Charlotte Brontë. Ce papier tente de mettre en lumière les différents maux de la société anglaise du 19eme siècle. En effet, il montre à quel point les thèmes de la lutte des classes, de la solitude, du genre et, enfin de l'injustice sociale sont des « *métaphores obnubilantes*» chez l'écrivaine Charlotte Brontë.

Mots-clés : société, solitude, lutte, stratification, injustice, pauvreté, classe sociale, homme, femme.

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1. Introduction

Born in April 1816 in Thornton, Yorkshire, in the north of England to Maria Branwell and Patrick Brontë, Charlotte Brontë was the third child of her parents and the most prolific writer among 'the Brontës. According to George Lewes; Charlotte was "*alittle, plain, provincial, sickly-looking old maid"* (Leavis, 1989, p.7)*.* This description of Charlotte Brontë sheds light on her characteristic.

The appointment of her father, Patrick as a perpetual curate of Haworth is essential in Charlotte's life. Indeed, Haworth had formed Charlotte's taste, but at the same time, it deprived her of congenial society since they had a provincial life in Haworth.

Meanwhile, the loss of their mother triggered a new event in the children's life; for, being brought up by an austere father and a strict, religious, Aunt Elizabeth Branwell, they seemed to be lost in their life. They lacked a model to follow in their immediate surroundings. Imbued with the sentiment of educating them by her philosophy, Aunt Branwell was apt to encourage styles of dress and hair in her nieces, which were old fashioned, and then set a barrier between the children and their contemporaries.

Even though they lacked a mother's tender affection, the Brontës managed to dig out their way. To escape their unhappy surrounding, in other words, the world of the adults, precisely the real world, the children became solitary and left to their resources; they started creating the imaginary kingdoms and fantasylands of Angria and Gondal. The so-called inner life they were compelled to live due to their hostile environment urged Charlotte to say:

> *We were wholly dependent on ourselves and each other, on books and*
>
> *study for the enjoyments and occupations of life.* (Barker, 1995, p.
>
> 240)

The loss of siblings, Maria and Elizabeth created a profound shock in Charlotte Brontë. She found literature as the only way she had to express her feelings and thoughts, even though it was forbidden for women to write novels.

Charlotte's point of view to face the reality of things is why she cries out: "*I believe single women should have more to do better chances of interesting and profitable occupation than they possess now*" (Barker, p. 262). This assertion is a plea for women's liberation and an answer to the prejudicial beliefs men have about women. For Victorian men thought that literature was not good for women. It deprived them of three crucial qualities: softness, tenderness, and grace. It is in this context that Charlotte, under the pseudonym of Currer Bell, became the spokeswoman for the poor, especially for women of her age.

Thus, the first chapter of this paper examines a hostile family environment with all its aspects. In other terms, the difficulties faced by the people of the same family, their relationship and the causes of these difficulties, and the impact they have on the characters. The second one focuses on social stratification. It pinpoints the class problem between the poor and the rich and the perpetual conflict between the two groups.

2.   A HOSTILE FAMILY ENVIRONMENT

Since the loss of Eden, man is confronted with many realities in life. He is hindered by many problems so it is sometimes difficult to find a way out. The family, being the primary environment for each person to live, will be a place of struggle. For instance, Mr. William Crimsworth's story is very telling because, at the beginning of the novel, he faces sibling rivalry. Indeed, Mr EdwardCrimsworth regards his brother, William as nothing but a servant. A servant who will do and accept everything in his factory. "*do as I order*" (Bronte. 1857, p.12).

The protagonist is so faithful to his brother that he becomes an engine in the factory. As a servant, he has concluded that he should perform his duty well to be accepted by his elder brother. At first, William means to be good at X, where his brother is living, for he wants to avenge the name of his father which is trodden down by his uncles. But, he will be disappointed by his brother's attitude.

As a result, William's sorry plight is reminiscent of Cinderella, who is ill-treated by her step-sisters. Like Cinderella, William is crushed and enslaved by his brother. What is again more painful, is even his good actions are not seen as deserving. Heis miserable so much so that his only hope to obtain a joyful life is to send his imagination to these ideal places known as the land of fantasy and where all those deprived of love or under the need come for compensation and consolation. In this regard, the fairy tales are good examples of ill-treated people, especially children in the fact that like Cendrillon des frères Grimm, they give the children and even the adults a lesson of morality:

> *Si malheureux que tu sois par moments - à cause de la rivalité fraternelle*
> *ou pour toute autre raison - tu peux de toi-même en sublimant ton*
> *malheur et la tristesse, arranger les choses de telle sorte que la vie dans*
> *le monde extérieur devienne satisfaisante.* (Bettelheim, 1976, p. 386)

Like Jane Eyre, who is trodden down by her cousin John Reed, for her being poor"*my father had been a poor clergyman*" (Bronte, 1847, p.58), William Crimsworth is also under the yoke of his brother. He is rejected since he is, first of all, a man without fortune. Besides, William's rejection by his brother, Edward is understandable, for the former reminds him of poverty. The protagonist is all the poorer as his brother sees him in his family as an intruder.

Therefore, he becomes an outcast of Edward's society and even loses his freedom because he does not have a spare-time in his brother's factory. Like an automaton, he performs his duty well, but he is not accepted by his brother, who prevents him from expressing his soul. For instance, during the party given by Edward to his society, the hero does not feel at ease since they do not belong to the same society, and dancing with them would be very harmful to the friends of his brother.

Consequently, he becomes an observer of the party and simultaneously isolated physically. He is oppressed so much so that his job is a prison for him like the red- room to Jane. The images of cold or ice testify to the physical sufferings of the protagonist. The "*feet froze"* (Bronte, 1857, p. 38), and the "*half-frozen water"* (p. 38) equates to the difficulties of the protagonist.

William's lack of freedom urges Hunsden his guardian angel to ask the question if he is a human being or not:

> *What are you then? you sit at that desk in Crimsworth's counting- house day by day and week by week, scraping with* a *pen or paper, just like an automaton; you never get up; you never* ask *for* a *holiday; you never change or relaxation; you give way to no* excess *of an evening. You neither keep wild company nor indulge in a strong drink.* (p. 35)

Hunsden's question about Charlotte's hero in *The Professor* is remarkable. It insists on the labor undergone by the protagonist in his brother's factory. The lack of reaction "*you never change or relaxation*" (p. 35) towards his brother's ill-treatment is the reason why Hunsden compares the hero with an engine: An automaton.

Like Charlotte's heroine in *Jane Eyre*, William Crimsworth is oppressed physically in his brother's factory. He does not even have a spare-time to enjoy life. For instance, even the clerk, Timothy Steighton becomes an enemy of the protagonist. For he is afraid to lose his job since William is "as *exact* as *himself, and quicker"* (p. 22). Thus, Charlotte's protagonist has to cope with two enemies in the factory.

In this outlook, it is possible to make a comparison between William and Charlotte Brontë. As an autobiographical novelist, Charlotte may talk about her own experience. Indeed, she lost very early her mother and was brought up by her aunt Branwell. In all her novels, Charlotte aspires for an ideal of love since she was deprived of it like Jane Eyre and the Professor. For her, the only way to have it is to spend her time daydreaming. Her love myth is a deep human cry against the social problems in the 19th century.

Besides, the physical oppression undergone by the hero is directly linked to another pressure that is more striking in the protagonist's life. In this effect, the impact of the physical oppression upon the hero engenders a mental one. Whenever psychological oppression is

referred to, it is about a psychological limitation or psychological imprisonment. The hostile environment they are living, in triggers off psychological confinement to Charlotte's Brontë'scharacter.

As an orphan, William has no one to protect him against the hardships and the incoherence of society. He becomes prey in his adoptive family. Indeed, his brother's behavior expresses a cruel antipathy against him. William is so affected by his brother's attitude that he concludes that he is not destined to be a tradesman. Like Stephen Dedalus in *A Portrait of the Artist as a Young Man*, who is oppressed by the adults in his environment due to their different points of view, William will be in the same strand.

He sees his brother's family as a social network that will not allow him to perform his duty and prevent him from becoming free because there are members in the family who embody a psychological hindrance. William decides to exile to another place where his spirit can express itself freely. However, these inner sufferings are likely to refer to the hardships undergone by the Brontë sisters, who used to be under the yoke of their brother, John Branwell. Even though the professor is a male character, his writings pinpoint the hand of a female who is nothing but Charlotte, denouncing the male's behavior.

Nowadays, especially in the 19th century in England, one is respected if he has money. In so doing, those who are poor, are despised and are regarded as instruments. This point of view of the aristocrats has a terrible impact on the people experiencing poverty, especially on the protagonist.

In *The Professor*, William undergoes the same difficulties as Jane due to his dependence upon his uncles. This dependence is all the more damaging to the young protagonist's welfare. He does not know which step to follow. But his uncles' aim to channel his life will stop since he wants to be free of any choice he makes for his future. He does not want to be any longer dependent on his uncles because it is a painful shame to be burdensome. He again feels it humiliating when he finds that his uncles want to channel his life, for they promote his education out of interest.

In addition, William undergoes the same realities as Jane. Weak and innocent, he is first of all rejected by his uncles who want to use him as an instrument without a feeling, and by his brother who tyrannizes him spiritually. Consequently, this lack of warmth felt by William from his relatives represents a weight in his mind, and like the heroine, Jane Eyre, he starts questioning himself: "*Why did I make myself a tradesman?*" (Bronte. 1857, p. 38). In this respect, he needs to follow his instinct and reason which allow him to keep his freedom and help him at the same time to resist his heartless oppressors

3. SOCIAL STRATIFICATION

From the opening pages to the end of the novels, the social relationship people have depends a great deal on their belonging to a social class. In *The Professor*, from the beginning, it is clearly shown that there is a difference between the inhabitants of X and that there is a set hierarchy to respect, for it is the way the society is structured. The people, at the top of the ladder, are the employers. They are generally the gentry, the headmaster, and sometimes the clergy members. They are, for most of the time, the owner of the production. Next to this group, appears another one. It composes of the teachers, governesses, and servants even though the teachers have a more important position than the other two. But, under all these two groups, appears the outcasts who are the unemployed and who do not contribute very much to their society.

This position can be labeled to William Crimsworth in *The Professor*. William's mother is rejected by her brothers, for she marries a tradesman. His uncles who belong to the aristocracy cannot understand their sister's act. They are hurt so much that they prefer to get rid of her in their family "*My mother lived in destitution for six months after him, unhelped by her aristocratical brothers*" (Bronte, 1857, p. 20). The narrator's sentence points out well the importance of position or rank in the novel. Crimsworth's uncles' attitude towards their sister is comprehensible. They are usually taught from the beginning of their childhood to adulthood that they are superior to other people who do not belong to their class. In so doing, they have to take it as an order otherwise, they are liable to rejection.

The severe punishment undergone by the protagonist's mother towards her family makes William's rupture with his uncles predictable. As an innocent who does not understand the culture of his uncles, he thinks that his uncles' attitude is heartless and unbearable. For this reason, he finds it essential to break with his prideful uncles. Indeed, they have shown him since the beginning that he does not belong to their society. He is a sort of half-breed belonging to no specific class since his mother is an aristocrat and his father a tradesman.

Furthermore, Edward, the protagonist's brother, becomes a villain for him at X. His reproach obliterates any hope he has. In the beginning, when he leaves his uncle, he is very hopeful because he thinks that he will be on good terms with his brother. But this lustful hope will not be extended. His elder's behavior and manner of greeting him abruptly warns him that in the business context, they are no longer brothers, but they are now employers and employees.

From the starting point of their collaboration, Edward lets him know that they cannot live under the same roof. This counsel is very positive since it warns the narrator that they are now different. It also reveals that Crimsworth's elder brother is trying to draw a barrier between his brother and himself. He feels now that he cannot live with his employee under the same roof. This scornful conception towards his younger brother is clearly expressed by Edward when he tells the protagonist to find other means or his means of transport, for it is forbidden to go and come with him in the same gig.

Above all, these interdictions, which William is urged to accept and follow, express harshly the difference between the two brothers. Edward's way of oppressing is remarkably evocative, highlighting his financial superiority. It shows that the two brothers do not belong to the same social ladder. For Edward, business is business. He thinks that collaborating with his employees is dangerous in business. That is the reason why he will not do any favor to his brother, William:

> *Hear once for all what I have to say about our relationship, and all that sort of humbug! I must have no nonsense on that point; it would never suit me. I shall excuse you nothing on the plea of being my brother; If I find you stupid, negligent, dissipated, idle, or possessed of any faults detrimental to the interests of the house, I shall dismiss you as I would any other clerk.* (Bronte. 1847, p. 19)

Edward's warning reminds the hero of his position and demonstrates his limitation in his brother's factory. It pinpoints that he will be respected if he does his duty. The employer's piece of advice is vital for the hero. It helps him to understand his situation as an employee. He knows he is no longer Edwards's brother and understands that he will not have any favor "*I shall dismiss you as I would any other clerk*" (p. 19).

But what is more appealing is the protagonist's social situation in Edward's family. The warning of Edward to his wife "*not to be too familiar with his clerk*" (Bronte, 1857, p. 17) is very expressive, for it predicts that William will have a problem with integration if he lives in his brother's family. It also underlines a sign of Edward's contempt towards his employee. He thinks that the clerks are worthless beings and that cooperating with them will urge you, in the long run, to give them some favor. The coldness and restraint of Edward's wife towards William herald a problematic cohabitation between the hero and the wife since she sees him as an intruder.

Frances's case is also pitiful at Mdlle Zoraide Institution. As a lace-mending teacher, she is always disobeyed by her pupils because they are socially different. They are of noble origin or descent, whereas the teacher is from a poor origin. Her situation is rather odd because normally she should be ruling her pupils without any problem since she is the teacher and she is physically their superior as far as academic criteria are concerned. But, their status difference urges the young boarders to tease and disobey her overtly. It is one of the reasons why she confesses to the professor "*Here I only teach sewing, I can show no power in sewing, no superiority – it is a subordinate art.*" (Bronte, 1857, p. 138).

Frances's situation as a teacher in MdlleZoraide's school mirrors to a certain extent one part of Charlotte Bronte's life when she was a teacher at Heger's school in Brussels. Like Frances Henri, she faces the same problems. Her pupils were recalcitrant so much so that she was fed up with the job. She was not respected by the pupils because her position was rather odd.

She was halfway between being a pupil and being a teacher. But, contrary to Charlotte, Frances, despite the rudeness of her pupils, wins her way to success in her less critical profession.

Besides, it is interesting to mention that the stratification of this society will have an impact on the life of the characters. Marriage was a complex problem in that period because the relationship between people was based on ownership. Indeed, William faces a problem of love at MdlleZoraide'sInstitution. As a teacher in the establishment, he falls in love with the headmistress. But, his passion for Mdlle Reuter cannot exist because of their positions and functions.

It is an illegitimate love because Mdlle Reuter is the professor's employer. The structure of their society does not accept such a scheme. The teachers belong to a class different from the headmistresses who are usually like principals, and owners of the schools. In one of her discussions with M. Pelet, the headmistress declares that it is foolish to compare the hero, William, and M.Pelet "*Crimsworth's could not bear comparison with you either physically or mentally*" (Bronte, 1857, p. 106). This declaration is fascinating in the sense that it clearly expresses the handicap of the professor. It shows that the professor is not loved by Mdlle Reuter because of two reasons: his physical aspect and his mentality.

In this context, it is imperative to wonder if the professor's inferiority is due to his education and status as a teacher or because of his origins. The headmistress's contempt for the teacher illustrates well the attitude of the aristocracy. They do not accept any person different from their class. This is why Mdlle Reuter's rejection of William's love is understandable, for she acts according to her social education. But, no one indicates this contempt for the people with low incomes more than MrHunsden:

> *At your exemplary composure. Well, lad, l'll not bore you; I see how it is: Zoraide has jilted you – married someone richer, as any sensible woman would have done if she had the chance* (Bronte, 1857, p. 195)

Hunsden's inquiry about William's rejection by MdlleZoraide helps him to understand the importance of wealth, position, and influence in that society. The use of the word "*sensible*" (195) is evocative. It insinuates that rich women usually marry someone richer than them. Their only interest is to marry a gentleman who has money.

However, Hunsden is crucial in the life of William because he functions to a certain extent as an adjuvant during his initiation. Even though his intervention causes psychological oppression to MrCrimsworth, it helps him to understand how his society functions. Finally, William has concluded that he should marry someone like him, someone who lives in the same condition as him. He knows that he is despised by someone with whom they share the same conditions. France's acceptance to marry William is very exciting, for it can be viewed in a double sense. First of all, it demonstrates that the two lovers are strangers in Belgium and

secondly, it sheds light on the structure of that society. As a teacher in Mdlle Zoraide's school, Frances is William's equal since they are both employees in the institution of Mdlle Zoraide.

Besides, in the 19th century, women were supposed to be good housewives. They had the right to choose between being an "*angel*!" in the home or a "*monster*". This classification created two categories of women. The first ones were those who were applied to be submissive and who had no preoccupation rather than pleasing their husbands. Their education was based on self-restraint "*docility, submissiveness, selflessness*" (Gilbert & Gubar, 1984, p. 54). The others were those who did not fit into those conventions. They were monsters, for they were usually labelled with the idea of prostitution.

Indeed, Charlotte Bronte is very much interested in the relationship between men and women. In *The Professor*, Frances, her heroine stands and fights for her rights. She starts from nothing, but through her efforts, she reaches the top of the social ladder. She escapes the trap of male power. In a letter to Elizabeth Gaskell, Charlotte Brontë expresses her satisfaction with the improvement of women's condition:

> *Men begin to regard the position of woman in another light than they used to do; and a few men whose sympathies are fine and whose sense of justice is strong, think and speak of it with a candour that commands my admiration. They say, however, and to an extent, truly that the amelioration of our condition depends on ourselves (. . .); but as certainly there are other evils-deep rooted in the foundations of the social system which no efforts of ours can touch; of which we cannot complain; of which it is advisable not too often to think.*(Gaskell,1976, pp. 421-2)

Charlotte's position in women's condition reveals her personality. For Shebelieves in what Jean Jacques Rousseau said : « *renoncer à sa liberté, c'est renoncé à sa qualité d'homme, aux droits de l'humanité, même à ses devoirs. Il n'y a nul dédommagement possible pour quiconque renonce à tout ...* »(Rousseau, 1991, p. 29) In this outlook, Charlotte Brontë can be seen as a pioneer of the feminist literary movement protest.

4. Conclusion

The work aimed to present the impact of Victorian conventions on English people. ln her two novels, Charlotte Bronte manages to give her point of view in a society based on many conceptions. Through memorable characters and an artful use of language, she denounces the Victorians' principles which tried to confine the poor people, especially women into submissiveness. As a committed writer, Charlotte Brontë through symbolism and interesting characters, challenges Victorian society by denouncing the sufferings of the oppressed.

All along *The Professor*, the author presents us as an orphan who has no family or friends, no wealth or position. Misunderstood and mistreated by his uncle and later on by his brother, he seems to live a life of failure since he is a stereotype of weak people.

He understands that poverty is not accepted by his society and knows that if he wants to be respected, he should toil and moil to reach fulfillment. This belief in social fulfillment can be explained by Charlotte's background. She has always been depicted as someone who is humane and sensible. Someone who likes friendships and accepting relationships. In this perspective, she becomes the spokeswoman of the fragile people.

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Syntactic Analysis of Nigerian Pidgin Used in BBC News Coverage of the February 25th, 2023 Presidential Election

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Abstract

Pidgin English is used by different ethnic regions in the world to perform different communicative roles. The world is in the age of Pidgin, such that notable personalities like Emmanuel Macron, the President of France, and the British High Commissioner to Nigeria, Paul Arkwright, and Bill Gates, an American philanthropist, have used it at some point in their interviews with the British Broadcasting Corporation (BBC). The BBC, among other functions, uses Pidgin to spread information to expand its reach not only to the old but also to the young, educated or otherwise. It is a language that is spoken all over the world, with its many varieties, yet understood by many. This study investigates the type of sentences used in the Pidgin used by the BBC to report the February 25, 2023, Presidential election in Nigeria in terms of their unique features and syntactic structures. This study is significant in several ways. It contributes to the understanding of Nigerian Pidgin syntax in media discourse, shedding light on its linguistic features and structures. The study highlights the increasing recognition and acceptance of Nigerian Pidgin in formal contexts, such as news reporting by prominent media organizations like the BBC. By examining the syntactic patterns and code-switching practices, the research contributes to the broader understanding of language dynamics and sociolinguistic aspects in Nigeria. Overall, the findings have implications for language policy, emphasizing the potential of Nigerian Pidgin as a national language that promotes inclusivity and unity among Nigerians. Quirk et al.'s (1985) concept of syntactic analysis is adopted to describe the types of sentences used. The study concludes that BBC Pidgin has clause structures similar to Standard English with minor differences. In addition, BBC Pidgin has unique syntactic features that differ from those of Standard English. The study further reveals that BBC Pidgin has the same simple and multiple sentences as Standard English.

Keywords: Nigerian Pidgin, Syntactic structure, BBC News, Presidential Election

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1. Introduction

Nigerian Pidgin is a Creole language that emerged from the interactions between the indigenous languages of Nigeria and the English language during the colonial period. It is widely spoken in Nigeria, particularly in urban areas, and has gained recognition as a national language. Nigerian Pidgin has its own unique syntax, which differs from that of Standard English.

It has become so pervasive that the original belief that it is an on-the-spot language created between people with no common language is gradually fading. Trask and Stockwell (2007) assert that Pidgin is a language developed by people with no common language. Although it is hardly spoken as a first language, it is increasing as a means of communication in virtually all spheres of life. In education, businesses, social services, politics, religious gatherings, etc., Pidgin is adopted in addition to English to perform different communicative roles.

Its importance in the 21st century cannot be ignored because it has become a language that the old and young find exciting and use, thus spreading and growing. Pidgin has been assumed to be limited in function and, therefore, does not last very long. Nigerian Pidgin is reported to be gaining global recognition daily basis. It is noted as one of the most widely spoken languages across West Africa, even though it is not officially recognized.

Its development and pervasiveness have brought about its continuous use. Many African countries with several ethnic groups adopt it as a lingua franca when the need arises. According to BBC News, it is widely spoken in countries such as Nigeria, Ghana, Equatorial Guinea, and Cameroon. The British Broadcasting Corporation (BBC) is a leading news media organization that provides coverage of events around the world, including in Nigeria. In its coverage of the February 25th presidential election in Nigeria, the BBC used Nigerian Pidgin alongside Standard English to provide a wider audience with a better understanding of the events.

The use of Nigerian Pidgin in the news media, particularly by the BBC, has generated interest in the language's syntax and how it compares to that of Standard English. Given its use by the BBC, there is a need to investigate the types of sentences used in the news reportage. This paper thus seeks to contribute to the understanding of Nigerian Pidgin syntax by exploring its use in BBC News coverage of the February 25th presidential election and comparing it with Standard English syntax.

Despite the growing recognition and use of Nigerian Pidgin in media discourse, there is a lack of comprehensive research on the syntax of Nigerian Pidgin as utilized by BBC News in reporting specific events, such as the February 25th presidential election. While previous studies have explored the syntax of Nigerian Pidgin in general, there is a need to investigate the specific syntactic structures employed by BBC News in reporting this significant political event. Understanding the types of sentences used and their syntactic structures will provide valuable insights into the linguistic features employed by BBC News in their coverage of the election in Nigerian Pidgin. By addressing this research gap, the study aims to contribute to the existing knowledge of the syntax of Nigerian Pidgin in media discourse and shed light on the specific syntactic patterns and features used by BBC News in their reporting of important political events.

The paper draws on Quirk et al.'s (1985) concept of syntactic analysis to examine the sentence structures, word order, and grammatical features of Nigerian Pidgin used in news coverage. The study will involve a qualitative analysis of selected news reports to identify the vital syntactic features of Nigerian Pidgin and compare them with those of Standard English. The study will also highlight the similarities and differences between the two syntactic systems, emphasizing the unique features that make Nigerian Pidgin a distinct language. This study holds significant value as it explores the syntactic analysis of Nigerian Pidgin as used in BBC News coverage of the February 25th, 2023 presidential election. By examining the linguistic features and structures of Nigerian Pidgin in the context of media discourse, the research enhances our understanding of this language variety. Moreover, it sheds light on the growing recognition and acceptance of Nigerian Pidgin in formal settings like news reporting by reputable media organizations such as the BBC. Through the analysis of syntactic patterns and codeswitching practices, the study contributes to our broader knowledge of language dynamics and sociolinguistic phenomena in Nigeria. Ultimately, the findings carry implications for language policy and emphasize the potential of Nigerian Pidgin as a national language that fosters inclusivity and unity among Nigerians. These objectives emerge from the study's significance and aim to address specific areas of investigation.

i.   To identify the unique syntactic features of Nigerian BBC Pidgin News coverage of the February 25th presidential election.
ii. To identify the types of sentences used in BBC News captions for reportage.

   Research Questions
1. What are the unique syntactic features of Nigerian BBC Pidgin News coverage of the February 25th presidential election?
2. What types of sentences are used in BBC News captions for reportage?

2. Literature Review

Language is a multifaceted and varied means of communication, encompassing a wide range of mutually comprehensible variations. It is a storehouse of a community's cultural and historical heritage, with distinct regional, professional, and social interpretations. Pidgin has been variously defined by different scholars. For instance, Ojoo (2022) defines it as a language that lacks native speakers and does not belong to any specific group but rather functions as a contact language. It emerges in multilingual contexts where individuals need to communicate and therefore create a simplified language system to facilitate understanding. Often, this arises in situations where there is an unequal power dynamic among languages, with speakers of one language exerting economic or social dominance over speakers of another language. However, Bob and Obiukwu (2022) view Pidgins as minimal and makeshift languages which are the results of language contact, developed for the purpose of communication, particularly in multilingual

societies. Being spoken in many countries of the world, it is recognized as a contingency language in the absence of a central communicative code. (pp.173)

According to Yule (2007), a Pidgin is a language variety that emerges when individuals who do not share a common linguistic background come into regular contact, often for the purpose to conduct business transactions. In such situations, a simplified form of communication, combining elements from different languages, develops as a means of facilitating basic understanding and communication among the diverse group of speakers. This definition of a Pidgin aligns with the commonly accepted understanding of the term. However, Hudson's (2001) perspective on pidgin languages emphasizes their role as communication tools for groups of people who lack a common language. In this view, pidgin languages serve as a means of communication among individuals with no mutually intelligible language for interaction. The members of these communities acquire and use pidgin languages as the primary medium of communication within their specific social and linguistic context. Pidgin languages, in this sense, are seen as a practical solution for overcoming language barriers and facilitating communication among diverse groups.

Nonetheless, Nigerian Pidgin has evolved into a primary language for certain minority groups in Nigeria, as observed by Igboanusi (2008). Unlike English, which is formally taught and adheres to standardized orthography, Nigerian Pidgin is informally acquired and lacks a standardized writing system. Agbo and Plag (2020) claim that Nigerian Pidgin is not officially recognized but is another widely used lingua franca. Nigerian Pidgin is an English-based contact language that emerged due to European contact with West African languages. Despite not being officially recognized and historically associated with individuals without formal education, Nigerian Pidgin has gained significance over time. Agantiem and Alagbe (2023) corroborate that Nigerian Pidgin English, which initially developed for trade purposes during the first British-Nigerian contacts in the fifteenth century, has expanded its usage beyond trade and is now prevalent in various domains such as homes, neighborhoods, churches, music, media, and schools. Research indicates that Nigerian Pidgin now boasts the highest number of users and is even considered a first language among certain minority groups in Nigeria (Faraclas, 2008; Jibril, 1995; Igboanusi, 2008). Notably, Nigerian Pidgin has also become prevalent in tertiary institutions nationwide. Given the languages' coexistence, prolonged contact, and respective statuses, it is expected that they influence and undergo changes due to contact-induced effects (Sankoff, 2004; Thomason, 2001). Elugbe (1995) notes that the written form of Nigerian Pidgin also demonstrates adherence to a structure that closely resembles SNE.

The views expressed by linguists and language scholars regarding Pidgin English vary, reflecting the ongoing debates and diverse perspectives in the field. Some linguists, such as Hymes (1971) and Labov (1990), have criticized Pidgin English, considering it a language with deviant forms and limited complexity. They argue that Pidgins arise to fulfill restricted communication needs among people who lack a common language. Ndimele (2011) notes that the perception of pidgin languages is often nuanced, with some considering them degraded or corrupted versions of standard languages. Historically, educated Nigerians, in particular, have regarded Nigerian Pidgin as inferior to Standard English, discouraging its use among their

children, as highlighted by Elugbe and Omamor (1991). Deuber (2006) examines the variation in spoken Nigerian Pidgin among educated speakers and concludes there is no evidence of a dialect continuum between Nigerian Pidgin and English. It was historically associated with low prestige in Nigeria and was primarily used by individuals with limited education. Nigerian Pidgin has often been negatively stigmatized as a "bad" form of English (Igboanusi, 2001). Nonetheless, Ojoo (2022) emphasizes caution on the use of Pidgin as it may harm proficiency in Standard English. Ojoo examines the nature of Pidgin expressions by both male and female users, taking into account sociolinguistic perspectives on language choices in multilingual settings and the influence of gender on language use. One of the key recommendations is to limit the use of Nigerian Pidgin on campus to achieve language standards.

On the other hand, scholars like Bickerton (2010) argue that Pidgin English can be considered a language with unique characteristics, such as easy word order and syntax. They suggest that its construction may be unstructured or influenced by unintelligible languages. Moreover, Nigerian Pidgin possesses unique grammar rules that distinguish it from Standard English, underscoring its distinct nature as a separate language with its own set of rules and structures. Adebayo (2022) affirms that although Nigerian Pidgin shares syntactic similarities with Standard Nigerian English (SNE), it has its distinct characteristics. These include the absence of inflection for tense, the use of appropriate synonyms for verbs, adjectives, and complements, the presence of serial verbs, nominalization, verbalization, and more. Egbokhare (2001) asserts that the ability to communicate in Nigerian Pidgin effectively is becoming increasingly indispensable in Nigeria.

However, Trask and Stockwell (2007) present a contrasting view, claiming that Pidgin is not a natural language and lacks ornate grammar. They emphasize its functional role in fulfilling simple communication objectives and argue that Pidgin is a language developed by people with no common language. It is observed that although it is hardly spoken as a first language, it is increasing as a means of communication in virtually all spheres of life. In education, businesses, social services, politics, religious gatherings, etc., Pidgin is adopted in addition to English to perform different communicative roles. The study conducted by Adebayo (2022) suggests that Nigerian Pidgin English is leaning towards the Creole continuum. It is likely due to the increasing use of Nigerian Pidgin by educated individuals in various language domains. The research reveals a significant transfer or importation of English vocabulary into the variety of Pidgin being used. The analysis of sentences indicates that Nigerian Pidgin has seven dominant structure types, with the SVO (Subject-Verb-Object) structure being the most commonly used. It suggests that Nigerian Pidgin is becoming more similar to English in its spoken form.

In Nigeria, Nigerian Pidgin is widely spoken, and its usage extends beyond specific contexts of trading activities. Nigerian Pidgin has many speakers in Nigeria, with millions of native speakers and even more Second Language (L2) users (Faraclas, 1996; Egbokhare, 2001). It is widely spoken as a lingua franca across varied geographical settings, gender, age, educational attainment, and socioeconomic positions (Aziza, 2015). It is expressed in cities, urban centers, campuses of tertiary institutions, and various communities, including slums and stranger communities (Osoba, 2015). Nigerian Pidgin has several regional and social varieties,

with the common array found in the Niger Delta region, particularly among the natives of Warri, Port-Harcourt, Ijaw, Benin, and Sapele (Egbokhare, 2001; Faraclas, 1996; Idegbekwe, 2020; Osoba, 2015).

Adegbija (2001) classifies Nigerian Pidgin as an indo-exogenous language because it serves as a link between English and several indigenous languages in Nigeria. While its vocabulary is primarily influenced by English, its function and structure are similar to those of indigenous languages. The existence of different varieties of Nigerian Pidgin, such as Warri, Sapele, Ajegunle, and Port Harcourt, indicates the linguistic diversity and regional variations within the language (Jowitt, 1991; Marchese & Schnukal, 1982; Mensah, 2012). Muhlhausler (1981) suggests that Nigerian Pidgin can serve as a lingua franca due to its simplicity, and in certain areas and communities, it can even be considered a mother tongue. Aziza's (2015) research highlights the syntactic features of modern Nigerian English used by young people in Warri and the Niger Delta region, suggesting a creolization process taking place.

Overall, the views presented by different scholars reflect the complexity and varied perspectives on Pidgin English, particularly Nigerian Pidgin, its usage, linguistic features, and sociolinguistic significance in Nigeria. Despite the existing studies on Nigerian Pidgin syntax, there is still a gap in the literature on the syntax of Nigerian Pidgin as used in the news media, particularly by the BBC. This study seeks to fill this gap by exploring the syntax of Nigerian Pidgin used in BBC News coverage of the February 25th presidential election and comparing it with Standard English syntax. This study will contribute to the existing literature by providing insights into the syntactic structures of Nigerian Pidgin used in news media and how they differ from or are similar to Standard English syntax. Furthermore, this study will help shed light on the linguistic features of Nigerian Pidgin as used in formal contexts, such as the news media, which has implications for language policy and planning in Nigeria.

3. Methodology

The study is qualitative. The study collected data via the BBC page on Facebook. Captions from the Presidential election of February 25th, 2023, were randomly picked for the analysis of the types of sentences used in the news reportage. Twenty-one (21) captions were analyzed for different types of sentences. Descriptive statistics were used for the analysis. From observation, BBC Pidgin does not use phrases for their captions, hence the investigation of the types of sentences present. The data analyzed can give a clue to the kind of structures in BBC Pidgin. It will reveal the nearness or otherwise of the BBC Pidgin syntax to that of Standard English.

Conceptual Framework

The study utilizes Quirk et al.'s (1985) syntactic analysis concept, which emphasizes the importance of the form and function distinction in the clause structure of a sentence. Quirk et al. (1985) emphasize that a simple sentence is the most fundamental aspect of grammar, and it expresses a single main idea or independent thought. An example is provided in Table One. Multiple sentences are classified as complex and compound sentences. They comprise more than one clause. Quirk's structure of compound sentences is demonstrated in Figure One below. The grammatical categorization can be recognized through constituent elements of the clause

structure, including the fixed positions of the subject; verb, and object in English, according to Quirk et al. (1985).

Table 1. *Clause types for simple sentences; according to Quirk et al. 1985*

	S(ubject)	V(erb)	O(bjects)	C(omplement)	A(dverbial)
Type SV	Lizzy	is singing.			
Type SVO	The man	stole	a goat.		
Type SVC	The baby	is		cute.	
Type SVA	The girl	has been			outside the house.
Type SVOO	John	gave	his teacher a bunch of bananas.		
Type SVOC	A lot of people	considered	the man	wicked.	
Type SVOA	You	can pack	all the plates		on the table.

Data Presentation

The following examples form the sentences used by the BBC for Pidgin News.

Simple Sentence Structure in Nigerian Pidgin and Standard English

1. INEC oga say collation centre go officially open around 12 noon on Sunday.

2. Official announcement of final results go start tomorrow.

3. Buhari tok why e show im ballot paper after voting.

4. Out of 300 registered voters for di party unit, na only 44 pipo vote.

5. Juwah Chidera Stella wey be 22 years old dey vote for di first time.

6. Some pipo for Amuwo Odofin, Lagos South West of Nigeria dey protest as both materials and electoral officials neva arrive as at 12:30 pm.

7. Peter Obi win im polling unit as APC, PDP get zero votes.

8. Voters jollificate as INEC officials finally land dia polling unit for Dowen College polling unitin Lekki area of Lagoa State, at 5:58 pm.

9. E no dey clear wetin Make dem late but voters don siddon wait for dem to show face.

10. Voting don close officially for 2: 30 pm according to di INEC rules.11. Voters complain about how thugs scatter dia polling unit for Igbokusa, Lekki, Lagos State.

12. Di pipo don dey wait since morning to vote.

13. Immediately their voting material arrive, dem happy well-well.

14. E be like say dem collect trophy.

15. Pipo happy well-well as election officials finally arrive one polling unit for Lagos.

16. While PDP and APC get zero votes for di units APGA and NNPP get same votes.

17. Dem steal the INEC official phone and take the ballot boxes, now elections don scatter.

18.Di BBC see thumb printed ballot papers and broken polling booths for ground all around di unit, and some of pipo wey dey dia to vote get minor injuries and bruises.

19. Dis na wia you go dey get di result as dem dey show.

20 For Igokusu, near Lekki area of Lagos, hoodlums scatter voting process and destroy ballot box plus ballot papers.

21. Sunny Njoku wey don land the area to vote, tell di BBC say one group of boys bin arrive di venue holding bottles and machetes and dem also chase pipo away.

Summary of the types of syntactic structures present in the BBC news caption reportage

The following simple sentence structures are represented in number and percentages in Table Two.

Table 2: *Types and number of uses and percentages in multiple sentences*

Pidgin Type:	SVO	SVA	SVOA	ASV	SCVA	SVAA	ASVA	ASVO
SE Type:	SVO	SVA	SVOA	SVA	SCVA	SVAA SVCA	ASCV	ASVO
Pidgin No:	2	1	4	1	1	5	1	1
%	10	4.7	19	4.7	4.7	24	4.7	4.7

The following multiple sentence structures are represented in number and percentages in Table Three.

Table 3: *Types and number of uses and percentages in multiple sentences*

BBC: Type:	SVCO/SVOA	SVO/VO/ASV	SVOA/SVO	AASVO/VO	SVOO/SVOA
SE Type:	SVCO/SVOA	SVO/VO/ASV	SVOA/SVO	AASVO/VO	SVOO/VOA
Number	1	1	1	1	1
%	4.7	4.7	4.7	4.7	4.7
Total percentage:	100%				

4. Findings

The different patterns observed in the analysis are highlighted. The 'a' sentences are BBC's Pidgin, while the 'b' sentences are SE.

1a. INEC oga say collation centre go officially open around 12 noon on Sunday.
      S   V   O   A   SVOA
1b. The INEC boss said that the collation centre would officially open noon on Sunday.
       S   V   O   A   SVOA

This sentence follows an SVOA word order. The subject is "INEC oga," followed by the verb "say," and then the direct object "collation centre," and the adverbial phrase "go officially open around noon on Sunday." Compared to Standard English, the sentence has the same syntactic structure as BBC Pidgin English. It is seen in sentence 1 above.

2a. Official announcement of final results go start tomorrow.
                S   V   A   SVA
 2b. The official announcement of the final results will begin tomorrow.
                S   V   A   SVA
This sentence follows an SVA word order. The subject is "Official announcement of final results," followed by the auxiliary verb "go," the main verb start," and the adverbial phrase "tomorrow." Standard English has the same sentence order, "SVA."

3a. Buhari tok why e show im ballot paper after voting.
    S   V   O   SVO
3b. Buhari explained why he showed his ballot paper after voting.
    S   V   O   SVO

This sentence follows an SVO word order. Buhari is the subject, "tok" is the verb, and the clause "why e show im ballot paper after voting", is the object. The sentence contains several features of Nigerian Pidgin English, including the use of the word "tok" to mean "explained" and the use of the pronoun "e" instead of "he." The sentence structure is not different from Standard English, which has a SVO order.

4a. <u>Out of 300 registered voters for di party unit</u>, <u>na only 44 pipo</u> <u>vote</u>.   ASV
                            A   S   V
4b.<u>Only 44 people</u> <u>voted</u> <u>out of the 300 registered voters for the party unit.</u>
          S   V   A   SVA

The sentence has an ASV word order, while its English counterpart has an SVA. In Pidgin, the adverbial phrase comes before the Subject. It can also occur in English. For instance, this sentence uses the words "di" instead of "the" and "pipo" instead of "people," both of which are standard features of Nigerian Pidgin English. The sentence structure is similar to Standard English.

5a. <u>Juwah Chidera Stella</u> <u>wey be 22 years old</u> <u>dey vote</u> <u>for di first time.</u>
                S   C   V   A   SCVA
5b. <u>Juwah Chidera Stella</u>, <u>who is 22 years old</u>, <u>is voting</u> <u>for the first time.</u>
                S   C   V   A   SCVA

This sentence follows an SCVA word order. The subject is "Juwah Chidera Stella," followed by the relative clause "wey be 22 years old," and then the verb "dey vote" and the adverbial phrase "for di first time." This sentence uses the word "wey" to mean "who" or "that," which is a standard feature of Nigerian Pidgin English. The use of "dey" to indicate the present continuous tense is also a pidginised feature. The sentence structure is generally similar to Standard English.

6a. <u>Some pipo for Amuwo Odofin, Lagos South West of Nigeria</u> <u>dey protest</u> <u>as both materials</u>
                            S   V   A
<u>and electoral officials neva arrive</u> <u>as at 12:30 pm.</u>
                                    A   SVAA
6b.<u>Some people in Amuwo Odofin, Lagos South West of Nigeria</u> <u>are protesting</u> <u>as both</u>
                            S   V   A
<u>materials and electoral officials have not arrived</u> <u>as of 12:30 pm.</u>
                                    A   SVAA

This sentence follows an SVAA word order. The subject is "some pipo for Amuwo Odofin, Lagos South West of Nigeria," and then the verb "dey protest," and the adverbial phrase "as both materials and electoral officials neva arrive, and as at 12:30 pm." The English version has the same clause structure as exemplified in the sentence above.

7a. <u>Peter Obi</u> <u>win</u> <u>im polling unit</u> <u>as APC, PDP get zero votes</u>.
          S   V   O   A   SVOA

7b. Peter Obi won his polling unit as APC and PDP got zero votes.
    S   V   O   A

SVOAThis sentence follows an SVOA word order. The subject is "Peter Obi," followed by the verb "win," then the object " im polling unit," and the adverbial clause, "as APC, PDP get zero votes," indicating how Peter Obi won. The English counterpart also displays the same word order.

8a. Voters jollificate as INEC officials finally land dia polling unit for Dowen College polling
     S   V   A
unit in Lekki area of Lagos State, at 5:58 pm.
                                      A   SVAA

8b. The Voters celebrated as INEC officials finally arrived at their polling unit at Dowen College
     S   V   A
pooling unit in the Lekki area of Lagos State, at 5:58 pm.
                                      A   SVAA

This sentence follows an SVAA word order. The subject is "voters," followed by the verb "jollificate," and then the adverbial "as INEC officials finally land dia polling unit for Dowen College polling unit in Lekki area of Lagos State, indicating the reason the voters were happy, and another adverbial, "at 5:58 pm," indicating when it happened. The English version also has the SVAA word order.

9a. E no dey clear wet in make dem late but voters don siddon wait for dem to show face.
    S   V   C   O   S   V   O   A
                                                      SVCO/SVOA
9b. It is not clear why they are late, but the voters are waiting for them to show up.
    S   V   C   O   S   V   O   A
                                                      SVCO/SVOA

The sentence follows an SVCO and SVOA word order. In other words, it is a compound sentence. In the first sentence, the subject is "E," followed by the verb "no dey" meaning "is", and an adjective "clear," serving as a complement, and then the direct object "wet in make dem late." The second sentence is introduced by "but," which indicates that the voters are waiting for them to show up. The English version also has the same word order.

10a. Voting don close officially for 2: 30 pm according to di INEC rules.
     S   V   A   A   SVAA
10b. Voting has officially closed at 2:30 pm according to the INEC rules.
      S   V   A   A   SVAA

The sentence follows an SVAA word order. The subject is "voting," followed by the verb "don close" (has closed), and then the adverbials, "officially for 2:30 pm" according to the INEC rules. The English sentence has the same clause structure as the Pidgin sentence. The English version also has the same clause structure.

11a. <u>Voters</u> <u>complain</u> <u>about how thugs scatter dia polling unit</u> <u>for Igbokusa, Lekki, Lagos State.</u>
       S   V   O   A
                                                                                         SVOA
11b. <u>Voters</u> <u>complained</u> <u>about how thugs disrupted their polling unit</u> <u>in Igbokusa, Lekki, Lagos</u>
       S   V   O   A
<u>State</u>.   SVOA
The sentence follows an SVOA word order. The subject is "Voters," followed by the verb "complain," then the direct object "about how thugs scatter dia polling unit," and then the adverbial, "for Igbokusa, Lekki, Lagos State." The English version has the same clause structure.

12a. <u>Di pipo don dey wait</u> <u>since morning</u> <u>to vote.</u>
        S   V   A   A   SVAA

12b. <u>The people</u> <u>have been waiting</u> <u>since morning,</u> <u>to vote.</u>
           S   V   A   A   SVAA
This sentence follows an SVAA word order. The subject is "Di pipo," followed by the verb "don dey wait," and then the adverbial phrase of time "since morning," indicating "when" and the infinitive phrase "to vote" serves as an adverbial phrase of reason. The English version has the same clause structure.

13a. <u>Immediately their voting materials arrive,</u> <u>dem</u> <u>happy</u> <u>well-well.</u>
                            A   S   V   A   ASVA
13b. <u>As soon as their voting materials arrived,</u> <u>they</u> <u>were</u> <u>very happy</u>
                        A   S   V   C   ASVC
This sentence follows an ASVA word order. "Immediately their voting material arrive," indicates the adverbial clause of time. This structure also occurs in Standard English, where the adverbial clause (subordinate clause) occurs before the independent clause. The subject is "dem," followed by the verb "happy," and another adverbial "well-well" In Standard English, the word "happy" functions as an adjective, but in the context of BBC Pidgin, it functions as a verb.

14a. <u>E</u> <u>be like say</u> <u>dem collect trophy.</u>   SVO
      S   V   O
14b. <u>It</u> <u>seems like</u> <u>they have won a trophy</u>.   SVO
      S   V   O

This sentence follows an SVO word order. The subject is "E," the verb phrase is "seems like say," and the object is the clause, "they have won a trophy." The phrase "E be like say" is a common expression in Nigerian Pidgin that translates to "It seems like." The English version has the same clause structure.

15a. <u>Pipo</u> <u>happy</u> <u>well-well</u> <u>as election officials finally arrive one polling unit for Lagos.</u>
     S   V   A   A   SVAA

15b <u>People</u> <u>are</u> <u>very happy</u> <u>as election officials have finally arrived at one polling unit in Lagos.</u>
     S   V   C   A   SVCA

This sentence follows an SVAA word order. The subject is "Pipo," the verb is "happy" in the Pidgin context, and the adverbial phrase "well-well" is used to intensify the meaning. The conjunction "as" introduces the dependent clause "election officials finally arrive one polling unit for Lagos," which serves as an adverbial clause of reason. The English version has the same clause structure.

16a. <u>While PDP and APC get zero votes for di units</u> <u>APGA and NNPP</u> <u>get</u> <u>same votes.</u>
                              A   S   V   O   ASVO

16b. <u>While the PDP and APC received zero votes in the units,</u> <u>the APGA and NNPP</u> <u>received</u>
                       A   S   V

<u>the same number of votes.</u>
    O   ASVO

This sentence follows an ASVO word order. The subject is "APGA and NNPP," while the verb is "get," and the object is "same votes." The subordinate clause "while the PDP and APC received zero votes in the units represents the adverbial clause of time. Standard English has the same clause structure as Pidgin and performs the same functions as Pidgin.

17a. <u>Dem</u> <u>steal</u> <u>the INEC official phone</u> and <u>take</u> <u>the ballot boxes,</u> <u>now</u> <u>elections</u> <u>don scatter.</u>
     S   V   O   V   O   A   S   V
                                              SVO/VO/ASV

17b. <u>They</u> <u>stole</u> <u>the INEC official's phone</u> and <u>took</u> <u>the ballot boxes,</u> <u>now</u> <u>the elections</u> <u>have</u>
      S   V   O   V   O   A   S

<u>been disrupted.</u>
   V   SVO/VO/ASV

This sentence follows an SVO/VO/SV word order. In the first clause, the subject is "Dem," the verb is "steal," and the object is "the INEC official phone." In the second clause, the structure has an underlying SVO word order, hence the VO structure. The embedded subject is "Dem," the verb is "take," and the object is "the ballot boxes." The conjunction "and" is used to connect the two sentences. In the third clause, "and now the elections don scatter," the subject is "now

elections," and the verb phrase is "don scatter." It is a complex compound sentence, and has the same structure as Standard English.

18a. Di BBC see thumb printed ballot papers and broken polling booths for ground all around di
    S   V   O   A
unit, and some of pipo wey dey dia to vote get minor injuries and bruises.
              S   V   O   SVOA/SVO

18b. The BBC saw thumb-printed ballot papers and broken polling booths on the ground all
    S   V   O   A
around the unit, and some people there to vote received minor injuries and bruises.
           S   V   O   SVOA/SVO

19a. Dis na wia you go dey get di result as dem dey show.
    S V   O   A   SVOA
19b. This is where you will get the result as they are showing it.
S V   O   A   SVOA
This sentence follows an SVOA word order. The subject is "Dis," followed by the copula verb "na," the object is "wia you go dey get di result," and the adverbial, "as dem dey show." Standard English shares the same clause structure as the Pidgin expression.

20a. For Igokusu, near Lekki area of Lagos, hoodlums scatter voting process and destroy ballot
     A   A   S   V   O   V
 box plus ballot papers.
    O   AASVO/VO

20b. In Igokusu, near the Lekki area of Lagos, hoodlums disrupted the voting process and
      A   A   S   V   O
destroyed the ballot box and ballot papers.
   V   O   AASVO/VO
This statement has two sentences, thus constituting a compound sentence. The first sentence follows an AASVO word order. The second sentence is linked with the first sentence with the conjunction "and." The sentence begins with the prepositional phrase "For Igokusu, near Lekki area of Lagos," which function as adverbials. They are followed by the subject "hoodlums," the verb "scatter," and the object "voting process." In the second sentence, the verb "destroy" occurs first, followed by the object. The two clause structures share the same subject indirectly, which is the "hoodlums."

21a. Sunny Njoku wey don land the area to vote, tell di BBC say one group of boys bin arrive di
             S   V   O
venue holding bottles and machetes and dem also chase pipo away.
            O   S   V   O   A   SVOO/SVOA
21b. Sunny Njoku, who had arrived at the voting area, told the BBC that a group of boys had come   to

                           S   V   O

the venue holding bottles and machetes and had also chased people away.

                           O   V   O   A   SVOO/VOA

This sentence follows an SVOO/SVOA word order. The subject is "Sunny Njoku wey don land the area to vote," followed by the verb "tell," and then the direct object "di BBC" and the indirect object, "say one group of boys bin arrive di venue holding bottles and machetes." This expression is followed by a conjunction, and," which links the second sentence "dem also chase pipo away" to the first sentence. In Standard English, the structure is SVOO/VOA. The subject of the second sentence is the indirect object of the first sentence, "one group of boys." There is still much similarity in the word order between the two language forms.

5. Discussion

In relation to the first objective, BBC Pidgin News displays unique syntactic features for News coverage. From all the sentences analyzed in the data, it is observed that the BBC Pidgin used in the news reportage of the captions on the presidential election of February 25th, 2023, though lacking grammaticality when compared with the Standard English grammar, which is guided by rules, still has similar clause structures as seen in sentences 1–21. Significant differences occur in applying grammatical rules, which Pidgin violates with its unique features. For instance, there is no past tense usage, as seen in sentences 1, 3, 4, 6, 7, 8, 9, 10, 11, 13, 14, 15, 16, 17, 18, 20, and 21. The verbs in sentences 1, 2, and 4 have the following words in Pidgin: 'say, show, and vote,' and are represented in SE as 'said, showed, and voted, respectively. Where the verbs differ in their base forms, appropriate synonyms are used. For instance, the verb 'start' in BBC Pidgin sentence 1, is represented as 'begin' in SE, and in sentence 11a, the verb 'scatter' is represented in SE as 'disrupted.' Other sentences use the word 'dey' to indicate the following tenses: present tense (is/are known as copula verbs in SE) as seen in examples 5, 6, and 9; present perfect (have been) as in sentence 12; and past tense (were), as seen in sentence 18. In some instances, Pidgin uses 'dey' with the verbs that occur with it to indicate present continuous tense, e.g., the verb phrase 'dey vote' in sentence 5, which is represented in Standard English as 'are voting,' One can then conclude that there is no consistency in the function of the auxiliary verb 'dey' in Pidgin. It has performed different tense roles. Another auxiliary verb used in the Pidgin is 'don,' which indicates the completeness or incompleteness of the action. Examples can be seen in sentences 9, 10, 12, 17, and 21. It represents the following auxiliary verbs in sentences: 'are, has, has been, had, and have.' Also, BBC Pidgin did not use the future tense in expressing futurity; it uses the verb "go" to indicate futurity, as seen in sentences 1, 2, and 19. An example is the phrase in sentence 2, 'go start' in Pidgin, represented as 'will begin' in SE.

It is also observed that BBC Pidgin uses pluralization, as seen in all the sentences except sentences 1, 3, 7, 12, 14, and 19, which do not have countable nouns. In other words, all the nouns qualified as plural nouns are realized as such in the Pidgin used. However, it is noticed

that there is inconsistency in the use of definite articles with some nouns, as seen in sentences 1, 2, 5, 9, 10, 12, 16, 17, 18, 19, 20, and 21. The analysis reveals three uses of the definite article 'the.' These include the absence of the article, its representation as 'di,' and the sustenance of the standard spelling 'the.' For instance, in sentences 1, 2, 9, 16, 18, and 20, the Pidgin lacks the definite article 'the' with the nouns used, while its counterpart uses it. In sentences 5, 10, 12, 16, 18, and 19, the definite article is represented with 'di,' while in Standard English, it is 'the.' In sentences 17 and 21, Pidgin uses the standard article 'the' to represent the definite article as in Standard English. The plural pronoun 'dem' in Pidgin represents 3rd person plural subjects and objects in Standard English (they/them). This can be seen in sentences 9, 13, 17, 19, and 21. From all indications, there is a display of codeswitching in Pidgin, as the language has a mixture of Pidgin and Standard English. There is now a tilt towards the superstrate language. This, however, explains the similarities displayed in the clause structures of the two varieties.

The two language varieties have displayed similarities in word order. Phrases can serve as subjects and objects of the verbs in Pidgin as in Standard English. This can be seen in sentences 1, 2, 4, 6, 12, 16, 17, 18, 19, 20, and 21, which have an infinitival clause. For instance, 'Some pipo for Amuwo Odofin, Lagos, South West Nigeria' is the subject of the verb phrase 'dey protest,' which is represented as 'are protesting' in Standard English. In sentence 21, the infinitival clause 'Sunny Njoku wey don land the area to vote' is used as the subject of the verb 'tell.' These features are more or less found in the Standard English structures, as seen in the sentences highlighted.

As regards the second objective, the research reveals that BBC Pidgin has eight (8) clause types as seen in Table Two. These include SVO, SVA, SVOA, ASV, SCVA, SVAA, ASVA, and ASVO. According to Quirk et al., Standard English has seven main clause types for simple sentences, as seen in Table One. Comparing the two varieties, it is revealed that the BBC Pidgin structure lacks SV, SVC, SVOC, and SVOA, which are present in SBE, as identified by Quirk et al. (1985). Instead of the four absent structures, Pidgin has ASV, SCVA, SVAA, ASVA, and ASVO. Standard English in this study also has eight (8) clause types like the BBC Pidgin but with partially different structures from the ones identified in Table one by Quirk et al. These include: SVO, SVA, SVOA, SCVA, SVAA, SVCA, ASCV, and ASVO. From the analysis, there is a deviation by SE from the clause types identified by Quirk et al. (1985). The new ones added in Standard English are SCVA, SVAA, ASCV, SVCA, and ASVO. The BBC Pidgin structures identified as lacking in SE in this study are ASVA, ASV, and ASCV. So, BBC Pidgin has five (5) structures present in SE. These structures are not accounted for by Quirk et al. (1985). The SVAA structure is dominantly used in the reportage of BBC Pidgin captions, with a total use of 24%. This can be viewed in Table Two. This could be a peculiar feature of BBC Pidgin in news reportage, where verbs are modified with double adverbials. Examples are shown in sentences 6, 8, 10, 12, and 15, respectively. It is worthy of note to mention that in sentence 15a, the clause

"People are happy well-well..." is represented in SE as "People are very happy..." In this clause, BBC Pidgin represents "well-well" as an adverbial, while SE represents it as a subject complement. Also, the BBC Pidgin in sentence 15a represents the word "happy" as a verb, which is an adjective in SE. This is one of Pidgin's numerous peculiarities as a distinct and growing language.

From this study, it is evident that in addition to the seven fundamental simple clause structures identified by Quirk et al. (1985), there are possibilities for generating additional clause types, as seen in Table Two. Adebayo (2022) confirms this finding by identifying seven (7) simple clause types of the Pidgin spoken by a group of undergraduates, and two of these are not basic to the ones specified by Quirk et al. (1985). In addition, it is revealed that BBC Pidgin and SE can have structures starting with adverbials. Examples are ASV, ASVA, and ASVO, as seen in sentences 4a, 13a & b, and 16a & b, respectively. This implies that BBC Pidgins can have different forms of clause structure depending on the ethnic regions of the speakers. One can thus conclude that the environment in which Pidgin is used may determine its clause structures. Pidgins spoken in different ethnic areas seemingly have other clause structures, which may be simple or multiple. The study also reveals that a lot of BBC Pidgin expressions, as shown in the data, are code-switched and this may be the result of language contacts. This explains the similarities in the clause structures between BBC Pidgin and Standard English. Since languages are always in contact, many linguistic features are transferred from the superstrate language to the substrate language; thus, Pidgin is not an exception. Given the previous, there cannot be uniformity in the way Pidgin is used by different language communities.

Regarding the multiple sentences present in the BBC Pidgin, it is discovered that five (5) types of structures are utilized. These are SVCO/SVOA, SVO/VO/ASV, SVOA/SVO, AASVO/VO, and SVOO/SVOA. These same structures are equally used in SE. From the analysis, the simple sentence structures identified with the BBC Pidgin can serve as a model for multiple clause types. Since there is no difference between the two languages' clause structures, one can then conclude that BBC Pidgin is competing in structure with Standard English. This can be viewed in Table Three. This observation suggests that Pidgin is on the rise and is almost like the superstrate language, which uses simple and multiple sentences. The multiple sentences observed have compound, complex, and compound-complex structures.

6. Conclusion

The study aims to contribute to the existing knowledge of the syntax of Nigerian Pidgin in media discourse and shed light on the specific syntactic patterns and unique features used by BBC News in their reporting of important political events. From the analysis, BBC Pidgin and SE have eight (8) clause types, with minor differences. The research shows that regardless of the similarities of Nigerian BBC Pidgin in terms of clause structures, it still has its unique syntactic features, which set it apart from Standard English. The analysis also revealed that Nigerian Pidgin frequently uses code-switching, where speakers switch between Pidgin and Standard English within the same sentence or conversation. Furthermore, the analysis highlighted several similarities and differences between Nigerian BBC Pidgin and Standard English syntax. For example, both languages use auxiliary verbs to display tense, aspect, and mood. For instance, Nigerian Pidgin often uses aspect markers, such as "don," to indicate completed and incomplete actions, whereas Standard English uses auxiliary verbs, such as "has" and "have." This understanding of the differences can benefit linguists, educators, and anyone interested in the study of language. Additionally, the analysis has provided insights into how language is used to communicate, especially in multi-ethnic and multicultural societies such as Nigeria, where language plays a vital role in facilitating communication and promoting understanding among diverse groups.

Adebayo (2022) corroborates the nearness of Nigerian Pidgin with that of Standard Nigerian English and thus lends a voice to the acceptance of Nigerian Pidgin as a lingua franca. This view has also been supported by some scholars (Elugbe & Omamor, 1991; Aziza, 2015). Jolayemi (2004), in the same vein, argues for several advantages of Nigerian Pidgin, emphasizing its role as a social equalizer. This discovery, in terms of its clause structures and peculiarities, has negated the previous views of some scholars (Elugbe & Omamor, 1991; Deuber, 2006; Igboanusi, 2001) that it is inferior to Standard English. It is spoken by both educated individuals and those who are illiterate, making it a language that bridges social gaps. Furthermore, Bob and Obiukwu (2022) position Nigerian Pidgin as both a promoted language (PL) and a tolerated language (TL) within the framework of language development. Because of the preceding, Nigerian Pidgin could serve as a suitable candidate for a national language in Nigeria precisely because it is not linked to any specific linguistic or tribal group. It possesses the potential to function as a unifying language for the nation because of its widespread use and acceptance across different segments of society. Adopting Nigerian Pidgin as a national language will eliminate associations with any particular ethnic or linguistic group, and promote inclusivity and cohesion among Nigerians.

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Persuasion And Connection of Words: Discursive Strategies and Interpersonal Resources in President Bola Ahmed Tinubu's Inaugural Speech of May 29, 2023

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Abstract

Political speeches serve as a platform for communicating policy agendas, motivating collective action, and nurturing a sense of unity among the citizens. Specifically, this paper focuses on President Bola Ahmed Tinubu's inaugural speech, examining the discursive strategies and interpersonal resources, to provide insights into the intricate interplay of language and power dynamics, contributing to our understanding of political communication and its implications for leadership and public engagement. Drawing on van Dijk's ideology stance and Halliday's Systemic Functional Linguistics, the study explores the ideological and social functions of his speech. The findings reveal topicalization and actor/situation descriptions within his speech, highlighting key themes, ideas, and the polarization of "us" versus "them", which reinforces his ideological stance. Furthermore, the speech showcases lexicalization techniques, including synonyms, collocations, repetition, parallelism, and metaphors to enhance clarity, impact, and rhetorical effectiveness, while also conveying nuanced meanings within his speech. Modal verbs in the speech demonstrate the utilization of epistemic, deontic, and dynamic modality, with deontic and dynamic modality emphasizing President Tinubu's strong commitments, obligations, and proactive engagement, while epistemic modality suggests a lesser emphasis on expressing uncertainties. Moreover, the deployment of personal pronouns reflects his perspective and attitude toward the audience. The inclusive/exclusive use of "we" fosters a sense of unity, shared responsibility, and emphasizes his connection with the people. The analysis offers valuable insights into the intricate interplay of language and rhetorical strategies, contributing to a deeper understanding of political communication and its impact on leadership and public engagement.

Keywords: Discursive strategies, Interpersonal resources, Persuasion and connection, President Tinubu's Inaugural speech

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1. Introduction

The power of persuasive language and its ability to establish connections with an audience is a timeless art employed by skilled orators throughout history. In the realm of politics, leaders, and politicians employ various means to achieve their political goals. While the use of power is often perceived as the most effective approach, there exists a more nuanced and influential method: the utilization of persuasive and rhetorical strategies to persuade people to act in specific ways and align with their intentions. Also, the use of discursive strategies and interpersonal resources holds particular significance, as leaders seek to convey their vision, inspire collective action, and foster a sense of unity among the citizenry. Consequently, leaders and politicians have always been concerned with using language effectively in their communication with societies. However, the properties of language employed by them differ from those used by others due to their distinct objectives. When leaders and politicians interact with their target communities, they employ various techniques to convince people of their desired outcomes, leveraging specific characteristics of language. Whether in democratic or totalitarian regimes, leaders and politicians must possess communication skills to inform, persuade, advertise, and implement their policies, rules, legislations, and regulations.

The speeches delivered by political leaders are central to political discourse and hold significant importance for linguists. Political discourse, whether written or spoken, primarily focuses on persuading individuals to take specific political actions or make crucial political decisions (Edelman, 1977; Gadalla, 2012). The understanding of these discursive and persuasive strategies employed by leaders is vital for analyzing political discourse and shedding light on the broader implications for leadership, public engagement, and the art of persuasion.

This scholarly analysis delves into the inaugural speech delivered by President Bola Ahmed Tinubu on May 29, 2023, examining the intricate web of discursive techniques and the artful interplay of words that shape his address The inaugural speech serves as a platform for him to not only articulate his policy agenda but also to engage the hearts and minds of the Nigerian people. Through a careful analysis of his use of discursive strategies, this study aims to shed light on the discursive and interpersonal resources employed by President Tinubu and how they contribute to the overall effectiveness of his message. By exploring the intricate interplay of words through linguistic resources, we can gain valuable insights into the effectiveness of his communication style and how he seeks to inspire and connect with the Nigerian populace. These insights further our understanding of the art of persuasion in political discourse and its broader implications for leadership and public engagement. Therefore, the objectives of the study include uncovering the discursive strategies, linguistic features, and interpersonal resources employed in shaping President Bola Ahmed Tinubu's inaugural speech delivered on May 29, 2023. Additionally, the study aims to examine the effectiveness of President Tinubu's communication style and persuasive strategies, as well as explore how he engages with and influences the Nigerian populace through his speech.

2. Literature Review

The study of political discourse focuses on the analysis of language structure and its specific political functions. It can be considered an interdisciplinary field situated between linguistics and political science, with an emphasis on a wide range of linguistic aspects from lexical issues to semiotics (Wodak, 2011). However, it is important to note that linguistic analysis serves as a tool for understanding and explaining the operation of political discourse, rather than an end in itself. In the realm of politics, speeches are of particular importance as they are the means through which politicians, described as "sovereign masters," communicate their ideas and messages. The effectiveness of a politician's speech lies in their ability to convey their intended message through the strategic use of language and aims to persuade and influence public opinion. It also explores the power dynamics inherent in political communication and the role of language in framing and guiding beliefs and interpretations. Numerous scholarly inquiries have been undertaken to shed light on the intricate mechanisms employed by politicians in the

construction of their distinctive individual and political group identities.

Within the Nigerian context, Kamalu and Agangan (2011) conducted a comprehensive investigation into the political rhetoric employed by President Goodluck Ebele Jonathan of the People's Democratic Party (PDP) government. Their study revealed a deliberate utilization of various rhetorical strategies by the President to articulate an alternative ideology for Nigeria. These strategies included appeals to ethnoreligious sentiments, alignment with the suffering majority of the country, and the reconstruction of childhood experiences. The intention was to engage and manipulate the conscience of his party and the Nigerian populace. In a similar vein, Alo (2012) conducted a study on the political rhetoric of African leaders, uncovering their acknowledgment of the socioeconomic problems in Africa and the imperative for change. From the analysis, four dominant ideological preoccupations emerged, namely: economic growth and independence in Africa, national unity and nationalism, globalism, and self-reliance. The recurring persuasive strategies employed by these leaders encompassed greetings, the use of pronouns, modalities, and contrasts. However, Alo (2012) noted a lack of attention to the practical means of achieving socioeconomic independence and recovery. Also, Emeka Nwobia (2015) investigated President Olusegun Obasanjo's inaugural speeches in 1999 and 2003 using Fairclough's three-tier analytical approach to Critical Discourse Analysis (CDA). Isa and Abaya (2019) also examined selected campaign speeches of President Buhari and Jonathan during the 2011 elections in Nigeria, employing a combination of Fairclough and Van Dijk's approaches. These studies aimed to explore the rhetorical devices employed in the speeches to persuade the masses. The findings revealed the pervasive use of repetition, parallelism, metaphor, rhetorical questions, and pronouns to elicit support from the electorate. Furthermore, within the field of pragmatics, Okoro (2016) analyzed selected speeches of President Muhammadu Buhari (PMB) using Speech Act Theory (SAT) to identify the predominant speech acts employed. The study

revealed the pervasive use of assertive and commissive acts in speeches to instill hope in the masses and gain their support. Enyi (2016) conducted a comparative study of PMB's Maiden Coup Address in 1984 and his inaugural speech in 2015, also using SAT.

In the domain of stylistics and Systemic Functional Grammar (SFG), Agbo, Ngwoke, and Ijem (2018) examined the transitivity structures in President Buhari's 2015 campaign speech, titled "My Covenant with Nigerians," using Halliday's SFG. Their study aimed to uncover the process types used in the speech, their frequency, and their ideological functions. Ademilokun (2015) focused on aspects of attitudinal meaning in PMB's inauguration speech, employing the Appraisal Theory of Martin and White (2005). Medubi and Amuda (2016) conducted a socio-pragmatic analysis of PMB's inaugural address, aiming to elucidate the meanings encoded in the speech and their functions within the actual context of use. Other similar studies include Okafor and Issife's (2017) examination of the choice of mood and modality in PMB's inaugural speech to determine their functional significance, Ugoala's (2017) investigation of semantic and textual cohesive devices in PMB's directive to Service Chiefs regarding the quashing of the Boko Haram menace, and Akinseye's (2015) assessment of President Muhammadu Buhari's inaugural speech delivered on May 29, 2015. Akinseye's study focused on providing insights into Buhari's interpersonal styles through an analysis of his choice of modality, mood, and pronouns. Also, in the study conducted by Ogungbe (2021), an analysis was conducted on the lexico-syntactic expressiveness observed in President Muhammadu Buhari's 1983 and 2015 inaugural speeches. The findings revealed that President Muhammadu Buhari employed various stylistic devices, including references, collocation (harmony of words), enumeration, and pronouns, to capture the attention, garner support, establish trust, and foster loyalty among Nigerians towards the ideas conveyed in the speeches. Finally, Ellah (2022) conducted a discourse-pragmatic analysis to observe President Mohammadu Buhari's 2015 inaugural speech, with a specific interest in the incorporation and inculcation of other texts within the speech.

This present study seeks to address a gap in the existing literature identified in the previous research, which primarily focuses on the analysis of inaugural speeches by President Muhammadu Buhari. While the previous studies explore various aspects of linguistic analysis, discourse-pragmatics, pragmatics, and stylistics in the study of political speeches, it lacks a specific investigation of the discursive strategies and linguistic resources employed in the inaugural speech of President Bola Ahmed Tinubu delivered on May 29, 2023. Therefore, it aims to fill this research gap by conducting a detailed linguistic analysis of President Tinubu's inaugural speech, aiming to uncover the intricate web of discursive techniques and interpersonal resources utilized in shaping the speech. The study intends to shed light on the effectiveness of President Tinubu's communication style, his persuasive strategies, and how he engages with and influences the Nigerian populace through his speech. This research enhances our comprehension of political discourse, persuasion, and leadership within the framework of inaugural speeches by utilizing a linguistic and academic methodology.

3. Theoretical Framework

In the field of discourse analysis, linguists shift their focus away from language as an abstract system and instead direct their attention toward how people employ their knowledge of language in practice (Jaradat, 2022). Discourse analysis aims to uncover the underlying motivations behind a text by closely examining the functions and forms of language, whether it is used in oral or written communication. By deconstructing the text, discourse analysis provides a valuable approach to understanding problems or situations. Rather than treating language as a static entity, discourse analysis delves into the dynamic nature of communication. Linguists explore how language functions within a specific context, considering the social, cultural, and ideological aspects that influence its use. This approach allows for a deeper understanding of how language shapes and reflects social interactions, power dynamics, and the construction of meaning. By examining the use of language functions and forms, discourse analysis seeks to uncover the hidden meanings and intentions within a text. It goes beyond surface-level interpretations and investigates the subtle nuances, rhetorical strategies, and persuasive techniques employed by speakers or writers. Through this analytical process, discourse analysis provides insights into the power dynamics, ideologies, and social constructions embedded within a given discourse.

Scholars such as van Dijk (2006), Fairclough (2006), and Wodak (2012) have contributed to the development of discourse analysis by emphasizing the importance of deconstructing texts to reveal the underlying structures and motivations. Fairclough's Socio-Cultural Approach shares similarities with Halliday's functional analysis (1994, 2004, 2014). Fairclough's discourse analysis framework encompasses three dimensions, viewing discourse as: (i) a text (spoken or written, including visual images), (ii) a discourse practice involving the production, consumption, and distribution of the text, and (iii) a socio-cultural practice. Consequently, Fairclough presents a three-dimensional framework for analyzing text and discourse: (a) linguistic description, which examines the formal properties of the text; (b) interpretation, which explores the relationship between discursive processes/interaction and the text; and (c) explanation, which elucidates the relationship between discourse and social and cultural reality.

Also, the Discourse Historical Approach constitutes another approach mentioned by linguist Blommaert (2005, p. 28), who credits Wodak and her followers with establishing this approach. The Discourse Historical Approach primarily focuses on analyzing how discourse changes over time. Wodak and Ludwig (1999, p. 12-13) propose three key aspects of the discourse historical approach: 1) discourses are not independent of power and ideology; 2) discourses are historically situated, and interconnected with other communicative events; and 3) individuals' background knowledge, information, and positions can lead to different interpretations of the same communicative event.

In contrast, the Socio-Cognitive Approach proposed by Van Dijk, aligning with Fairclough's critical approach, views discourse as a form of social practice. However, it diverges by focusing on social cognition as the mediating factor between text and society. Van Dijk argues that Critical Discourse Analysis (CDA) should account for various forms of socially shared cognition among collectivities such as groups, organizations, and institutions. Social cognition encompasses socially shared representations of societal arrangements, groups, and relations, as well as mental operations like interpretation, thinking, arguing, inferencing, and learning. Van Dijk further distinguishes two levels of analysis: macro and micro. The micro level encompasses language use, discourse, verbal interaction, and communication, while the macro level pertains to power, dominance, and inequality among social groups. He further emphasizes that understanding how texts are socially constructed necessitates linking textual structures to social cognition and social cognition to social structures (Van Dijk, 1993b, p. 280). Furthermore, Van Dijk's analysis of discursive strategies encompasses a total of twenty-seven (27) approaches, demonstrating the diverse ways in which the ideological square can be expressed in discourse (van Dijk, 2000, 2006). These strategies play a crucial role in shaping the meaning and persuasive impact of discourse. One set of strategies includes topicalization, actor description, situation description, level or degree of description, synonymy, and example and illustration. Topicalization involves encapsulating the essential information within a given discourse. Actor description focuses on how discourse actors are portrayed, whether individually, collectively, positively, negatively, or neutrally. Situation description aims to describe actions, situations, and experiences surrounding events, helping to understand their causes and consequences. The level or degree of the description refers to the language user's choice to describe an event in abstract, general, or specific terms. Synonymy entails the semantic relation of total or partial sameness in the meaning of propositions. Finally, examples and illustrations serve the functional purpose of providing concrete evidence and proof in support of an argument.

In addition to these, other discursive strategies come into play. Lexicalization involves expressing concepts and beliefs using specialized lexical items. Polarisation categorically divides people into ingroups (US) and outgroups (THEM). Positive self-presentation and negative other-presentation strategies depict the overall approach of portraying ingroup members positively while casting outgroup members in a negative light. Victimization focuses on systematically representing real victims in situation descriptions of events. Argumentation is a situation where a participant strives to make their standpoint more credible and acceptable. Evidentiality involves presenting written or spoken evidence to establish the validity of an argument. Topoi refers to the use of self-evident premises in support of an argument, while authority involves mentioning morally superior authorities to lend support to an argument or proposition. Euphemism refers to the use of semantic mitigation to soften the impact of certain expressions (van Dijk, 2000, p.68). Metaphor invokes a direct similarity between two objects, and number games deploy numbers and statistics to enhance credibility and objectivity in argumentation.

Since discourse analysis plays a crucial role in the examination of political texts, aiming to unravel power dynamics and understand the reasoning behind a politician's choice of specific words within a given context, these discursive strategies collectively contribute to the construction of meaning, persuasion, and the framing of discourse within a specific ideological framework. Understanding and analyzing these strategies enable researchers to delve deeper into the intricacies of political and social communication, shedding light on how language is employed to shape beliefs, attitudes, and power dynamics. In essence, discourses extend beyond mere linguistic expressions, encompassing social and ideological practices that shape individuals' thoughts, speech, interactions, writing, and behavior (van Dijk, 2006; Rezaei & Nourali, 2016; Ngozi, 2016; Yaser et al., 2020; Jaradat, 2022). Thus, the adoption of Van Dijk's model allows for a nuanced examination of how President Tinubu's speech influences and engages the Nigerian populace. By considering the shared representations, interpretations, and cognitive processes that underlie social groups' responses to political discourse, this approach helps uncover the deeper motivations, power dynamics, and ideological dimensions embedded within the speech.

On the other hand, Systemic Functional Grammar (SFG) considers language as a system for making meaning and emphasizes the relationship between language structures and their communicative functions. Language is analyzed in terms of three main metafunctions: ideational, interpersonal, and textual. The ideational metafunction deals with the representation of experience and the expression of content and meaning. The textual metafunction examines the organization and coherence of language in discourse. The interpersonal metafunction, which is the focus of this paper, focuses on the interaction between speakers and listeners, including aspects such as mood, modality, and pronouns that reflect social relationships and power dynamics. SFG provides a framework for analyzing the grammatical choices and structures in language to uncover how they serve different communicative functions in different contexts. It helps reveal how language is used to express meaning, create social relations, and achieve specific communicative goals. Within the context of this paper, Systemic Functional Grammar helps uncover the underlying structures and patterns in language that contribute to the persuasive and ideological dimensions of the speech.

4. Methodology

This study employs a comprehensive methodology to analyze the inaugural speech delivered by President Bola Ahmed Tinubu on May 29, 2023, focusing on the persuasive strategies and interpersonal resources employed through language. To conduct the analysis, a mixed qualitative and quantitative research approach is adopted. The paper adheres to descriptive statistics to compute the frequency of occurrences of each interpersonal resource and its subcategories. This quantitative analysis allows for a systematic examination of the distribution and usage patterns of these resources. The qualitative analysis involves careful transcription of

the speech, followed by close reading and analysis of the linguistic features and rhetorical devices used.

The analysis is guided by the principles of Critical Discourse Analysis as espoused in van Dijk's (2006) ideological square and the Interpersonal Metafunctions of the Systemic Functional Grammar by Halliday. The findings are organized thematically, highlighting patterns and trends in the use of discourse strategies, modality, and pronouns. This comprehensive methodology provides a robust framework for examining the persuasive techniques and interpersonal resources employed by President Bola Ahmed Tinubu, shedding light on the communicative strategies used to influence and engage the audience during this significant political event.

Analysis

This section provides a comprehensive and methodical examination of the discursive strategies employed in President Bola Ahmed Tinubu's speech. The analysis draws on the theoretical framework of ideological discursive strategies proposed by van Dijk (2000, 2006). To facilitate a clear understanding, the strategies are categorized, while relevant examples from the speech data are cited to illustrate the ideological functions associated with these discursive strategies.

Topicalization in President Bola Ahmed Tinubu's Inaugural Speech

Topicalization is a linguistic phenomenon that plays a significant role in communication and discourse. In the context of President Bola Ahmed Tinubu's inaugural speech, we will investigate the phenomenon of topicalization, which involves the highlighting and foregrounding of specific themes or ideas through their linguistic features and positioning within the text.

Sample One:

> **…As a nation,** we have long ago decided to march beyond the dimness of night into the open day of renewed national hope... We have endured hardships that would have made other societies crumble… Yet, we have shouldered the heavy burden to arrive at this SUBLIME moment where the prospect of a better future merges with our improved capacity to create that future... For many years, Nigeria's critics have trafficked the rumour that our nation will break apart, even perish. Yet here we are… We are here to further mend and heal this nation, not tear and injure it….

In the provided passage, the phrase "As a nation" serves as the topicalization on the topic of national unity and healing. By starting the sentence with this phrase, it draws attention to the collective identity of Nigeria as a unified country and sets the tone for the subsequent statements. The use of topicalization in this passage helps to frame the subsequent statements within the context of the nation's history, struggles, and resilience. By acknowledging the struggles faced by the country, the excerpt instills a sense of collective pride and unity among its citizens. Furthermore, the use of the words "mend" and "heal" suggests a process of repairing and

restoring the social, political, and cultural fabric of the country. These two words reflect a commitment to reconciliation and unity, acknowledging that there may be fractures and grievances that need to be addressed and stating further that the aim is not to tear and injure the nation, but a strong desire to avoid actions or policies that could further divide or harm the country's unity.

Sample Two:

> …**Our administration shall govern on your behalf but never rule over you.** We shall consult and dialogue but never dictate. We shall reach out to all but never put down a single person for holding views contrary to our own…. **Nigeria will be impartially governed according to the constitution and the rule of law….**

The two highlighted sentences above present the complexity of leadership and governance. Upon closer examination, it appears that the two are contradictory or at least present a potential tension. One statement focuses on consultation and dialogue rather than dictating decisions, indicating a desire for inclusive decision-making processes, while the second emphasizes impartial governance according to the Constitution and the rule of law, suggesting a commitment to upholding established legal principles. It suggests that while impartiality and adherence to the rule of law are crucial, they must be complemented by consultation and dialogue to ensure that governance is responsive to the diverse needs and aspirations of the people. The apparent contradiction between the statements raises questions about the coherence of leadership and governance principles outlined in the text. However, a closer analysis reveals a potential reconciliation between these seemingly conflicting ideas, pointing to the complexity and nuanced nature of effective governance.

Sample Three:

> **…We shall defend the nation from terror** and all forms of criminality that threaten the peace and stability of our country and our subregion… Security shall be the top priority of our administration because neither prosperity nor justice can prevail amidst insecurity and violence. To effectively tackle this menace, we shall reform both our security DOCTRINE and its ARCHITECTURE. We shall invest more in our security personnel, and this means more than an increase in number. We shall provide, better training, equipment, pay and firepower….

Nigeria has faced significant security challenges over the years, stemming from various factors such as terrorism, insurgencies, farmer-herders conflicts, and other criminal activities. The first sentence of the passage serves as the topicalization by introducing the objective of the

new administration regarding security. This sentence captures the reader's attention and sets the context for the subsequent sentences. It establishes the administration's primary goal, which is to address security challenges and protect the well-being of the nation and its citizens. The following sentences then elaborate on how the administration plans to tackle these security concerns. It mentions that security will be the top priority, as prosperity and justice cannot flourish in an environment plagued by insecurity and violence. The administration intends to implement reforms in both the security doctrine and architecture, indicating a comprehensive approach to enhance the effectiveness of security measures.

Sample Four:

> …**On the economy,** we target a higher GDP growth and to significantly reduce unemployment. We intend to accomplish this by taking the following steps: First, budgetary reform stimulating the economy without engendering inflation will be instituted. Second, industrial policy will utilize the full range of fiscal measures to promote domestic manufacturing and lessen import dependency. Third, electricity will become more accessible and affordable to businesses and homes alike. We will encourage states to develop local sources as well. I have a message for our investors, local and foreign: our government shall review all their complaints about multiple taxations and various anti-investment inhibitions….

The topicalization in the passage, "On the economy," serves as the introductory phrase that sets the central theme and focus of the subsequent sentences. The phrase indicates that the following sentences will revolve around the administration's plans, strategies, and goals concerning Nigeria's economy. It suggests that the discussion will primarily center on economic matters and the steps the administration intends to take to improve the economic situation. By topicalizing the economy, the passage highlights the significance and priority that the administration places on economic development and improvement. It states that the administration recognizes the importance of a strong and vibrant economy for the overall well-being of the nation. Throughout the passage, the administration outlines specific measures and actions it intends to take to achieve its economic goals.

Sample Five:

> …**My administration must create meaningful opportunities for our youth**. We shall honour our campaign commitment of one million new jobs in the digital economy. Our government also shall work with the National Assembly to fashion an omnibus Jobs and Prosperity bill. This bill will give our administration the policy space to embark on labour-intensive infrastructural improvements, encourage light industry and provide improved social services for the poor, elderly and vulnerable….

Nigeria has been grappling with high unemployment rates, particularly among the youth population. According to Nigeria Bureau of Statistics (NBS) data, the youth unemployment rate stood at 34.9% in the third quarter of 2020. Thus, from the excerpt above, the topicalization "My administration must create meaningful opportunities for our youth," serves as the focal point which highlights the administration's dedication to addressing youth unemployment and generating job opportunities. By starting with this statement, President Tinubu emphasizes the importance placed on the youth population and their role in the country's economic development. It underscores the administration's commitment to creating a favorable environment where young individuals can find meaningful employment and contribute to the growth of the nation. The following sentences expand on the administration's strategies and plans to fulfill this commitment. Furthermore, he mentions the intention to work with the National Assembly to develop an omnibus Jobs and Prosperity bill, which is aimed at providing the administration with the necessary policy framework to undertake labor-intensive infrastructural improvements, promote the light industry, and enhance social services for marginalized groups such as the poor, elderly, and vulnerable.

Sample Six:

> …**Rural incomes shall be secured** by commodity exchange boards guaranteeing minimal prices for certain crops and animal products. A nationwide program for storage and other facilities to reduce spoilage and waste will be undertaken. Agricultural hubs will be created throughout the nation to increase production and engage in value-added processing….

Rural communities in Nigeria are often faced with challenges related to income generation, agricultural productivity, market access, and infrastructure. The topicalization above sets the theme for the subsequent sentences and highlights the administration's commitment to addressing agriculture and the economic well-being of rural communities in Nigeria. By starting with this statement, President Tinubu emphasizes the importance of rural incomes and the need to ensure their stability and improvement. His speech suggests that the new administration recognizes the challenges faced by rural communities in generating sufficient income and later states his intention to take specific actions to address this issue. The subsequent sentences mention the establishment of commodity exchange boards that guarantee minimal prices for certain crops and animal products. This measure aims to protect farmers from price fluctuations and provide them with a reliable income source by ensuring fair compensation for their produce. Additionally, his speech highlights the implementation of a nationwide program that focuses on storage and other facilities to reduce spoilage and waste. By addressing these issues, President Tinubu's administration aims to enhance the efficiency of agricultural production and enable farmers to maximize their income potential.

Sample Seven:

> …**We shall continue the efforts of the Buhari administration on infrastructure**. Progress toward national networks of roads, rail and ports shall get priority attention….

By starting with this statement, President Tinubu acknowledges the infrastructure development efforts made by the previous administration under President Muhammadu Buhari. It further states the new administration intends to build upon the progress achieved and continue the momentum in addressing Nigeria's infrastructure needs. According to the new President, continuing the efforts of the Buhari administration on infrastructure demonstrates the administration's recognition of the long-term nature of infrastructure projects and the need for sustained commitment to achieve tangible results.

Sample Eight:

> …**We commend the decision of the outgoing administration in phasing out the petrol subsidy regime which has increasingly favoured the rich more than the poor**. Subsidy can no longer justify its ever-increasing costs in the wake of drying resources. We shall instead re-channel the funds into better investment in public infrastructure, education, health care and jobs that will materially improve the lives of millions….

In the above, the decision to phase out the petrol subsidy regime is presented as the topic of discussion and is given prominence by being placed at the beginning of the sentence. By topicalizing this decision, President Tinubu emphasizes its significance and positions it as a commendable action taken by the outgoing administration. The purpose of topicalizing this decision is to draw attention to the issue of petrol subsidies and highlight the perceived shortcomings of the previous system. By employing this discourse strategy, he seeks to persuade the audience, garner support, and demonstrate his commitment to addressing socioeconomic inequalities and improving the lives of the Nigerian people. Following the topicalized statement, he introduces the alternative course of action, stating that the funds previously allocated to subsidies will be redirected towards investments in public infrastructure, education, healthcare, and job creation.

Sample Nine:

> …**Given the world in which we reside, please permit a few comments regarding foreign policy**. The crisis in Sudan and the turn from democracy by several nations in our immediate neighbourhood are of pressing concern. As such, my primary foreign policy objective must be the peace and stability of the West African subregion and the African continent….

President Tinubu acknowledges the global context in which the administration operates and the need to address the theme on foreign policy as indicated in the first sentence. The rest of the sentences expand on the objectives by identifying the crisis in Sudan and the turn from democracy in neighbouring nations as pressing concerns. The statements suggest that the new administration is aware of the regional challenges and the need for active engagement in addressing these issues. Furthermore, his statement on the administration's primary foreign policy objective, which is to ensure peace and stability in the West African sub-region and the African continent suggests a commitment to regional security and the promotion of stability as a foundation for development and prosperity.

Actor Descriptions, Polarisation, Positive-self Presentation and Negative other-Presentation in President Bola Ahmed Tinubu's Inaugural Speech

Within discourse analysis, actor description refers to how discourse actors are depicted or portrayed in a given text or discourse. In ideological discourse, actor description often revolves around the dichotomy of "us" versus "them." It reflects the polarization of discourse actors into ingroup (the "us" or "we") and outgroup (the "them" or "others"). This division serves to establish positive self-presentation and negative other-presentation, reinforcing the ideological stance of the discourse. The portrayal of discourse actors can vary in terms of positive, negative, or neutral attributes assigned to them.

Sample One:

> …Our administration shall govern on your behalf but never rule over you. We shall consult and dialogue but never dictate. We shall reach out to all but never put down a single person for holding views contrary to our own….

In the provided text, the actor's description focuses on the administration and its relationship with the people. In the first statement, the administration is described as acting on behalf of the people, emphasizing a sense of representation, and working in the interest of the people (ingroup). The administration is contrasted with ruling over the people (outgroup), indicating a positive self-presentation. In the second sentence, President Tinubu portrays the administration as engaging in consultation and dialogue, highlighting a collaborative approach and involving the people (ingroup). The use of "never dictate" contrasts the administration's behavior with dictatorial tendencies (outgroup), reinforcing a positive self-presentation. In the last sentence, President Tinubu's administration is described as inclusive, reaching out to all individuals (ingroup). Here, the contrast is drawn between reaching out to all and not putting down anyone, even if their views differ from the administration's (outgroup). This emphasizes an open-minded and respectful approach, presenting the administration in a positive light.

Sample Two:

> The outcome reflected the will of the people. However, my victory does not render me any more Nigerian than my opponents. Nor does it render them any less patriotic. They shall forever be my fellow compatriots. And I will treat them as such. They represent important constituencies and concerns that wisdom dare not ignore. They have taken their concerns to court. Seeking legal redress is their right and I fully defend their exercise of this right. This is the essence of the rule of law… My supporters, I thank you. To those who voted otherwise, I extend my hand across the political divide. I ask you to grasp it in national affinity and brotherhood. For me, political colouration has faded away. All I see are Nigerians….

In the provided text, the actor's description focuses on President Tinubu's relationship with his opponents and the broader population. By stating that the outcome reflected the will of the people in the first sentence, He positions himself as a representative of the collective (ingroup) and emphasizes his legitimacy and connection to the broader population. However, in the second sentence, he seeks to establish equality and fairness by stating that his victory does not elevate his sense of national identity (ingroup) nor diminish the patriotism of the opponents (outgroup). This portrays him as inclusive and respectful of his opponents' dedication to their country. In sentences three and four, President Tinubu reinforces the sense of unity by referring to their opponents as fellow compatriots (ingroup) and expressing a commitment to treating them with respect and equality. This language reinforces a positive self-presentation while highlighting the speaker's inclusive and collaborative approach. By acknowledging his opponents, he recognizes the value and legitimacy of different perspectives. Furthermore, in sentences six and seven, there is the use of the "they versus us" dichotomy. The use of "they" refers to a specific group of individuals who have chosen to address their concerns through legal means. This establishes a separation between the speaker (ingroup) and the individuals taking legal action (outgroup). Here, President Tinubu acknowledges and supports the right of the individuals (outgroup) to seek legal redress. Also, in the last few sentences, there is an emphasis on bridging the divide between President Tinubu's supporters (ingroup) and those who voted differently (outgroup).

Sample Three:

> The South must not only seek good for itself but must understand that its interests are served when good comes to the North. The North must see the South likewise. Whether from the winding creeks of the Niger Delta, the vastness of the northern savannah, the boardrooms of Lagos, the bustling capital of Abuja, or the busy markets of Onitsha, you are all my people. As your president, I shall serve with prejudice toward none but compassion and amity towards all.

In the sample above, there is an emphasis on the President's inclusive approach toward different regions (South and North) of the country. President Tinubu acknowledges the distinct interests and needs of both the South and the North. By using the pronouns 'its' and 'the North', he refers to these regions as separate entities. However, the statement also emphasizes the interconnectedness and mutual benefit between the two regions. The President encourages the South to understand that its well-being is intertwined with the well-being of the North, and vice versa, thereby implying a sense of shared interests and cooperation.

Also, his sentence *"Whether from the winding creeks of the Niger Delta, the vastness of the northern savannah, the boardrooms of Lagos, the bustling capital of Abuja, or the busy markets of Onitsha, you are all my people",* addresses the diverse regions and locations within the country. By using the pronoun "you," he includes and identifies himself as part of the others (them). The statement reinforces a sense of unity and belonging by acknowledging the people from various regions as "my people," suggesting a shared identity and commonality, while the use of "all" emphasizes inclusiveness and extends beyond any regional or group boundaries. In sum, the analysis reveals a discourse that highlights the interconnectedness of different regions and the President's inclusive approach. While the statement initially acknowledges the distinct interests of the South (us) and the North (them), it emphasizes the shared benefits and mutual understanding between these regions. He further extends this inclusiveness to encompass all people within the country, emphasizing a collective identity.

Degree of Description and Situation Description

Degree of description refers to the extent to which a discourse provides detailed information or evaluations about a particular subject or actor. It involves the use of language that highlights specific qualities, attributes, or actions to convey a particular perspective or evaluation. On the other hand, Situation Description refers to the linguistic and discursive strategies used to provide context and background information about the setting, circumstances, or events surrounding the discourse.

…Mr President, you have been an honest, patriotic leader who has done his best for the nation you love. On a more personal note, you are a worthy partner and friend. May History be kind to you. For many years, Nigeria's critics have trafficked the rumour that our nation will break apart, even perish. Yet here we are. We have stumbled at times, but our resilience and diversity have kept us going. Our burdens may make us bend at times, but they shall never break us. Instead, we stand forth as Africa's most populous nation and as the best hope and strongest champion of the Black Race.

In sentences one to three above, President Tinubu employs the degree of description strategy by offering a detailed and positive evaluation of President Muhammadu Buhari. He goes beyond a general acknowledgment and provides specific qualities to support his assessment. He describes President Buhari as an '*honest, patriotic leader who has done his best for the nation you love'* and as a *'worthy partner and friend.*' These statements provide a high degree of description by highlighting specific virtues and personal qualities attributed to President Buhari. By employing the degree of description strategy, President Tinubu aims to enhance President Buhari's image and reputation. He used positive and laudatory language to depict him as a competent and dedicated leader, emphasizing his commitment to the nation and his personal qualities as a partner and friend. This strategy is intended to create a favorable perception of President Buhari and to strengthen his credibility and likability in the eyes of the audience. In other words, the President seeks to influence the audience's perception of President Buhari and shape his opinions. This strategy is often employed in political discourse to generate support, enhance credibility, and build a positive narrative around a particular individual or group. Regarding the sample above, he describes President Muhammadu Buhari as an honest and patriotic leader and a worthy partner who has done his best for the nation. The inclusion of the phrase ' a more personal note' further strengthens the positive depiction of President Buhari, suggesting a strong partnership and friendship between President Tinubu and his predecessor, President Buhari.

On the other hand, the subsequent sentences, that is, sentences four to eight can be categorized as a situation description. It describes the longstanding criticism and rumors about Nigeria's potential disintegration or demise. The sentences highlight the external perceptions and criticisms that have been directed toward Nigeria over the years. By acknowledging these criticisms, President Tinubu sets the stage for discussing the current state of the nation and countering those negative perceptions. Furthermore, the President's sentence '*Our burdens may make us bend at times, but they shall never break us'* is a metaphorical illustration or an example of resilience. It emphasizes that despite facing challenges, Nigeria will remain strong and unbroken. By utilizing the discourse strategy of situational description, the speech provides a contextual backdrop for the discourse, addresses existing criticisms, and portrays Nigeria in a positive light. This discourse strategy, as used above allows the President to shape the audience's perception of the nation's current situation, highlighting its strengths and resilience, while countering negative narratives.

Lexicalization i: Synonyms as Discourse Strategy in President Bola Ahmed Tinubu's Inaugural Speech

The use of synonyms as a discourse strategy involves employing alternative words or phrases with similar meanings to enhance communication. It contributes to clarity by providing additional context or explanations, avoiding repetition, and amplifying the meaning of a word or concept. They are used in conveying precision or nuance and creating stylistic variation in discourse.

Endured / Shouldered; Crumble / Bend; Journey / Path:
Consult / Dialogue; Unwavering/absolute; Shadow / Darkness:
Destiny / Fate; Jobs / opportunity; Mend/heal
tear/injure

The use of synonyms as discourse strategies by President Tinubu serves several purposes. Firstly, they enhance the rhetorical impact of his speech by adding depth and richness to the language used. The choice of each synonym helps to create a vivid and evocative narrative that resonates with the audience, making the message more memorable and emotionally engaging. Also, those synonyms convey nuanced meanings and evoke specific associations, allowing him to shape the perception of the issues at hand. For instance, by choosing words like "endured" and "shouldered," he emphasizes the resilience and strength of the Nigerian people, instilling a sense of unity and pride. Similarly, the use of "crumble" and "bend" acknowledges the existence of hardships but highlights the determination and unbreakable spirit of society. Furthermore, the choice of certain synonyms above enables him to frame the discourse in a positive and aspirational manner. For example, by employing "journey" and "path," he emphasizes the significance of the nation's history and the collective prayers that have shaped it while evoking the image of a torch illuminating a path of compassion, brotherhood, and peace. Additionally, the use of synonyms such as "consult" and "dialogue" reflects his commitment to inclusive decision-making processes and shared governance. Moreover, the synonyms such as "fairness" and "equity," appeal to principles of social justice and equal opportunities. They highlight his emphasis on creating a just and equal society, resonating with the audience's desire for a fair and inclusive nation.

Lexicalisation ii: Collocation as Discourse Strategy in President Bola Ahmed Tinubu's Inaugural Speech

Collocation involves the deliberate pairing or grouping of words that frequently occur together in a particular language or context. It refers to the habitual association of certain words, where their combined usage conveys a specific meaning or invokes a particular discourse pattern.

Sacred mandate; Unwavering confidence; Absolute faith; Moral strength; Clarity of purpose; Reach the limits; Renewed national hope; Retreat into the shadows; Rob ourselves; Finest destiny; Peaceful transition; Enduring faith; Collective sacrifices; Sublime moment; Worthwhile partner; populous nation; Best hope and strongest champion; Indispensable home; good governance; infrastructural improvements.

President Tinubu strategically utilizes collocations in his speech to achieve precision in meaning. Through collocations like "sacred mandate," "unwavering confidence," and "absolute faith," he effectively communicates his ideas with clarity and impact. Furthermore, collocations play a crucial role in creating rhetorical impact. For instance, the combination of words in phrases like "moral strength" and "clarity of purpose" resonates with the audience, appealing to their sense of ethics and righteousness. Also, collocations evoke symbolism and imagery, enhancing the emotional impact of his speech. For instance, the collocation "retreat into the shadows" paints a vivid picture of avoiding progress and hiding from challenges. Similarly, "peaceful transition" signifies a smooth and harmonious transfer of power. By employing such collocations, he engages the listeners' imagination and creates a visual representation of the ideas he is conveying, making his speech more evocative and compelling. In addition, through collocations like "good governance," "infrastructural improvements," and "populous nation," he establishes a consistent discourse pattern that aligns with his policy priorities. This consistency reinforces his message, ensures clarity, and aids in the overall understanding of his agenda.

Lexicalisation iii: Parallelism as Discourse Strategy in President Bola Ahmed Tinubu's Inaugural Speech

Parallelism, also known as parallel structure or parallel construction, is a rhetorical device that involves using similar grammatical structures, phrases, or patterns to express ideas of equal importance. It creates a sense of balance, rhythm, and clarity in writing or speech. Here are a few instances of parallelism in President Tinubu's inaugural speech:

1.   My love for this nation is abiding. My confidence in its people is unwavering. And my faith in God Almighty is absolute.
2.   We are here to further mend and heal this nation, not tear and injure it.
3.   We shall consult and dialogue but never dictate. We shall reach out to all but never put down a single person for holding views contrary to our own.

The syntactic pattern in the given examples above follows the structure:
NP (noun phrase) + PP (prepositional phrase) + (copular verb)+ Adjective
This pattern creates parallelism and repetition in the sentences, emphasizing President Tinubu's emotions and beliefs. However note that after the prepositional phrases in the last two sentences above, the copular verb "is" is omitted but implied. This is a common construction in which the verb is understood but not explicitly stated. The adjective following the ellipsed copular verb

describes or attributes a quality to the noun phrase. The ellipsis of the copular verb allows for a more concise and streamlined expression of the speaker's thoughts, while still conveying the intended meaning. Additionally, by stating that his love for the nation is "abiding" in the first sentence, he conveys a sense of steadfastness and commitment; and the repetition of the adjective "unwavering" to his confidence in the nation's people reinforces the idea that their trust remains firm and unshaken, while his faith in God Almighty is described as "absolute," emphasizing the strength and unwavering nature of their religious belief.

Also, in the second sentence, the coordinated verb phrases "mend and heal" and "tear and injure" form a parallel structure. The pattern "to (infinitive) + verb +and+ verb indicates the President's intentions and goals. The parallel construction creates a clear contrast between the positive actions of mending and healing and in contrast, the negative actions of tearing and injuring. This parallelism serves as a discourse strategy to highlight his intended approach and to draw attention to their commitment to unity and progress. The use of parallelism in this example not only enhances the clarity and impact of the message but also creates a memorable contrast between positive and negative actions.

Furthermore, the last example utilizes parallelism through the structure "We shall +verb+ but never +verb" pattern. By stating "We shall consult and dialogue," President Tinubu highlights his willingness to seek input and engage in conversations with others, while the second part structure continues with the statement "but never dictate", which emphasizes a rejection of autocratic approaches. This contrast reinforces the speaker's commitment to democratic principles and respect for differing opinions. The other parallel structure in the last example underscores his dedication to inclusivity and tolerance. It demonstrates a willingness to engage with diverse perspectives and a commitment to fostering a respectful and constructive environment for dialogue.

Lexicalisation iii : Repetition as Discourse Strategy in President Bola Ahmed Tinubu's Inaugural Speech

Repetition refers to the deliberate and strategic repetition of words, phrases, or ideas within a speech or written text. It is employed to achieve various rhetorical effects and enhance the impact of the message being conveyed. Repetition can serve several purposes in discourse such as emphasis, reinforcement, and memorability. It further helps to enhance clarity, emphasize key points, engage the audience, and make the message more memorable and persuasive. It is a discourse tool used by speakers and writers to effectively communicate their ideas and leave a lasting impression. The only recognizable repetition in the speech is :

" Nigerian ideal"

The above emphasizes a core concept and vision that President Bola Ahmed Tinubu aims to promote and achieve throughout his presidency. This repetition helps to reinforce the significance and importance of this ideal within the context of his message to the people of Nigeria. By repeating the "Nigerian ideal," he underscores the idea that there is a collective vision and aspiration for the nation. He acknowledges that while economic growth and development are important, they alone cannot capture the essence of the Nigerian story or fulfill the nation's potential. Instead, he presents "the Nigerian ideal" as something broader and more profound. Furthermore, the repetition of "the Nigerian ideal" also serves to inspire and unite the people. By repeatedly invoking this concept, he aims to rally the citizens around a common purpose, urging them to join him in making Nigeria a more perfect nation and democracy.

Metaphors in President Bola Ahmed Tinubu's Inaugural Speech

1. "This day is bold and majestic yet bright and full of spirit".
2. "We have long ago decided to march beyond the dimness of night into the open day of renewed national hope.
3. "Retreat into the shadows of our unmet potential."
4. "Arrive at this SUBLIME moment where the prospect of a better future merges with our improved capacity to create that future.
5. "We have stumbled at times, but our resilience and diversity have kept us going.
6. "Our burdens may make us bend at times, but they shall never break us.
7. "We stand forth as Africa's most populous nation and as the best hope and strongest champion of the Black Race.
8. "We hold this beam aloft because it lights our path with compassion, brotherhood, and peace. May this great light never EXTINGUISH

The first metaphor used by President Tinubu above combines the ideas of boldness, majesty, brightness, and spirit to create an atmosphere of significance and optimism. It portrays the present day as a momentous occasion filled with positive energy and great potential. The second metaphor represents a collective decision to move forward and leave behind challenging times. It signifies progress and the determination to embrace a brighter future filled with renewed hope for the nation. Also, he used the third metaphor as imagery of retreating into shadows to symbolize untapped potential and missed opportunities. It suggests that not fully utilizing one's capabilities is akin to remaining hidden and unexplored, urging individuals or the nation to step into the light and unlock their potential, while the fourth combines the hopeful prospects of a better future with the increased ability to shape and realize that future. This metaphor underscores the importance of embracing the present moment and actively participating in creating a brighter future.

Also, the next metaphor emphasizes the ability to persevere and overcome through resilience and diversity. It highlights the strength and determination that has enabled progress and kept the nation moving forward. Similarly, President Tinubu used the sixth metaphor to signify the challenges and pressures that individuals or the nation may face. However, it emphasizes the resilience and strength to withstand those burdens without breaking. It conveys a sense of unwavering resolve in the face of adversity. Furthermore, the seventh metaphor positions Nigeria as a prominent and influential nation within Africa, highlighting its role as a leader and advocate for the Black Race. It conveys a sense of national pride and responsibility, emphasizing Nigeria's potential to be a positive force for the advancement of the Black Race. The last metaphor represents the embodiment of compassion, brotherhood, and peace. It symbolizes the guiding principles that illuminate the path forward for the nation. The metaphor calls for the preservation of these values and serves as a reminder of the importance of unity, empathy, and harmony in society

Topoi

Topoi refers to a concept in rhetoric and argumentation theory that involves the use of common or conventional lines of reasoning or argumentative strategies. Topoi are not self-evident premises, but rather commonplaces or general topics that can be used to develop arguments.

In rhetoric, topoi are often used as a way to find or generate arguments in a given context. They provide a set of common ideas, themes, or strategies that can be employed to support a particular point of view or persuade an audience. The purpose of using topoi is to draw upon familiar or accepted lines of thought to make an argument more persuasive or effective. They are considered common or widely recognized patterns of thought that can help to shape and structure persuasive discourse. Examples from the speech include:

Appeal to faith:

<div align="center">"And my faith in God Almighty, absolute"</div>

This quote expresses the President's faith in God and appeals to the audience's religious beliefs and values. By expressing a strong faith in God, the speaker aims to evoke a sense of trust, guidance, and moral grounding.

Appeal to patriotism:

<div align="center">"My love for this nation is abiding."</div>

This aims to evoke a sense of love, pride, and loyalty towards one's country. By expressing their abiding love for the nation, the speaker appeals to the audience's sense of national identity and encourages a shared commitment to the country's well-being.

Appeal to history and tradition:

"The peaceful transition from one government to another is now our political tradition."

The above relies on the importance of continuity, stability, and respect for established practices. By referring to the peaceful transition of power as a political tradition, the speaker appeals to the audience's appreciation for historical precedents and encourages the preservation of established norms.

Appeal to resilience:

"We have endured hardships that would have made other societies crumble."

This acknowledges the hardships the nation has faced and emphasizes its ability to withstand and overcome challenges. It reflects the appeal to resilience by highlighting the nation's strength in the face of adversity.

Appeal to unity and inclusivity:

"We are here to further mend and heal this nation, not tear and injure it."

This quote emphasizes the President's commitment to unity and inclusivity, highlighting the importance of working together to heal and strengthen the nation. It appeals to the audience's sense of unity and cooperation for the betterment of the country.

Modality as Interpersonal Resources in President Bola Ahmed Tinubu's Inaugural Speech

Modality encompasses the speaker's subjective perspective and conceptualization of a proposition, enabling individuals to convey notions of actuality, potentiality, possibility, and desirability. In Hallidayan linguistics, modality is an integral aspect of the interpersonal function of language, serving to articulate the speaker's attitudes, evaluations, and the dynamics between the speaker and the hearer. Within the context of this paper, the employment of modal language allows President Tinubu to articulate his attitudes, and evaluations, and establish a dynamic relationship between himself as the speaker and the audience as the hearers. The modals are categorized into three: epistemic, deontic, and dynamic modality.

Epistemic modality

Epistemic modality deals with expressing the speaker's judgment, certainty, or possibility regarding the truth of a statement. It is used to indicate the likelihood or probability of an event or situation. Epistemic modality allows speakers to convey their subjective assessment or belief about the information they are expressing. Let's consider some examples from the inaugural speech:

Excerpt 1:

> …In this vein, **may** I offer a few comments regarding the election that brought us to this juncture…**.**

Excerpt 2:

> …We lift high this torch so that it **might** shine on every household and in every heart that calls itself Nigerian….

In excerpt 1 above, the use of "may" indicates the President's permission or possibility to offer comments. It suggests that he is seeking or requesting permission to share his thoughts or observations about the election that led to the current situation. The expression of epistemic modality in this sentence also reflects his subjective judgment or willingness to contribute his thought, valuable insights, or opinions about the election. The use of "may" indicates that the President recognizes his comments are not obligatory but rather an optional contribution to the present discourse.

In excerpt 2, the use of "might" suggests the possibility or potential for the torch to shine on every household and in every heart that identifies as Nigerian. It conveys the speaker's subjective judgment or belief that there is a chance or likelihood for the desired outcome to occur. The use of "might," by the President is not guaranteed or certain, instead, it expresses an optimistic perspective, indicating that the speaker believes the torch can have the intended impact. This modal reflects President Tinubu's subjective judgment, willingness, and perception of the value he can bring to the discussion about the election.

Deontic Modality

Deontic modality focuses on expressing the speaker's attitudes or obligations regarding permission, necessity, or duty. It deals with what is allowed, required, or prohibited. Deontic modality allows speakers to convey their directives, mandates, or recommendations to others.

Excerpt Three:

…We **must** never allow the labor of those who came before us to wither in vain but to blossom and bring forth a better reality… We **must** work harder at bringing these noble documents to life by strengthening the bonds of economic collaboration, social cohesion, and cultural understanding… The South **must** not only seek good for itself but **must** understand that its interests are served when good comes to the North….

Excerpt Four:

… Power generation **should** nearly double and transmission and distribution networks improved….

Excerpt Five:

…Interest rates **need to** be reduced to increase investment and consumer purchasing in ways that sustain the economy at a higher level….

Excerpt Six:

…**May** History be kind to you… **May** this great light never extinguish… **May** we uphold these fitting and excellent notions as the new Nigerian ideal…**May** God bless you and **may** He bless our beloved land….

Excerpt Seven:

…Our administration **shall** govern on your behalf but never rule over you. We **shall** consult and dialogue but never dictate. We **shall** reach out to all but never put down a single person for holding views contrary to our own….

In excerpt three above, the highlighted modals convey a strong sense of deontic modality, reflecting various obligations and responsibilities. For instance, it emphasizes the duty to honor and nurture the efforts of previous generations, ensuring that their labor does not go in vain but instead flourishes to create a better reality. Also, it underscores the obligation to work diligently towards bringing important documents to life by strengthening economic collaboration, social cohesion, and cultural understanding. Furthermore, it highlights the urgent need to put in more effort to realize the noble aspirations contained within these documents. Lastly, it addresses the interconnectedness of regions, stressing the imperative for the South and the North to recognize and pursue each other's well-being. These deontic modals as exemplified convey a sense of duty, obligation, and responsibility across various contexts, illustrating President Tinubu's commitment to upholding and pursuing certain goals for the betterment of society, regions, and future generations.

In excerpt four, the use of "should" states President Tinubu's expectation or anticipation of power generation. The modality of expectation is deployed here because the statement reflects his anticipation or belief that power generation should significantly increase and the transmission and distribution networks should be improved to meet certain standards or requirements. It conveys the idea that these actions are not just desirable but expected or demanded to address

current needs or future demands in the power sector. Apart from it being used as an expectation, it will further create a sense of obligation or duty to work towards achieving this outcome.

Furthermore, excerpt five expresses the deontic modality of obligation or necessity. The use of "need to" indicates that it is essential for interest rates to be reduced to achieve certain outcomes. The president is emphasizing that reducing interest rates is not merely a suggestion or preference but a requirement or obligation. It suggests that it is crucial or mandated to take action to promote investment, consumer purchasing, and overall economic sustainability. The deontic modality is used to convey his belief in the obligation or necessity of reducing interest rates. It implies that it is not just beneficial or advisable, but imperative or expected to lower interest rates to stimulate economic growth.

Also in six, the sentences exemplify the deontic modality by expressing desires and wishes. In the first statement, "May History be kind to you," the use of "may" conveys a wish or expectation that History treats the addressed person favorably. In the second, the President expresses a desire or hope that the mentioned "great light" continues to shine indefinitely. By using "may," the speaker emphasizes the importance of preserving and protecting this light, implying a sense of obligation to ensure its perpetuity. The third sentence states a shared responsibility and expectation for individuals to embrace and maintain the mentioned ideals. Lastly, in the statement, the president expresses a request or desire for God's blessings upon the addressed person and the land. It implies a sense of obligation or expectation for these blessings to be bestowed, highlighting the belief in Divine favor and the importance of receiving God's blessings.

The last excerpt exemplifies the deontic modality "shall" by expressing commitments, obligations, and assurances that emphasize the President's approach to governance. Each sentence conveys a sense of obligation, responsibility, and expectation for his actions and behaviors. The use of "shall" indicates a firm commitment and obligation to govern in a representative manner, expresses a commitment to participatory decision-making and inclusivity, and emphasizes a commitment to respect and tolerance. In sum, President Tinubu used the deontic modality to express a strong sense of obligation, responsibility, and expectation of actions and conduct. The usage implies a firm commitment to certain principles and behaviors, highlighting the underlying obligations to govern on behalf of the people, engage in dialogue, and respect differing perspectives.

Dynamic modality

Dynamic modality refers to expressing the capacity, ability, or potential of the subject to act. It deals with the notion of what is possible or feasible. Dynamic modality allows speakers to convey information about capabilities, skills, or potential actions.

Excerpt eight:

…For many years, Nigeria's critics have trafficked the rumour that our nation **will** break apart, even perish…In the coming days and weeks, my team **will** publicly detail key aspects of our programme… The principles that **will** guide our administration are simple… Nigeria **will** be impartially governed according to the constitution and the rule of law….

Excerpt nine:

…These things are important; but they **can** never convey the fullness of our story…"Security shall be the top priority of our administration because neither prosperity nor justice **can** prevail amidst insecurity and violence… Subsidy **can** no longer justify its ever-increasing costs in the wake of drying resources."

In excerpt eight above, President Tinubu used the dynamic modality to express actions, plans, and intentions for the future. They convey a sense of dynamism, movement, and proactive engagement in bringing about change or implementing specific measures. First, the President states that Nigeria's critics have spread rumors about the nation's potential disintegration. Here, the usage of "will" signifies the anticipated outcome. Also, the President intends to publicly disclose key aspects of his program in the coming days and weeks, underscoring a proactive engagement with the public. The principles that will guide the administration are characterized as simple, emphasizing his intention to adhere to them in a future-oriented manner. Furthermore, he envisions Nigeria being impartially governed based on the constitution and the rule of law, reflecting his proactive commitment to the ongoing implementation of these principles. On the other hand, excerpt nine expresses ability. In the first sentence, the modal verb "can" suggests the potential or ability of these things to convey the story. However, it is negated by the word "never," indicating that despite their importance, these things are ultimately unable to fully capture the complete essence of the story. Similarly, in the second sentence, "can" highlights the inability of prosperity and justice to prevail in the presence of insecurity and violence. It indicates that these negative conditions hinder the potential for prosperity and justice to exist and flourish. Finally, in the last sentence, the modal verb indicates the diminishing ability of subsidy to justify its increasing costs. It suggests that as resources become scarce or depleted (drying resources), the justifiability of the subsidy diminishes.

Table 1. *Distribution of Modality types in the speech*

Modality types	Modals	Frequency	Percentage
Epistemic	May	3	4.6
	Should	1	1.5
	might	1	1.5
Deontic	need to	1	1.5
	must	8	12.3
	shall	28	43.1
	may	4	6.1
Dynamic	will	16	24.6
	can	3	4.6
Total		65	100

These results imply that the text predominantly contains deontic and dynamic modalities, with significant usage of "shall" and "will" as modal verbs. Moreover, the modal "shall" appears prominently in the data. This implies that President Tinubu's speech emphasizes strong commitments, commands, or intentions toward various actions and responsibilities. The occurrence of "must" indicates a sense of necessity or requirement in the speech. The presence of "will" and "can" in the dynamic modality suggest discussions about future plans, possibilities, or abilities. On the other hand, the occurrence of epistemic modality is relatively limited, with "may," "should," and "might" appearing sporadically. This indicates a lesser focus on expressing possibilities or uncertainties.

Personal Pronouns as Interpersonal Resources in President Bola Ahmed Tinubu's Inaugural Speech

The use of personal pronouns as a viable interpersonal resource serves various functions in communication. Personal pronouns serve multiple functions in discourse. Firstly, they enhance conciseness and fluency by avoiding repetitive and cumbersome repetition, ensuring continuity and coherence in communication. Secondly, they act as linguistic markers, reflecting the subjective perspective and involvement of the speaker or writer. Thirdly, they address specific individuals or groups, establishing direct connections and inclusiveness. Their usage can include or exclude certain entities, revealing the dynamics of addressivity and inclusiveness within discourse. Lastly, personal pronouns reflect power dynamics and social relationships.

The Interactivity of Personal Pronouns in President Ahmed Tinubu's Inaugural Speech

In this study, the interactivity of pronouns refers to their role in establishing and maintaining interpersonal relationships between participants in a communicative event. Pronouns are interactive resources that enable speakers and writers to position themselves and their audience within the discourse. They contribute to the negotiation of roles, identities, and social dynamics between the speaker/writer and the listener/reader. Furthermore, interactivity is achieved through the use of personal pronouns, such as "I," "you," "he," "she," "we," and "they," which directly engage with specific participants in the discourse. These pronouns serve as tools for establishing reference, addressing individuals or groups, and indicating power relationships. Let's consider some examples from President Tinubu's speech on May 29, 2023:

I/ME/MY

> **…I** stand before you honoured to assume the sacred mandate you have given **me**… may **I** offer a few comments regarding the election that brought us to this juncture… However, **my** victory does not render **me** any more Nigerian than **my** opponents… And **I** will treat them as such… **I** fully defend their exercise of this right… **My** supporters, **I** thank you. To those who voted otherwise, **I** extend my hand across the political divide. **I** ask you to grasp it in national affinity and brotherhood. For **me**, political coloration has faded away. All **I** see are Nigerians….

The choice of the personal pronouns above reflects the president's stance, perspective, and attitude toward the audience in the discourse. The use of "I" and its variants position the speaker as the agent or experiencer, expressing their involvement and subjectivity. Furthermore, President Tinubu's consistent use of personal pronouns such as "I," "me," and "my" throughout his speech serves multiple rhetorical purposes. Firstly, it establishes a direct and personal connection with the audience, conveying his authenticity and sincerity. Secondly, he takes personal responsibility for his words and actions, emphasizing his leadership and authority as the President of Nigeria, and lastly, his use of personal pronouns also highlights his unwavering dedication and commitment to the nation. Through the use of "I," Tinubu asserts himself as a significant social actor in the context of Nigerian politics and governance.

We/us/our

In this analysis, the personal pronouns 'we/us/our' convey inclusiveness or exclusiveness. The use of inclusive pronouns like "we" or "us" emphasizes shared identities and a sense of unity within a group or community. In contrast, exclusive pronouns can emphasize differences and create a sense of separation. Examples include:

Inclusivity of "we/us/our"

When **we** seem to have reached the limits of **our** human capacity…As a nation, **we** have long ago decided to march beyond the dimness of night into the open day of renewed national hope…The question **we** now ask ourselves is whether to remain faithful to the work inherent in building a better society or retreat into the shadows of **our** unmet potential…**We** are too great a nation and too grounded as a people to rob ourselves of **our** finest destiny…**We** have endured hardships that would have made other societies crumble…Yet, **we** have shouldered the heavy burden to arrive at this SUBLIME moment where the prospect of a better future merges with **our** improved capacity to create that future…To the surprise of many but not to ourselves, **we** have more firmly established this land as a democracy in both word and deed…Yet here **we** are. **We** have stumbled at times, but **our** resilience and diversity have kept **us** going…Instead, **we** stand forth as Africa's most populous nation and as the best hope and strongest champion of the Black Race…As citizens, **we** declare as one unified people devoted to one unified national cause, that as long as this world exists, NIGERIA SHALL EXIST…Today, Fate and Destiny join together to place the torch of human progress in **our** very hands. **We** dare not let it slip…**We** must never allow the labor of those who came before **us** to wither in vain but to blossom and bring forth a better reality….

In the text from the speech above, the pronoun "we" is used inclusively to represent a collective social actor that includes both President Tinubu and the citizens of Nigeria, emphasizing that they are all in this together. The inclusive "we" implies that the President, as a leader, is positioning himself as part of the same group as the citizens, emphasizing a sense of unity and shared responsibility. The usage of the inclusive pronoun "we" in President Tinubu's speech serves significant functions within the context of fostering collective engagement and shared responsibility. Firstly, the inclusion of "we" implies a sense of shared goals and aspirations between the president and the citizens, indicating a mutual commitment to advancing the nation towards a more desirable future. This inclusive language promotes a sense of unity and reinforces the notion of a collective endeavor. Secondly, the utilization of "we" suggests a participatory approach to decision-making, emphasizing the involvement of both President Tinubu and the citizens in shaping the nation's trajectory. By employing inclusive pronouns, the speech underscores the significance of inclusivity and democratic governance, highlighting the shared responsibility that citizens have in the decision-making processes. This linguistic strategy fosters a sense of ownership and involvement among the populace, enhancing the legitimacy and effectiveness of governance efforts.

Exclusivity of "we"

> **We** lift high this torch so that it might shine on every household and in every heart that calls itself Nigerian…**We** hold this beam aloft because it lights our path with compassion, brotherhood, and peace…**We** shall reach out to all but never put down a single person for holding views contrary to our own…**We** are here to further mend and heal this nation, not tear and injure it…**We** shall defend the nation from terror and all forms of criminality that threaten the peace and stability of our country and our subregion…**We** shall remodel our economy to bring about growth and development through job creation, food security and an end of extreme poverty…To effectively tackle this menace, **we** shall reform both our security DOCTRINE and its ARCHITECTURE…**We** shall invest more in our security personnel, and this means more than an increase in number. **We** shall provide, better training, equipment, pay and firepower…On the economy, **we** target a higher GDP growth and to significantly reduce unemployment…**We** intend to accomplish this by taking the following steps:...**We** will encourage states to develop local sources as well

The excerpt above contains instances where the pronoun "we" is used exclusively, encompassing President Tinubu and his cabinet or administration while excluding the citizens. It emphasizes the authority and leadership of the president and his administration and by deploying the exclusive pronouns, President Tinubu positions himself and his team as the primary agents responsible for initiating and implementing actions. This exclusive "we" highlights their role in decision-making and underscores their commitment to taking charge of crucial matters affecting the nation. In the context of the speech, the exclusivity of "we" implies that the president and his administration will take charge of important matters such as national security, economic reforms, infrastructure development, and foreign policy. It suggests that these responsibilities will be shouldered by the government rather than relying solely on the citizens' involvement. This exclusivity aligns with the notion that the administration, as the elected governing body, holds the authority and capability to implement necessary changes and improvements.

However note that the use of the variants of exclusive "we" (such as "us" and "our") referring to the citizens rather than the cabinet members in President Tinubu's speech can be attributed to a rhetorical technique known as inclusive language, which aims to create a sense of unity and shared responsibility among the citizens by including them in the narrative and aligning them with the goals and vision of the administration.

Table 2: *Distribution of Personal Pronoun " we" in President Tinubu's speech:*

Pronoun "we"	FREQUENCY	PERCENTAGE
" We" inclusive	16	45.7
"We" exclusive	19	54.3
TOTAL	35	100

The analysis of the frequency and percentage breakdown reveals that the usage of the exclusive form of the pronoun "we" surpasses that of the inclusive form. While the inclusive use of "we" suggests that the speaker perceives themselves as an integral component of the collective being addressed, the exclusive use of "we" connotes a differentiation between President Tinubu and his cabinet, specifically concerning roles, perspectives, or responsibilities.

Pronouns " they/their/them"

…Our burdens may make us bend at times, but **they** shall never break us… These things are important; but **they** can never convey the fullness of our story…**They** shall forever be my fellow compatriots. And I will treat **them** as such. **They** represent important constituencies and concerns that wisdom dare not ignore…**They** have taken their concerns to court. Seeking legal redress is their right and I fully defend **their** exercise of this right. This is the essence of the rule of law. Nigerian than my opponents. Nor does it render **them** any less patriotic…These things are important; but **they** can never convey the fullness of our story….

The interpersonal function of the pronouns "they," "their," and "them" in the speech given by President Tinubu serves to create a distinction between the government and other things or groups being referred to. These pronouns are used to refer to external actors, organizations, or challenges that are separate from the President, his cabinet, and the citizens. For instance, in the first, his usage indicates that the challenges and aspirations mentioned in the speech are shared by all. Then secondly, he acknowledges the existence and significance of other political parties in the Nigerian political landscape. He recognizes their role as competitors and representatives of different constituencies and concerns. The pronoun "they" reflects a respect for the democratic process and the right of other political parties to participate in the political arena. He acknowledges their patriotic commitment, emphasizing that his victory does not make him more Nigerian than his opponents. The possessive forms used by him recognize the importance of pluralism and diverse political views in a democracy. He implies that the concerns and perspectives raised by other political parties should not be disregarded but should be considered essential elements of a democratic society; thus, other political parties have taken their concerns

to court, emphasizing their right to seek legal redress. This demonstrates a commitment to the rule of law and the fair resolution of political disputes through legal channels.

Pronouns: "you/your"

> …I stand before **you** honoured to assume the sacred mandate **you** have given me…Mr President, **you** have been an honest, patriotic leader who has done his best for the nation **you** love. On a more personal note, **you** are a worthy partner and friend. May History be kind to **you**…. Our administration shall govern on **your** behalf but never rule over **you**… My supporters, I thank **you**… I ask **you** to grasp it in national affinity and brotherhood… **you** are all my people. As **your** president, I shall serve with prejudice toward none but compassion and amity towards all… It belongs to **you**, the people of Nigeria… May God bless **you**….

The pronouns "you" and "your" serve a crucial role in establishing a direct and personal address to the audience, particularly the Nigerian people in this context. This choice of pronouns fosters a sense of connection and engagement, heightening the relatability and impact of the speech. Additionally, through the use of "you" and "your," presents his predecessor, President Buhari, as not only an honest and patriotic leader but also as a friend and partner. This choice of pronouns emphasizes a personal bond and camaraderie between him and his predecessor. Moreover, the pronouns "you" and "your" are employed to express gratitude and appreciation towards the supporters of the speaker. By addressing them directly, the speaker acknowledges their trust and support, recognizing their significant role in his victory. This utilization of pronouns highlights the collective contribution of the supporters and reinforces their importance in the speaker's political journey.

Table 3:   *Distribution of Personal Pronouns in the speech:*

Personal Pronouns (Subject/object/possession)	Frequency	Percentage
i/me/my	37	22.98
we/us/our	98	60.87
you/your	13	8.07
they/their/them	13	8.07
Total	161	100

In the table above, there is the predominantly usage of personal pronouns in the first-person plural form. This implies that President Tinubu is presenting himself as part of a larger group or community, highlighting his alignment with the collective interests and actions. Furthermore, the use of first-person singular pronouns indicates that he also acknowledges his individual role and

perspective within the broader context. This balance between first-person singular and plural pronouns suggests that while he recognizes his own agency and contributions, he also emphasizes the importance of collective collaboration and joint efforts. In addition, the occurrence of second-person pronouns ("you/your") and third-person pronouns ("they/their/them") is relatively lower, representing 8.07% each. This indicates that he primarily focuses on addressing the collective audience rather than specific individuals or smaller groups in the larger society.

4. Discussion

The present study uncovers the discursive strategies, linguistic features, and interpersonal resources employed in shaping President Bola Ahmed Tinubu's inaugural speech delivered on May 29, 2023. The findings reveal the presence of topicalization and actor description, highlighting key themes and ideas while polarizing the discourse between "us" and "them." This discursive strategy contributes to President Tinubu's positive self-presentation and negative other-presentation, effectively reinforcing his ideological stance. Furthermore, the analysis demonstrates the strategic use of various lexicalization techniques, such as synonyms, collocations, repetition, parallelism, metaphors, and topoi. Just like previous researchers on past Presidents (Kamalu & Agangan, 2011; Alo, 2012; Emeka Nwobia, 2015; Isa & Abaya, 2019), the deployment of these linguistic tools enhances the clarity, impact, and rhetorical effectiveness of Presidential speeches, allowing for nuanced meanings, shaping perceptions, and emphasizing core beliefs.

Regarding President Tinubu's interpersonal style, the findings of this study reveal a strategic deployment of personal pronouns, notably through the inclusive and exclusive use of "we," aimed at cultivating a sense of unity and shared responsibility among the Nigerian populace. Building upon the insights offered by Ogungbe (2021), who examined pronoun usage in a similar context, it is suggested that the deployment of personal pronouns serves to garner support, establish trust, and foster loyalty among Nigerians towards the ideas conveyed in President Tinubu's speeches. By employing personal pronouns, President Tinubu reinforces the authenticity of his connection with the audience, effectively engaging and exerting influence over them.

Furthermore, the analyses reveal the proficient employment of modal verbs, encompassing epistemic, deontic, and dynamic modality. Similar to earlier research such as Okafor and Issife (2017) and Akinseye (2015), the functional implications of modality shed light on President Tinubu's unwavering commitments, sense of duty, and proactive involvement, thereby aligning with his communication objectives. Notably, the limited use of epistemic modality indicates a diminished emphasis on articulating uncertainties, accentuating President Tinubu's confident and assertive communication style.

The findings of this study contribute to our understanding of President Tinubu's inaugural speech and its impact on the Nigerian populace. By uncovering the discursive strategies, linguistic features, and interpersonal resources employed in shaping the speech, we gain valuable insights into President Tinubu's communication style and persuasive strategies. The strategic use of language allows President Tinubu to effectively engage and influence the Nigerian populace, aligning with his objectives as a political leader. These findings enhance our knowledge of political discourse, persuasion, and leadership in the context of inaugural speeches, providing a foundation for further research.

5. Conclusion

In conclusion, the comprehensive analysis of President Bola Ahmed Tinubu's inaugural speech reveals the effective use of various discourse strategies, linguistic devices, modal verbs, and personal pronouns to shape the discourse, convey key messages, engage the audience, and emphasize the administration's priorities. The analysis demonstrates the strategic use of topicalization and actor description strategies, highlighting important themes such as national unity, governance, security, economic development, and more. The discourse is structured to capture the audience's attention and establish these subjects as central pillars of the administration's agenda. Additionally, the polarization of discourse actors into ingroup and outgroup reinforces positive self-presentation for President Tinubu's administration while attributing challenges and issues to the outgroup. President Tinubu's skillful deployment of lexicalization techniques, such as synonyms, collocations, repetition, parallelism, metaphors, topoi, and modality, enhances the clarity, impact, and rhetorical effectiveness of the speech. These linguistic devices add depth, create rhetorical impact, evoke imagery, appeal to shared beliefs, and establish a dynamic relationship with the audience. Furthermore, the analysis highlights the effective use of modal verbs, including epistemic, deontic, and dynamic modality, to convey judgment, obligation, commitment, and future-oriented actions. President Tinubu's usage of modal verbs demonstrates his strong commitment, responsibilities, and proactive engagement in various aspects of governance. The strategic deployment of personal pronouns reflects President Tinubu's stance, perspective, and attitude toward the audience. The inclusive pronouns foster a sense of unity and shared responsibility, while the exclusive pronouns highlight authority and leadership. The use of personal pronouns establishes a direct and personal connection, acknowledges external actors, and creates a sense of connection and engagement with the audience.

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Creativity in Economy: A Linguistic Examination of Some Selected Taglines

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Abstract

This paper examines the creativity expressed in taglines through the lens of the levels of language. The main aim of this paper is to highlight the economic features of language even in creativity. The significance of the study lies in the appreciation of the aesthetics of language. Premised in functionalism with a bias on Zipf's 'Principle of Least Effort' in the linguistic economy, the study amplifies the features of language condensed in the economy of words creatively articulated in taglines. Twenty commercial taglines are selected for this study. The examination of the taglines affirms the feature of language which shows that a speaker selects language items optimally in discourse for a desired communicative effect.

Keywords: associated meaning, communicative effect, creativity, levels of language, taglines, word economy

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1. Introduction

Language creativity is the application of arts in language. It is the artful use of language (Cremin & Maybin, 2013). Linguistic creativity can also be known as verbal arts (Zawada, 2006). Creativity as a concept can be understood in the light of originality. According to Kaufman and Sternberg (2010), creativity has the features of novelty, high quality, and appropriacy. By novelty, creativity must be something new and unique. For high quality, creativity must be good and for appropriacy, creativity must make sense and must be useful for the purpose it is created for. To be creative in language means a person must have linguistic intelligence.

Sternberg et al. (2019) explained that linguistic intelligence makes for accurate and figurative use of words in a language. Linguistic intelligence is therefore needed for the production and comprehension of speech and writing. Linguistic intelligence facilitates the use of language skills in discourse. Especially in linguistic creativity where novel, surprising and compelling ideas are generated (Kaufman & Stenberg 2010). Thus, linguistic intelligence is needed for linguistic creativity.

Gupta (1992) noted that creativity is the ability, 'to create, to bring into being or to form, to invent or design.' He notes that creativity is an essential trait of human beings and can be viewed from aesthetic, pragmatic, and philosophical perspectives. As a trait in humans, Chomsky (1996) accounted for linguistic creativity from a generative perspective where he posits that linguistic creativity is the ability to use finite words to generate an infinite stock of words. This trait of creativity is put in the creation of taglines.

Taglines are simply slogans. Slogans are short and memorable. There are different types of slogans. This study is limited to advertisement slogans. When used in advertisements, slogans are meant to persuade consumers to choose a particular brand amongst others. Advertisement directs the mind to the availability and qualities of a specific product (El-Daly, 2011). Given the fact that these advertisement slogans are geared for attention, these slogans are epigrammatic to be impressive and memorable (Xiaosung, 2003).

The requirement for slogans to be short is synonymous with the linguistic economy. Within the confines of linguistic economy, linguistic creativity is applied to making advertisements short, meaningful, and memorable. For an advertisement slogan to have all the above-mentioned qualities, Leech (1972) noted that the language of advertisement is "loaded." Slogans when used for advertisement are loaded with linguistic devices, graphological resources, figurative language, and sociolinguistic effects which are condensed in the artful use of language.

This paper aims at examining the concept of linguistic creativity achieved throughthe linguistic economy in some selected taglines from brand advertisements. The significance of the study lies in the appreciation of the aesthetics of language.

The specific research objectives of this paper are to:

a) analyze the linguistic devices in the selected taglines,

b) examine the graphological resources in the selected taglines,

c) highlight the sociolinguistic elements in the selected taglines,

d) discuss the figurative elements in the selected taglines.

Based on the foregoing, therefore, the following research questions are posed to guide this study.

a)What linguistic devices are used in the selected taglines?

b) What are the forms of the graphological resources used in the selected taglines?

c) What sociolinguistic elements are prominent in the selected taglines?

d) How are figurative elements used in the selected taglines?

2. Literature Review

Vicentini (2003) recalls the contribution of André Martinet and George Kingsley Zipf in the history of the principle of economy in functionalism. André Martinet defined linguistics economy by noting that human needs in communication are driven by the essential forces for the optimization of the linguistic system. This is manifested in clearness and precision which according to Vicentini produces "effort relaxation, less numerous, less specific and more frequently occurring units" (p. 39). George Kingsley Zipf inspired by Martinet's work calls linguistic economy "the principle of least effort." Zipf (1949) describes the principle of least effort as "the primary principle that governs our entire individual and collective behavior of all sorts" (p. vii), including language. Zipf sees the linguistic economy in terms of the shortest possible paths taken by a speaker and an addressee in discourse to achieve a communicative function. To achieve this aim, the speaker maximizes his articulatory energy and clarifies his message to ease the burden of comprehension by the addressee. Kobayashi (2015) illustrated this principle in phonology by explaining that a speaker for the linguistic economy may adopt emphasis, epenthesis, deletion, and stress shift.

By the principle of least effort, a non-economical change that may bring an extraneous cost in communication production thereby causing a hindrance to communication is removed or avoided. By this optimization in communication discourse, through the dynamic process of the preservation of economy, words are "shortened, permuted, eliminated, borrowed and altered in meaning" (Vicentini 2003, p. 40). This study sought to find out the creativity achieved with few words in taglines, and slogans used in brand advertisements.

3. Methodology

In this study, twenty-seven taglines are randomly collected from billboards and commercial posters in the Port Harcourt metropolis. The study analyses these taglines based on the qualitative approach. The taglines are all first presented on a table. Thereafter, the taglines are categorized and interpreted based on linguistic levels to provide answers to the research questions that guide this study. For data analysis, the taglines are underlined and thereafter italicized.

3.1 Data Presentation and Analysis

The table below shows the taglines of selected brands used in this paper**.**

Table 1. Selected Taglines Used from Brand Advertisement

S No.	Brand Name	Product	Tagline
1.	Market Square	Supermarket	find more, pay less
2.	Legend	Beer	stout weydey flow
3.	Kotex	sanitary pad	Zero leaks, 100% comfort
4.	Hero	Beer	The beer for heroes
5.	Tiger	Beer	Uncage refreshment. the beer with bite
6.	Guinness	Beer	1759. Let the magic begin
7.	Heineken	Beer	The chairman can
8.	Checkers Custard	Food	Hmmm…now, that's custard
9.	Scanfrost	Cooker	keeps on going on
10.	Cake Haven	Eatery	…always a delight
11.	OPPO RENO	Phone	Picture life together
12.	Kilerah	Cosmetics	for soft, smooth, and healthy skin
13.	Linkage Assurance PLC	Company	Bigger, bolder, better Protection has a new face
14.	33	Beer	Enjoy the beer of choice rich, smooth, satisfying
15.	BNC	Mosquito spray	100% kill off
16.	Omega Aromatic Schnapps	Gin	…spirit of excellence
17.	GLO	Telecommunication	Na here enjoyment berekete
18.	GO TV	Telecommunication	Na only you waka com!
19.	Hero	Beer	Brewed with strength just for you Ahagiefula
20.	Beauty Palace	Salon	…your reliable hair plug
21.	DHL	Delivery	Excellence. Simply delivered.
22.	Mouka	Foam	Get the mouka for you
23.	Simba Den	Inverter	Power outage? No wahala.
24.	4 Horses	Liqueur	Release the power of four
25.	Vista Maxx	Pen	Grip better. Write better.
26.	Radler	Drinks	Enjoy twice the refreshment for a double jolly!
27.	Veleta	Fruit drink	Love at first sip

4. Data Analysis

Linguistic Devices

The linguistic devices in these taglines are analyzed through the levels of language.

Morphological Features- The morphological features in these taglines show the forms of words used in these taglines. In datum 13, <u>Bigger, bolder, better</u>, the comparative form of the words is used to compare the advertised brand and others. The comparatives used are open-ended. Mbazie (2004) notes that 'the second referent is ignored because of legal and ethical considerations.' The second referent is ignored as seen in datum 25, <u>Grip better. Write better</u>. The unmentioned brands are other types or similar brands.

Semantic Features- The semantic features in these taglines exploit the associated meaning of words for striking effects.

a) Word net- A word net shows the semantic relations a word holds with other words. In datum five, <u>Uncage refreshment. the beer with bite,</u> the tagline is for a product named 'Tiger'. A tiger is a wild animal that if seen with humans is likely to be caged. The words 'cage' and 'bite' holds a certain semantic relation with tigers. Here they are used in the sense that these words- uncage, bite- conjure a cognitive cord that relates to tigers – the name of the advertised product.

c) Ambiguity- An ambiguous statement has more than one interpretation (Finegan 2012). In datum seven, <u>The chairman can</u>, there is a play on words where the tagline is used to advertise a can of Heineken beer. In the use of 'can' there is a meaning shift. One, there is the meaning of 'can' as used or owned by the chairman. Here a Heineken 'can'is associated with the chairman or a person of influence. Two, 'can' in this tagline could mean the English modal verb that expresses ability. *The Chairman Can* mean the ability to do something.

d) Antonymy denotes opposition in meaning (Finegan 2012). In datum 1, <u>find more, pay less</u>, antonymy is portrayed in the use of more and less. The use of *more* in the tagline contrasts with *less*.

e) Implied Meaning- In datum 26, <u>Enjoy twice the refreshment for a double jolly!</u> the concept *twice* used in the first part of the tagline implies *double* put in the second part of the tagline.

Syntactic Features

a) Pro drop- In a pro-drop, a covert subject, as an empty category in the subject position in a sentence is understood which controls the verbal element. In datum 1, <u>find more, pay less</u>, the unstated subject which is not mentioned in the second person singular pronoun, *you*. This is an element of the linguistic economy where few words are used instead of more words to achieve the same communicative purpose.

b) Tense Form – Most taglines are in the present tense to make the information on the tagline not lose relevance. In datum 6,<u>1759. Let the magic begin</u>, the sentence is formed as an imperative that demands the addressee to take on the activities addressed in the tagline. In datum 9, the present continuous tense is used and <u>keeps on going on,</u> which would mean the advertised product is durable and has longetivity.

c) Noun Phrases- The noun class is basically for naming. In taglines, noun phrases are used to function as complements to the brands advertised. In the data that follow, the brands advertised are omitted. Where they are placed instead of the ellipsis, the taglines would now function as nouns in subject complement- datum 10, …always a delight, datum 16, …spirit of excellence, datum 20, …your reliable hair plug. A reconstruction of these taglines without the ellipsis would be:

- Cake heaven is always a delight.
- Omega Aromatic Schnapps is the spirit of excellence.
- Beauty salon is your reliable hair plug.

In this illustration, the taglines are anaphors where their unstated brands which are known through context serve as the antecedents.

d) Parallelism shows the parallel placement of similar phrases in a sentence - datum 1-find more, pay less. Parallelism can also be observed in datum 25, Grip Better. Write better.

e) Modifiers- Adverbs and adjectives are modifiers that qualify verbs and nouns. Modifiers are used to draw the attention of the addressee to the qualities derivable from the patronage or use of the advertised products- datum 12, for a soft, smooth, and healthy skin, datum 13, Protection has a new face, datum 14, Enjoy the beer of choice, rich, smooth, satisfying. The modifiers are in bold.

f) Deixis- Deixis is context dependent. The deictic expression-here- used in datum17, Na here enjoyment berekete refers to the advertised brand. Being a place deixis, the sentence can be reconstructed as- Na *inside GLO* enjoyment berekete.

g) Sentence Formation- A sentence usually has at least two elements, the subject and the predicate. These elements are expressed in a group of words that make sense. Forlinguisticeconomy, a tagline can have just one word as a sentence. The one word also makes sense based on context. Consider datum 21, Excellence. Simply delivered., there are two sentences formed by three words. The first sentence, *Excellence* and the second, *Simply delivered*. This means the advertised product is the epitome of excellence when it comes to delivery services. Datum 23, also has two sentences, Power outage? No wahala. The first is a question, and the second, the answer. The problem posed in question which might be a source of worry to someone is solved by using the advertised product, hence the response, *No wahala*.In datum 25, four words are used to produce two sentences, Grip better. Write better.

II. Graphological Resources- Graphology in linguistic analysis entails the study of the graphics of language. Graphological resources refer to the spelling, punctuation marks, and formatting style of written discourse. The following graphological resources are used in the taglines selected for this study.

a) Question Mark- The punctuation mark at the end of an interrogative sentence is a question mark. The basis for an interrogative sentence is to get information. This function is put to use in taglines that pose a question that might be a common problem. The answer to the question or the

problem would be the advertised product. In datum 23, the tagline takes care of the problem of power outage: Power outage? No wahala. No wahala means the problem of a power outage can be solved through the use of Simba Den inverters, the brand advertised by the tagline.

b) Ellipses are used in taglines to achieve linguistic economy. The presence of an ellipsis in a tagline points to the omission of that part of the tagline which is retrievable from context. In other words, an ellipsis in a tagline is used to avoid unnecessary repetition of a known fact, and in taglines, the known fact most times is the advertised brand- in datum eight, <u>Hmmm…now, that's custard</u>, datum 10, <u>…always a delight</u>, datum 16, <u>…spirit of excellence</u>, datum 20, <u>…your reliable hair plug</u>.

c) Exclamation marks on taglines are used to draw the attention and emotions of the reader. For example in datum 18, <u>Na only you waka com!</u>, an exclamation mark is used to direct the reader to the intended meaning of the tagline. The use of the other end marks like the full stop or the question mark for this tagline provides a meaning that is different from the meaning intended with an exclamation mark. The possible meanings are illustrated below.

i. Full Stop – Na only you waka com. With a full stop, this statement is a declarative which affirms that a person came along alone.

ii. Question Mark – Na only you waka com? With a question mark, this statement is an interrogative that expresses surprise.

iii. Exclamation Mark – Na only you waka com! With an exclamation mark, this statement emphasizes the word –you- meaning the addressee should consider self-indulgence to benefit from the entertainment advertised by the tagline. The emphasis on *you* in the tagline is philosophical in making the reader understand that life is a sole journey.

d) Spelling– In this datum,<u>Na only you waka com!</u>, the last word *come* is spelled without the letter *e* based on the Nigeria Pidgin.

e) Small letters- Most taglines do not adhere to the rules of capitalization and so small letters are used. Small letters are used to foreground the advertisement slogans. The essence is to draw the attention of the addressee through a deviation from the norm to the advertised brand.

f) The Use of Numerals- In datum 24, <u>Release the power of 4</u>, the numeral four is used in place of the letters of the alphabet for four. For economy, the numeral takes one letter space instead of four-letter spaces which would have been required for *four*.

g) Font Size- In datum 26, <u>Enjoy twice the refreshment for a double jolly!</u> the tagline is written in capital letters. The capital letters would mean the tagline is stressed. The second part of the tagline is bigger than the first part of the tagline and in line with the theme or concept expressed in the tagline.

ENJOY TWICE THE REFRESHMENT

FOR DOUBLE JOLLY!

III. Sociolinguistic Elements

The sociolinguistic elements in the selected taglines show how language reflects the happenings in a given society. Nigeria is a multilingual nation. The dominant national language in the Southern part of the country where this tagline is displayed is the Igbo language. This fact

is portrayed in datum 19, <u>Brewed with strength just for you Ahagiefula</u> where there is code-mixing. The term *Ahiagiefula* is inserted at the end of the sentence which is in English.

The use of the term *Ahiagiefula*is for localization. Localization aligns a tagline with the culture of the target language. Declercq (2012) explains that 'localization refers to taking a product and making it linguistically and culturally appropriate to the target locale where it will be used or sold.' It would therefore be inappropriate to situate this tagline in Northern Nigeria where the predominant language is Hausa.

Another sociolinguistic element that pervades this study is the use of Nigerian pidgin. The Nigerian Pidgin is a language that has attained the status of a creole in Nigeria. It is therefore not uncommon to see pidgin being used in slogans. The Nigeria Pidgin can be taken as a case of diglossia, seen as a low variety of the English language which is a second language in Nigeria. The Nigerian Pidgin is the most used variety for communication except in formal settings. The following data are expressed in the Nigerian Pidgin-datum two, <u>stout weydey flow</u>, datum 17, <u>Na here enjoyment berekete</u>, datum 18, <u>Na only you waka com</u>!

Beyond being used as an example of the Nigerian Pidgin, datum 17, <u>Na here enjoyment berekete</u> serves as an example of transcreation in tagline creation. The term *berekete* in the datum means enough and plenty. The English version of this word would not be as impactful as it is so used. A meaningful engagement is achieved when a brand connects with a target audience. This connection is possible through the localization and recreation of brands to reach the target audience (Mcleod, 2017).

A tagline can be written in two languages to address more target population. In the tagline for Vista Maxx, a name for a ballpoint pen, the tagline reads GRIP BETTER. WRITE BETTER., ***Meilleur adherence bonne ecriture***. The second part of this tagline is in the French language. Bilingualism comes to play. The tagline addresses speakers of English and French. The addition of French means the target population is increased.

IV. Figurative Language

The figurative use of language in taglines is for creativity. From the data presented, the following examples exemplify the figurative use of language. The explanations of figurative language used in this paper are drawn from Wrenand Martin (2009).

a) Antithesis shows striking opposition or contrast of words made in a sentence. Antithesis is used in the following- datum 1, <u>find more, pay less</u>, *more, and less* are in contrast. datum four, <u>Zeroleaks, 100% comfort</u>, where zero contrast with 100%.

b) Hyberbole is a statement that is made emphatic by exaggeration or overstatement. Datum 4 <u>Zero leaks, 100% comfort</u>, it is not possible to get 100% comfort. In datum 15, there is <u>100 %kill off</u>, 100% kill-off is an overstatement.

c) Metaphor. In a metaphor, there is an implied comparison. In datum 20, the beauty salon is seen as a plug,<u>…your reliable hair plug</u>. In this example, the referred beauty salon serves as a place to fix hair. Implied comparison can also be observed in datum4, <u>The beer for heroes</u> , the name of the product is projected in the tagline. In datum 11, the tagline which is a slogan for a phone can be used to <u>Picture life together</u>.

d) Onomatopoeia is formed from a sound that is associated with what it refers to. Datum 8, Hmmm…now, that's custard. The sound *Hmmm*in the datum eight is associated with satisfaction**.**

e) Personification. In personification, inanimate objects or abstract notions are given human qualities as if they have life and intelligence. In the data presented below, the beer cannot bite and protection cannot have a face.

Datum 5, the beer with bite

Datum 13, Protection has a new face

f) Metonymy- In metonymy, an object is designated by the name of something which is usually associated with it.In datum 6,1759. Let the magic begin., the year which in the tagline is used symbolically as a referent to time of relaxation. In this tagline, 1759 means 17.59 pm, a supposed time for meeting with family and friends for relaxation.

 g) Self-Indulgence – The use of the second person singular pronoun, *you* is usually for self-indulgence. In datum 22, Get the mouka for you, promises the advertised product is suitable for everyone. So, there is a mouka for *you*. The use of *you* here means that there is a mouka that fits the reader. The concept of self-indulgence also explains datum 18, Na only *you* waka com!

h) Repetition- In datum 25, Grip better. Write better. For linguistic economy, the word *better* is repeated for emphasis and to make it more memorable. The quality of *better* is projected through this repetition so that a reader remembers that the advertised product is better than other brands and should be preferred.

I) Idioms – Idioms are formulaic expressions with figurative or non-literal meanings. For economy, a tagline can be derived from a known idiom. Datum 27, Love at first sip, is derived from the figurative expression, *love at first sight*. In the tagline, through creativity, *sight* is replaced with *sip*, a word that starts with *s*like sight and shares a word net with *drinks* which the advertised product represents.

5. Discussion of Findings

The data analysis shows how creativity is achieved with few words as shown in the selected taglines used in this study. Creativity in word economy is achieved through the employment of linguistic devices, graphological resources, sociolinguistic elements, and figurative language. Creativity in word economy as presented in this study shows the aesthetics of language.

The linguistic devices shown by the analysis of the selected taglines are morphological features, semantic features, and syntactic features. The inherent linguistic features in the language are used to create aesthetics in taglines. Apart from the linguistic devices graphological resources which are mainly punctuation marks are utilized to achieve creativity in taglines. Language is best understood in the context of use. Sociolinguistic elements are drawn from the setting of Nigerian society to give flavors to the language used in teglines. Lastly, creativity in word economy in the examination of the selected taglines used in this study shows the effects of figurative language where the interpretation of the words used in the taglines goes beyond the denotation of the words used in the taglines studied.

The findings of this study corroborate the assertion that creativity in language is used to foster engagement with a desired audience (Cremin & Reedy, 2015). in the case of this study, the desired audience is the target population of the brand advertisement. The findings of this study are relevant as it examines the content of selected taglines used in the brand advertisement which are expressed in witty forms to achieve creativity.

6. Conclusion

Through linguistic economy, meaning is condensed in taglines. These taglines are memorable and impactful due to the linguistic creativity applied in their creation. This study examined the linguistic devices, figurative effects, graphological resources, and sociolinguistic pointers which are fused in the creation of taglines. The study corroborates the fact that language is generative and creativity is possible in the linguistic economy.

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On the Phonemic Status of /ɛ/ in Ukwuani

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Abstract

This paper examines the phonemic status of /ɛ/ in Ukwuani, an Igboid language spoken in Delta State, Nigeria. It evaluates whether the sound is a phoneme capable of creating meaningful differences in words or whether it is a variant of another phoneme as the case with other Igbo languages. The study also investigates the distribution of the sound and shows whether there are restrictions to its occurrence. To analyze the data, the Structgenautcy framework by Yul-Ifode, Okumo, and Ezenwafor (2016) was employed using data sourced from competent native speakers through the Ibadan four hundred wordlists. The qualitative method of analysis was adopted in analyzing the data. It was found out that the mid-front unexpanded vowel, /ɛ/, is a phoneme in Ukwuani in contrast with the phoneme /a/ and other phonemes. The language has nine vowels divided into two harmonic sets with the /a/ occurring with both sets. This is not the case in most other Igbo languages that have an eight-vowel system neatly divided into two sets with the exclusion of /ɛ/. Thus, while /ɛ/ is realized as a variant in Igbo, it is a phoneme in Ukwuani contrasting minimally with other phonemes.

Keywords: contrast, Igboid, phoneme, phonemic status, structgenautcy, Ukwuani

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1 Introduction

Every language has a set of sounds that distinguishes it from the other. A sound that may be significant or distinctive in one language may not be in another language. This is why Phonology is generally language specific. By this, it means that individual languages have different patterns and structures that make them unique from others. Language is the main core of human communication. It employs different meaningful sounds to make utterances. These sounds are structured and patterned according to the principles which govern the organization of sounds in each language. The phonological knowledge of a speaker enables him to produce meaningful sounds and to recognize strings of sounds that do not form meaningful units of his language. A phonological study is very essential in language learning. It helps native speakers of the language to know the functional sounds in their language and what differentiates it from other languages (Yul-Ifode, 2007).

According to Sommerstein(1977), no two speech sounds are exactly alike, even those that occur in corresponding positions in utterances which are intentional repetitions of one another. Sounds that are distinctive in one language may not be in another language. Different languages have different sets of contrasts based on the structuring or patterning of the language. Differences in meaning are conveyed by utilizing a limited number of distinct sounds. Clark et al. (2007) and McGregor (2009) note that the structure or status of a sound is simply treated as a question of interpretation within the linguistic system of which they are part. Phones that seem phonetically different initially might be allophones in the language while phones that look phonetically similar might be phonemes. This is why every phonological analysis is based on the particular language patterning and organization.

This study presents the vowels of Ukwuani and shows the phonemic status of the closed mid-front unexpanded vowel /ɛ/. Ukwuani is an Igboid cluster spoken in Delta State, Nigeria. While investigating the degree of relatedness between the Lower Niger Languages, Williamson (1973) classifies Ukwuani as a related Igboid language. Igboid is a sub-phylum under the Benue-Congo family of the Niger-Congo phylum (Williamson, 1989). Not much work has been done on the phonology of Ukwuanias compared with the other Eastern Igboid languages. The few works done, such as Armstrong (1967), Williamson (1968), and some research works, do not give detailed analyses of the languages. A language that does not have many written records may soon face the threat of endangerment. According to Aziza (2015), all the eleven languages spoken in Delta State of which Ukwuani is a part, are not healthy (endangered). This is because non of these languages can be found at 0-6a levels of the scale based on the Ethnologue 13 levels scale called the Extended Graded Intergenerational Disruption Scale (EGIDS) used to measure the endangerment of a language. This work will serve as future reference material for both native speakers and linguists who may want to work on the language. It is on this note that we have decided to work on the status of the closed mid-front unexpanded vowel /ɛ/.

Earlier studies on Standard Igbo such as Emenanjo (1978), Ikekeonu, Ezikeojiaku, Ubani, and Ugoji (1999), Okumo and Bright-Ajoku (2020) amongst others, show that there are eight phonemic vowels with the exclusion of the /ɛ/ which they classify as a variant of the open front unrounded vowel /a/since they can neatly replace each other without an alteration in meaning. In the case of Ukwuani, an Igboid language, it is not the case of variational pair but separate phonemes that can contrast minimally with each other and with other phonemes in the language. This work thus shows such contrasts to ascertain the distinctiveness of the phoneme and their distributions in the language. The main aim is to ascertain the phonemic status of the vowel /ɛ/ and to determine whether it is a distinctive phoneme capable of having independent existence or a variant of the sound, /a/. To do this, the following research questions will guide the study: what is the phonemic status of the mid-front vowel, /ɛ/ in Ukwuani? Is it a distinctive sound capable of contrasting with the open vowel, /a/, and other vowels? Can it conveniently replace the phoneme /a/ without changing the meaning of the word? This study is significant in that, it shows the uniqueness of Ukwuani an Igboid language from other Igboid languages and buttresses the point that individual languages have different patterns and structures that make them unique from others. It will add to the literature in phonology in general and specifically, it will serve as a reference material to the study of sounds in Ukwuani.

Data for the study was elicited using the Ibadan 400 words list. The list includes words of everyday usage such as parts of the body, kingship terms, colors, animals, and common food items in the locality. The data were analyzed using the structgenautcy model of phonological analysis proposed by Yul-Ifode, Okumo, and Ezenwafor (2016). The theoretical framework incorporates the ideas of structuralism, generative phonology, and autosegmental phonology. It argues that none of these theories can work independently in the phonological analysis of our languages. It puts up the argument that these three theories must work together to complement each other and that instead of claiming an eclectic approach which shies away from any particular theoretical approach, that one could simply say the framework "structgenautcy" is applied since it incorporates the basic tenets of the three major phonological frameworks which are always paramount in a full phonological study.

The main focus of this model is that sounds are not just meant for oppositions, but rather, that a phoneme is made up of some phonological features or ingredients that are much smaller than the phoneme. These phonological ingredients highlight the various gestures involved in the production of speech sounds. The theory focuses on the linguistic competence of native speakers in which the underlying representations are converted to surface or derived representations by the application of phonological rules. In this model, tone is viewed as an independent entity that can exist on its own. Other supra-segments such as nasalization, intonation, and stress are also viewed as such. An association line is used to connect the segments to the tone-bearing units.

A review of various works in phonology in recent years shows methodological statements couched in phrases like 'purely descriptive', without exactly identifying what the peculiarity of this 'purely descriptive' work is, other than the avoidance of abstraction characterizing recent theories and, sticking to structuralism, but fearing to be identified with the same. The result is an eclectic framework, where no single dominates irrespective of how much one may try to impose one name on the operation. Moving from the basic principles of phonemic analysis, it is impossible to identify these distinctive units that Generative Phonology depends on successfully without recourse to Structuralism; similarly, without the use of these distinctive features and relying on some basic principles of Generative Phonology, Autosegmental analysis will more or less go back to the segment as its basic unit of analysis. The phoneme, phonological features, rule writing, and tonal analysis remain central to any phonological work and significant features that emerged from different theories. Thus, the acronym "Structgenautcy" is used to capture these theories and in the current dispensation of phonology, students or researchers should not feel condemned or inadequate in employing a framework where existing theories interact that successfully captures what is before them

In this study, we employ the structuralism view of structgenautcy in accounting for the structure and function of the sound through the use of minimal pair.

2. Presentation, Analysis, and Discussion

The Vowels of Ukwuani

There are nine vowel sounds in Ukwuani which include /a e i o u ɛ ɔ ʊ ɪ/. This assertion is in line with studies in the language such as Okumo 2015, Williamson 1968 and others. The table below is a distinctive feature matrix for the vowels.

Table 1. *Distinctive feature matrix of Ukwuani phonemic vowels*

Feature		ɪ	I	e	ɛ	A	ɔ	o	ʊ	u
High	Ukwuani	+	+	-	-	-	-	-	+	+
Low	Ukwuani	-	-	-	-	+	-	-	-	-
Back	Ukwuani	-	-	-	-	+	+	+	+	+
Expanded	Ukwuani	+	-	+	-	-	-	+	-	+

Although all the sounds in the table above can contrast minimally in the language since a replacement of one sound for the other can bring about a change in the meaning of the word, the focus of this paper however, is to show that the sound /ɛ/ is a phoneme in the language. Studies in other central Igbo languages do not show such contrast, instead, they present the sound as an allophone of the open front vowel, /a/ that can replace each other conveniently without necessarily changing the meaning of the word in which they are found. It is therefore viewed as a case of dialectal variation and not a phoneme. In the following examples, we present data to show the contrast between the two vowels/ɛ/ and /a/ and other vowels in the language.

The vowel /ɛ/ can occur in the following environment in the examples below contrasting minimally:

ɛ/a

   1. HH   /aŋʷʊ/ 'sun'   2. HH /akʊ/ 'palm kennel'
                       /ɛŋʷʊ/ mosquitor'   /ɛkʊ/ 'palm fruit'

   3. HF   /amʊ/ 'penis'   4. HHH   /ɛsʊsʊ/'worm'
                       /ɛmʊ/ 'laughter'   /asʊsʊ/'a language'

   5. HH   /ɛfɔ/   'stomach'   6. HF /ɛwɔ/'beard'
                       /afɔ/   'a local market day'   /awʊ/ 'crocodile

In examples one to six, we show the contrast between the vowels /ɛ/ and /a/. The examples presented above show similarity in all aspects except for a difference in the particular positions bearing the vowels under contrast. In example one, /aŋʷʊ/'sun' and /ɛŋʷʊ/ 'mosquitor' contrast at the initial environment. Since the language, like other African languages, is a tonal language, the vowels bear the tone. Tone can trigger variation in meaning; hence the examples are carefully selected to have the same tonemic element. Both V^1 and V^2 bear the high tone (HH). This is the same as example two.

In examples three and six, the contrast is at the initial position. The tones are also similar. While V1 is a high tone, V2 is a falling tone (HF). Ukwuani has a distinctive falling tone that contrasts with other tonemes. Example four is a trisyllabic word with all high tones.

From the foregoing, we can observe that the mid-front unexpanded vowel /ɛ/ contrast minimally with the open vowel /a/. It is thus, not a variant. If we, therefore, assume that it is an allophone that can be substituted with /a/ without a change in meaning, it, therefore, means that we would have a construction like the ones below:

7./aŋʷʊ/   'sun'   →   [ɛŋʷʊ] mosquitor'

8. /akʊ/   'palm kennel' → [ɛkʊ] 'palm fruit'

9. /amʊ/   'penis'   →   [ɛmʊ] 'laughter'

10. /ɛwɔ/   'beard'→   [awʊ]   'crocodile'

If we decide to interpret the data above as cases of allophones, we would then have an absurd presentation as native speakers of Ukwuani, knowing that there are obvious contrasts between the underlying forms of the words and the surface forms. It will then create false and awkward representations as they are not meaningful to native speakers. ./aŋʷʊ/ and /ɛŋʷʊ/ will never mean the same thing as in the case of 'akwa' and 'ekwa' 'egg' in central Igbo. It is therefore okay to say that the pairs above are cases of distinct phonemes in contrast.

To further prove the distinctiveness of the vowel /ɛ/ in Ukwuani, we show contrast with other vowels.

Contrast with other vowels

ɛ/ɔ

| 11. HH | /ɛɲa/ | 'eye' | 12. | /ɛmʊ/ | 'laughter' |
| | /ɔɲa/ | 'wound' | | /ɔmʊ/ | 'grinding stone' |

| 13. HF | /ɛŋʷʊ/ | 'mosquitor' | 14. HH | /ɛkwa/ | 'cry' |
| | /ɔŋʷʊ/ | 'death' | | /ɔkwa/ | 'a title given to an old man' |

ɛ/ʊ

| 15. HH | /ɛkʊ/ | 'palm fruit' | 16. HH | /ɛtʊ/ | 'chewing stick' |
| | /ʊkʊ/ | 'leg' | | /ʊtʊ/ | contribution (thrift) |

Examples 11-16 show contrasts between the vowel /ɛ/ and other vowels. Just like the examples contrasting with /a/, the contrasts with /ʊ/ and /ɔ/ show distinctions at the initial positions. The fact that the sound could contrast with other sounds in the language proves its phonemic status. The mid-front unexpanded vowel, /ɛ/ is therefore a distinct phoneme in Ukwuani.

2.2   Discussion of Findings

The findings of this study were discussed using the research questions as follows:

Research Question One: what is the phonemic status of the mid-front vowel, /ɛ/ in Ukwuani?

The three principles of phonemic analysis are the principles of contrast, variation, and distribution as posited by Yul-Ifode (2007). This study applied these principles and realized that the phoneme /ɛ/ is significant in Ukwuani. A replacement of one sound for the other can bring about a change in the meaning of the words. This is exemplified in examples one to six and eleven to sixteen. The study, therefore, concludes that based on these data that show clear cases of contrast, the mid-front vowel in Ukwuani shows the status of a distinctive phoneme.

Research QuestionTwo: is the sound a distinctive phoneme capable of contrasting with the open vowel, /a/, and others?

The data from the analysis made earlier show clear cases of contrast with/a/ in examples one to six. Eleven to sixteen show contrasts with other vowels minimally such as /ɔ/ and /ʊ/. This finding is in line withOkumo (2020) that there are nine contrasting vowels in Ukwuani.

Research Question Three: can the sound /ɛ/ replace the phoneme / without changing the meaning of the words?

According to the principle of variation, a sound is said to be an allophone if the replacement of one sound for the other cannot bring about a change in meaning. This study found out thatunlikeotherIgboidlanguageswho can replace the /a/ for /ɛ/, Ukwuaniis not so. From the analysis in examples 7-10, we assumed that they were mere variants and hence can replace each other without obstructing the meaning of the word in the language. It was observed that this assertion cannot stand because it made the words sound awkward as native speakers would not understand nor accept such variation. We, therefore, conclude that the case of Ukwuaniis is unique in that the replacement of the two sounds for each other is not the norm in the language.The answer to this research question is thus, a No! Be that as it may, it is clear that the /ɛ/sound is a distinctive phoneme contrasting minimally with the other vowels listed above.

Summary of Findings

From the discussion in the foregoing, this paper concludes that unlike the central Igbothat classifies the sound as a variant of /a/, Ukwuani shows contrast for the sound.Theminimalpairtestpresented,showcontrastbetween/ɛ/and/a/. It is obvious from the data, that the substitution of the vowels for the other can bring about a change in meaning. The vowel has a restricted occurrence as it is restricted at the word-final position. The nine vowels of Ukwuaniare therefore significant phonemes in the language.

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Comparative Analysis of the Selected SpeechesbyMuhammad Ali Jinnah and Mohandas Karamchand Gandhion the Basisof Politeness Strategies

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Abstract

This research is based on a comparative analysis of the selected speeches delivered by Muhammad Ali Jinnah and Mohandas Karamchand Gandhi based on politeness strategies. Both speakers were analyzed based on four politeness strategies that are bald on-record, negative politeness, positive politeness, and off-records. This study looks at the politeness strategies used by 'Quaid-e-Azam Muhammad Ali Jinnah' and 'Mohandas Karamchand Gandhi' on a comparative basis. Four speeches have been selected for the analysis; two from Jinnah and two from Gandhi. According to the findings, both speakers used four types of Brown and Levinson's (1987) strategies: bald on record, positive politeness, negative politeness, and off record. A total of 122 utterances were opted from the speeches of both speakers; 80 from Jinnah and 42 from Gandhi. In particular, Jinnah employs the bald-on-record strategy 45 times or 56.25%. Positive politeness 20 times (25%), negative 10 times (12.5%), and off record five times (6.25%) Gandhi employs the bald on record strategy 3 times or 7.14%. Positive politeness 27 times (64.28%), negative politeness 11 times (26.19%), and off record once (2.38%). Jinnah's most common politeness strategy is Bald, while Gandhi uses positive politeness the most in his speeches. Negative politeness has been employed more by Gandhi and Off Record by Jinnah. Bald on category is more direct and uses utterances without keeping face-saving, but positive and Negative politeness save the face of the listeners.

Keywords: Bald on Record, Negative Politeness, Off Record, Politeness, Positive Politeness

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1. Introduction

Language is an integral component of human life that cannot be separated from daily life use. Humans have been using language to communicate with one another for thousands of years. People may convey and receive information from one another without any limits by communicating through language. Language, on the other hand, serves more than just to send and receive messages. People can also use language to announce something, state their beliefs, convey their feelings, ask others to do something, or even decline other people's offers. Linguistic politeness is the use of language in conversation to demonstrate consideration for one's interlocutors' feelings and desires, to establish and maintain interpersonal relationships (also known as political behavior), and to adhere to the standards of what society or one's culture deems appropriate behavior. When delivering dialogs or speeches in front of large crowds, people would typically endeavor to be polite and keep their face or public self-image to ensure that communication runs smoothly. Politeness is a set of language and non-linguistic behaviors that show that people are considerate of others' feelings about how they should be treated. In this way, every speaker uses some acts to convey messages and politeness.

Politeness is used to maintain the face of the audience. Several strategies are being used to act politeness. Pragmatics is the study of word, phrase, and sentence meanings. Yule (1996) defines pragmatics as the study of the relationships between linguistic forms and their users.

As people speak, they can understand their intended meaning as well as their goals. There is a strategy in pragmatics known as the strategy for politeness. Brown and Levinson (1987) state that politeness strategies are developed to save the listeners' "face". Face refers to an individual's regard for himself or herself and to maintaining one's "self-esteem" in public and in private. According to them, there are four types of politeness: strategies, positive and negative politeness, and bald on and off record.

As far as the problem is concerned, this research is based on the comparative analysis of the selected speeches by Muhammad Ali Jinnah and Mahatma Gandhi based on politeness strategies. Although the speeches of both speakers have been analyzed individually, a comparison of both speakers has not yet been presented by any researcher. There is not enough research on the selected topic. Next, there is much controversy on the topic that which of the selected speaker is more polite keeping the face intact. Further, this research highlights the significance of the political persona and political representation of the selected leaders

As research objectives are concerned, these are given below:

1)   To know the type of politeness strategies that have been used in the speeches of both speakers.

2)   To check the speaker for utilizing the politeness strategies that have been used and the strategies that have been used less

The research questions of this study are given below.

1.   What type of politeness strategies have been used by both speakers?

2.   Which of the politeness strategies have been utilized the most and the least among both the orators and the purpose of using those specific strategies in that specific context?

This research is based on a comparative analysis of the speeches of Muhammad Ali Jinnah and Mahatma Gandhi based on the politeness theory. Several speeches of Jinnah and Gandhi have been analyzed on different grounds, ranging from stylistic analysis to discourse and critical discourse analysis but this study is going to analyze comparatively both the orators based on their politeness. Before this, several scholars tried to individually evaluate both the orators as critical discourse analysis of the speech of Jinnah and the analysis of the speech of Gandhi have been done but this study will analyze the orators comparatively.

2. Literature Review

Scholars have shown interest in the study of linguistic politeness since the introduction of the politeness theory by Goffman's (1955) "On Face Work" and its further development through classic works like Lakoff (1973) and Leech (1983) to Brown and Levinson (1987), who conducted extensive studies on politeness. In general, these studies focused mostly on verbal communication in face-to-face interactions and compared linguistic politeness to social behavior employed to minimize conflict in communication (Pilegaard, 1997).

Getkham (2014) also looked into how politeness techniques are applied in research papers written by Thai graduate students using Brown and Levinson's (1987) approach. 32 discussion sections from graduate student research papers comprised his data. According to research, graduate students rarely use additional intriguing findings come from Gil-Salom and Soler-Monreal (2009) and Martinez (2001). In their study, Gil-Salom and Soler-Monreal investigated the use of politeness devices in engineering research papers. 46 discussion parts of research articles from the domains of computing, telecommunications, nanotechnology, and robotics made up the corpus. According to the study, academic article writers strategically utilize confidence adjectives to show support for other academics when presenting concepts, they believe are common knowledge. Additionally, Martinez (2001) argued that the Results and Discussion parts of studies were where impersonal constructs appeared the most frequently. Additionally, Getkham (2014) looked into the manners employed by Thai graduate students in their research papers. 32 discussion parts from these research papers made up his corpus. It was discovered that these graduate students infrequently employed diplomatic techniques in their research reports. The results also showed that people tended to use negative politeness techniques more frequently than good ones.

As far as the procedure of the study is concerned, it used politeness theory and politeness strategies to analyze the selected speeches. Four speeches were selected for the research. Two speeches of Jinnah were selected; one before the partition of the subcontinent, "Presidential address by Muhammad Ali Jinnah to the Muslim League Lahore, 1940" and one after partition, "Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan on August 11, 1947".

The same goes with Gandhi as one of his selected speeches is from before the partition of the Indian subcontinent, "Speech in Inter-Asian Relations Conference on April 2, 1947" and one after partition, "Speech on the eve of last fast on December 1st, 1948". 82 utterances were selected from the speeches of Jinnah and these utterances were showing the politeness categories and 48 utterances were selected from the speeches of Gandhi. Both speakers were analyzed based on the politeness strategies comparative to each other and individuals as well.

A secondary data collection method is used in this research as data is already available. Two speeches of Jinnah were selected; one before the partition of the subcontinent, "Presidential address by Muhammad Ali Jinnah to the Muslim League Lahore, 1940" and one after partition, "Mr. Jinnah's presidential address to the Constituent Assembly of Pakistan on August 11, 1947". The same goes with Gandhi as one of his selected speeches is from before the partition of the Indian subcontinent, "Speech in Inter-Asian Relations Conference on April 2, 1947" and one after partition, "Speech on the eve of last fast on December 1st, 1948". In analysis, Politeness is a set of verbal and nonverbal cues that people use to show that they are considerate of others' feelings about how they should be treated. Politeness is an important interpersonal interactional phenomenon because it aids in the development and maintenance of interpersonal relationships. The operation of politeness incorporates valence: when people conduct themselves in a way that they believe to be courteous in a particular context, they strive to enact shared values with others, thus evoking positive emotions. As a result, investigating politeness provides insight into the larger in-group, societal, and cultural norms that support people's constructive and judgmental interpersonal behavior. The study of politeness sheds light on the social practices that surround individual language use since politeness is a social activity that combines linguistic and non-linguistic components and embodies a social practice.

In the bald category of politeness strategies, it mitigates the threat to the addressee's safety and without maintaining the face of the hearer, the speaker directly conveys his words. Urgency is when the speaker directly says something as a top priority and makes it the most preferred thing. "Urgency for emphasis" Brown & Levinson (1987). Like Jinnah said in one of his speeches,

> "I believe that it is essential for us to give every opportunity to our women to participate in our struggle of life and death."

The speaker is emphasizing the point that women should participate to play their role to make the struggle successful.

Next to it, Jinnah makes its point as important and declares it without maintaining the face of the audience.

"Discriminations are made and bars imposed against a particular class. Thank God, we are not starting in those days.

Bald on the category of politeness strategies threaten the addressee's safety and without maintaining the face of the hearer, the speaker directly conveys his words. It occurs when the speaker says something directly without. Brown and Levinson (1987).

Like Jinnah said in one of his speeches,

"They are also very conservative; and although they are very clever, they are slow in understanding."

Further, he says,

"And it is quite clear from the attitude of Mr. Gandhi and the High Command that they have not yet recovered from that shock"

In the next part, he again says,

"Who will decide the future constitution of India, and not this or that party. What better guarantees can the minorities have?"

These are examples of no-face maintenance and direct speech.

This effectively demonstrates how respect for the face requires a mutual orientation, where each participant makes an effort to anticipate what the other participant is trying to anticipate. Because in fact given the circumstances, it is reasonable for S to anticipate that H will concerned about potential violations of S's preserve. Brown and Levinson (1987). In the bald category of politeness strategies, it mitigates the threat to the addressee's safety and without maintaining the face of the hearer, the speaker directly conveys his words. Alert is when a speaker directly makes their audience aware of something. That is why sympathetic warnings may be counted in bald on record. Brown and Levinson (1987).

Like Jinnah said in one of his speeches,

"If political consciousness is awakened amongst our women, remember your children will not have much to worry about."

Next to it, he further says,

"And it will lead India to destruction if we fail to revise our notions in time."

1. I do not want to weary you with details.

"I do not want to weary you with details"

Assigning tasks is also counted in the bald category of politeness, as Jinnah says in his speech,

"We must put that down with an iron hand and I hope that you will take adequate measures as soon as this assembly can do so."

 Commands

1. Hear me
2. Come
3. Go

For Gandhi speeches

Offer

1. This conquest will be loved by the West itself.
2. If the whole of India responds or at least Delhi does, the fast might soon end.
3. Those who differ from me will be honored by me for their resistance, however implacable.

"If the whole of India responds or at least Delhi does, the fast might be soon ended."

Next to it, he says,

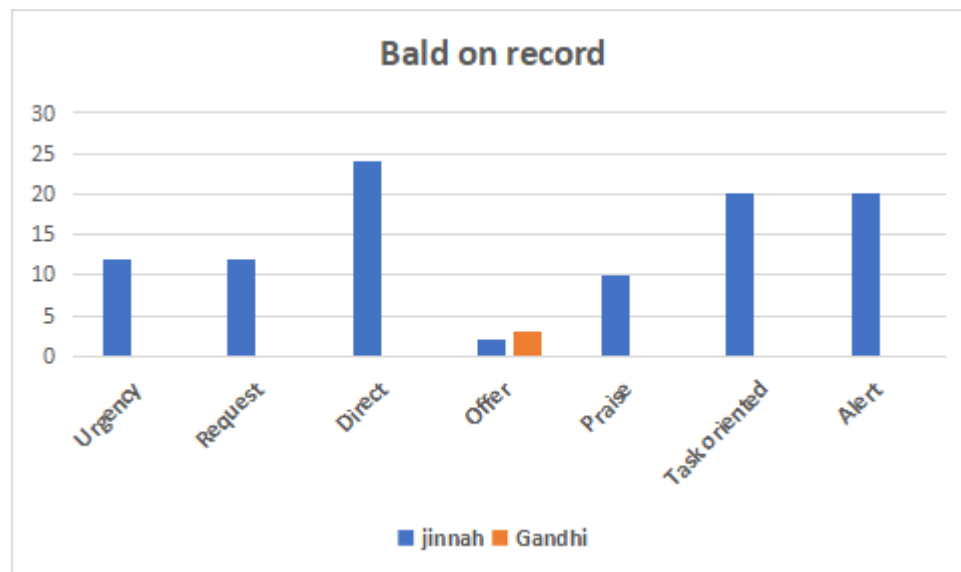"Those who differ from me will be honored by me for their resistance, however implacable

*Figure1.*Bald on record strategy and number of times being used in the selected data

This figure compares expressions of both speakers based on bald on record category among politeness categories. Jinnah used urgency 17.78% while Gandhi has not used it; FTA is used 8.89% of Jinnah but not used by Gandhi; Jinnah is using directness 22.22% and Gandhi not used; offer used by 2.22% of Jinnah and this only bald on category used by Gandhi; command has been used 6.67% by Jinnah and not by Gandhi; task-oriented function has been used 20% in Jinnah's speech while Gandhi has not used it; a warning has been used 22.22% by Jinnah and not used by Gandhi.

It is quite clear from the above figure comparison that Jinnah used more Bald on utterances in his speeches compared to Gandhi. 45 expressions of Bald on record have been found in the speeches of Jinnah and 3 times this category has been used by Gandhi in his speeches.
Jinnah's Speeches
4.3.1   Attend the H's interests, needs, and wants: Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods, and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness Jinnah says in his speech,
1.   "We never thought that the Congress High Command would have acted in the manner in which they actually did in the Congress-governed provinces."

4.3.2   Solidarity or Seek Agreement

Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Solidarity is also counted in positive politeness as it brings harmony and unity while maintaining the face of the hearer Jinnah says in his speech,

1.   "I congratulate the Muslims for having shown enormous grit and spirit throughout our trials."

4.3.3   Be optimistic:

Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods, and maintains the positive self-image of the listener

audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Optimism is also counted in positive politeness as it describes positive things and expectations while maintaining the face of the hearer Jinnah says in his speech,

1.   "I am sure that with your support and cooperation, I can look forward to Pakistan becoming one of the greatest nations of the world."

Further, he says,

2.   "I sincerely hope that with your support and cooperation, we shall make this constituent Assembly an example to the world."

Next to it, these are the lines describing optimism in Jinnah's speech

3.   I trust that they will still see that it is a fair and just demand

4.   "I do honestly and sincerely believe in the necessity or desirability of Hindu-Muslim unity.

5.   I am also fully prepared to trust Muslim leaders.

4.3.4   Avoid disagreement:

Concerning positive politeness among politeness strategies, it respects the hearer's interests, wants, and goods and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Avoiding disagreement is also counted in positive politeness keeps oneself out of unnecessary argumentation and maintains the face of the hearer Jinnah says in his speech,

1.   "If you will work in co-operation, forgetting the past, burying the hatchet, you are bound to succeed."

Further, he says,

2.   "That view is correct; maybe it is not;"

4.3.5   Promise

1.   "But I may tell you that it is going up by leaps and bounds."

4.3.6   Exaggerate interests

1.   "Men may come and men may go, but the League will live forever."

Next, he says,

"If he keep me in his pocket."

4.3.7   Intensify interests

1.   "To advise and guide them in all such matters as mainly rest on them for the uplift of Muslim society. "

Further, he says,

2.   "The greatest danger to the Muslims of India was the possible inauguration of the federal scheme by the central Government."

4.3.8   Assertion

1.   "I am sure that we have made no small contribution toward persuading the British Government to scheme of the central federal government."

Further, he says,

2.   "I am sure from what I can see and hear that Muslim India is now conscious."

4.3.9   Compliment:

Coming toward Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer, and caring for the interests is a basic thread in positive politeness. A compliment is like praise and it also comes under positive politeness Jinnah says in his speech,

1.   "Women can do a great deal within their homes, even under purdah."

Next, he says,

2.   "That is where we stand after the War and up to the 3rd of February."

Gandhi's speeches

4.4.1   Attend the H's interests, needs, and wants: Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods, and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness Gandhi says in his speech,

1.   "I am sure that with your support and cooperation, I can look forward to Pakistan becoming one of the greatest nations of the world. "

His next utterances are also counted in this category.

2.   Mrs. Naidu introduced him as 'one of the greatest Asians of the age'

4.4.2   Solidarity: Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods, and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Solidarity is also counted in positive politeness as it brings harmony and unity while maintaining the face of the hearer Gandhi says in his speech,

1.   "I am satisfied that there is a reunion of hearts of all the communities brought about without any outside pressure."

Further, he says,

3.   "I yearn for heart friendship between the Hindus, the Sikhs, and the Muslims."

4.4.3   Be optimistic:

Positive politeness among politeness strategies, respects the hearer's interests, wants, and goods and maintains the positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Optimism is also counted in positive politeness as it describes positive things and expectations while maintaining the face of the hearer Gandhi says in his speech,

1.   "If the Europeans in South Africa will forgive me for saying so."

4.4.4   Exaggerate interests:

Coming toward positive politeness among politeness strategies, it respects the hearer's interests, wants, and goods, and maintains a positive self-image of the audience. It minimizes the threat to the positive face of the hearer and cares for the interests is a basic thread in positive politeness. Exaggerating interests also come under positive politeness Gandhi says in his speech,

1.   "I wonder if this loudspeaker carries my voice to the farthest end of this vast audience."

4.4.5   Intensify interests:

1.   "I was going to tell you that I do not wish to apologize. I dare not"

As he said next,

2.   "Hence, I urge everybody dispassionately to examine the purpose and let me die,"

4.4.6   Assertion:

1.   "No man, if he is pure, has anything more precious to give than his life. I hope and pray that I have that purity in me to justify the step."
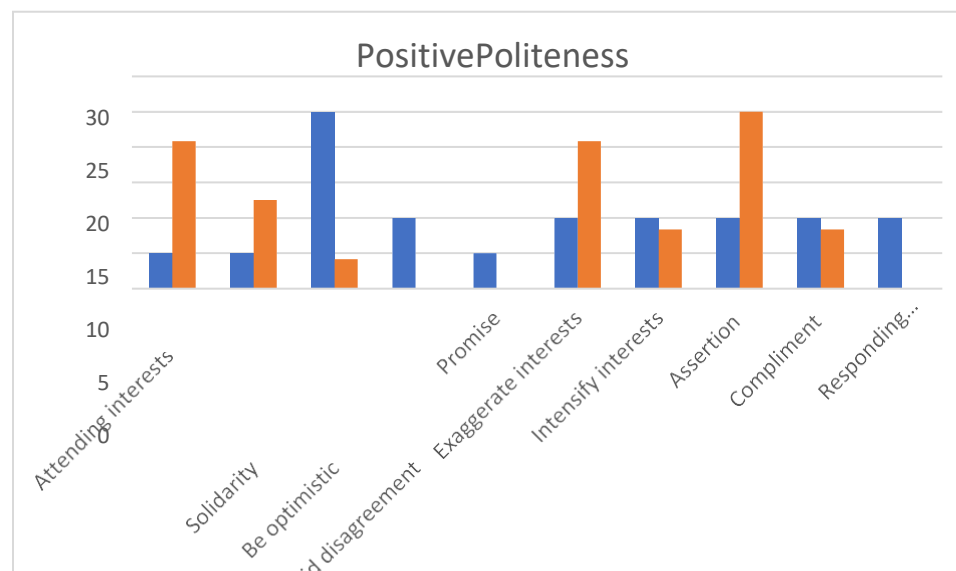
Further, he says,

2.   "Some of those who are far away are unable to listen to what I may say, it will be the fault of the loudspeaker."

4.4.7   Compliment

1.   "For international commerce, undoubtedly, English occupies the first place"

Further, he says,

2.   "He was an unselfish man"

Figure2.Positive politeness   strategy and number of times being used in the selected data

This figure compares the expressions of both speakers based on the Positive Politeness category among politeness categories. Jinnah used attending interests 5% while Gandhi used approximately 20.83%; solidarity used 5% Jinnah and 12.5% by Gandhi; Jinnah is using optimism 25% and Gandhi 4.67%; avoiding disagreement used 10% Jinnah while Gandhi has not used; promise has been used 5% Jinnah and not used by Gandhi; exaggerating interests' function has been used 10% in Jinnah's speech while Gandhi used it 20.83%; intensifying interests has been used 10% by Jinnah and 8.33% by Gandhi; assertionhas been used 10% by Jinnah and 25% by Gandhi; the compliment's function has been used 10% in Jinnah's speech while Gandhi used 8.33%; and responding emphatically has been used 10% by Jinnah while Gandhi has not used it.

It is quite clear from the above figure comparison that Gandhi used more Positive Politeness category in his speeches compared to Jinnah. 20 expressions of Positive Politeness have been found in the speeches of Jinnah and 27 times this category has been used by Gandhi in his speeches.

Jinnah's speeches

4.5.1 Questions:

Negative politeness is a politeness strategy that is directed toward the hearer's negative face and emphasizes avoidance of imposition on the hearer. The risk of face-threat to the hearer is reduced by attempting to avoid imposition from the speaker. Using this strategy, according to Yule (1996), also results in forms containing expressions of regret for the imposition. It should also be noted that negative politeness is expressed through questions like Jinnah says,

1. "Do you realize how big and stupendous it is?"

Further, he says,

2. "Do you realize that you cannot get freedom or independence by mere arguments?"

4.5.2 Be a pessimist:

Negative politeness is a politeness strategy that is directed toward the hearer's negative face and emphasizes avoidance of imposition on the hearer. The risk of face-threat to the hearer is reduced by attempting to avoid imposition from the speaker. Using this strategy, according to Yule (1996), also results in forms containing expressions of regret for the imposition. It should also be noted that negative politeness is expressed through pessimism Jinnah says,

1. "Governors were supine and the Governor-General was helpless" Further he utters,

2. "You cannot possibly succeed in getting the British Government out of this country by asking them to make a declaration"

4.5.3 Minimize imposition:

1. "I do not want to weary You with details"

He again says

2. "I fear I have gone beyond my time limit."

What he says next is,

3. I cannot make any well-considered pronouncement at this moment,

4. I do not wish to take up any more of your time and thank you again for the honor.

4.5.4 Give deference

1. "Women can do a great deal within their homes, even under purdah." In the next part of his speech, he says

2. "We reminded them of their special responsibilities to us"

Gandhi's speeches

4.6.1   Minimize imposition

1.   "I do not think that I should apologize to you for having to speak in a foreign tongue."

He again says,

2.   "I do not want to insult you"

4.6.2   Apologetic

1.   "If the Europeans in South Africa will forgive me for saying so"

Next, he claims,

2.   "I would beg of all friends to rush to Birla House nor try to dissuade me or be anxious for me."

4.6.3   Use plural as respect

Plural pronouns are used to show some respect in negative politeness and it keeps the hearer's face safe as Gandhi says in his speech,

1.   "We have made"

Next, he keeps on saying in his speech, as he highlights,

2.   we have established

3.   we appointed a committee

4.   when we come to

4.6.4   Give deference

1.   "One of the greatest Asians of the age."

Further, he says,

2.   I do not pretend to say that they were places of paradise

3.   This conquest will be loved by the West itself.
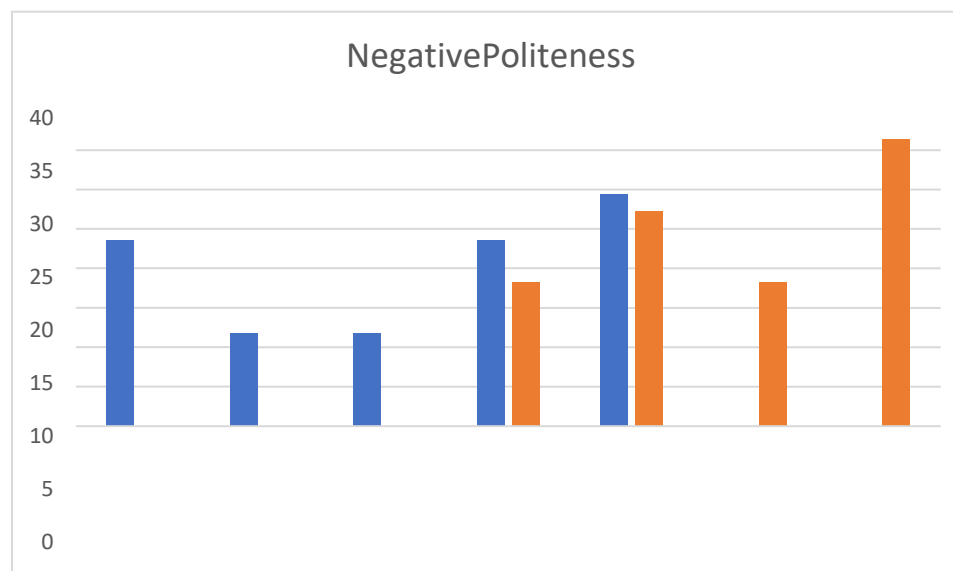
Figure 3: Negative politeness strategy and number of times being used in the selected data

This figure compares the expressions of both speakers based on the Negative Politeness category among politeness categories. Question is used 20% by Jinnah while Gandhi has not used it; Jinnah is using pessimism 20% while Gandhi has not used it; minimize imposition is used 40% by Jinnah while Gandhi used about 18.19%; give deference has been used 20% by Jinnah and about 27.27% by Gandhi; Apology's function has not been in Jinnah's speech while Gandhi used it about 18.18%; and plural respect has not been used by Jinnah while Gandhi used it about 36.36%.

It is quite clear from the above figure comparison that Gandhi used the Negative Politeness category more in his speeches compared to Jinnah. 10 expressions of Negative Politeness have been found in the speeches of Jinnah and 11 times this category has been used by Gandhi in his speeches.

4.7   Off Record

Jinnah's speeches

4.7.1   Inference

This strategy employs indirect language and shields the speaker from the possibility of being imposed. Even if the speaker decides to say something, he or she is not required to ask for anything. Inference is counted in the Off Record as Jinnah says in his speech,

1. "We had to face the treatment meted out to Muslims in some of the Indian States such as Jaipur and Bhavnagar. We had to face a vital issue that arose in that little state of Rajkot"

4.7.2   Sarcasm

Sarcasm is counted in the Off Record category among politeness strategies. This strategy employs indirect language and shields the speaker from the possibility of being imposed. Even if the speaker decides to say something, he or she is not required to ask for anything. As Jinnah says in his speech,

1.   "Wondered within me why I was so suddenly promoted,"

Further, he says,

2.   "That is his prescription as one of the great doctors of the Congress organization"

Gandhi's speeches

4.8.1 Inference

This strategy employs indirect language and shields the speaker from the possibility of being imposed. Even if the speaker decides to say something, he or she is not required to ask for anything. Inference is counted in the Off Record as Gandhi says in his speech,

1.   "You, friends, have not seen the real India"
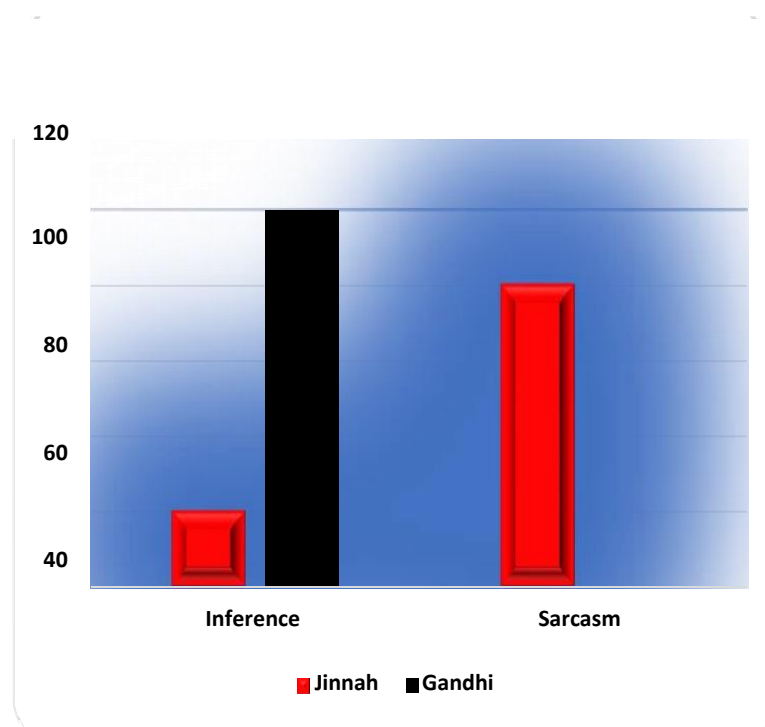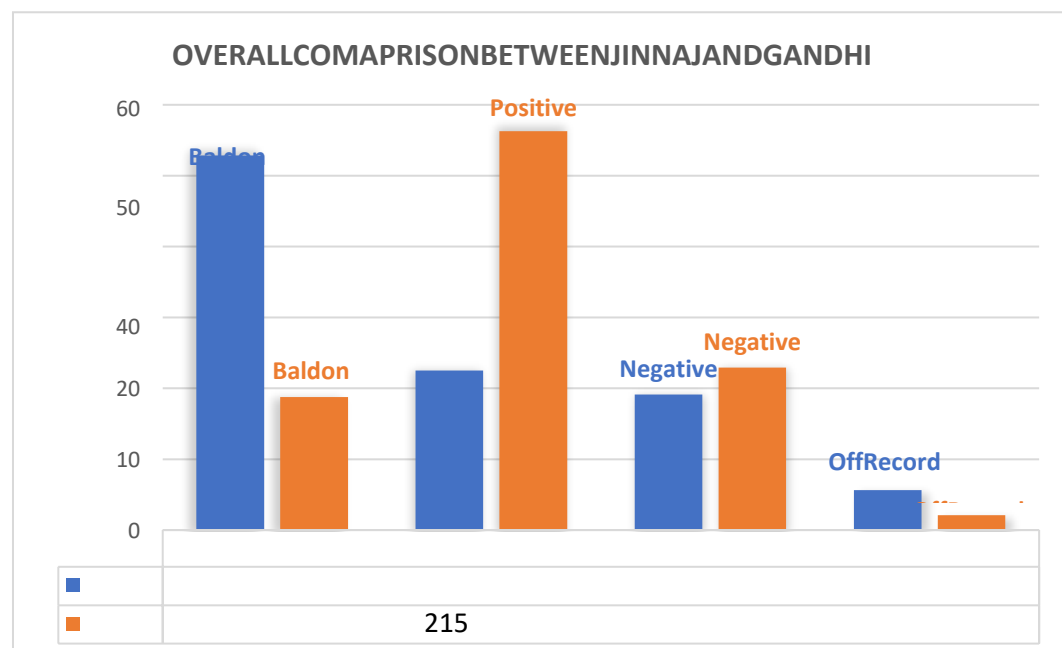
OffRecord

Figure 4: Off-record strategy and number of times being used in the selected data

ThisfigurecomparesexpressionsofboththespeakersonthebasisofOff Record Politeness category among politeness categories. It is quite clearfrom the above table comparison that Jinnah used more Off Record PolitenesscategoryinhisspeechescomparedtoGandhi.5expressionsofOffRecordhavebeen found in the speeches of Jinnah and only once time this category has beenusedby Gandhi in his speeches.

	Baldon	Positive	Negative	OffRecord
Jinnah	52.80898876	22.47191011	19.1011236	5.617977528
Gandhi	18.75	56.25	22.91666667	2.083333333

*Figure5.*Overall comparison between Jinnah and Gandhi

80 expressions from the speeches of Jinnah have been highlightedand 42 expressions of Gandhi have been selected from his speeches. Overall Jinnahused approximately 56.25% Bald category in his speeches while Gandhi usedthis category about 21.43%. Coming towards positive politeness, Jinnah used25% Positive Politeness while Gandhi used 64.29%. Negative politeness has beenused at 12.5% by Jinnah and Gandhi used at about 26.19% and lastly Off Recordcategory. Jinnah has topped Gandhi in Bald on while Gandhi has left Jinnah backinPositive Politeness.

AmongallcategoriesJinnahusedthe Baldcategorythemost,positive Politeness number second, Negative Politeness at third and Off RecordatlastwhileGandhiusedPositivePolitenessthemost,NegativePolitenessat

second,BaldonrecordonthirdandOffRecordatlast.Inthisway,itiscrystalclearthatJinnahusedthe Baldcategorythemostwhile GandhiusedPositivePolitenessthemost.Bald on category among politeness categories is considered the mostdirect form of conversation without maintainingthe face of the audience. Gandhi utilizedthiscategoryinhistalksroughly21.43%ofthetime,comparedtoJinnah's56.25%overall. Regarding positive politeness, Gandhi employed 64.28%, compared toJinnah's 25% Positive Politeness. Jinnah used negative politeness at 12.5% whileGan whileGandhiuseditat 26.19%,andlastlytheOffRecordgroup.GandhihaslostgroundonJinnahin PositivePolitenesswhileJinnah has surpassedGandhi inBald on.

Jinnah used Off Record the most, Positive Politeness the secondmost, Negative Politeness the third most, and Bald on Record the last of all thecategories,whileGandhiusedPositivePolitenessthemost,NegativePolitenessthesecond most, Bald on Record the third most, and Off Record the last. In thisapproach, it is very evident that Gandhi utilized Positive Politeness most, whileJinnahused the Bald category the most.

Fromalltheselectedutterances,tobesure,Gandhimadestatementsthat, when taken out of context, appear to support the establishment of Pakistan.Suchstatements,however,werealwaysaccompaniedbyhypotheticalandconditionaltermsthat ruledoutanyacceptanceofthedivisionprincipleIndeed,even after partition, he made a concerted effort to persuade Hindus and Muslimswill live together in order to disprove Jinnah's two-nation theory of peace. In thisregard, he used polite utterances and sentences to convey his message as he wasclaiming to represent both the Muslims and Hindus. In this way, he was intendingtoprinthissoftimagein

themindsofthepeopleofbothnations.Heismorepoliteandrespectfulinhisutterances.Althoughh euseddirectlanguageatsomemomentswith maintainingthe faceof his audiencein everycase.

JinnahremainedstaunchinhisstanceallthetimesayingthatMuslimsandHindusaretwodistinctiv enations.Jinnahemphaticallyacknowledgedhis intolerance of a Hindu-dominated government and that it would not jeopardizePakistan's demand. Even after most of his Congress colleagues agreed to partition,Gandhi remained opposed to it on his own stance. He effectively removed India'sdivision from the realm of rational debate by branding it as evil and sin. Neitheradvocatewasabletounderminehisopponent'sbeliefinthecorrectnessofhisownposition. Jinnah successfully carried the burden of proof in the partition debate byarguingforachangeinIndia'sapparentunity.Throughouthisspeech,heusesdirectand attacking language against his opponents. Direct speech with no maintainingof face, urgency, alert and task-oriented are the most prominent strategies used inthe speeches of Jinnah. In this regard, he can be said as a speaker who gives zeroprotocolto hisaudienceand offerszero politeness tohis audience.

Coming to the point, the need is to deduce a point out of the wholediscussion,analysisanddebate.Fromtheanalysis,itisclearthatJinnahismore

directandcareslessaboutthefaceofthelisteners.Fromtheselectedspeechesandutterancesfromthespeec hes,itisquiteclearthathisbossystylewiththe

superattitudeofattireandtonewitnessesthatheissomehowfar frompositivepoliteness.Asforas Gandhi is concerned, he always saved the face of his audience with the tone adexpressions he normally used in his speeches. His most used category amongpoliteness categories is positive politeness and it is a witness that he is more politeandmorefacesaver thanJinnah whiledeliveringspeech.

About the Author

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Le théâtre et l'idéologie socialiste des années 80 : cas de la troupe Prolet-Kult de Saida

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Résumé :

Le présent article gravite autour de la production artistique de la troupe amateur Prolet-Kult de Saida, Animée Par Atmani Mokhtar. Nous nous penchons principalement sur les thèmes de ces pièces et le discours qui les sous-tend et ce par le biais de la construction des personnages et des intrigues. Aussi, nous tenterons de répondre aux questionnements suivants : Quels types de personnages l'auteur met-il en scène ? Quels discours développent-ils ? Et enfin comment ces personnages-là prennent en charge le discours de l'instance énonciative ?

Mot-clés : théâtre amateur ; Prolet-Kult ; discours dramatique ; idéologie socialiste

Abstract:

This article revolves around the artistic production of the amateur troupe ProletKult-Saida, Led ByAtmaniMokhtar. We focus mainly on the themes of these parts and the discourse that underlies them and through the building of characters and plots. Also, we try to answer the following questions: What types of characters the author staged? Which speech do they develop? And finally how these characters then support the speech of the enunciative instance?

Key words: Amateur theater ;Prolet-Kult ; dramatic speech; socialist ideology

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1. Introduction :

Bien que cet article porte principalement sur l'évolution du personnage de Belghraib et sur les types de personnages adoptés par la troupe Prolet-Kult de Saida, il me semble judicieux de convoquer le contexte socio-politique qui l'a vue naitre; car c'est la thématique et les discours ambiants qui imposaient le choix des personnages aux auteurs dans cette pièce.

La troupe prolet-kult[1] de Saida, comme son nom l'indique nous renvoie à la troupe Prolet-Koult en Russie. Elle est née à la fin des années 60. Elle a participé pour la première fois au festival d'art dramatique à Mostaganem en 1970 avec la pièce intitulée : « A qui la faute ? »

La pratique du 4ème art en Algérie dans les différentes sphères du pays était identique et répondait aux exigences sociales, elle s'inspirait beaucoup du théâtre européen et partage la même vision quant au rôle social du théâtre dont Federico Garcia Lorca nous dira : *''le théâtre est un des instruments les plus utiles à l'édification d'un pays, il est le baromètre qui en marque la grandeur ou la décadence. Un théâtre sensible et bien orienté dans ses branches, de la tragédie au vaudeville, peut changer en peu d'années la sensibilité d'un peuple. Un théâtre en piètre état, ayant des sabots au lieu des ailes, peut abêtir et endormir une nation entière''*. (Atmani, s.d)

Cette pratique consiste en : « L'utilisation du théâtre par les organisations politiques, sociales et culturelles et des intellectuels, comme moyen d'éducation et de la conscientisation du peuple pour la réappropriation du patrimoine culturel et des valeurs nationales. »

2. Belghraib, de l'idéologie au personnage

Le Prolet-Kult s'intègre profondément, dans les entrailles des luttes entre différentes forces antagoniques, ce mouvement théâtral s'est toujours rangé du côté des humbles, des pauvres, des déshérités, des couches sociales qui avaient le plus besoin de l'égalité, de la justice sociale et de leur réhabilitation morale et culturelle.

Dans la plateforme du séminaire des amateurs de théâtre de Saida 1973 l'objectif essentiel pour l'activité théâtrale, a été formulé comme suit :

« Les responsables des troupes amateurs du théâtre ayant participé au séminaire de Saida ,ont été unanimes pour définir le théâtre amateur comme étant l'expression démocratique d'une jeunesse consciente des problèmes qui se posent à tous les niveaux, et qui participent par le truchement de l'expression théâtrale à l'étude de certain aspects de ces problèmes après une analyse scientifique […] Compte tenu de ces données, il semble nécessaire de se prononcer d'emblée pour un théâtre dont le rôle essentiel participe à l'éducation des masses […] d'affirmer la fonction sociale du théâtre dans sa qualité d'instrument utile au développement de la société […] de fournir et de vulgariser un cadre d'expression culturelle, diffuseur des idées généreuses et combien humaines de liberté, de justice, d'égalité, d'abolition de l'exploitation de l'homme par l'homme et de toutes les valeurs humanistes et nobles, nationales et universelles. » (Mrah, 1976)

Aussi, les responsables des troupes amateurs du théâtre ont fait de cet art l'arme de combat la plus efficace, c'était un canal privilégié d'éveil des consciences endormies : « avec acharnement il n'a cessé de représenter les conflits latents existant entre la communauté opprimée et son oppresseur » (Baffet, 1985 :64)

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[1] Au départ, il s'agit d'une association nommée culture populaire qui ne pouvait pas bénéficier du patronage du parti car elle n'avait pas de statut juridique, elle devient 1974 une troupe théâtrale sous le nom de Prolet-kult.

Les comédiens[2] du Prolet-kult sont des lycéens, des universitaires, des enseignants et des ouvriers qui épousaient avec beaucoup d'enthousiasme les causes prolétaires. Leur jeu n'avait rien à envier au théâtre professionnel, car ils étaient immédiatement liés à la réalité sociale. Ils étaient issus de cette classe, ce qui leur a facilité un peu la tâche. A cet égard, Wekwerth (1971) nous dira, dans un entretien sur le théâtre amateur, que : « Les ouvriers n'ont aucune difficulté à jouer des rôles d'ouvriers : ils parlent comme les ouvriers, se tiennent et marchent comme les ouvriers, ils savent comment un ouvrier fatigué s'assied sur une chaise et comment il allume une cigarette. » pp. 13-14

3. Un théâtre engagé

Le théâtre de Saida est un théâtre engagé ou un théâtre de propagande dont la fonction est la conscientisation qui revient sur l'idéologie dominante, sur les bienfaits du Socialisme ou la Révolution agraire. Il aborde des thèmes variés tels l'exode rural ou l'immigration.

Nous avons constaté que la totalité[3] des pièces gravitaient autour du thème du prolétariat[4] et des conditions des ouvriers pendant les années 70-80. Les fonctions des personnages sont systématiques, récurrentes, voire identiques. Ils cristallisent le discours de l'idéologie socialiste dominante alors.

En effet, les personnages sont choisis en fonction de cette conjoncture et se voient confrontés les uns aux autres, le plus souvent Belghraib qui s'oppose aux dominants et qui à l'aide de ses adjuvants (les instruits), avec leurs éclaircissements, arrive à convaincre les foules du bienfondé de leur lutte et c'est toujours les défenseurs de la cause ouvrière qui l'emportent à la fin de la pièce.

Le plan des pièces est identique : on passe de la soumission (indifférence), du « je m'en foutisme », à la prise de conscience des meneurs (des guides) à l'aide des instruits. Ces derniers ont parfois du mal à convaincre la masse, comme dans la pièce Rab Esshab dans laquelle des étudiants volontaires se rendent à la Steppe pour la rencontre des agriculteurs et qui découvrent que ces derniers sont sous l'emprise d'un véritable engrenage. Tel est semble-t-il le schéma qui sous-tendait alors toutes les pièces du Prolet-kult.

Il faut souligner au passage que la foule occupait une place prépondérante dans ce théâtre, dans ce sens que le metteur en scène faisait plusieurs fois appel à de nombreux personnages afin d'en faire parfois le personnage principal. On entendait des cris de part et d'autre de la scène, ce qui donne cet effet du réel à la pièce et ce ton épique au texte.

Belghraib est un personnage réaliste, illettré, mais il incarne le bon citoyen. C'est un père de famille qui est confronté aux problèmes sociaux et reflète le quotidien des Algériens des années 60-70, voire les années 80 : misère, crise de logements, domination et exploitation.

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[2] On trouve les noms suivants : Dahmani Abdelkader dans le rôle de Belghraib et Yahia Ould Yahia El Meskine, Ouardi Brahim, Krim Bouziane, KharbechMekki, Benkhouda Toufik, BahloulMenaouar dans le rôle de ElKessar, BoucetaNouredine, Bouterfas Miloud, Djamel Gater, Bouguetouf Abdelkrim, Abess Mohamed, DhamaniSmail(lycéen), Bouhmar, AadaGacem.Cette liste n'est pas exhaustive.

[3] On compte toutefois une ou deux pièces qui portent sur l'immigration.

[4] D'où le nom de la troupe : « Le Proletkoult est une organisation artistique et littéraire active en Union soviétique de 1917 à 1925 voulant fournir les fondations d'un vrai art prolétarien absous de toute influence bourgeoise. Son principal théoricien fut Alexandre Bogdanov (1873–1928) qui envisageait le Proletkoult comme la troisième partie de la trinité du socialisme révolutionnaire. » [https://fr.wikipedia.org/wiki/Proletkoult] (Site consulté le 04.02.2016)

Ce sont ses rencontres avec les personnages instruits dans la pièce qui vont l'aider à prendre conscience de sa situation. Parmi ces personnages, on trouve le plus souvent l'instituteur, l'ingénieur ou le syndicaliste, qui défendent les idées défendues autrefois par le président H. Boumediène. Belghraib prenait alors son destin en main et part en guerre contre ses oppresseurs.

4.*Rab esshab* ou *Le seigneur des steppes* (1976)

Pour bien illustrer la soumission dans la pièce Rab esshab (1976), le personnage Hadj El Hbib demande à Belghraib de se jeter du Haut d'une falaise, mais ce dernier, qui a failli obéir à son maitre, se ressaisit et réplique : " ليه انا مشي مهبول ' غي المهبول لي قيس روحه منا" qu'on peut traduire par : « Suis-je un fou ! Y a que les fous que se jettent par là ! ». Exemple d'une soumission totale à son maitre, de laquelle Belghraib tente de se soustraire grâce à sa prise de conscience.

Une autre scène dans cette pièce qui est aussi éloquente que la première traduit le désarroi de Belghraib face à cette injustice sociale et qui est celle où Hadji Hbib qui avait donnait un festin aux étudiants –il croyait que c'est l'Etat qui les a envoyés— et ses invités, aussi riches que lui, avait demandé à Belghraib de s'occuper du *méchoui* et ce dernier, plein de dépit et le dévorant des yeux, il pousse un long soupir, suivi de : « قدام عينيا و بعيد عليا » , « Devant mes yeux et pourtant loin de moi ».

Rab Esshab (le dieu des steppes) a connue un franc succès, plus de 73 représentations. L'auteur se documentait, à la manière d'Emile Zola, avant l'écriture de sa pièce. Il s'informait sur un gros propriétaire et sur les conditions de vie des agriculteurs, sur la *carte des msakines* et les conditions de son obtention.

Cette pièce dure à peu près trois heures. Dans la première partie, on retraçait l'histoire de l'impérialisme dans le monde avec des chansons qui évoquent ce qui s'était passé au Vietnam.

C'est une pièce dont le personnage principal est un propriétaire d'un vaste domaine, et un gros éleveur de bétails qui se nomme Hadj el Hbib. Elle traite de la lutte des agriculteurs, il s'agit des combats des *khames*. On met en scène la confrontation des paysans aux « féodaux », au « bourgeois », tel ce gros propriétaire terrien qui exploite les paysans les plus démunis.

Hadj el Hbiba de nombreux serviteurs qu'il méprise et exploite, avec la bénédiction d'un autre personnage qui ressemble beaucoup à Tartuffe, le personnage de Molière. Ce dernier s'appelle Hadj Abdellah et s'occupe des lieux de culte, les Zaouias, notamment, et qui au nom de la « lignée » et de la religion justifie la soumission des agriculteurs. A un moment donné, les agriculteurs enchainés s'adressent avec un ton ironique à ce dernier :

« ا سيدي عبد الله ا سيدي عبد الله يا مول السلسلة خدامك جاو من كل ناحية جابولك المال والزيارة »

Le dernier mot de cette expression est accompagné par un geste que toute la foule exécute avec la main et qui ressemble à un bras d'honneur, ce qui remet en cause sa piété.

En outre, le mot « chaine » dans cette phrase est polysémique et renvoie à la fois à la chaine par laquelle les agriculteurs sont ligotés, symbole de soumission et la chaine qui se rapporte à la lignée (religieuse, noble) dont les féodaux se revendiquent.

Kebch el Babour, représentée juste après la mort du défunt H. Boumediene et la prise du pouvoir par C. Bendjdid, est une sorte d'avertissement contre une éventuelle rupture avec les discours antérieurs et une appréhension de rompre avec le socialisme et l'adoptions des idées libérales. Cette pièce est un

montage de contes populaires[5] et qui avait pour devise « la tâche d'édification nationale » à l'instar de la quasi-totalité des autres pièces.

Le Cri du Chili est écrite juste après le coup d'Etat au Chili accompli par le Général Pinochet contre Salvador Allendi

El Ougda « Le Nœud » il s'agit là encore de la lutte syndicaliste. Elle est conçue en hommage aux cheminots qui étaient en grève aux années 80. Elle a pour décor les rails du chemin de fer. Elle met en scène l'arrestation et la traduction en justice d'un syndicaliste qui s'indigne devant les conditions de travail des ouvriers et qui s'oppose aux décisions despotiques des responsables de l'entreprise dans laquelle il travaille et dont la devise est celle de l'UNJA qui est marquée sur un écriteau où on peut lire « de l'action jaillissent les meilleurs structures » qui donne tout le sens à cette pièce qui se veut aussi un éclairage apporté aux textes du GSE[6]. On trouve des personnages comme :

- Le directeur qui veut imposer des membres au Conseil syndical, en dépit de la volonté des ouvriers qui exigent des élections transparente et juste;

-Le responsable du parti qui impose ses lois et que l'on trouve dans la plupart des pièces;

-Le syndicaliste

-Les ouvriers

-Le juge, et l'avocat, car les dernières scènes se déroulent dans un tribunal.

El Kessar ou « le Destructeur » donne à voir un haut fonctionnaire de l'Etat, riche, opportuniste et oisif. Il donne l'image du « ripou » qui détruit par sa conduite l'économie nationale. On l'oppose dans cette pièce à Rafik, un personnage vertueux et qui est porté vers la modernité. Il est le modèle à suivre. Il est pour l'émancipation des femmes, convaincu que ses dernières peuvent jouer un rôle très important dans le développement du pays comme le témoigne cette expression énoncée dans le dialogue du texte : « خلو النسا يخدمو جيشنا يتقوا » : « Laissez les femmes travailler, notre armée se renforcera. » Cette pièce est manichéenne et oppose clairement l'axe du mal incarné par *El Kessar* et compagnie et l'axe du bien avec Rafik et ses idées novatrices et enrichissantes quant au progrès de la patrie.

Cette pièce revient sur le rôle des étudiants et donne à voir un personnage-modèle, Rafik (camarade) qui côtoie des ouvriers et les paysans.

On trouve aussi dans cette pièce la figure du vieux sage dont les paroles ne sont autres que des constats amers et des jugements de valeurs qui consolide le discours dramatique.

Dans *Yahia Ould Yahia El Meskine* Belghraib c'est le syndicaliste qui l'emporte. C'est lui qui parle de l'insalubrité de l'usine.

Rih e-takadoume « Le vent du progrès » est une pièce qui s'adresse principalement à la masse laborieuse. Elle condamne l'indifférence et prône sérieux et travail. Ainsi lit-on dans l'un des passages du texte :

«زيرو رواحكم ,زيرو رواحكم اما الارض تخضار و يطبعها النعمان اما الشوك يزدم عليكم ويقبض كل مكان"

Ces paroles mettent en valeur le travail et met en cause la complicité des travailleurs et leur indifférence.

On doit souligner, par ailleurs, que le narrateur jouait un rôle important dans ces pièces. Il servait à la fois de rapporteur, car il rapportait les actions qu'on ne pouvait pas mettre sur scène, mais aussi de punisseur, car il porte, sur fond de musique qu'il réalisait à l'aide de son bendir, des jugements de valeurs à l'encontre des personnages. Toutefois, l'auteur cède parfois les jugements à son spectateur.

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[5] L'exemple de la révolte avorté de l'éléphant du roi qui détruisait les champs agricoles.
[6] GSE (Gestion socialiste des entreprises)

On peut trouver d'autres thèmes dans les pièces de théâtre du Prolet –Kult comme le thème de l'immigration dans El Guelta (1973-1974) qui revient sur la condition de l'immigré en France.

El Maksoud porte sur la gestion socialiste des entreprises GSE et les conditions de travail des ouvriers des années 74-75. Elle met en scène la lutte des syndicalistes qui revendiquent l'auto-getion de leur entreprise comme le stipulaient les textes de loi.

Fruit d'une mise en scène collective, cette pièce est composée de huit tableaux. Elle traite des problèmes des ouvriers. La pièce s'ouvre sur des paroles patriotiques proférées par les comédiens, exaltant le travail et la lutte ouvrière et précisant le but de ce théâtre d'où le titre El Maksoud. L'ouvrier doit selon ces paroles prendre conscience de ses devoirs envers sa patrie et prendre le flambeau de la révolution. Aussi, le personnage « n'est que l'émetteur fictif de ce discours (Ubersfeld, 1981 : 187)

La pièce brosse deux tableaux opposés :

Le premier présente les responsables qui se sont enrichis sur le dos des ouvriers et possédant une Mercédès et un cabanon au bord de la plage. Le deuxième, quant à lui, revient sur la misère des ouvriers.

La foule, dont tous les droits sont bafoués, s'élève contre le responsable de la société, en particulier contre la mauvaise gestion de l'entreprise. Ils appellent à la grève, pour mettre fin aux abus de pouvoir du directeur, El Hadj El Melhouf, qui se comporte comme si la société lui appartenait et qui utilise les biens de l'Etat pour son propre compte : « Nous voulons le socialisme, vive le Socialisme ! » s'exclament les travailleurs, convaincus que la réussite de cette société n'est autre que le fruit de leur travail et de leur sueur : « à bas l'exploitation ! », « Nous voulons améliorer nos conditions sociales ». Le directeur termine sa discussion avec un rire prolongé, pour répondre à leur détresse. Ce qui ne laisse pas indifférent le narrateur qui, sur un ton dramatique, déplore le quotidien des travailleurs.

Le directeur y est présenté comme un riche corrompu, offrant de temps à autre des « pots-de-vin » à ses supérieurs de la « direction centrale », grâce auxquels il est toujours à la tête de cette entreprise, ce qui provoque l'indignation des travailleurs.

Accusés de fauteurs de troubles, Chikh et Abdelkader, sont licenciés. Mais la foule considère que la bataille n'est pas terminée, que la solidarité et la révolution n'ont pas dit leur dernier mot contre « le capitalisme et la bureaucratie ». Le quatrième tableau se termine par les exclamations de la foule : « Vive le socialisme ! Vive le socialisme ! »

Une lueur d'espoir jaillit au début du cinquième tableau de cette pièce, le syndicat en l'occurrence à qui les travailleurs ont adressé une lettre contenant leurs doléances. Dans cette scène, c'est le syndicaliste qui prend la parole en insistant dans son discours sur le patriotisme, la révolution socialiste, l'union des travailleurs et la lutte de la classe ouvrière, afin que le prolétariat retrouve son bonheur pour lui et pour les générations à venir.

Les syndicalistes auxquels les ouvriers ont fait appel contribuent par leur discours à l'éclaircissement des textes de la GSE, des principes de la démocratie, en revenant sur l'histoire de la lutte pour l'indépendance en s'adressant aux responsables dans ces termes : (tableau 6 n° 03). Des paroles qui exaltent le travail et condamnant les abus des responsables.

La pièce se termine par la reconnaissance et la prise de conscience des travailleurs et c'est la foule qui a le dernier mot. Elle revient au discours des syndicalistes en rappelant aux travailleurs leurs devoirs et en les incitant à prendre leur responsabilité.

5. Conclusion :

La troupe de Saida contribuait à la consolidation des droits de l'homme et l'amélioration des conditions de vie et de travail des couches socialement pauvres et démunies.

Sur le plan thématique, la réalité sociale, économique, culturelle, politique nationale et internationale, fournissait un éventail très large pour concevoir les contenus.

Le personnage Belghraib ressemble à plus d'un titre au personnage Djha, dans ce sens qu'on ne peut pas le cerner dans un rôle bien défini. Il se métamorphose et s'adapte à toutes les situations. Beaucoup de comédiens (ex.) du Prolet-Kult le rapprochent du personnage de Alloula, Djelloul L'fhaïmi, en l'occurrence.

Comme typologie des personnages, on y trouve :

-le syndicaliste;

-l'instituteur;

-le berger;

-l'éleveur (gros et petits éleveurs) ;

- l'ingénieur;

-le lèche-bottes;

-le religieux;

-l'étudiant;

-le responsable du parti;

-l'administrateur;

-le campagnard (le paysan);

-l'agriculteur;

-la foule;

-l'opportuniste;

-l'immigré;

-le juge,

-l'avocat,

-le bureaucrate.

- Le vieux (le sage)

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Entretiens réalisés

- Atmani Mokhtar (Animateur de la troupe)

- Dahmani Abdelkader (principal comédien du Prolet-Kult, car il jouait le personnage de Belghraib qui revient souvent dans les pièces de cette troupe)

- Ouardi Brahim (Ancien comédien)

  - BahloulMenaouar (Ancien comédien)

Difficultés d'accomplir la politique de la langue française aux écoles secondaires nigérianes

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Résumé

Cet article traite les difficultés d'accomplir la politique de la langue française aux écoles secondaires nigérianes. L'on voit que les écoliers n'arrivent pas à s'exprimer en langue française malgré les dispositions mises en place par les professeurs et gouvernements pour institutionaliser cette langue au pays. Cette situation demeure persistante parce que la politique de la langue française n'est pas pratiquée car partout dans la Fédération, il y a un déclin dans l'inscription du français parmi les élèves pour l'examen de Senior Secondary School Certificate. Dans cette étude, il s'agit d'identifier les causes de ce déclin et puis de proposer des solutions adéquates pour les résoudre. Parmi les facteurs causant les difficultés, on retient le manque de professeurs qualifiés, peu de motivation des élèves, le manque de motivation chez les professeurs, le manque de matériels didactiques, les difficultés du cursus et l'usage de méthode de l'enseignement traditionnelle par les professeurs en classe. L'étude a recommandé que professeurs de français aux écoles secondaires emploient la méthode communicative pour enseigner le français aux élèves car la méthode est recommandée par le gouvernement. En outre, la méthode aidera les élèves à parler le français.

Mots-clés : La politique linguistique, la langue française, les difficultés d'apprentissage, écoles secondaires nigérianes.

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1. Introduction

La politique Nationale de l'Education de Federal Republic of Nigeria (2004) reconnaît du français au Nigéria comme une matière indispensable. Cette politique explique que « *French shall be the second official language in Nigeria, it shall be compulsory in schools…* » (p. 9). Le français sera la deuxième langue officielle du Nigéria et il sera obligatoire aux écoles primaire et secondaire. Quelle bonne nouvelle ! Cette phrase définit la politique de la langue française au Nigéria et dirige l'étude du français dans ce pays anglophone. Simiri (2007) explique que le but d'apprentissage du français dans les écoles nigérianes vise à enseigner le savoir communiquer en français aux étudiants. C'est-à-dire, comment manipuler la langue française dans les contextes divers de communication pour exprimer les idées, les sentiments et les opinions.

Pour accomplir cela, plusieurs politiques divisées en trois périodes ; une période de grand succès – 1960/65-1975, une période de déclin -1980-1998 et enfin une période de succès 1999 - 2003 ont été mises en place. A l'heure actuelle, on voit que le français n'est pas bien appris aux écoles secondaires au Nigéria car la plupart des étudiants n'arrivent pas à communiquer couramment en français après leurs formations. On voit aussi que beaucoup d'écoliers ne s'intéressent plus au français après les examens de Junior Secondary School. Cela manifeste également dans les aptitudes (la compréhension orale, l'expression orale, la compréhension écrite, l'expression écrite) des apprenants. Donc, le français n'est pas bien appris aux écoles secondaires nigérianes parce que la communication qui est l'objectif d'apprentissage n'est pas encore réalisée.

Alors, le but de ce projet est d'identifier les difficultés d'accomplir les objectifs de la politique de la langue française au Nigéria. Autrement dit, ce travail va discuter les difficultés qui empêchent l'étude efficace du français aux écoles nigérianes.

2. La politique de la langue françaises au NIGERIA

L'étude du français a commencé dans les écoles nigérianes avant l'Independence du pays en 1960. Le pays, ayant reconnu le rôle important que la langue française pourrait jouer dans son développement, l'a adopté comme matière à étudier à l'école secondaire. Les avantages d'étudier le français au Nigéria sont très clairs. Comme noté par Simire (2004), au Nigéria et à la sous-région de l'Afrique de l'Ouest, le français pourrait assurer l'accès facile des produits nigérians au monde francophone, le tourisme et l'ouverture professionnelle. Pour elle, le français est une langue de plus au Nigéria, avec beaucoup d'autres avantages.

National Policy on Education (1998 : 9) reconnaît l'importance de la langue française au Nigéria qui inclut l'interaction sociale, la cohésion nationale et la persévération des cultures autochtones. La politique ajoute : « *for smooth interaction with our neighbours, it is desirable for every Nigerian to speak French* » (pour une interaction mutuelle avec les pays voisins au Nigéria, il est désirable pour chaque Nigérian de parler le français). Cette phrase donne la raison de base d'inclure le français comme l'une des matières aux écoles nigérianes. Autrement dit, le français est inclus dans le programme éducatif au Nigéria pour réaliser la communication avec les autres Africains des pays francophones qui entourent le Nigéria. La phrase spécifie l'objectif primaire de la politique de la langue française au Nigéria, un pays anglophone.

Les stipulations de la politique de la langue française au Nigéria peuvent être résumées dans les principes suivants :

1. Le français est la deuxième langue officielle au Nigéria.
2. Le français est obligatoire à l'école primaire.
3. Le français est obligatoire à l'école secondaire de base (junior secondary school).
4. Le français est facultatif à l'école secondaire supérieure.
5. Le français est étudié comme langue étrangère.

La politique de la langue française est importante car elle assure une étude efficace du français au Nigéria. L'étude du français est nécessaire pour acquérir les bénéfices de la connaissance du français sur le développement du Nigéria et, en fait, la Région de l'Afrique de l'Ouest. Carasso (2004 :2) prévoit : « *the future of West Africa leans towards stronger regional integration which will necessitate French-English bilingualism, especially for the elite"* l'avenir de l'Afrique de l'Ouest se penche vers une intégration régionale plus forte qui nécessitera un bilinguisme français-anglais surtout pour l'élite. Cette déclaration souligne l'importance du français chez les Nigérians, pour pouvoir satisfaire les conditions nécessaires pour cette situation de bilinguisme qui se développe dans la Région de l'Afrique de l'Ouest. L'une de ces conditions c'est l'habileté de parler le français et communiquer avec ceux qui parlent cette langue.

Pour réaliser ce but de communication, la *Federal Ministry of Education* (2012) a publié le curriculum, cursus pour l'étude du français à l'école secondaire subalterne. Elle note que le curriculum est pour « … une meilleure acquisition de compétences permettant aux apprenants d'utiliser véritablement la langue française comme outil des communications dès la fin du niveau

« Junior Secondary » (p. viii). Les compétences incluent les aptitudes de communication « la compréhension orale, l'expression orale, la compréhension écrite et l'expression écrite » (p. viii).

Malgré l'importance du français, on n'arrive pas à réaliser le but primaire de la politique de la langue. On constate qu'au bout de l'étude du français dans les écoles secondaires (les deux niveaux subalternes et supérieurs), les élèves ne peuvent pas s'exprimer en français. Cela se manifeste également dans les aptitudes (la compréhension orale, l'expression orale, la compréhension écrite, l'expression écrite) manifestées par ces étudiants à la fin de leurs séjours aux écoles secondaires. On continue à se demander « pourquoi » elle existe une telle situation ?

La réponse à la question ci-dessus ne se trouve pas trop loin ; il y a des difficultés à surmonter ! Le but de cette présentation est de discuter les difficultés qui empêchent la réalisation des objectifs de la politique de la langue française au Nigéria. C'est-à-dire discuter les difficultés qui empêchent une étude efficace du français aux écoles nigérianes.

3. Difficultés d'accomplir la politique de la langue française

On a déjà remarqué qu'il y a une différence entre les stipulations de la politique de la langue française au Nigéria et sa mise en pratique dans les écoles. Pour la discussion des difficultés qui empêchent la pratique de la politique, on mettra l'accent sur les difficultés suivantes : les difficultés qui proviennent des professeurs et des élèves et le manque de matériels didactiques adéquats. Aussi, les difficultés qui viennent du programme d'enseignement et les difficultés financières seront analysées. Après une discussion des implications éducatives de ces difficultés, on avancera des recommandations et solutions possibles pour surmonter ces défis.

3.1 Les Professeurs de Français

Le rôle du professeur est très important dans la réalisation des objectifs d'un programme scolaire. Mkpa (2005) constate qu'après la formulation d'un programme par une agence de gouvernement, l'implémentation revient au professeur. C'est à lui de transmettre la connaissance aux élèves en employant toutes les techniques à sa disposition. Pour aller un peu plus loin dans cette discussion des facteurs ou bien des difficultés autour de professeur de français, on mettra attention sur la qualité de professeur, le nombre, l'encouragement, l'attitude et la méthode qu'emploient les professeurs pour enseigner le français.

La qualité de professeur réfère à la compétence que possède un professeur, assurée par la formation du professeur. Il s'agit de la formation initiale aux universités et aux écoles supérieures ainsi que la formation continue par des conférences, séminaires, ateliers sur l'enseignement du français. Selon le Cadre Européen Commun de Référence Pour les Langues (2006), la compétence est jugée dans quatre (4) catégories d'après les théoriciens de l'approche communicative, à savoir : la compréhension de l'oral, la compréhension des écrits, la production orale et enfin la production écrite. Alabi (2009) ajoute qu'un enseignant doit savoir comment avoir de bons rapports avec ses élèves, gérer ses cours, corriger les apprenants errants ainsi que

combiner les méthodes diverses de l'enseignement pour bien transmettre ses connaissances aux apprenants.

On constate qu'à l'école secondaire, les professeurs de français possèdent des diplômes nécessaires mais le problème se trouve autour de leurs compétences nécessaires. Les diplômes ne suffisent pas d'acquérir les compétences requises. Il faut organiser la formation continue pour les enseignants par les conférences et séminaires. Malheureusement, on constate que la plupart des professeurs ne participent pas à de tels programmes. Ezenwa (2010) a trouvé que les professeurs ne participent pas à la formation continue. Ils ne sont même pas formés pour l'emploi du cursus et de l'approche communicative. Donc, l'enseignement de ces professeurs ne sera pas efficace et les élèves qu'ils vont produire seront mal formés.

En ce qui concerne le nombre de professeurs, la plupart du temps, le nombre de professeurs ne suffit pas pour le nombre d'élèves. Dans plusieurs écoles, on n'étudie pas le français parce qu'il n'y a pas de professeur pour enseigner la langue. Chaque année, les universités produisent des professeurs de français mais le gouvernement ne les recrute pas. Dans cette situation, il sera très difficile de réaliser les objectifs de la politique du français à l'école.

Très signifiant est le problème de la méthode d'enseigner le français adopté en classe. Les enseignants enseignent le français avec des méthodes traditionnelles y compris la méthode grammaire-traduction et la méthode directe. Même si les méthodes ont quelques avantages dans l'apprentissage de langue, ce ne sont pas les méthodes efficaces pour enseigner une langue étrangère comme le français au Nigéria. On observe que les méthodes traditionnelles n'aident pas les élèves à acquérir la compétence de communication, la compréhension orale et écrite et puis l'expression orale et écrite. Par exemple, la méthode grammaire-traduction met trop d'accent sur les règles de grammaire et la structure de langue.

En employant les méthodes traditionnelles, les professeurs n'organisent pas des activités de langues pendant les leçons. Donc, ils ne donnent pas aux élèves d'occasions de pratiquer la langue. Conséquemment, à la fin de leur école secondaire, les élèves ne peuvent pas s'exprimer en français. Cette situation n'assurera pas la réalisation des objectifs d'étudier le français à l'école secondaire.

Pour résoudre le problème de méthode de l'enseignement, la *Federal Ministry of Education* (2001) a dessiné et publié un cursus pour l'enseignement du français aux écoles secondaires du niveau junior secondary. La politique dit que *"the main objective of the syllabus is to teach the learners to communicate in French language through the systematic use of the lively Communicative Method"* l'objectif principal du programme est « enseigné aux élèves à communiquer dans la langue française par l'emploi systématique de la méthode communicative vivante (p. 1). Pourtant, on constate que malgré les efforts du gouvernement, les professeurs enseignent avec les méthodes traditionnelles. Ezenwa (2007) a trouvé que les professeurs n'enseignent pas le français avec la méthode communicative ou encore l'approche actionnelle

recommandée par le gouvernement. Cela veut dire que les objectifs d'étudier le français à l'école secondaire ne seront pas réalisés. Le gouvernement fait de son mieux pour résoudre le problème de méthode d'enseignement du français d'où provient la nécessité de modifier le programme d'études de français au Nigéria (FME, 2012).

Un autre aspect chez les professeurs de français qui pose des difficultés c'est le manque d'encouragement qu'ils doivent recevoir de leur travail. Les professeurs de français font partie de fonctionnaires nigérians qui ne touchent pas leur salaire a temps. Généralement au Nigéria, les professeurs ne sont pas bien payés. Cela les affecte dans leur travail. Plusieurs fois, la situation fait de sort qu'ils manifestent une attitude négative à leur travail. Même l'attitude de leurs élèves ne les encourage pas. Ces situations posent un problème au succès de la politique du français au Nigéria.

3.2. Les Élèves de Français

Les élèves occupent une place importante dans le processus de l'enseignement et l'apprentissage. Ce sont les élèves qui doivent acquérir la connaissance, les compétences, les valeurs et les attitudes de la pédagogie. Pour l'apprentissage de la langue, ce sont les élèves qui doivent acquérir les compétences linguistiques pour la communication. Pour la politique de la langue française au Nigéria, ce sont les élèves qui doivent apprendre le français, une langue étrangère. Donc, les élèves peuvent constituer une source de difficulté dans la pratique de la politique de la langue française.

Les caractéristiques des élèves qui peuvent influencer leur apprentissage de langue incluent leur âge, sexe, aptitude, intérêt, attitude et la connaissance antérieure. Parmi les attributs, l'intérêt et l'attitude des élèves jouent des rôles très signifiants dans leur apprentissage de langue, surtout une langue étrangère. L'intérêt est le désir que les élèves ont pour la langue et leur disposition d'apprendre cette langue. L'intérêt des élèves est très important pour l'apprentissage du français au Nigéria parce que la langue est parlée seulement dans la salle de classe. Udousoro (2005) constate que l'intérêt des élèves à la langue étrangère les affecte dans leur apprentissage de la langue. Donc, les élèves doivent s'intéresser à la langue française pour pouvoir l'apprendre car c'est cet intérêt qui leur donne la motivation d'apprendre la langue. C'est au professeur de susciter et soutenir l'intérêt de ses élèves dans la langue.

L'intérêt sert comme une motivation pour un apprenant vers l'apprentissage d'une langue étrangère et il est lié à l'importance qu'il attache à la langue. S'il aperçoit des bénéfices dans l'étude de la langue, il s'efforce à l'apprendre. Sinon, il développe une attitude négative à l'étude de la langue. Donc, l'intérêt pour l'apprentissage du français diffère selon les besoins des élèves. On constate que les élèves à l'école secondaire subalterne sont intéressés à l'apprentissage du français et voudrait l'apprendre. Ils savent qu'ils en ont besoin sinon en ce moment, du moins à l'avenir.

Pour apprendre la langue, les élèves doivent posséder une attitude positive. C'est-à-dire qu'ils doivent démontrer des actions positives comme assister et participer activement aux activités de la classe et faire des devoirs. Ils doivent aussi se fournir de matériels didactiques comme des livres, des cahiers et des papèteries.

L'attitude des étudiants vers l'apprentissage est liée à l'intérêt. Généralement, il y a deux types des attitudes : l'attitude positive et l'attitude négative. Une attitude positive envers l'apprentissage assure la réussite. On observe qu'à l'école secondaire, la plupart des élèves n'ont pas une attitude positive envers l'apprentissage de français. Ils n'achètent pas de livres, ils viennent en retard aux cours et ils ne font pas leurs devoirs. Utah et Ezeonyim (2017) constatent que la plupart des apprenants du français au Nigéria ont une mauvaise attitude envers l'étude de la langue. Cette mauvaise attitude manifeste dans la perte de goût de la lecture chez les étudiants, le manque du besoin de lire, et le comportement nonchalant exhibé par les apprenants du français au Nigéria. Pour Offorma (2002), les élèves ont des attitudes hostiles au français. Dans cette situation, ils ne peuvent pas apprendre la langue.

5. La Situation Sociolinguistique au Nigéria

Quelques difficultés arrivent à partir de la situation sociolinguistique ou bien l'environnement linguistique au Nigéria. L'environnement linguistique fait référence aux langues les plus parlées dans une communauté et avec laquelle les gens font leurs activités quotidiennes. Au Nigéria, l'environnement linguistique est complexe. Le pays est multilingue, multi-ethnique et multiculturel.

La fonction primaire de la langue est pour servir comme instrument de communication dans une communauté. Au Nigéria, il y a au moins quatre cents cinquante (450) langues indigènes (Jowitt, 1995). Les langues sont liées aux tribus diverses au Nigéria et sont parlées dans ces tribus. Aucune de ces langues n'est parlée partout dans le pays, pour servir comme langue commune. Alors, l'anglais sert comme langue officielle, faisant une sorte de liaison entre les tribus. Donc, un élève à l'école secondaire étudie le français, l'anglais et les langues maternelles.

Bien que le français ait été adopté comme deuxième langue officielle au Nigéria depuis 1998 (FRN, 1998 ; 2004), cette situation n'est pas encore réalisée. Le français n'est parlé que dans la salle de classe et parmi les étudiants de français à l'université. Chez eux, les élèves

parlent l'anglais et leurs langues maternelles. C'est dans cette situation que se trouve le problème de la situation sociolinguistique car la langue de communication dans une communauté linguistique influence l'apprentissage d'une nouvelle langue. Les éléments de ces langues doivent essayer d'interférer les uns avec les autres.

6. Le Manque de Matériels Didactiques

On ne peut pas négliger l'importance de l'emploi des matériels didactiques dans l'enseignement de langue. C'est très important dans l'apprentissage d'une langue étrangère comme le français au Nigéria. Les matériels instructifs aident le professeur dans son effort d'amener les élèves à développer la compétence expressive. En fait, on ne peut pas bien enseigner la langue étrangère sans des matériels didactiques. Elekwa et Eze (2002) affirment que les matériels didactiques sont les supports utilisés pour aider dans le transfert des informations, des idées, des connaissances d'un enseignant aux apprenants.

Les matériels pédagogiques incluent les aides visuelles, les livres, les articles, les matériaux pour le développement de projet, etc. Ils expliquent que ces supports pédagogiques sont pour le maintien de l'intérêt de l'apprenant, de focalisation et diriger leur attention vers un objectif pédagogique avec un but de changer le comportement des apprenants. Ces matériels didactiques incluent aussi des matériels de technologie d'information et communication (TIC) y compris la radio, la télévision, le DVD, etc. Ils servent d'assurer la méthode moderne dans l'enseignement de langue. Balogun (2007) affirme qu'il existe beaucoup de matériels didactiques qui sont disponibles pour l'enseignement du français. Ces matériels didactiques incluent des livres, des enregistrements, les objets réels ou authentiques et les objets modifiés, le tableau, le tableau de feutre et le laboratoire de langue. Il ajoute qu'il y a aussi, les TIC qui regroupent l'internet, les ordinateurs (portables), les téléphones portables, les DVD, la télévision, la radio et le magnétophone.

La *Federal Ministry of Education* (2012) met l'accent sur les ressources pédagogiques pour l'enseignement du français à l'école secondaire nigériane. Les ressources incluent les activités de langues et les matériels pédagogiques. Les matériels didactiques incluent l'image et posters, la photo, la vidéo, des documents authentiques, des extraits de journaux et la télévision.

D'autres ressources pour l'enseignement du français incluent la bibliothèque et le laboratoire de langue. Ces ressources sont très nécessaires pour l'apprentissage du français car en employant les matériels, les élèves font des actions et communiquent les uns aux autres. Donc, comme ils pratiquent l'emploi de la langue française, ils apprennent mieux la langue.

Malgré l'importance de matériels didactiques pour l'apprentissage du français, on constate que dans la plupart des écoles, il y a peu ou pas de matériels pour l'apprentissage de la langue. La plupart de temps, les professeurs n'emploient que les livres recommandés par le gouvernement. La plupart des matériels mentionnés ci-dessus ne se trouvent pas dans les écoles secondaires. Voilà pourquoi Ughamadu (2006) a recommandé la provision de matériels didactiques aux écoles nigérianes pour l'apprentissage du français.

7. Les Difficultés du Cursus

Quelques difficultés se situent dans le cursus du français à l'école secondaire. C'est le programme développé pour mettre en œuvre la politique d'étudier le français à ce niveau d'éducation. Ces difficultés incluent le problème des exigences du cursus, le nombre de volume horaire hebdomadaire assigner à l'étude de français, le nombre de langues à étudier par les élèves et le contenu du programme,

Les exigences du curriculum d'étudier le français à l'école secondaire nigériane sont une source de difficulté pour les élèves. Selon le programme, les élèves doivent être capables de parler le français et communiquer en français au bout de leur étude à ce niveau (FME, 2012). Conséquemment, il y a beaucoup de sujets à étudier à ce niveau. Le programme est si encombrant. Donc, les contenus de programmes à étudier par les élèves sont trop. Donnant les circonstances d'étudier le français, c'est trop difficile de réaliser un tel objectif. Cette situation est difficile pour les élèves et même pour les professeurs, car la plupart des professeurs ne parlent guère couramment la langue qu'ils enseignent.

Aussi, il y a le problème de nombre de volume horaire hebdomadaire assigner à l'étude de français. Le programme spécifie que le français doit être enseigné quatre (4) fois par semaine. Mais, dans les écoles où le français est enseigné, on ne l'enseigne que deux (2) fois. Et comment peut-on réaliser l'objectif de la politique, amener les élèves à s'exprimer couramment en français en enseignant le français seulement deux (2) fois par semaine ?

Et puis, il y a le problème de nombre de langues à étudier. Selon la politique, les élèves doivent étudier la langue de l'environnement immédiat, une autre langue nigériane, l'anglais et le français. Dans cette situation, il doit y avoir des problèmes pour les élèves. Il y aura le problème d'interférence et d'autres problèmes. Les éléments linguistiques de ces quatre langues doivent se poser comme des problèmes d'apprentissage pour les élèves.

En outre, il y a la difficulté du contenu du programme surtout en ce qui concerne l'évaluation. Pendant l'examen, les élèves sont évalués sur la compréhension écrite et l'expression écrite. Ils font un test de rédaction, de la traduction et des tests aux choix multiples. Mais ils ne passent pas un test de l'oral, ni la compréhension orale ni l'expression orale, ainsi dans leur enseignement de la langue, les professeurs ne mettent aucun accent sur l'oral. Alors que les élèves ne pratiquent pas le français, ils n'arriveront pas à parler la langue.

8. Les Difficultés Financières

On ne peut pas conclure la discussion sur les difficultés qui affrontent l'enseignement et apprentissage du français au Nigéria sans mentionner la difficulté de financement du programme. La difficulté de financement est une difficulté très bien connue dans le cercle scolaire car c'est très clair que l'éducation est sous-financée au Nigéria. Pour mettre en œuvre la politique du français, on a besoin d'argent pour payer les enseignants, pour la formation continue des enseignants, pour la provision de l'infrastructure, pour la provision de matériels didactiques et pour la provision de divers programmes et d'activités à l'école. C'est au gouvernement de fournir les ressources nécessaires à l'école. Malheureusement, le gouvernement ne fournit pas les écoles avec les fonds nécessaires. Voilà pourquoi il n'y a pas assez de professeurs de français et des matériels pédagogiques aux écoles.

9. Conclusion

Cette étude a discuté les difficultés de pratiquer la politique de la langue française au Nigéria, surtout au niveau des écoles secondaires. Ces sont les difficultés de professeurs, d'élèves, de matériels didactiques, du milieu sociolinguistique et le problème de financement. Pour surmonter les difficultés d'étudier le français au Nigéria, on fait les recommandations suivantes :

1. Il faut que les professeurs de français aux écoles secondaires emploient la méthode communicative pour enseigner le français aux élèves car la méthode est recommandée par le gouvernement. En outre, la méthode aidera les élèves à parler le français.

2. Selon la méthode communicative, les professeurs doivent organiser des activités communicatives qui aideront les élèves à acquérir la compétence expressive en langue française. Ces activités animeront aussi la salle de classe tout en suscitant l'intérêt des élèves.

3. Il faut que les professeurs utiliser des matériels didactiques pour enseigner la langue française. En utilisant ces matériels, les élèves parleront la langue.

4. Si le gouvernement ou les autorités scolaires ne fournissent pas de matériels aux écoles, les professeurs doivent faire des efforts pour improviser les matériels.

5. C'est nécessaire pour les professeurs de français d'assister aux séminaires et conférences sur l'enseignement du français surtout sur l'emploi de la méthode communicative. Ces séminaires leur donneront des occasions d'acquérir beaucoup de connaissance et de compétence pour bien enseigner le français.

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