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A CONTRASTIVE STUDY OF THE STRUCTURAL AND FUNCTIONAL CHARACTERISTICS OF NOMINAL GROUPS IN ENGLISH AND YORUBA FOR EFFECTIVE LANGUAGE TEACHING

¹Toyese Najeem **DAHUNSI**, *Ph.D.*
Department of English and Literary Studies
College of Humanities & Culture
Osun State University, Osogbo, Nigeria
(Corresponding Author)

²Muhammad Aliyu **SAJO**, *Ph.D.*
Department of English and Literary Studies
Usmanu Danfodiyo University, Sokoto, Nigeria

³Leo Aondonguter **DYAKO**
Department of International Relations and Diplomacy
University of Abuja, Federal Capital Territory
Nigeria

Abstract

English L1 speakers learning Yoruba L2 and *vice-versa* keep increasing globally. Language learning involves difficulties that arise from transfer of L1 features to L2, hence the need for a contrastive understanding of both languages. This work is a contrastive approach to the understanding of the structure of both English and Yoruba nominal groups (NGs) aimed at identifying structural and functional similarities and peculiarities. Eight hundred NGs (400 from each language) were randomly sampled from selected English and Yoruba newspapers. The analysis was based on the ideational metafunction of the systemic functional grammar, broken into the experiential and logical sub-types. This involved, first, a multivariate categorisation of the constituents of each NG into Deictic, Numerative, Epithet, Classifier, Thing, and Qualifier; and second, a univariate categorisation that accounted for instances of constituents that have iterations of the same functional relationships. The results of analyses led to some findings. One, both languages have similar functional elements, and each functional element has similar constituents in both languages. Two, while English has more functional elements in the premodification block but less in the postmodification block, Yoruba has less in the premodification block but more in the postmodification block. Three, the deictic and epithet are functionally and positionally fixed in English NGs whereas they are functionally split and positionally flexible in Yoruba NGs. Lastly, the variation in element ordering results in more structural peculiarities than similarities in both languages. Teachers' adequate familiarisation with the characterising similarities and peculiarities of the structure of NGs in both languages will facilitate an effective teaching of both languages.

Keywords: Contrastive studies, English, Yoruba, nominal groups, systemic functional grammar.

1.0 Introduction

For economic and related reasons, an increasing number of speakers of English as a native language are learning Yoruba in some parts of the world as a second language, while a

good number of speakers of Yoruba as a native language have kept learning English for various purposes also as a second or foreign language. According to Yusuf (2018), English is spoken as native and foreign language by approximately by

1.35 billion people across the globe, while Yoruba is spoken either as native or second language by roughly over 45 million people across the globe. While English belongs to the Indo-European family of languages, Yoruba is one of the 1,500 living languages in the Niger-Congo language family (ECOWAS-SWAC, 2006). The kinds of potential difficulty a learner of English as a second language may encounter may not be entirely similar to the kinds a learner of Yoruba may have, even though there may be some shared experiences by both learners in the course of learning either language. This aptly justifies the increasing quantities of research in language teaching, particularly from the contrastive analytical perspective.

One of the thrusts of contrastive analysis is to identify the areas of difficulty a particular foreign language will present for native speakers of another language, and this is done by systematically comparing the two languages involved. Studies have thus confirmed that where two languages have some features in common, there may not be learning difficulty, but where such languages have differences, learning difficulty may arise. Lennon (2008, p.1) specifically notes that “the greater the difference, the greater the degree of expected difficulty”. A lot of grammar books and related literature have provided extensive accounts of nominal groups, from their basic types to their functions (e.g. Huddleston, 1984; Quirk, Greenbaum, Leech & Svartvik, 1985; Greenbaum & Nelson, 2002; Payne, 2011). What studies have not comprehensively explored is whether (or not) nominal groups have similar structural patterns across languages; and whether they perform similar functions across languages too. What was done in the study reported here was a contrastive study of the syntax of nominal groups in English and Yoruba, with a view to determining structural similarities and peculiarities in the nominal groups of both languages to enhance language teaching both ways.

1.1 Language Teaching and Contrastive Studies

The relationship between language teaching and contrastive studies is age-long. The

field of practice now referred to as contrastive studies started as early as 998 AD with the production of Aelfric of Eynsham’s *Grammatica*, a book written in Old English on some grammatical features of Latin, with the assumption that an understanding of the grammar of one language will help in the understanding of another language (Krzyszowski, 1990). This broad assumption was further explicated by John Hewes in his publication of *A perfect survey of the English tongue taken according to the use and analogie of Latine* in 1624. One of the features of Hewes’ book was his identification of instances of negative transfer of the features of English to Latin by speakers of English learning Latin. Second language learners’ tendency to transfer features of their first language either positively or negatively to the target language has thus been the rallying point of contrastive studies as this has long been explored and documented in literature by notable early grammarians (e.g. Lewis, 1670; Fries, 1945; Lado, 1957).

Contrastive studies came to the fore after the World War II partly with advances in structural linguistics and largely with the Bloomfieldian behaviourist approach to learning (Lennon, 2008). Structuralism as an approach to the study of language is associated with the French linguist Ferdinand de Saussure, and it is an approach that is characterised by the central assumptions that language is rule-governed, comprises hierarchical sub-systems, and each sub-system has internal structure and patterns. Behaviourists viewed learning as habit formation that is a product of repeated patterns of stimulus, response and reinforcement (Lennon, 2008). The application of this to language teaching requires that language learners should be provided with some stimulus (which could be a linguistic task to perform as response), the response provided should be confirmed as correct (positive reinforcement) or incorrect (negative reinforcement). The idea of incorrect responses from language learners gave rise to increased focus on learners’ errors in the course of language learning, and this has continued to constitute a point of thematic concern and language teaching pedagogy guide not only to language teachers but also to language teaching curriculum developers

and applied linguists in general.

Most early contrastive studies have established the truism that language learning involves “committing errors” (Touchie, 1986, p.75). While earliest studies view language learners’ errors as undesirable language practices that should be prevented, more recent studies have argued that language learners’ errors should be viewed as evidence for a creative process in language learning and an indicator of the progress made in the course of learning. Selinker (1969), cited in Ho (2003) and Rustipa (2011) specifically argued that errors are important to the language teachers because they indicate the learners’ progress, they provide insight into how language is learnt, and they show how learners get involved in hypothesis testing in the process of language learning. Scholars have identified two major sources of errors in language learning. These include errors that are indicators of interference from learners’ native languages, referred to as interlingual errors (Fries, 1945, Lado, 1957; Touchie, 1986; Nayernia, 2011), and errors that are as a result of intralingual or developmental factors (Touchie, 1986; Derrick, Paquot & Plonsky, 2018).

Many contrastive studies in language teaching have concurrently submitted that a large number of errors in the second language are as a result of language habits in the first or native language transferred to the second language. This is why a good number of studies have suggested that language teachers should do a contrastive study of both the first and second languages in order to be able to predict the kinds of difficulty learners would be having in the target language (Rustipa, 2011). The transfer tendency of language features and habits from the first to the second language has been documented in a plethora of studies that include Tum (2012), who reported interference of Russian L1 on Turkish L2 among Russian learners of Turkish on the assumption that both languages have similar features and patterns. Other studies that have corroborated this finding using different combinations of other languages include Carrio-Pastor (2012) on Spanish and English, Moursi (2013) and Othman (2017) on Arabic and English, Lixin (2015) on Chinese and English,

Sebüktekin (2017) on Turkish and English, and a host of other related studies. Studies have also adopted a corpus-based approach to the contrastive study of languages. For example, while Steiner (2015) explored cohesion contrastively in English and German using corpus, Curry (2022) examined direct and indirect questions contrastively in English and French.

What runs through all these and other numerous contrastive studies are the underlining goals and guiding principles of contrastive studies, summed up by Rustipa (2011, p.17) as:

..... to make foreign language teaching more effective, to find out the differences between the first language and the target language based on the assumptions that: i) foreign language learning is based on the Mother-Tongue; ii) similarities facilitate learning (positive transfer); iii) differences cause problems (negative transfer/interference); iv) via contrastive analysis problems can be predicted and considered in the curriculum.

Contrastive analysis is not without its criticisms like any other framework and theory of knowledge. It has been argued in some studies that contrastive analysis cannot predict all difficulties learners may have, and that it is not every predicted learning difficulty that turns out to be actual difficulty for learners in the course of language learning. A new school of thought thus emerged in the 1960s and started to view errors in foreign language learning not as habit formation or transfer from first language, but as products of learners’ faulty inferences about the rules of the foreign language. The approach adopted by this school of thought is error analysis (spearheaded by Corder, 1971, 1975), with analytical focus on three major identified categories of errors that include overgeneralisation, incomplete rule application, and hypothesizing of false concepts (Rustipa, 2011; Hinkel, 2018). Advances in language learning have also shown that error analysis is not without its weaknesses, hence the interlanguage approach to the study of language learning.

1.2 Nominal Groups

The term “Nominal Group” has been described as “complexes of nominals” (Halliday

& Matthiessen, 2014, p.361). It is also referred to as “noun phrase” (Huddleston, 1984; Quirk, Greenbaum, Leech & Svartvik, 1985; Greenbaum & Nelson, 2002). It is a term that refers to one of the elements for sentence and clause formation, although it is quite often an optional element unlike the verbal group. An understanding of the structure, formation patterns and functions of nominal groups is very important in language learning for two reasons. One, nominal groups serve as information tanks or blocks for information packaging in sentences and clauses. They are, consequently, expansible (for example, from *boy* to *the boy*, *the wicked boy*, *the wicked white boy*, *the wicked white boy who died last year*, *the wicked white boy who died last year and was buried in New York*, etc.). Thus, they are the elements that allow tighter integration of meaning in the configuration of clauses (Halliday & Matthiessen, 2014). The complexity or otherwise of the information load in nominal groups has led to group simplexes with just one semantic component (e.g. *the boy*) and group complexes containing a group simplex and a number of down-ranked groups and or clauses (e.g. *the boy with red shirt*, *the boy whose parents traveled last year*) (Thompson, 2013; Eggins, 2014).

Two, nominal groups are positionally mobile in clauses and sentences. They feature and function in all elements of the clause and sentence excluding the verb or the predicator block. For example, Payne (2011, p.169) uses the nominal expression *a little lamb* to show that nominal groups function as Subject (e.g. *A little lamb* followed Mary), Direct Object (e.g. Mary saw *a little lamb*), Indirect Object (e.g. Mary showed her pictures to *a little lamb*), Oblique (e.g. The children laughed at *a little lamb*), Subject Complement (e.g. It was *a little lamb*), and Object Complement (e.g. They consider it *a little lamb*). For the systemic functional grammarians (such as Thompson, 2013; Halliday & Matthiessen, 2014; Bloor & Bloor, 2014), nominal groups function as participant elements (both as the “doer” and the “done to”) and as part of the circumstance elements in the experiential and transitivity configuration of the clause, leaving only the process element that construes the action in the clause where nominal groups

neither feature nor function.

The information packaging and positional mobility characteristics of nominal groups give them the property of flexibility in some sense. The information packaging characteristic provides various options from which a speaker can make paradigmatic choices (for example, choices can be made from such co-referential options as *John*, *the headboy*, *the boy whose phone was stolen*, etc.), which, in turn, determine the syntagmatic choices made in the linear progression of the clause. Halliday (1985) posits that language is “a network of interlocking options ... whatever is chosen in one system becomes the way into a set of choices in another” (p. xiv). Choice making from the pool of lexico-grammatical resources along the paradigmatic and syntagmatic axes offered by language (central to which are nominal groups) is a function of speakers’ proficiency levels. This makes nominal groups a source of potential difficulty and errors for language learners, since both have to do with patterned and systematic combination and linear ordering of lexical and phrasal categories to convey meanings in sentences.

Aziz (2021) describes structure as an abstract pattern that is recognisable because it is often repeated. He further notes that in the study of language, each structure has a number of places or slots, usually filled by elements. Every unit of language has a structure, and this has to do with the horizontal relations that hold between the components of a unit. The group is one of the five grammatical units of language (others including morpheme, word, clause and sentence). Every group has its structure across human languages, and nominal groups are not excluded in this unique characteristic. A study on the structure of nominal groups is therefore an examination of the patterns of relations that hold among the elements of nominal groups, and this becomes contrastive when such is extended to more than one language as is the case in this study.

Studies have explored languages contrastively from the level of grammar and have contributed in no little way to knowledge in terms of running grammatical features as well as language-specific grammatical features in pairs of languages (Fallahi, 1991; Shekhzadeh & Geichi,

2011; Li & Luc, 2018). These studies have, largely, examined grammar contrastively among languages from the perspective of word formation (morphology) and word arrangement (syntax). For example, in a collection of related studies, while Cetnarowska (2020), Fajardo (2020), Koliopoulou (2020) and Nose (2020) are all focused on morphology; Donati (2020), Molnar (2020), Georgiamentis and Tsokoglou (2020) examined syntax in selected languages contrastively. Hill, Mayberry and Baranowski (2014) examined the syntax of English and Spanish and noted, among other findings, that while English organises the elements of its sentence structure usually with the Subject coming first, Spanish routinely “positions the Subject after the verb” (p.2). They further observe that “English speakers are often baffled by the word order V+S of Spanish since it occurs so rarely in English” (p.3). Li and Luc (2018) provide an introductory account of potential learning difficulties Chinese learners of English in the areas of pronunciation and lexicogrammatical structures, a problem that results from “cross-linguistic influence” (p.3) or interlanguage transfer of features from the Chinese language (L1) to English (L2). They note that the Chinese language has witnessed some structural changes arising from Europeanisation and Anglicisation processes, and suggest that one way to overcome the negative effect of the cross-linguistic influence by learners is to raise their consciousness of such structural problems by going through self-correction procedures step-by-step.

Najim (2020) and Aziz (2021) contrastively explore phrase structures in English and Arabic, using English as metalanguage. Najim (2020) observes that English has three genders: feminine, masculine and neuter, while Arabic has only feminine and masculine, with the implication that learners may transfer the features of English to Arabic and vice versa. The focus of Connolly (2020) is the order of adjective and nouns in English and Spanish, both of which feature as part of nominal groups. It was observed in the study that Columbian learners of English do encounter some difficulty in word ordering with specific reference to adjectives and nouns. The

existence of this problem in learner output could be explained by a major difference in the grammatical rules for adjective-noun order between English and Spanish. Connolly came up with the finding that in both English and Spanish, adjectives can be in the prenominal, predicative, or postpositive positions. They further observe that while the classes of elements that serve in the prenominal position are largely similar, those that function in the postnominal for both languages are significantly dissimilar.

2.0 Research Methods

2.1 Research data

The data for the study comprised randomly sampled nominal groups from naturally occurring instances of language use. For this study, written language data was adopted for a number of reasons. One, written language is easy for pedagogical purposes and it reduces the risk of multiple variants (dialects) associated with spoken language. We have also used media discourse as data because the media has been regarded as a source of formal and near-ideal form of language, which scholars have suggested should be used in language teaching. For English, a total of two hundred (200) nominal groups were sampled from two Nigerian newspapers: *The Punch* and *The Nation* newspapers, making a total of four hundred (400). For Yoruba too, a similar number of nominal groups, two hundred, were extracted from two Nigerian languages with Yoruba as language of communication (that is, *Alaroye* and *BBC New Yoruba*), also making a total of four hundred (400). So, a total of eight hundred (800) nominal groups comprising four hundred for English and four hundred for Yoruba constituted the data for the study.

2.1 Analytical Framework

There is no doubt that different grammatical models have explored the syntax of nominal groups or noun phrases (e.g. Huddleston, 1984; Quirk, Greenbaum, Leech & Svartvik, 1985; Greenbaum & Nelson, 2002; Payne, 2011). The model adopted for analysis in this study is the Systemic Functional Grammar, a theoretical postulation of Michael Alexandra Kirkland Halliday and his associates, one model that provides a comprehensive multi-stratal account of language. The Systemic Functional account of

language sees the clause as the basic unit of analysis, with further explications that the clause is multi-functional: serving ideational, interpersonal and textual metafunctions (Eggins, 2004; Fontaine, 2013; Halliday & Matthiessen, 2014). This novel model of grammar provides a comprehensive description and metafunctional analysis of the clause and all elements coming together to function within the clause (including the nominal group) and above the clause (including clause-complexes).

Our analysis of nominal groups in this study followed the Hallidayan approach, which views nominal groups from the ideational, interpersonal and textual lens. However, the analyses were limited to only ideational metafunction, which was split into experiential and logical sub-functions (Bloor and Bloor, 2013; Halliday & Matthiessen, 2014). As further noted by Bloor and Bloor (2013, p. 13) while the experiential sub-function is concerned with content or ideas, the logical sub-function is concerned with the relationship between ideas in units (Dahunsi, in-press). Halliday and Matthiessen (2014) have advised that the three metafunctions may not all be explored in the analysis of the group, especially where not all the three are needed for one’s analytical purposes. They maintain “in analysing group structure it is

not necessary to set up three distinct ‘lines’ corresponding to the experiential, interpersonal and textual metafunctions. A single structural representation will suffice.” (p.387).

The experiential analysis of each NG involved a multivariate categorisation of the constituent elements into the functional elements of Deictic, Numerative, Epithet, Classifier, Thing, and Qualifier (Bloor & Bloor, 2013; Thompson, 2013; Halliday & Matthiessen, 2014;), with example analyses as shown in Table 1 for both English and Yoruba languages. The logical analysis, however, consisted of a univariate categorisation that accounted for instances of constituents that have “iterations of the same functional relationships” (Halliday & Matthiessen, 2014, p. 409). This type of analysis brings out “the hypotactic basis of premodification in the nominal group” (p.409) and the logical-semantic relations that hold among different constituents of the same functional element. This is especially in premodification cases that contain noun clusters (and sometimes adjectives) as Classifier element (e.g. *the APC female Governorship aspirant*), where there is a cluster of three nouns serving as the Classifier element, termed as “internal bracketing” (p.389).

Table 1: Analysis of NGs into Functional Elements and Identification of Element Constituents in Sampled English and Yoruba Data

Functional Elements	Nominal Groups					
	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
In-Data Samples Analysed (English)	<i>the</i>	-	<i>difficult</i>	<i>last</i>	<i>lap</i>	<i>in the life of the administration</i>
	<i>a</i>	-	<i>blood-thirsty</i>	<i>Jungle justice</i>	<i>mob</i>	-
	<i>the</i>	<i>Only</i>	-	<i>Female governorship</i>	<i>aspirant</i>	-
	<i>a</i>	-	-	<i>valedictory</i>	<i>session</i>	<i>for ministers contesting the 2023 elections</i>
In-Data Samples Analysed (Yoruba)*	<i>gbogbo</i>	-	<i>alabata</i>	-	<i>aye</i>	<i>ti won n je yii</i>
	<i>awon</i>	<i>Mejeeji</i>	-	<i>abalaye</i>	<i>elesin</i>	-
	<i>awon</i>	<i>Gbogbo</i>	-	-	<i>iriri</i>	<i>ti mo ni yii</i>
	<i>gbogbo</i>	-	-	<i>Yoruba</i>	<i>omo</i>	-
	-	-	-	-	<i>eranko</i>	<i>to ma n sare gan</i>

(* Word order in Yoruba just for identification purpose, not the correct order in actual use).

Table 2: Internal Bracketing in the Logical Structure of Sampled Nominal Groups from the English and Yoruba Data

English				
<i>the</i>	<i>Kidnapped</i>	<i>Kaduna</i>	<i>Catholic</i>	<i>priest</i>
Modifier				Head
H	Δ	Γ	β	α
Yoruba				
<i>awon</i>	<i>Agbaagba</i>	<i>egbe</i>	<i>oselu</i>	<i>alaburanda</i>
Pre-Modifier	Head	Post-Modifier		
H	α	β	γ	Γ

The separate experiential and logical analyses done for every NG per language were followed by the determination of the comparative frequencies of each functional element per language data. This was done to be able to identify patterned similarities and variations of functional elements across text-types.

3.0 Results and Discussion

3.1 Functional elements found in both languages with their constituents

Both English and Yoruba were found to have similar functional elements of Deictic, Numerative, Epithet, Classifier, Thing and Qualifier. The constituents of each functional element were also found to be similar. Comparative examples are shown in Table 3. This analysis clearly showed that every word or constituent found in all nominal groups analysed for both English and Yoruba were categorisable into the six (6) functional elements, and such functional elements perform the same functions in the experiential and logical configuration of the nominal groups.

Table 3: Examples of categorised constituents into functional elements for both languages

Functional Elements	Deictic	Numerative	Epithet	Classifier	Thing	Qualifier
Constituents	determiners (specific and non-specific)	quantitative and ordinative Numerals (definite and indefinite)	adjectives (experiential and interpersonal)	nouns or adjectives	Nouns	phrases or clauses
English	<i>the, this, an, our, their, etc.</i>	<i>all, some, three, few, ten, etc.</i>	<i>notorious, splendid, peaceful, etc.</i>	<i>Government, national, economic, safety, etc.</i>	<i>party, politicians, priest, gunmen, etc.</i>	<i>...(candidate) of our party, ...(consultations) with critical stakeholders across the country</i>
Yoruba	<i>awon, won, wa, etc.</i>	<i>gbogbo, iwonba, perete, meta, etc</i>	<i>alaibikita, odaju, nla, kekere, daadaa</i>	<i>oloro, olorelu, odaran, ayarabiasa, etc.</i>	<i>egbe, iroyin, ijoba, egboogi, eru, eniyan, etc</i>	<i>... ti won n pe ni'gbo. ... to n bo lona yii</i>

Even though both functional elements and their constituents are largely similar, the functional potentials of each functional element are not entirely similar. For example, the “Thing” element in English is characterised by the three vectors of “countability, animacy and generality”, the countability vector is not applicable to similar element in Yoruba Nominal Groups. In English, a noun functioning as the “Thing” element can be indicated as countable (e.g. boys) or uncountable (e.g. water), this is not the case in Yoruba, where an indication of number is only indicated by the deictic or numerative element (e.g. English *boys*, Yoruba *awon omokunrin*)

3.2 Comparative Ordering and Interpretation of Functional Elements in the Experiential Structure of Nominal Groups

Though the analysis showed that the six functional elements are similar in terms of the constituents that realised them in both languages, the ordering of the elements differs substantially in both languages. In the experiential structure of the English nominal groups, the Deictic, Numerative, Epithet and Classifier elements (which are all optional functional elements) precede the obligatory “Thing” element to form the premodification block. In the structure too, it is only the Qualifier element (also optional) that comes after the “Thing” as postmodifier. This is exemplified in Table 4.

Table 4: Locations of functional elements in relation to the “Thing” element in English

Examples	Functional Elements						Group Structure
Nominal Group 1	<i>the</i>	<i>two</i>	<i>highly revered</i>	<i>Islamic</i>	<i>clerics</i>	<i>from the North</i>	D+N+E+C+T+Q
	Deictic	Numerative	Epithet	Classifier	“Thing”	Qualifier	
	Premodification				Head	Postmodification	
Nominal Group 2	<i>the</i>	-	-	<i>exclusive</i>	<i>jurisdiction</i>	<i>of the High Court</i>	D+C+T+Q
	Deictic	-	-	Classifier	“Thing”	Qualifier	
	Premodification				Head	Postmodification	
Nominal Group 3	-	-	-	-	anyone	who participates in a race	T+Q
	-				“Thing”	Qualifier	
	-				Head	Postmodification	

What the analyses in Table 4 show is that the “Thing” element can only come first in the structure if there are no premodifiers (as in Nominal Group 3). But where there are premodifiers (as in Nominal Groups 1 and 2), the “Thing” element is positionally fixed, coming after all premodifiers but preceding the postmodifying elements. The opposite of this is the case in the experiential structure of Yoruba Nominal Groups, where all functional elements except the Deictic element come in postmodification block. This means the “Thing” element precedes the Numerative, Epithet, and Classifier as shown in Table 5.

Table 5: Locations of functional elements in relation to the “Thing” element in Yoruba

Examples	Functional Elements				Group Structure
Nominal Group 4	<i>omo</i>	<i>Hausa</i>	<i>kan</i>	-	T+C+N
	“Thing”	Classifier	Numerative	-	
	Head	Postmodifier		-	
Nominal Group 5	<i>awon</i>	<i>paali</i>	<i>eru</i>	<i>kan</i>	D+T+C+N
	Deictic	“Thing”	Classifier	Numerative	
	Premodifier	Head	Postmodifier		
Nominal	<i>gbogbo</i>	<i>Aye</i>	<i>alabata</i>	<i>ti won n je</i>	

Group 6	Deictic	“Thing”	Classifier	Qualifier	D+T+C+Q
	Premodifier	Head	Postmodifier		
Nominal Group 7	<i>awon</i>	<i>obayeje</i>	<i>eniyan</i>	<i>t'o n gbe laarin wa</i>	D+E+T+Q
	Deictic	Epithet	“Thing”	Qualifier	
	Premodifier		Head	Postmodifier	
Nominal Group 8	<i>eniyan</i>	<i>Pupa</i>	<i>meje</i>	-	T+E+N
	“Thing”	Epithet	Numerative	-	
	Head	Postmodifier		-	
Nominal Group 9	<i>Awon</i>	<i>olosele</i>	<i>yii</i>	-	D+T+D
	Deictic	“Thing”	Deictic	-	
	Premodifier	Head	Postmodifier	-	

In Table 5, the “Thing” element precedes the Classifier and Numerative elements in Nominal Groups 4 and 5; while it precedes the Qualifier and Epithet in Nominal Groups 6 and 8. The implication of this type of ordering is that while English has more functional elements in the premodification block, Yoruba has less functional elements in the premodification block but more of the elements in the postmodification block. Another implication of the ordering pattern is the tendency for Yoruba L1 learners of English as L2 to transfer structural arrangement patterns of functional elements in Yoruba to English, and this will constitute an error in the target language. For example, whereas *omo Hausa kan* (Thing+Classifier+Numerative) is correct and meaningful in Yoruba, the direct equivalent in English will be *child Hausa one*, which is incorrect and meaningless unless the ordering is reversed to Numerative+Classifier+Thing (*one Hausa child*).

Two other observed differences are in the ordering of the Epithet and Deictic elements. In terms of the Epithet elements, two types correlating to experiential and attitudinal epithets have been identified (Tucker, 1998; Halliday & Matthiessen, 2014). Experiential epithets depict objective properties of things (such as *black pen*, *hot tea*, *cold weather*, etc.), while interpersonal epithets depict speakers’ subjective attitude towards things (such as *wicked husband*, *caring mother*, *nonchalant attitude*, etc.). In the experiential structure of Yoruba Nominal Groups,

the analysis show that the “Thing” element usually precedes experiential epithets (e.g. *omo pupa*, *omi tutu*, *oko ayokele*, etc.), whereas it can both precede interpersonal epithets (e.g. *odaju omo*, *onibaje eniyan*, etc.) and come after interpersonal epithets (*okunrin alainironu*, *omo oloriire*, etc.). This is unlike in English where the Epithet element usually precedes the “Thing” element (such as a *lovely encounter*, an *interesting movie*, etc.). Another difference in the ordering pattern is the characteristic “splitting” of the Deictic element in Yoruba Nominal Groups. Though this is not applicable to all nominal groups with the Deictic elements, it is peculiar to structures that have number indication combined with demonstrative pronominals. For example, the English nominal group *these boys* has an indication of plurality and demonstrative pronominal, the correct equivalent of this in Yoruba will be *awon omokunrin yii*, where the pre-“Thing” deictic constituent *awon* indicates plurality and the post-“Thing” deictic constituent *yii* stands for the demonstrative pronominal.

3.3 Emergent Structures across Data

In both languages, nominal groups have different realisations in terms of the sequencing of the functional elements constituting them. Among these structural patterns are some that are similar and a good number that are dissimilar. Both languages have nominal groups introduced by the Deictic, Numerative and the “Thing” elements. Within these sub-categories, there are similarities and differences as shown in Tables 6a and 6b.

Table 6a: Shared Structural Patterns across English and Yoruba Data

Category	Structure	English		Yoruba	
		Example	Frequency	Examples	Frequency
Deictic-Headed	D ^ˆ T	<i>the occasion</i>	8	<i>awon akorin</i>	8
	D ^ˆ T ^ˆ Q	<i>the time of the incident</i>	292	<i>awon oyinbo ti won fun wa l'ominira</i>	92
	D ^ˆ E ^ˆ T	<i>this momentous decision</i>	40	<i>awon onibaje eeyan</i>	4
"Thing"-Headed	"T"-Only	<i>Nigeria</i>	24	<i>Naijiria</i>	20
	T ^ˆ Q	<i>Okorochocha representing Imo West in the Senate</i>	28	<i>eranko t'o maa n sare gan</i>	108
Numerative-Headed	N ^ˆ T	<i>about five persons</i>	4	<i>egberun eeyan</i>	8
	N ^ˆ T ^ˆ Q	<i>over 20 others who had already procured the forms</i>	12	<i>aimoye igba ninu eerun</i>	4

Table 6b: Structural Peculiarities (Deictic-Headed)

Categories	English			Yoruba		
	Structure	Example	Frequency	Structure	Example	Frequency
Deictic-Headed	D ^ˆ C ^ˆ T	<i>An ex-parte application</i>	34	D ^ˆ T ^ˆ C	<i>Gbogbo omo Yoruba</i>	12
	D ^ˆ E ^ˆ C ^ˆ T	<i>A blood-thirsty jungle justice mob</i>	10	D ^ˆ T ^ˆ D	<i>Gbogbo emi mi</i>	8
	D ^ˆ C ^ˆ T ^ˆ Q	<i>A valedictory session for ministers contesting the 2023 elections</i>	52	D ^ˆ T ^ˆ C ^ˆ Q	<i>Gbogbo aye alabata ti won n je</i>	10
	D ^ˆ E ^ˆ T ^ˆ Q	<i>The worst places to give birth in the world</i>	26	D ^ˆ T ^ˆ C ^ˆ D	<i>Awon paali eru kan</i>	10
	D ^ˆ N ^ˆ C ^ˆ T	<i>The only female governorship aspirant</i>	4	D ^ˆ T ^ˆ C ^ˆ N	<i>Awon elesin abalaye mejeeji</i>	2
	D ^ˆ E ^ˆ C ^ˆ T ^ˆ Q	<i>The difficult last lap in the life of the administration</i>	4	D ^ˆ T ^ˆ N ^ˆ D	<i>Awon owe meteeta yii</i>	4
"Thing"-Headed	--	-	-	T ^ˆ C	<i>Alaafia Olorun</i>	24
	-	-	-	T ^ˆ D	<i>Asiko yii</i>	8
	-	-	-	T ^ˆ E	<i>Eeyan buruku</i>	8
	-	-	-	T ^ˆ N	<i>Iran meje</i>	4
	-	-	-	T ^ˆ C ^ˆ Q	<i>Tabili alawe meji t'owa niwaju won</i>	22
	-	-	-	T ^ˆ C ^ˆ C	<i>Asiwaju egbe APC</i>	20
	-	-	-	T ^ˆ C ^ˆ D	<i>Baluu Qatar Airways kan</i>	26
	-	-	-	T ^ˆ N ^ˆ D	<i>Anfaani eekan yii</i>	4
	-	-	-	T ^ˆ N ^ˆ Q	<i>Ojo keji t'o te lee</i>	4
	-	-	-	T ^ˆ C ^ˆ N	<i>Omo Hausa kan</i>	4
-	-	-	T ^ˆ C ^ˆ C ^ˆ D	<i>Ipo aare orile-edede yii</i>	8	

What the analyses in Tables 5a and 5b above show is that there are more structural differences than structural similarities. While the Deictic-headed structures were found to be more than all other structural types in the English data, it is the “Thing”-headed structures that were found to be more in use in the data for Yoruba language. As a result, the documented evidence that suggests that the Deictic-headed structural patterns of nominal groups were the most frequently used (e.g. Ruan & Jiaotong, 2016; Suryadewi, Netra & Rajeg, 2018; Author in press) can only be restricted to English, and not generalised across languages as the evident patterns of the Yoruba nominal groups have shown.

The comparative analyses carried out on both English and Yoruba have shown that in terms of nominal groups which are recurrent syntactic categories in sentence formation, both languages have some similarities, just as they do have some differences. The identified similarities are in the aspects of functional elements and the various constituents realising them, internal bracketing of logical semantic elements, and some number of recurrent similar structural patterns, while the areas of differences are in the functional potential of the “Thing” element in relation to the countability vector, element ordering in relation the obligatory element and high number of structural peculiarities than similarities. These findings have implication for not only for language teaching but also translation studies.

One, for the teaching of English as a second language to speakers of Yoruba, some familiarisation with the syntax of Yoruba, especially concerning nominal groups, is necessary. With this type of familiarisation, it would be easy for the teacher to start from what is common to both languages and then move to the peculiarities of the target language (Lennon, 2008). Such familiarisation will also make it easy for the teachers to predict learners’ potential areas of error, easily identify such errors where they are made, will be able to correct such errors drawing from structural analogies from the source language. It is thus agreed that similarities of language features will aid language learning through item transfer, while peculiarities will help

in the prediction of learning challenges (Ringbom, 2007). An understanding of the similarities and differences that exist between learners’ first and second language also needs to be considered in the development of teaching materials in the second language (Lennon, 2008). When it comes to word order problems in the nominal groups of one language because of interlinguistic interference, it is important for language teachers and learners to be aware of the issue and to provide exercises that address it. Such exercises should make use of the learners’ L1 in order to highlight the distinction between word orders in English and Yoruba and give the learners a more thorough understanding of the differences.

Two, English-Yoruba translators also need some familiarity with the syntax of nominal groups in both the source and target languages. The bottom-line is that the syntax of nominal groups as a syntactic category varies from language to language, and this variation must be taken into account in language teaching.

Conclusion

A contrastive study of two or more languages is aimed at the identification of similarities and dissimilarities between such languages with a view to predicting potential areas of difficulty for learners of either or both languages. This is what has been done in this study, using English and Yoruba as languages of analysis. The *tertium comparationis* comparatively explored in the study is the nominal group, which in each case, were sampled from naturally occurring instances of written English and Yoruba. Using aspects of the Hallidayan systemic functional grammar as analytical framework, the results of analyses show that nominal groups have structural and functional similarities in both languages, just as they also have substantial differences that distinguish one language from the other. In terms of similarities, it has been shown that both languages have similar functional elements (of Deictic, Numerative, Epithet, Classifier, Thing and Qualifier), and the kinds of sub-elements that serve as constituents of each functional element remain largely similar. One major area of difference is word ordering within nominal

groups. While English has more functional elements in the premodification block but less in the postmodification block, Yoruba has less elements in the premodification block but more in the postmodification block.

For example, all of Deictic, Numerative, Epithet and Classifier elements precede the mandatory “Thing” element in English (e.g. *the* [D] *two* [N] *troublesome* [E] *American* [C] *actors* [T]), whereas in Yoruba, only Deictic and the Epithet (if interpersonal) elements precede the mandatory Thing element, with Numerative, Epithet (if experiential) and Classifier coming after the “Thing” element (in this case *awon* [D] *onijongbo*[E_{int}] *osere* [T] *Amerika* [C] *meji* [N]). This inter-language word ordering variation corroborates Muhamed and Omar (1999) and Mohammed (2000), both of which confirmed word order variations between English and Arabic. The word ordering variation has also resulted in more structural peculiarities than similarities with the implication that there are tendencies for interlingual transference of the structural patterns of one language to the other

thus constituting a significant source of errors in the learning of both languages. The emanating findings from the study have implication for language teachers, language curriculum developers and applied linguists in general.

For language teachers, teaching the target language without a fair understanding of the features of learners’ first or native language can make teaching rather difficult, since such teachers would not be able to trace the source of potential learners’ errors or be able to predict such errors. For language curriculum developers, the need to incorporate specific shared interlanguage features into the curriculum is necessary since learners’ find it easy to start learning from the familiar to the unfamiliar. And for applied linguists, contrastive studies of languages provides opportunities for a better understanding of what languages have in common and what differentiate one from another. And, since there are thousands of languages in the world, more contrastive studies are needed to enable effective language teaching, translations and general linguistics scholarship

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LA CREATIVITE BILINGUE COMME UN STYLE CHEZ ANTHONY BIAKOLO DANS SON ROMAN *L'ETONNANTE ENFANCE D'INOTAN*

ERUEMUARE, Emuobonvie Pius.

Department of Languages and Linguistics,
Delta State University, Abraka, Nigeria.

Résumé

La créativité bilingue comme un style chez Biakolo est une réalité et à la fois sociolinguistique et littéraire que le monde des servants a déjà identifié. De ce fait, il n'est pas étonnant que nous avons plus le cas de bilingue que de monolingue. En d'autre terme, beaucoup de sociétés et individus utilisent deux langues ou plus que ceux qui utilisent une seule langue et cette tendance semble être à la hausse. Grosjean (1982) estime qu'environ la moitié de la population mondiale est bilingue alors que Crystal (1997) et Grimes (1992) identifient cette tendance montante du bilinguisme. Crystal soutient que les deux tiers des enfants du monde grandissent dans un environnement bilingue. Grommes démontre qu'aujourd'hui, il y a plus d'individu bilingues ou multilingues dans le monde que monolingues. L'implication de ceci entre autres est que le bilinguisme a reçu et reçoit toujours l'attention des chercheurs dans le monde entiers. Dans cette étude nous allons mettre en lumière la créativité bilingue comme un style chez Biakolo dans *L'Etonnante enfance d'Inotan* et encourage le bilinguisme et le multilingue dans la société africaine.

Mots clés: Créativité, Bilingue, monolingue , Style.

Introduction

La créativité bilingue est un style que beaucoup de romanciers africains ont adopté comme norme. De ce fait, il n'est pas étonnant que nous avons identifiés plus le cas de bilingues que de monolingues. En d'autre termes, beaucoup de sociétés, et individus utilisent deux langues ou plus que ceux utilisant une seule langue et cette tendance semble être à la hausse. Grosjean (1982: 8) estime qu'environ la moitié de la population mondiale est bilingue alors que Crystal (1997) and Grimes (1992) identifient cette tendance montante du bilinguisme. Crystal soutient que les deux tiers des enfants du monde grandissent dans un environnement bilingue. Grimes démontre qu'aujourd'hui, il y a plus d'individus bilingues ou multilingues dans le monde que de monolingues. L'implication de ceci entre autres est que le bilinguisme a reçu et reçoit toujours l'attention des chercheurs dans le monde entiers. La créativité bilingue dans *L'Etonnante Enfance d'Inotan* de Biakolo est donc une réalité sociolinguistique qui contribue au succès du roman. Bien que le monde ait toujours reconnu

l'existence de nombreuses langues et la capacité d'en parler deux ou plus par certains individus.

Ce travail sera un déclencheur et ouvrira la voie à des approches diverses et interdisciplinaires de l'étude du bilinguisme. De plus, le phénomène du bilinguisme et la créativité linguistique des bilingues ont été explorés tant dans les ouvrages linguistiques que littéraires. Le comportement linguistique ou la créativité bilingue des bilingues s'exprime essentiellement dans le code-switching. Le code-switching est l'utilisation de deux langues par un individu dans un énoncé donné.

Selon Hudson (2001 : 51), « c'est une conséquence inévitable du bilinguisme » C'est un passage d'une langue à une autre dans le même énoncé ou conversation (Hammers et Blanc 1989 : 35) cité dans Malmkjer (1991). Le code-switching est évidemment employée par les bilingues d'une manière ou d'une autre à différents points d'un énoncé. Cela peut être entre des phrases, des propositions, des phrases et des mots. Le choix des codes dans un énoncé donné résulte des circonstances, et une attention particulière est toujours accordée à la personne à

qui l'on s'adresse. Autrement dit, un bilingue choisit difficilement un code ou une langue qu'il sait que l'interlocuteur ne comprendra pas. Dans cet esprit, le changement de code peut être motivé par le désir d'exprimer sa loyauté envers plus d'un groupe culturel. Il peut également servir de stratégie lorsque la compétence fait défaut, surtout si les locuteurs n'ont pas développé de compétence dans certains domaines lexicaux. Les bilingues changent de code de manière à ce qu'aucune des deux structures ne soit affectée au point de rendre la ou les phrases agrammaticales. C'est-à-dire que le code-switching est un phénomène bilingue où deux langues différentes sont utilisées dans le même énoncé pour transmettre avec succès le sens voulu par le locuteur. Malmkjer (1991 : 62) a exprimé l'observation de Poplack, Wheeler et Westwood, (1989), selon laquelle :

Les bilingues ont tendance à éviter le changement de code de manière intrasententielle à une frontière entre des constituants qui sont ordonnés différemment dans les deux langues, car cela entraînerait une structure qui serait agrammaticale dans au moins une des langues.

La créativité bilingue du code-switching implique également le mélange approprié des différentes langues dans différentes situations sociales. Cela implique que les bilingues qui changent de code montrent un certain niveau de compétence pragmatique. Ils prennent en considération entre autres, le but de la communication, le statut relatif de leurs auditeurs, le sujet et la situation de l'interaction. Et tout cela, selon leur connaissance des deux langues, détermine le niveau de leur créativité dans le code-switching entre les langues concernées.

Le résumé de *L'Etonnante enfance d'Inotan*.

L'Etonnante enfance d'Inotan est un roman auto-translation par l'auteur (Anthony Bioakolo) de l'anglais en français. Le roman est plutôt biographique de l'enfance d'Inotan à Orherhe, un village urhobo et à Warri une ville au sud du Nigéria, pendant la période coloniale. La naissance d'Inotan est mystérieuse. D'abord, sa mère, Anijula, est en couches pour deux jours

avant l'intervention d'Obo, un docteur traditionnel, grâce au conseil du village. Ensuite, il n'a pas voulu crier comme les autres enfants à leur naissance, ce qui a abouti à une mesure plutôt radicale prise contre lui avant qu'il ne crie. Sa naissance apporte aussi de bonnes choses. Elle brise la chaîne de la stérilité d'Onakama leur voisine qui n'a pas accouché plus de cinq ans après son mariage. Elle résout aussi la dispute entre l'Obo et son père, Werdan. Les deux se disputaient auparavant à cause de la différence dans leurs religions, ils sont arrivés à se comprendre et à changer d'avis sur la religion de l'un et de l'autre.

Malgré le fait que la famille de Werdan et celle d'Inikpo ne participent pas à la fête ancestrale à cause de leur religion (le christianisme), elles peuvent accueillir des visiteurs qui viennent de tous les coins du clan. Anijula veut aller au marché de Kokori, malgré la fête, elle laisse le petit Inotan et Enireka sa sœur d'environ quatre ans au soin d'Onakama. Enireka va suivre la danse *d'Udjetor* avec Inotan sur le dos. Mais elle s'y endormit. Quand elle se réveille Inotan n'est plus trouvable. Il y a une recherche communale qui ne dure pas longtemps parce que sa mère le trouve en route de Kokori avec une femme étrange et elle l'amène. Elle raconte à Onakama et aux autres l'histoire de ce qui s'est passé.

Théorie de la compétence

La créativité bilingue peut donc s'expliquer adéquatement sous l'angle de la compétence et/ou de la performance du bilingue et d'autres modèles théoriques à la limite de la compétence qui ont été mis en avant par un certain nombre de chercheurs. On peut dire cependant que le linguiste suisse Ferdinand De Saussure a posé les bases des différents modèles en proposant sa dichotomie de la langue et de la parole. La langue renvoie au système linguistique lui-même, aux principes du langage sans lesquels aucun énoncé significatif ne serait possible. La parole est l'expression individuelle de la langue. Saussure croyait que l'étude de la langue devait se fonder sur la langue et non sur la parole. Cela a apparemment influencé la notion de compétence et de performance de Noam Chomsky

Compétence et performance

Bien que l'idée de performance de Chomsky soit similaire à la parole de Saussure, le modèle de compétence qu'il a proposé diffère de la langue de Saussure. Tout comme Saussure, l'idée de Chomsky est que l'objet de l'étude et de la description linguistique devrait être la compétence et non la performance. La compétence fait référence à la connaissance linguistique innée qu'un locuteur/auditeur natif possède dans sa langue. La performance est l'utilisation réelle de la langue dans la société. Chomsky est d'avis que:

La théorie linguistique s'intéresse principalement à un locuteur-auditeur idéal dans une communauté linguistique complètement homogène, qui connaît parfaitement sa langue et n'est pas affecté par des conditions grammaticalement non pertinentes telles que les limitations de sens, les distractions, le déplacement de l'attention et de l'intérêt, et des erreurs (aléatoires ou caractéristiques) dans l'application de sa connaissance de la langue dans une performance réelle. (Chomsky, 1968 : 3. Cité dans Lamidi, 2008 : 28)

La compétence est donc la capacité subconsciente d'un individu dans une langue qu'il a acquise en tant qu'enfant. Cette capacité linguistique détermine sa fabrication et sa compréhension des phrases, y compris des phrases qu'il n'a jamais entendues auparavant. Il connaît et a intériorisé toutes les règles grammaticales de la langue. Les performances, quant à elles, sont les activités linguistiques dans lesquelles le locuteur/auditeur natif s'engage. Les performances peuvent refléter avec précision la compétence, mais elles sont altérées par des facteurs extralinguistiques tels que le trac, les limitations de la mémoire, les distractions, les erreurs, les changements d'attention et d'intérêt. ou d'autres facteurs psychologiques. Ce type de compétence, comme l'explique Chomsky, a été appelé compétence linguistique.

Compétence linguistique

La compétence linguistique est la capacité de reproduire et de comprendre des

phrases grammaticalement correctes. Cela implique l'utilisation du système linguistique lui-même et de toutes ses composantes telles que la grammaire, la phonologie, le lexique et la graphologie. La compétence linguistique tente d'expliquer le comportement linguistique des monolingues et des bilingues. Un locuteur unilingue ou bilingue peut être compétent dans une ou deux langues respectivement, mais son comportement linguistique global peut ne pas être entièrement expliqué par l'idée de compétence linguistique uniquement. C'était le point de vue de Dell Hymes et d'autres universitaires qui étaient d'accord avec lui Hymes était d'avis que des théories telles que celle de la compétence linguistique de Chomsky ne tiennent pas compte du comportement linguistique des bilingues. Il (Hymes) a donc proposé la compétence communicative comme meilleur modèle pour une explication adéquate du comportement langagier des monolingues et des bilingues malgré le niveau de maîtrise des deux langues par les bilingues.

Compétence communicative

En plus de la compétence linguistique qui se concentre uniquement sur la connaissance de la façon de rendre une phrase grammaticale, Hymes estime qu'un locuteur d'une langue doit également savoir «quand parler, quand ne pas, de quoi parler avec qui, quand, où et de quelle manière » (Hymes 1972 : 227). Cela implique donc qu'un locuteur d'une langue doit comprendre les règles d'utilisation de la langue qui, dans l'ensemble, sont appropriées. Hymes a également ajouté la question de l'occurrence et de la faisabilité. L'occurrence fait référence à la question de savoir si et dans quelle mesure quelque chose est fait, tandis que la faisabilité explique si et dans quelle mesure quelque chose est possible dans des circonstances données. D'autres modèles théoriques sur la compétence communicative ont émergé peu de temps après l'exposition de Hymes. Canale et Swain (1980) considèrent la compétence communicative comme comprenant trois composantes : (i) La compétence grammaticale : elle est similaire à la compétence linguistique de Chomsky. Il traite de la connaissance du système linguistique, de ses mots et des règles régissant la fabrication de phrases grammaticalement correctes. (ii) Compétence

sociolinguistique: il s'agit de la connaissance des règles socioculturelles d'adéquation dans l'usage de la langue. Il s'occupe de la façon dont les énoncés sont produits et compris dans différents contextes sociolinguistiques en fonction de facteurs contextuels. (iii) Compétence stratégique : cela concerne l'utilisation appropriée des stratégies de communication pour améliorer l'efficacité de la communication. Un quatrième type de compétence a été introduit par Canale en 1983. Il s'agit de la compétence discursive. Il s'agit de la connaissance des règles guidant la cohésion et la cohérence de divers types de discours. Au total, Canale (1983 : 5) définit la compétence communicative comme « les systèmes sous-jacents de connaissances et de compétences nécessaires à la communication ».

Un modèle de compétence communicative plus récent et peut-être plus complet est celui de Bachman (1990) qui classe son modèle en trois sous-divisions principales, à savoir : la compétence organisationnelle, la compétence stratégique et la compétence pragmatique. La compétence organisationnelle intègre à la fois la compétence grammaticale et textuelle ou discursive. La compétence stratégique fait référence à la capacité d'utiliser des stratégies et des outils de communication tels que la circonlocution pour communiquer efficacement. La dernière compétence est la compétence pragmatique.

Compétence pragmatique

Ce type de compétence explique le rapport entre ce que l'on dit et ce qu'il entend faire à travers ce qui a été dit. Bachman (1990) estime que cette compétence implique « la connaissance de conventions pragmatiques pour exécuter des fonctions langagières acceptables ». Il s'agit donc de la force illocutoire d'un énoncé. Il intègre également la connaissance des

conventions sociolinguistiques qui définissent l'adéquation dans l'utilisation de la langue. Ainsi, dans le modèle de Bachman, ce qu'il appelle les compétences sociolinguistiques et illocutoires se combine pour former la compétence pragmatique. Ce modèle entre autres expliquerait adéquatement les fonctions et la force illocutoire

Pour chaque instance de code-switching dans *L'Etonnante Enfance d'Inotan*, cela joue un rôle particulière ou plus. Il se combine pour former la compétence pragmatique de ce modèle entre autres expliquerait adéquatement les fonctions ou la force illocutoire de la créativité bilingue du code-mixing comme en témoigne dans *L'Etonnante Enfance d'Inotan*

Analyse des données

Les données sont les différentes instances de code-mixing dans le roman, *L'Etonnante Enfance d'Inotan*. L'écrivain s'est abondamment servi de cette créativité bilingue pour faire passer certains messages, et remplir certaines fonctions que cet ouvrage interroge. Le mélange se fait entre l'Urhobo et le français. La majorité des personnages sont tous des locuteurs natifs Urhobo. Certains d'entre eux sont instruits et peuvent soutenir une discussion en français sans ingénierie d'Urhobo puisque l'auteur a dirigé les personnages. Certains ne sont pas non plus assez instruits pour rendre cela possible. Par exemple, Werdan et les membres de sa famille, y compris Onakama, le narrateur à la première personne sont instruits et peuvent tenir des conversations en anglais entre eux sans interférence. Cependant, lorsque la plupart des personnages et avec les villageois parlent, le changement de code est presque toujours certain de se trouver dans leur dialogue. Ils changent aussi parfois de code lorsqu'ils tiennent des conversations entre eux pour des raisons que ce travail explorerait.

La procédure analytique

Chaque instance de code-mixing dans *L'Etonnante Enfance d'Inotan* remplit une fonction ou des fonctions particulières. Et cela montre inévitablement la compétence pragmatique de l'orateur. Ainsi, nous examinons ces cas de changement de code en fonction de leur utilisation, des fonctions qu'ils sont censés remplir, des équivalents des mots Urhobo en anglais et en tant que reflet de la compétence pragmatique du locuteur.

Ces vingt phrases ou expressions sont extraites du texte à analyser.

1. 'Agware, mi yerawa !' (9) ['je vous salue mes camarades']
2. 'Migwo, Oseme' Inikpo greeted' (13) ['salue papa']

3. ‘Nous avons à Orherhe un *obo* (10) [obo-guérisseur traditionnelle]
4. ‘*omochare* est né [un garçon] (16)
5. ‘Aware yere wa’ [We salute you] (110)
6. ‘*Agware, ado-o* (4) [‘je vous salue mes camarades’] (9)
7. ‘*Vre do, omome*’ {salue mon fils} (12)
8. ‘*Omo ri fada*’ [the priest’s son] (25)
9. ‘*Issagwe*’ [groundnut]. (15)
10. ‘*Orhereredjo*’ [variant of ‘orherenredjo’ fetish priest] (20)
11. ‘But the *udo* is still full of *ukodo*’ (34) [udo- motar, ukodo- brown or black looking porridge]
12. ‘...the *okpako orere*’s final verdict’ [le plus âgés dans le village] (47)
13. ‘*Imoto royibo dje vre*’ [Le véhicule de l’homme blanc passe] (57)
14. ‘‘On ne mange pas d’*ukodo* sans huile’’ [brown or black looking porridge] (55)
15. ‘*obora tare eyere*’ [On vit selon son destin] (48)
16. ‘*Mi bru yowi roye*’’ [je l’ai décapité] (98)
17. ‘*agbakara*’ (gin brassé localement)
18. ‘*Ira gwo-o-o-okom*’ [Un simple cri de guerre destiné à attirer l’attention sur un guerrier qui vient de réussir à décapiter son adversaire tombé] (98)
19. ‘*Igbeya vimoni, ado-o-o* [amis et parents, je vous salue] (110)
20. ‘*Osolobrugwe yi wi kemu kemu*’ [le Suprême possède tout] (53)

Analyse

1. ‘*Agware, mi yerawa !*’ (9) [‘je vous salue mes camarades’] pour attirer l’attention des gens dans une réunion, celui qui a pris la parole dit ‘*Agware, mi yerawa !*’ avant de commencer à parler. Cela peut être traduit comme ‘je vous salue mes camarades. Mais si note aussi qu’il y a du bruit dans une réunion, on peut dire ‘*Agware, mi yerawa !*’ pour captiver de nouveau l’attention des gens.
2. ‘‘*Migwo, Oseme’ Inikpo a salué*’’ (13) [‘salut papa’] chez les Urhobo, cette salutation ‘*migwo*’ est obligatoire chez les jeunes vers un âgés. Ça veut dire que les âgés ne doit pas dit ‘*Migwo*’ au jeunes. Voilà pourquoi Inikpo dit ‘*Migwo, Oseme’ Inikpo a salué*’ et cela peut être traduit comme ‘Salut Papa’.
3. ‘‘Nous avons à Orherhe un *obo* (10) [obo-guérisseur traditionnelle]. Le mot ‘*obo*’ comme employé par Biakolo se réfère à un guérisseur traditionnel. Chez les Urhobo, les guérisseurs sont les médecins qui traitent les maladies avec leurs herbes. Et pendant l’accouchement de Anijula, on a envoyé Inikpo pour appeler l’*obo*. Dès qu’il arrive, il a fait tout ce qui est nécessaire pour assurer que le bébé est né vivant.
4. ‘‘*omochare* est né [un garçon] (16). *Alleluia ‘omochare est né*’ est le cri de Onakama la voisine de Anijula. Ce cri nous informe que chez les Urhobo la naissance d’un enfant amène joie dans une famille. De plus, l’arrivée d’un garçon dans une famille double la joie de la famille. Et c’est la raison pourquoi Onakama annonce cela dans sa langue (Urhobo) pour que tout le monde comprenne ce qu’elle dit.
5. ‘‘*Aware yere wa*’ [salut tout le monde] ‘*Aware yere wa*’ est une salutation adressé au public chez les Urhobo. Et pendant l’assemblée du village, Inedu pris la parole et avant de donner son message, il doit saluer d’abord saluer ces compatriotes en disant ‘*Aware yere wa*’ aussi
6. ‘‘*Agware, ado-o* (4) [‘je vous salue mes camarades’] cette expression chez les Urhobo est aussi utilisé pendant une réunion. C’est pour attirer l’attention des membres d’une réunion. On utilise ca souvent lorsqu’on perçoit que les gens sont fatigués ou ne font pas attention à ce que l’auditeur parle.
7. ‘‘*Vre do, omome*’ {salut mon fils} (12)’’ le respect pour les adulte est très important dans la vie commune Urhobo. Cette expression ‘*Vre do, omome*’ est la réponse d’un père à son fils. Cela veut dire qu’il apprécie et adore son fils.

8. ‘*Omọ ri fada*’ [l’enfant du prêtre] (41) Ici, Inotan est surnommé comme l’enfant du prêtre, on l’appelle ‘*Omọ ri fada*’ pendant le baptême, il était calme lorsque le prêtre l’a baptisé, le prêtre l’adore et le berça quelques secondes avant de le rendre à sa mère. Dès ce jour-là, on appelle Inotan ‘*Omọ ri fada*’ cela veut dire, l’enfant du prêtre.
9. “*Issagwe*” des arachides - ce change de code existe toujours dans le roman, ici Anijula est en train d’acheter des arachides, lorsque elle voit la vendeuse elle pensait que elle est Urhobo, voilà pourquoi le change de code en Urhobo, mais elle constate que la femme est Itsekiri. ‘*Issagwe*’ est manger quelquefois seul ou avec d’autre chose. Des arachides est toujours disponible n’importe quel saison dans la région Urhobo.
10. “*Orhereredjo*” (prêtre traditionnelle). Chez les Urhobo, l’*Orhereredjo* est comme le prêtre traditionnel, il est comme l’intermédiaire entre les gens et les dieux. Et pendant les cérémonies des fêtes traditionnelles, le prêtre traditionnel fait des offrandes aux dieux aux noms de la communauté.
11. “But the *udo* is still full of *ukodo*” (page 34) ‘ici, pendant la cérémonie, l’*udo* est le sceau avec laquelle on sert les visiteurs. On sert l’*ukodo* dans l’*udo*, mais quelquefois si on mange ensemble, les gens mangent dans l’*Udo*.
12. ‘...the *okpako orere*’s final verdict’ ‘*okpako orere*’ est le plus âgés dans le village. Chez les Urhobo, il y a toujours le respect pour les âgés, et c’est pourquoi on a besoin de son conseil dans quelques affaires du village. On considère les paroles des âgés comme des sages conseil que les jeunes doit obéir.
13. ‘*Imoto royibo dje vrę*’ [Le véhicule de l’homme blanc passe] 86” Ici, l’auteur nous montre la joie des enfants du village en voyant la voiture, à cet époque-là, on voit rarement les voitures, une fois que la voiture passe par le village, tous les enfants commencent toujours à chanter et à courir vers la voiture. La manière dont ils peuvent décrire une voiture est de l’appeler le véhicule de l’homme blanc et langue Urhobo comme ‘*Imoto royibo*’.
14. “*On ne mange pas d’ukodo sans huile*”. (89) le mot *ukodo* est une délicieuse nourriture chez les Urhobo, ce repas est préparé quelquefois lorsqu’il y a des visiteurs. Il est toujours mangé avec l’huile de palme. Dans le roman à l’étude nous voyons comment Onakama accueille des visiteurs et les offre le *Ukodo*. L’auteur le décrit comme bouillie brune ou noire.
15. ‘*obora tare eyere*’ [On vit selon son destin] 74 la phrase ‘*obora tare eyere*’ veut dire, on vit selon son destin. Chez les Urhobo on croit qu’on vit selon son destin. La croyance que chaque individu a son destin et on vit selon son destin. C’est la raison pourquoi l’auteur dit qu’il y a des gens qui sont nés riches et d’autres sont nés pauvres. Il y en a aussi qui doivent avoir beaucoup d’enfants. Et d’autres sont nés pauvres, mais ils doivent vaincre la pauvreté et deviennent riches.
16. “*Mi bru yowi roye*” [je l’ai décapité] (147) cette expression est un chant d’un guerrier qui vient de tuer son ennemi. Un guerrier après avoir retourné de la guerre doit d’abord annoncer son retour et sa victoire. Quelquefois, les guerriers retournent avec la tête de l’ennemi décapité. C’est la raison pourquoi le guerrier annonce sa victoire comme rapporter par *Werdan* qui se cache, mais il n’a pas vu le guerrier.
17. “*agbakara*” (gin brassé localement), avant l’arrivée des blancs dans la terre Urhobo, la technologie de distiller le gin local est déjà commencée dans les communautés Urhobo. Chaque fois qu’il y a la cérémonie du mariage ou l’enterrement et même une fête traditionnelle, le ‘*agbakara*’ est toujours servi pour divertir des gens. Le ‘*agbakara*’ est un gin localement brassé. Sans le ‘*agbakara*’ une cérémonie du mariage n’aura pas lieu. Et aussi lorsqu’un vieillard est mort on doit servir toujours l’*agbakara*.

18. “*Ira gwo-o-o-okom*’ [Un simple cri de guerre destiné à attirer l'attention sur un guerrier qui vient de réussir à décapiter son adversaire tombé] (147) selon l’auteur l’expression ‘*ira gwo-o-o-okom*’ est un cri de guerre destiné pour attirer l’attention du population du village vers un guerrier qui vient de réussir et retourne de la guerre après avoir décapité la tête de son adversaire. Selon lui le village de Okwagbe avait une guerre avec un village voisin et le guerrier vient de retourner de la guerre et c’est pourquoi il annonce son retour de la guerre.
19. ‘*Igbeya vimoni, ado-o-o* [amis et parents, je vous salue] (110) Ici, nous avons le cas d’une cérémonie, donc, la salutation est toujours obligatoire.
20. “*Osolobrugwe yi wi kemu kemu*” [le Suprême possède tout] (53) “Osolo” ou Osolobrugwe est la même Dieu auquel les chrétiens et les musulmans rendent hommage. Osolobrugwe est le mot Urhobo pour Dieu qui est le tout-puissant. Dans cet extrait, l’auteur met l’emphase sur le pouvoir du tout puissant, car il possède tous.

Facteurs Motivant la Créativité bilingue dans L’Etonnante Enfance d’Inotan d’Anthony Biakolo’s

D’après l’analyse ci-dessus, on observe qu’il y a beaucoup de facteurs qui ont motivé l’emploi de code-switching dans le roman et qui aboutit le bilinguisme. Parmi eux est l’hybridation, c’est la combinaison des mots avec un élément dans la langue maternelle et l’autre en français. Un peut trouver un exemple dans le numéro (14) “On ne mange pas d’*ukodo* sans huile” ou “on ne mange pas” est un lexicon français alors que ‘*ukodo*’ est de la langue nigériane. Il y a aussi le mélange de la culture Urhobo dans l’emploi de certain mots et expressions typiquement Urhobo. L’emploi de code-switching est également

nécessaire par le caractère informel de la situation et/ou la relation entre les interlocuteur

Conclusion

En effet, L’Etonnante Enfance d’Inotan est un bon reflet du style créatif d’Anthony Biakolo dont le mélange de deux langues, le français et la langue Urhobo. Il capture la réalité sociolinguistique du contexte nigérian sans sacrifier le sens ou le but. Chacun des caractères qui changent de code suscite une réponse qui correspond à la force illocutoire de l’énoncé. Tout cela et bien d’autres contribuent au succès du roman. Dans cette étude nous avons mettre en lumière la créativité bilingue comme un style chez Biakolo dans L’Etonnante enfance d’Inotan et encourage le bilinguisme et le multilingue dans la société africaine surtout la région Urhobo.

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EXAMINING DISCURSIVE DEVICES IN PRINT MEDIA TEXTS ON HERDER-FARMER CLASHES: A CRITICAL PRAGMATIC APPROACH

Mohammed Alhaji USMAN

Department of English
Ibrahim Badamasi Babangida University
Lapai, Niger State, Nigeria

Abstract

This study investigates discursive devices explored by Nigerian newspaper reporters on herder-farmer clashes in Nigeria. Seven sampled texts are gathered from The Guardian, Daily Sun and Daily Trust newspapers of 2020 and 2021. The analysis is based on Halliday's Interpersonal Metafunction theory and Face theory of pragmatics. Findings of the study reveal preponderance of hedges achieved through words and phrases like 'Gunmen suspected to be Fulani herdsmen allegedly ...', '... reportedly', '... said to be ...', etc. deployed for the purpose of politeness, self-protection, threat mitigation and expression of lack of full commitment to the claims in the news reports. Based on this, the author concludes that, while on one hand, the preponderance of hedges in this study implies that the reporters are not eye-witnesses to the incidents of herder-farmer clashes being reported, on the other hand, it constitutes strategy explored by the reporters to save or mitigate the face of the individuals, groups, or interests that might be threatened with the reports in order to avoid worsening the situation. In other words, hedges in this study are signs of politeness, humility, modesty and respect on the part of the reporters.

Key Words: Discursive device, media text, herder-farmer clashes, critical pragmatics

Introduction

The age-long farmer-herder conflicts in Nigeria, and probably the rest of Africa results from the struggle by both farmers and herders to protect and preserve available geographical and economic sources of their livelihood (Onoye and Osoba, 2020, p. 14). These struggles and conflicts are compounded by the introduction of dry season farming (irrigation) in the Savannah-Belt and the movement of herdsmen southward, to the coastal areas which have longer raining season and soil moisture retention for greener pasture and fresh water for their herds (Ofuokwu and Isife 2009). Population explosion, desertification and proliferation of arms throughout Nigeria are also identified as the causes of the conflict. *The Guardian* newspaper cites Global Terrorism Index (GTI) to have observed that there are religious-cum-ideological triggers to the conflict:

The Fulani herders are primarily Muslims while the southern farmers are predominantly Christians, which adds a religious dimension to the conflict over resources. Christian farmers in the south

perceive the influx of Muslim herders as an Islamisation of the country at a time when Boko Haram's presence in the country is still strong (June 7, 2018).

We can infer from above quotation that the growth of the conflict cannot be unconnected to climate change and unchecked population growth in the north. Climate change has negatively affected pasture for livestock production. Similarly, the rate of population growth has made fertile land and pasture grossly inadequate for cattle grazing in some northern communities. Hence, herders migrate in search of grazing grounds. In this process, herders occasionally trespass to farmlands and eat-up crops or farm produce such as maize, groundnut, rice, etc. during cattle grazing.

In the past, most of these conflicts were managed and settled successfully by village or community heads. Today, however, farmer-herder crisis in the north in particular and Nigeria in general, has taken a worrisome dimension of deadly attacks and counter attacks, which often lead to loss of lives and property of both the

farmers and herdsmen (Moritz, 2006a). Onoye and Osoba (2020, p. 15) link the upsurge in herder-farmer conflict to moral decadence, cultural decay, political manipulations (designed by the elite to achieve their selfish political interests), breakdown of traditional conflict resolution mechanisms and proliferation of small arms and ammunition in our rural communities.

Critical Pragmatics

Critical pragmatics investigates implicit critical aspects of linguistic meaning or a language user's intention. In line with this, Knox (2009, p. 25) avers that critical pragmatics is more concerned with the motive for saying something rather than with what is actually said, because how something is said is as important as what is said. In other words, people do not only express their thoughts and attitudes when they communicate but also reveal their ideologies, beliefs and sociopolitical constraints of their societies. Thus, as van Dijk (2009, p. 66) submits, context has power to determine what people say and how they say it. Lexico-syntactic choices, topic turning, turn taking, and other metadiscourse resources and properties of different types of writing and speaking are controlled by the context in which the text or event takes place, just as understanding of the various events and social problems are context model and ideology dependent (Golmohammadi, Suluki, Daneshmand, and Salahshoor (2014, p. 607).

Furthermore, critical pragmatics concerns the fundamental relations and factors that assign power to individuals and various groups in society. It particularly views language context as an important instrument of exercising power, and draws the attention to the fact that pragmatics is a tool for social struggle. Mey's (2001) Pragmatic Act Theory which lay emphasis on affordances (the sociocultural and situational constraints that regulate the speaker's linguistic choices in his effort to achieve a particular communicative intent) links pragmatics with social discrimination, bias, inequality, power and control, which are the core social concepts that CDA is concerned with. This means that, like pragmatics, critical discourse analysis involves paying attention to the interface between

language and society. Thus, CDA is always and necessarily the analysis of situated language (Blommaert 2005, p. 39). For example, in a doctor-patient interaction, the fact that one participant is the doctor and the other participant is the patient is a context that engenders power imbalance and thus links CDA and pragmatics (ibid). Collins and Clement (2012, p. 380) similarly submit that critical pragmatics investigates power, ideology, identity and any form of bias or interest imbedded in language through critical discourse and pragmatic lens.

Critical pragmatics holds that prejudices and beliefs we hold as language users unconsciously influence our linguistic choices and what we do with such choices. It is therefore concerned with the exploration of a text from critical discourse and pragmatic angles. According to Mey (2001, p. 316), since by definition, pragmatics concerns language users, its critical study focuses on power and biases in the language users choice of linguistic systems (i.e. lexical, syntactic and discursive strategy choices). It focuses on devising ways of remedying socially caused linguistic problems or linguistically perpetuated social inequality (p. 311). According to Fairclough (1992), despite the input from social sciences, the success of critical discourse analysis is determined by linguistically oriented pragmatics and discourse analysis. Therefore, critical pragmatics does not only tell us what is explicitly or implicitly done with a text, but also tells us the covert ideology and power that shape what is done with the text as well as the interest being served or opposed with the text. Hence, language use and the system of language itself, functional and structural, have a certain affinity with the prevailing social conditions (Mey 2001, p. 312).

Discursive Devices

In order to influence the message or achieve a particular effect or interest, news writers explore discursive devices or markers like name-calling, hedge, hyperbole, evidentiality, ideological polarisation, rhetorical question, and stereotyping, among others. Name-calling is a device that concerns linking an individual or a group to a negative idea (Harris 2018). Hedge is a device deployed in a text to withhold full

commitment of the speaker to the propositional content of the text or avoid self-commitment. Its examples include modal auxiliary verbs ‘would, could, may, might’; adverbials like perhaps, possibly; and structures such as ‘I think...’, and ‘To the best of my knowledge ...’. (Mohamadi and Rahimpour 2018, p. 24).

Hedges reveal powerlessness of the addressee and powerfulness of the speaker. Osisanwo (2003, p. 96) describes them as cautions notes and expressions speakers and writers deploy to warn their listeners and readers about how much of what they have said or written should be taken. Hence, they are linguistically self-exonerating or self-protecting mechanisms. Hedges are negatively explored to present false accusation, rumour or unsubstantiated claims and counter claims. However, they are positively deployed as devices for politeness or face saving (p. 77). Lawal (2003) states that hedges are especially used when there is fear, suspicion or distrust between interlocutors (p. 153). Hedges have cognitive, evaluative and persuasive significance – they indicate powerlessness and reduce the likelihood of arguing (further) when deployed in conversation. Golmohammadi, Suluki, Daneshmand, and Salahshoor (2014, p. 607) describe hedges as discourse markers employed by writers as a sign of humility, modesty, and respect and as opportunities to listeners or readers to agree or disagree with the propositional content of a text. Hyperbole concerns over statement made to achieve a particular effect (i.e. emphasis) or to serve a particular interest. E g: Muslims are 90% of insurgency victims – Buhari (*The Nation*, February 5, 2020). Evidentiality involves citing figures, personalities, institutions, and events to support or counter an argument (Staedter 2004). Ideological Polarisation involves two techniques: Positive self or in-group representation and negative other or out-group representation.

Theoretical Framework

This study is driven by Interpersonal Metafunction sub-theory of Systemic Functional Linguistic (SFL) and Face theory of pragmatics. SFL is a meaning-oriented approach to linguistics. The interpersonal metafunction focuses on the nature of contextual, situational

and social relationships that exist between the speaker/writer and his (target) interactive and non-interactive audience, and which constraints, guides or regulate his choice of linguistic items, patterns and structures. Some of its major grammatical systems are ‘mood’ and ‘modality’ (Matthiessen 2012). That is, interpersonal metafunction of language focuses on the expression of speaker’s attitude and judgment as well as encoding of his socio-cultural and situational relationship and his motive in saying something at all (Halliday and Hassan 1976). It is the functional dimension of language that project the power relation and the extent of the intimacy or level of familiarity between participants (Egins 2004).

SFL treats grammar as meaning-making resources and insists on the interrelation of form, meaning and purpose. According to Halliday and Hassan, SFL develops analytic categories that capture the relationship between language and social structure (1985, p. 10). Unlike other approaches to linguistics, especially the Chomskyan approach, SFL is a linguistic theory that is, from the outset, designed to be applied to solve language-oriented social problems that may arise in communities around the globe (Matthiessen, 2012, p. 436). It therefore ‘liberates’ choice from structure and make it the core of Hallidayan linguistics. That is, while many earlier approaches to linguistic descriptions like Traditional Grammar, Structural Grammar and Chomsky’s Transformational Generative Grammar place emphasis on structure, the thrust of SFL is that, any act of communication involves choices, which is what is implied by the word ‘Systemic’. These choices could lexical, syntactic and discursive strategies or devices at a language user’s disposal from which he/she can choose to serve a particular interest or communication goal. The term ‘Functional’ in SFL concerns the overt and covert interpretive potentials of any of the above alternative linguistic systems or choices as may be permissible by context of situation or social practice in which the choice is made. It is a sociolinguistic device employed to evade or avoid conflict in human interaction (Lakoff 1989). Politeness brings pragmatics into contact with sociology and anthropology, thereby

widening the frontiers of pragmatic exploration of language (Leech and Thomas 1990, p. 196).

Face is a pragmatic theory that deals with an individual's public image or self-esteem (Yule 1985, p. 60). As an explanatory concept in human communication, face theory was originally introduced by Goffman (1967). Being a sociologist, Goffman defines face as positive social value a person claims for him/herself. He argues that 'face' is a society's property and therefore a loan that society gives to its members. The same society can withdraw it from any of its members found wanting or guilty of an unacceptable conduct or misdemeanor (Archer et.al 2012). Spencer-Oatey and Wang (2019, p. 8) point out that as members of a society, an individual's image is made-up of everyone's. Hence our personal behaviour affects our collective image. This means that every society has a set of linguistic and nonlinguistic norms concerning the ways its members should conduct themselves, within and outside the society, and adherence to these norms by any member of the society makes him or her to be held in high esteem. Odeunmi (2005, p. 6) characterises face as the emotional social feelings of an interlocutor, which he expects other participants to recognise. Face want begets or necessitates politeness, which accounts for underlying modes of communication that are universal to human interaction and reflect assumptions and inferences made in planning a speech (Brown and Levinson

1987, p. 56). It deals with careful lexico-syntactic and discursive strategy choices we make and tactically use in order not to offend our co-interactants or addressees. Mbisike (2008, p. 190) views it as the term used to describe the relationship between how something is said and how it should be said. Politeness helps in controlling aggression, enhancing cooperation (in interpersonal communication), and establishing or maintaining social order. By being polite, we preserve not only our co-participants' integrity but also our own integrity. According to Mey (2001, p. 76), politeness is an image preservation strategy with least cost but maximum benefits to all interlocutors.

Methodology

A total of seven texts are selected from *The Guardian*, *Daily Sun*, and *Daily Trust* newspapers of 2020 and 2021 to qualitatively examine discursive strategies explored by news writers and uncover their potential communicative values and ideological stances. The study is limited to only the headline and lead reports, given the fact that they are the summaries of news reports (van Dijk 1988), deployed by news writers to veil, promote or serve particular interests and downplay others (Bell 1991). The analysis is guided by Halliday's Interpersonal Metafunction theory and Face theory of pragmatics. In the analysis, discursive strategy in each of the sampled text is identified and then subjected to critical-pragmatic interpretations.

Data Presentation and Analysis

Text 1

“Suspected herdsmen kill OPC member, abduct farmer in Ondo”

“Barely five days after the peace parley between Ondo State Government and Fulani herdsmen, some suspected herders have killed a member of Odudua Peoples Congress (OPC) in Iju Akure North Local Government Council” (The Guardian, February 5, 2021, p. 17) .

Discursive Devices

Hedge: is found in the phrase 'suspected herdsmen', which expresses the reporter's uncertainty about his claim or withholds his full commitment to the claim that Fulani herdsmen were the one who actually killed the OPC member and abducted the farmer. With this strategy, the reporter implicitly cautions his readers about how much of the claim in the report should be taken as facts.

Blame game: is evident is the underlined adverbial clause in the excerpt: “Barely five days after the peace parley between Ondo State Government and Fulani herdsmen, some suspected herders have killed a member of Odudua Peoples Congress (OPC) in Iju Akure North Local Government Council.” It is intended to indict Fulani herders in this report. Hence, it threatens the image of the Fulani sociocultural group.

Text 2

“Herdsman behead 2 in Benue”

“Two persons were yesterday allegedly killed by suspected herdsmen in a renewed attack in Agatu, Local Government Area of Benue State. A source from Agatu, Oyaye Sule ... said Oche Alaade was allegedly killed along with his friend by suspected herdsmen who beheaded them and went away with their heads, leaving the headless bodies behind” (Daily Sun, April 14, 2020, P. 4)

Discursive Device

Hedge: is exemplified in the adverb ‘allegedly’ and the phrase ‘suspected herdsmen’, which are deployed by the reporter for self-protection or to avoid being accused of bias or false reportage, especially, given the heavy weight of the crime being reported and its potency to evoke counter attacks by farmers in Benue state. It is partially face saving to the Fulani herders, as the reporter does not express certainty about the identity of the killers.

Text 3

“How herdsmen killed my husband over dead cow – wife”

“A bereaved house wife, Jenifer Nwache has appealed to the Police in Delta State to fish out the killers of her husband, Austin, at Albert Camp in the suburb of Asaba, the state capital. Gunmen suspected to be herdsmen allegedly stormed the home of the Nwache and shot the head of the home dead instantly. Local sources said the herdsmen were enraged by the alleged killing of one of their cows by an unknown person, and decided to revenge” (Daily Sun, April 13, 2020, p. 4).

Discursive Devices

Hedge: is evident in the underlined parts of the extract: “Gunmen suspected to be herdsmen allegedly storm the home of Nwache ...” The reporter deploys this strategy to avoid being accused of responsibility for the possible retaliation against the herdsmen in the community or the entire south-southern region of the country.

Synecdoche: is found in the underlined stereotypical part of the excerpt: “Gunmen suspected to be herdsmen allegedly stormed the home of Nwache and shot the head of the home dead instantly.” The choice of the ‘head of the family’ to imply Austin in this text or husband in general reveals patriarchy in our family system, as it represent women as dependents of men and therefore intended to deepen sympathy for the family of deceased and attract succour from members of the public to the family.

Text 4

“Two herders lynched in Plateau”

“Two herders have been killed in Furfun village of Jos East Local Government Area of Plateau State. The Chairman, Miyyeti Allah Cattle Breeders Association of Nigeria in Barkin Ladi Local Government Area, Muhammad Adam ... said the victims were lynched last Thursday when they went to the village to pay compensation for a farm said to have been destroyed by cattle” (Daily Trust, July 26, 2021, p. 8).

Discursive Device

Hedge: is found in the underlined part of the extract: “... the victims were lynched ... when they went to the village to pay compensation for a farm said to have been destroyed by cattle.” It expresses the speaker’s doubt about the claim that Fulani men actually destroyed the farm, reveals that the Fulani men decided to pay compensation on the farm in order for peace to reign, and implies that the killing of these Fulani men was unprovoked and unwarranted.

Text 5

“Legislators’ decades of zero legislation on farmer / herder clashes”

“Despite incessant killings in the conflicts between farmers and herders in the country, there has yet to be an appropriate legislation on the clashes or towards curtailing them by the country’s legislature - the National Assembly and most state assemblies” (Daily Trust, March 18, 2021).

Discursive Devices

Exaggeration: The headline: “legislators’ decades of zero legislation on farmer/herders clashes” is an

exaggeration exploited to threaten the face of National Assembly members and challenge them to live up to the expectations of Nigerians.

Threat Mitigation: In the lead report, the above threat is mitigated with the word ‘appropriate’ employed by the reporter to modify his allegation: “Despite incessant killings in the conflicts between farmers and herders in the country, there has yet to be an appropriate legislation on the clashes or towards curtailing them by the country’s legislature.”

Text 6

“Gunmen Kill Police Officer, Seven Civillians in Katsina, Plateau”

“The agrarian community of Vatt in Barkin Ladi Council of Plateau State was thrown into confusion yesterday as suspected herdsmen gunned down two farmers and wounded four others A reliable source in Vatt ... declared that the (deceased) farmers identified as Pam Bulus (23) and Chum Toma (20) hailed from a neighbouring village to Vatt ...” (The Guardian, June 26, 2020, p. 5).

Discursive Devices

Hedge: exemplified by the phrase ‘suspected herdsmen’ reveals the reporter’s uncertainty about the actual identity of the attackers or killers in this report. Hence, the reporter deploys it not to commit himself or to prepare ground for self-defence in case he is accused of ethnicity against Fulani herders. Hence, the report partially threatens the face of the Fulani herders.

Ambiguity: The expression ‘four others’ in the extract: “... suspected herdsmen gunned down two farmers and wounded four others” could mean that both the dead victims and the wounded ones were all farmers or that only the dead victims were farmer, the wounded ones were not. This strategy may be deployed for the purpose of exaggerating the victims and attracting public sympathy to the communities affected by the attack.

Anonymous Source of information: This device is evident in the underlined part of the excerpt: “A reliable source in Vatt ... declared that the (deceased) farmers identified as Pam Bulus (23) and Chum Toma (20) hailed from a neighbouring village to Vatt ...”. It is intended to ensure safety of the source of information in this report and to encourage other Nigerians to provide the security agents with credible intelligence about the criminals in their various communities.

Text 7

“Obiano declares armed herders as criminals”

“Anambra State Governor, Willie Obiano has declared herdsmen wielding AK-47 in the state as criminals “Any herdsman with AK-47 is an armed robber. They should be pulled down. They should be treated the same way you treat other criminals” (The Guardian, March 3, 2021, p. 8).

Discursive Devices

Modality: The modal auxiliary verb ‘should’ in the excerpt: “They [armed herders] should be pulled down. They should be treated the same way you treat other criminals” does not only express necessity but also intended to accuse the security agencies of ethnic and regional biases in dealing with criminals in the country, and challenge them on equal treatment of these criminals irrespective of their region of origin, ethnic background, and religious affiliation.

Blame: Willie Obiano has with this excerpt indirectly accused the military and other security agents of nepotism against other criminals in the south (i.e. IPOB members), and kid-glove treatment of their counterparts in the north (i.e. armed Fulani herders). Hence, this report is face threatening to the Nigerian security agents.

Findings of the study

Discursive strategies that are evident in this study include: hedge, exaggeration or hyperbole, ambiguity, sexism/stereotyping, synecdoche and blame game. Hedge is the

predominant discursive device found in the study. It is deployed for the purpose of politeness, self-protection, mitigation or expression of lack of full commitment to the claims, and achieved through words and phrases like ‘... allegedly’, ‘...’

reportedly’, ‘... said to be ...’ ‘Gunmen suspected to be Fulani herders...’. The second dominant discursive strategy found in this study is blame game which is evident in texts 1 and 7. In text one, it is explored to threaten the face of Fulani herders while in text seven, it is intended to threaten the positive image of the security agencies.

Conclusion

On one hand, Preponderance of hedges like ‘suspected herdsmen allegedly or reportedly’ and ‘... said to be ...’, etc. in this study implies that the reporters are not eye-witnesses to the incidents of herder-farmer clashes being reported. On the other hand, it implies that news reporters of herder-farmer conflicts in Nigeria are

courteous and modest in their representation of individuals or groups involved in the conflicts so as not to worsen the situation. In other words, hedges in this study are signs of humility, modesty and respect on the part of the reporters, who in line with the view of Golmohammadi, Suluki, Daneshmand, and Salahshoor (2014, p. 607) offers the readers the opportunity to agree or disagree with the (mis)representations in the reports. Based on this, researcher concludes that Nigerian news writers are sensitive to the public image of the actors, individuals or groups directly or in directly said to be responsible for the security challenges in the land, especially herder-farmer attacks.

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**PROBLÈMATIQUE DE LA TRADUCTION PRAGMATIQUE : UNE ANALYSE INTERPRÉTATIVE
APPLIQUÉE À UN EXTRAIT D'UNE TRADUCTION D'UN TEXTE PRAGMATIQUE INTITULÉ
*A.G WANTS BUHARI TRED.***

NWANJOKU Anthony Chukwunoyne

Department of Foreign Languages and Literary Studies
University of Nigeria, Nsukka. Nigeria,

ET

ABAH, John Igbah

Department of Foreign Languages and Literary Studies
University of Nigeria, Nsukka. Nigeria.
(PG Student)

Résumé

La traduction pragmatique qui implique la traduction des textes non littéraires et non scientifiques est considérée comme un genre majeur de la traduction. Ce genre implique des textes qui touchent la vie quotidienne comme les documents politiques, historiques, économiques, judiciaires, journaliers etc.. Ce genre se distingue des textes littéraires par les traits suivants : être plus connotative, renvoyer à une réalité plus ou moins objectivée, avoir le but de communiquer une information et donner généralement à une seule interprétation. A part de ces traits mentionnés au-dessous un texte pragmatique est souvent anonyme, ayant une utilité généralement immédiate et éphémère qui sert à transmettre une information d'ordre général ou propre à un domaine et dont l'aspect esthétique n'est pas l'aspect dominant. On observe une attitude de la relégation de ce genre à cause du faite que beaucoup de gens croient qu'elle est relativement moins difficile que la traduction littéraire. Après une étude intense, nous avons découvert que ce genre de traduction n'est pas moins facile que les autres types car elle est chargée d'émotions, des sentiments et même des éléments esthétiques que présentent les autres types. Ayant découvert les problèmes liés à la traduction pragmatique, nous avons entrepris une analyse interprétative d'un extrait d'une traduction commentée d'un texte pragmatique intitulé A.G. WANTS BUHARI TRIED. Adoptant l'analyse interprétative (théorie du sens) de Seleskovitch et Lederer, nous avons mis en œuvre de l'intelligence pour imprégner dans les deux étapes des deverbalisation et la réverbalisation. Cette démarche empirique est bâtie d'une observation de l'analyse de l'expérience pratique. Enfin, on arrive à ne pas traduire les mots mais réexprimer les sens.

Mots-Clés : Traduction pragmatique, relégation, deverbalisation, théorie du sens, analyse interprétative.

Introduction

La traduction implique une activité complexe qui décrit l'action de traduire, de transposer dans une autre langue et aussi le résultat de l'action de traduire, ouvrage qui en reproduit un autre dans une langue différente (Le Grand Larousse Encyclopédique). Force de nous est de constater que l'attitude de dérèglement de l'activité traduisante est due au manque d'études systématique et approfondie de la traduction qui aboutit à des formules lapidaires et subjectives.

À signaler, c'est que la traduction et la création artistique ont été liées, donc, pour les artistes, traduire est un art qui demande la transposition total et fidèle du texte étranger avec le maintien de tous les éléments esthétiques et émotionnels.

Selon Schotman (10)

Il ne suffit pas que le traducteur transpose correctement de manière à respecter le contenu intellectuel ; il faut encore qu'il donne à ce que

l'on pourrait nommer les facteurs émotionnels une signification identique à ce qu'ils avaient dans l'original.

Pour traduire les éléments subjectifs (comme de style, les rimes, le ton etc.) il faut d'abord les saisir pour ensuite les recréer.

Pour Cary (11), la traduction représente ; Une opération qui cherche à établir des équivalences entre deux textes exprimés en des langues différentes, les équivalences étant toujours et nécessairement fonctions de la nature des deux textes, de leurs destinations, des rapports existants entre la culture des deux peuples, leurs climat moral, intellectuel, affectif, fonction de toutes les contingences propre à l'époque et au lieu départ d'arrivée

Cette idée est rejointe à celle de l'ESIT à savoir « on ne traduit pas des mots mais re-exprime un sens ». En fait, toutes les données spatio-temporelles sont résumées à un seul fait, le « sens » qui est devenu un fait indispensable dans la traduction. Grosso modo, la traduction peut être classifiée en trois types ; la traduction littéraire, la traduction pragmatique et la traduction scientifique et technique.

Incontestablement, la traduction littéraire est beaucoup connue et plus discutée au milieu scolaire que la traduction pragmatique. On note que la traduction pragmatique rattache à la traduction des textes non-littéraires. Elle est liée aux textes qui rattachent aux situations de la vie quotidienne. Pourtant, il n'y a aucune minute ou aucun jour où la traduction pragmatique ne se fait pas, soit dans le domaine politique, (la résolution des conflits) soit dans le domaine judiciaire ou encore dans le domaine religieux. On note que cette attitude de la relégation de la traduction pragmatique est due au faite que (beaucoup croient que) la traduction pragmatique est relativement moins difficile que la traduction littéraire. C'est contre cette conception (c'est-à-dire que la traduction pragmatique est plus facile que celle de littéraire) que nous sommes donnés

la tâche d'examiner cette observation. Il faut signaler que la traduction pragmatique n'est pas moins facile que la traduction littéraire car, tout discours, quel que soit sa nature, littéraire ou pragmatique est toujours chargé d'émotions, des sentiments et parfois toutes les données littéraires telle que les éléments esthétiques que présente la traduction littéraire.

Notre corpus intitulé *A.G. WANTS BUHARI TRIED* est un texte pragmatique qui porte des regards juridiques sur la malaise de la société nigériane dépourvue de la morale. C'est notre souhait que le texte traduit assume une nature parallèle aux textes littéraires car le texte présente toutes les données spatio-temporelles qu'on peut avoir dans la traduction du texte littéraire. En outre, nous sommes inspirés du choix de ce texte suite aux appels à la conscience de revêtir l'honnêteté et le patriotisme pour l'intérêt national et la dignité de l'individu.

Méthodologie Adoptée

Force est de faire savoir que la méthode interprétative de la traduction est la méthode que nous avons adopté car notre analyse et commentaire exigent la mise en œuvre de l'intelligence pour pouvoir s'imprégner dans les deux grandes étapes du processus de la traduction à savoir ; la deverbilisation et le vouloir dire de l'auteur.

Notre analyse interprétative appliquée au texte à affaire avec une analyse approfondie en ayant recours aux équivalences situationnelles. On note aussi que le discours que nous travaillons n'est ni un discours philosophique ni sémantique mais un discours journalistique rempli traductologie, des connaissances extralinguistiques qui demande l'application des connaissances linguistiques et situationnelles du texte original pour en saisir le sens.

La théorie interprétative ou théorie du sens postulée par Seleskovitch est essentiellement empirique, construite sur l'observation et l'analyse de l'expérience pratique des faits. Selon lui ;

« L'interprète comprend le discours qu'il entend, en dégage un sens en oubliant par contre les mots exacts du discours et il reformule en suite ce sens dans l'autre langue » (1184)

On note que la théorie du sens est bâtie sur trois

étapes majeurs du processus de la traduction à savoir

- La compréhension (la déverbalisation)
- La réexpression (la réverbalisation)
- L'analyse justificative

La première étape (la compréhension) est une activité de la mémoire qui implique à faire intervenir les connaissances linguistiques et extralinguistiques. Les deux éléments composants de la compréhension sont le bagage cognitif et le contexte cognitive.

Selon Seleskovitch et Lederer, le bagage cognitif constitue :

de souvenir de fait d'expérience, d'événement qui ont marqués d'émotions. Et aussi des connaissances théoriques, des imaginations, le résultat de réflexion, le fruit de lecture [...] tout contenu dans le cerveau sous une forme déverbalisé dans laquelle chacun puisse ou comprendre un texte il comprend toutes les (connaissances linguistiques et extralinguistiques, emmagasinées dans la mémoire de l'individu.. (37-39)

La deuxième étape du processus de la traduction qui est la déverbalisation est un processus de décorticage de la langue pour en retenir le sens (message) et ensuite le réverbaliser.

Selon Lederer (43) « nous retenons en gros le récit qui nous est fait mais nous oublions la quasi-totalité des mots qui ont été prononcés »

La réverbalisation est une étape qui fait appel à la capacité de rédiger un texte. Ici, le traducteur devient maître de l'expression. On note que cette étape de réverbalisation ou réexpression est compliquée parce qu'elle peut être présentée d'un caractère subjectif parce que chaque traducteur a son expérience particulière qui détermine sa démarche adoptée. Certains traducteurs préfèrent repousser le texte complètement et traduire en toute indépendance par rapport à la formulation originale tandis que d'autres traduisent en même temps avec le déroulement de la lecture.

Pour la dernière tape, l'analyse justificative semble moins rigoureuse. C'est un stade où le traducteur s'efforce de vérifier si les phrases qu'il jette sur le papier seront comprises par la collectivité linguistique à laquelle l'œuvre traduite est destinée. C'est la raison pour laquelle Delisle (1984) nous fait savoir que cette étape a pour but de vérifier l'exactitude de la solution (provisoire) retenue. Cette vérification assure que l'équivalence rend parfaitement tout le sens de l'énoncé initial.

Analyse et commentaire interprétative du titre.
L.D. = *A.G. WANTS BUHARI TRIED*
L.A. = *QUE BOUHARI SOIT INCULPÉ, AVIS DU PROCUREUR GENERAL*

Analyse/commentaire interprétative :
D'une manière générale dans la presse écrite le titre d'un quelconque discours est d'une autre part un moyen efficace d'attirer l'attention des lecteurs sur les idées qui abritent le discours ou le texte.

Notre analyse montre que le titre original ainsi que sa traduction dans la langue d'arrivée signale la finalité du discours, c'est-à-dire le vouloir dire de l'auteur. Le langage utilisé dans les deux textes (l'original et le texte traduit) est un peu technique et tombe dans le domaine judiciaire. On trouve dans l'original le mot « TRIED ». Nous avons trouvé que ce mot s'apprête à la nature polysémique. De la même façon, si nous effectuons la traduction « TRY BUHARI », comme « ESSAYER BUHARI » nous nous trouverons dans une traduction linguistique qui sans doute résultera à un non-sens. En outre, nous avons constaté que c'est le souhait du procureur général que Bouhari soit inculpé et ce souhait est signalé par le mot « wants ». Donc nous sommes obligés d'aller au-delà de la signification linguistique, pour trouver l'actualisation du mot « TRIED » dans un contexte extralinguistique et par là, nous avons pu saisir la désignation et sens réel du mot qu'il s'agit d'un texte judiciaire. Alors, nous avons proposé « Que Bouhari soit inculpé » comme une équivalence parfaite. Notons aussi que notre proposition n'est pas finale car on peut avoir aussi des autres propositions correctes comme « Que Bouhari soit traduite en justice » qui exprime également la même idée. Néanmoins, nous avons opté pour la

première traduction en tenant compte du fait que l'énoncé (titre) suscitera chez le lecteur français une réalité d'avenir. De plus, nous sommes conscients que le titre d'un discours doit être court, captivant et doit accorder à l'idée exprimée dans l'original.

Quant au nom « BUHARI » en anglais et traduit comme « BOUHARI » en français, notre décision d'introduire la lettre « o » se place dans le domaine de la phonétique française. Le lecteur français non-averti aura du mal à entendre [Byhari] alors que c'est [Buhari] – Bouhar en tout

état de cause, nous avons constaté que la plupart des noms arabes en anglais ont leurs équivalences dans la langue française, à titre d'exemple nous avons « ABU » en anglais qui donne « ABOU » en français. Il en est de même avec « Usman » qui donne « Ousman » en français.

Ensuite nous avons « A.G. » se traduit en « Procureur General ». En fait, notre traduction du titre du texte répond aux exigences de l'approche interprétative qui est axée sur la recherche de l'équivalence du sens.

TEXTE DE DEPART (Anglais)

AG wants Buhari tried

By Akeem Oyetunji, Abuja

Attorney general of the federation and justice Minister, Mr. Kanu Agabi, said yesterday that it was in the best interest of the country and of the former speaker of the house of Representatives, Alhaji Ibrahim Buhari, to charge him (Buhari) to court over the allegations against him.

Mr. Agabi, a senior Advocate, told newsmen in Abuja that accordingly the police "shall continue with the investigations which they have commenced against Alhaji Ibrahim Salisu Buhari and shall have him charged with the appropriate court in due time".

Following is the full text of his address: "On the 22nd day of July, 1999, as you are already well aware, Alhaji Ibrahim Salisu Buhari, until then Speaker of the House of Representatives, resigned his membership of that House following allegations of fraudulent

TEXTE D'ARRIVÉE (Français)

Que Bouhari soit inculpé : AVIS DU PROCUREUR GENERAL

Par Akeem Oyetunji, Abuja

Le Ministre de la justice de la Fédération Nigériane, Le Maître Kanu Agabi, avait bien déclaré hier que c'était pour l'unité nationale et le respect pour la dignité de l'ancien porte-parole de la chambre des députés, Elhaji Ibrahim Bouhari, que celui-ci (Buhari) soit traduit en justice pour les accusations portées contre lui.

S'adressant aux journalistes à Abuja, la capitale politique du Nigeria, le Maître Agabi (Magistrat Supérieur) a déclaré en ce terme : « que la police continue jusqu'au bout, les enquêtes déjà en cours afin que Bouhari soit inculpé selon la loi judiciaire.

Présenté ci-dessous est le texte intégral du discours prononcé par le maître Agabi ; « Vous êtes au courant que le 22 juillet 1999, Elhadj Ibrahim Salisu Buhari qui, jusque là était le porte-parole de la chambre des représentants avait démissionné de sa fonctions du membre des députés à la

misrepresentation, and forgery made against him. He admitted his wrongdoing and apologized to the House, his family, his friends and the nation and pleaded forgiveness.

(Extract from VANGUARD
NEWSPAPER, July 29,1999
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chambre suite aux accusations de déclaration frauduleuses ; (la falsification de sa Bulletin de naissance et son diplôme d'étude) portées contre lui. Il s'est reconnu coupable et a présenté ses excuses et demandé pardon a la chambre, à ses proches et a la nation.

(Extrait du journal VANGUARD,
Le 29 juillet 1999.
Vol.15: Numéro.4283.pg.12.)

Analyse/commentaire interprétative du premier paragraphe.

L.D. =

Attorney-General of the Federation and the Justice Minister , Mr. KanuAlabi, said yesterday that it was in the best interest of the country and the former Speaker of the House of Representatives, Alhaji Ibrahim Buhari, to charge him (Buhari) to court over the allegation against him.

L.A. =

Le Ministre de la justice et Procureur général de la Fédération nigériane, M. KanuAgabi, avait bien déclaré hier que c'était pour l'unité nationale et le respect pour la dignité de l'ancien président de la Chambre des représentants, El-hadje Ibrahim SalisouBuhari, que celui-ci (Buhari) soit traduit en justice pour les accusations portées contre lui.

Cette partie représente l'introduction, un énoncé qui précède le discours. Il est reporté par le rédacteur dans le but de susciter un effet chez le lecteur et cet effet nous le ressentons déjà qu'il y a une situation bouleversante voire, confuse. On le constate par l'énoncé "for the best interest of the country" traduit comme « pour l'unité nationale » une situation qui a besoin d'être mis en bonne voie selon la dictée de la loi nationale.

Evidemment notre choix du l'équivalence de l'énoncé « pour l'unité nationale » au lieu de « pour intérêt national » qui est d'ailleurs une équivalence possible est ancré sur le fait que les mots « intérêt national » ne suscite pas l'effet désiré chez le lecteur car le mot « intérêt » se heurte à des significations polysémiques voire sémantiques. Le mot peut signifier l'intérêt économique, l'intérêt politique ou militaire tandis que les mots « l'unité nationale » est plus direct et plus frappant sur le plan du patriotisme. De plus, chacun et chacune a le devoir de défendre son pays contre la désintégration.

De la même manière, le mot « dignité » exprime mieux l'émotion et le sentiment du Procureur général car le mot « intérêt » s'apprête à la polysémie. Ici encore « l'intérêt » peut signifier l'intérêt égoïste, ou l'intérêt de mener une mauvaise conduite. En fait, le mot « dignité » cadre bien à la notion du discours vu du côté de la situation dans laquelle le discours a été prononcé. Il ne faut pas oublier que Buhari est déjà un objet de condamnation avant qu'il soit traduit en justice. C'était dans cette perspective que le Procureur general a lancé un appel à la population d'avoir une attitude généreuse envers Buhari. Ensuite :

L.D =

Mr. Agabi, a senior Advocate told newsmen in Abuja that accordingly, the Police "shall continue with the investigation which they have commenced against Alhaji Ibrahim SalisuBuhari and have him charged with the appropriate offences in the appropriate court in due time.

L.A =

S'adressant aux journalistes à Abuja, la capitale politique du Nigéria, le Maître Agabi (Magistrat supérieur) a déclaré en ce terme « que la Police continue les enquêtes déjà en

cours pour que Bouhari soit inculpé selon la loi judiciaire ».

Ici, la parole du Procureur Général est citée. Notre traduction réalisée de l'original nous amène à faire quelques constats. Premièrement, le texte présente un caractère de verbiage à savoir ; l'énoncé dans l'original qui dit "withappropriateoffences in appropriate court in due time". On peut se demander pourquoi le Procureur General a fait de telle remarque alors qu'il savait de quoi il s'agissait. De toute façon, nous supposons qu'il ne s'agit de rien d'autre que de tirer l'attention sur le processus judiciaire qu'il faut suivre. Deuxièmement, nous avons essayé de trouver une équivalence pragmatique, c'est-à-dire que l'énoncé traduit est simplifié et adopté à la connaissance ou à la compréhension du lecteur français que «Bouhari soit inculpé selon la loi judiciaire ».

Nous avons eu mal à trouver l'équivalence des mots "Senior Advocate" le problème que nous avons constaté réside dans le registre judiciaire et par conséquent nous avons recours à l'équivalence connotative pour donner « Magistrat Supérieur ». De même "Mr. Agabi" est rendu par « M. Agabi »

Pour ne pas donner l'impression d'Abuja comme étant le pays Nigéria comme il est l'usage chez les journalistes (présentant une partie pour toute, comme Paris pour la France), nous avons adopté la méthode explicite qui donne l'énoncé « Abuja, la capitale politique du Nigeria ». Nous supposons que le lecteur français ne connaît rien de la structure administrative du Nigéria.

Analyse/commentaire du paragraphe suivant :

L.D. =

Following is the full text of the address "On the 22nd day of July, 1999, as you are already well aware, Alhaji Ibrahim SalusiBuhari until then Speaker of the House of Representative, resigned his membership of that House following allegations of fraudulent misrepresentation and forgery made against him.

L.A. =

Présenté ci-dessous est le texte intégral du discours prononcé par le Procureur Général, M. Agabi « Vous êtes au courant que le 22 juillet 1999, Elhadji Ibrahim SalisouBouhari qui, jusque-là était le Président de la Chambre des Représentants avait démissionné de sa fonction de Député de la Chambre suite aux accusations de déclaration frauduleuses, (la falsification de son bulletin de naissance de son diplôme d'études) portées contre lui.

Notre traduction a le souci de respecter le style de l'orateur et la cohérence des idées exprimées dans ce segment. Ainsi nous entamons un mouvement vers l'équivalence contextuelle et explicite. Il y a une annonce ou une sorte de communiqué de l'anticipation du discours ; les lecteurs sont amenés petit à petit à s'ouvrir l'esprit à l'objet du discours, une technique d'attirer l'attention à évidence « Présenté ci-dessous est le texte intégral du discours prononcé par le Procureur Général »,

Effectivement, cette équivalence affective a donné à l'énoncé d'expression une réalité situationnelle, cette réalité nous la voyons aussi dans le début du discours de M. Agabi, le Procureur Général, il part d'un fait connu de tous. « Vous êtes au courant », un rappel aux citoyens. "asyou are alreadywellaware.". Il faut noter que le mot "alreadywellaware" une concentration de l'énoncé d'expression « au courant » comme « vous savez déjà sans doute »notre texte d'expression se heurtera à un transcodage qui nuit à l'équivalence communicative.

Nous avons retenu la date comme équivalence conventionnelle retenons le fait que le mot "July" prend le « j minuscule» « juillet » selon la convention de la langue française. Cependant, nous avons eu la difficulté au niveau de l'énoncé original de "resignedhismembership of that House". Nous avons du mal à trouver une équivalence pour "membership of that House". Notre première tentative était de le traduire comme « avait démissionné de sa fonction » et nous avons constaté que cette équivalence ne répond pas à l'idéeexprimée car il s'agit d'une démission totale, le fait de ne plus appartenir aux membres des députés : néanmoins l'interprétation du discours nous a donné une équivalence actionnaire. C'est le fait de se retirer du membre des représentants. Ainsi nous avons, « avait démissionné de sa fonction de député à la Chambre », la démission de sa fonction de député suppose la démission de sa fonction du Président et du membre de la Chambre des Représentants.

Ensuite nous avons effectué une réexpression explicite du texte original “allegation of fraudulent misrepresentation and forgery made against him”. Il est à signaler à ce stade que nous nous trouvons devant des termes quasi judiciaires. Nous avons constaté les mots “misrepresentation” “forgery” sont implicites parce qu’il n’y a aucune indication de ce à quoi ces mots sont rattachés donc on peut se demander “misrepresentation of what ? and forgery of what ?” (déclaration frauduleuse de quoi ? et la falsification de quoi ? Etant donné que nous avons la connaissance de la situation dans laquelle le discours a été prononcé, on est en mesure d’interpréter l’énoncé et trouver l’équivalence explicite. Nous avons rendu l’original comme : « de déclaration frauduleuse, la falsification de bulletin de naissance et son diplôme d’études » le lecteur français comprendra qu’il s’agit d’un acte criminel indigne d’une personnalité d’un député à la Chambre.

L.D. =

He admitted his wrong doing and apologized to the House, his family, his friends and the nation and pleaded for forgiveness

L.A.=

Il s’est reconnu coupable et a présenté ses excuses et a demandé pardon à la Chambre, aux membres de la famille, ses proches et à la nation.

Nous avons constaté que cette partie du texte se situe dans un fait psychologique et qui est lié à la morale. Donc, c’est la bonne conscience qui est mis en œuvre et par conséquent, il a du accepter ses méfaits parce que la morale lui impose le choix d’admettre ses propres fautes. A travers cet énoncé le lecteur français connaît que Bouhari est bourelé de remords. Notre traduction ici s’inscrit dans le domaine de l’équivalence affective. Comme dans la vie affective, il y a donc des mouvements psychologiques qui se sentent ici. Un mouvement vers l’intérieur (un recueillement) provoquant le fait d’être reconnu coupable, et le deuxième mouvement extérieur qui a suscité le besoin de présenter ses excuses et demander pardon. Notre équivalence affective a bien respecté l’émotion exprimée. En outre, nous avons supprimé « ses amis, ses parents » pour « ses proches ». Nous supposons que le mot « proches » désigne toutes les personnes qui ont un lien de parenté avec Bouhari y compris ses parents. Bien entendu que le mot « la nation » résume l’audience à qui il a demandé pardon et ses amis ne sont pas exclus de la nation.

Conclusion

En guise de conclusion, nous pouvons dire avec certitude que la tâche d’un traducteur interprétatif est celle qui demande la connaissance de deux langues en présences à savoir ; la langue source (la langue de départ) et la langue cible (la langue d’arrivée) ainsi que les connaissances extralinguistiques (bagage cognitif et contexte cognitif). Tous ces éléments sont indispensables pour comprendre la théorie du sens que nous avons appliqué dans cette communication car on ne traduit pas la langue mais on restitue le sens de la langue de départ dans la langue d’arrivée.

Nous avons noté que la traduction pragmatique implique la traduction des textes ayant des sujets basés sur la vie pratique comme l’histoire, de la politique, l’économie, les textes judiciaires, les journaux etc. Ce type de traduction exige la maîtrise des termes utilisés dans le domaine qu’on travaille. Ces termes doivent être manipulés en suivant les termes juridiques de la société ou l’audience réceptive. Ces textes se distinguent des textes littéraires par ces éléments ;

- Ils sont plus connotatifs
- Ils renvoient à une réalité plus ou moins objective
- Ils ont pour but de communiquer une information
- Ils donnent une seule interprétation
- Ils ont des utilités immédiates et souvent éphémères

Notre observation montre que la traduction pragmatique n’est pas facile à entreprendre. Il faut un bagage de l’expérience, bagage cognitif et linguistique y compris une connaissance professionnelle.

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MORPHO-SYNTACTIC ANALYSIS OF COMPOUND WORDS USED IN COVID-19 PANDEMIC REPORT BY WORLD HEALTH ORGANIZATION (WHO)

AHMADU Mohammed Dauda (Ph.D)

Department of English and Literary Studies
University of Maiduguri

Abstract

This study examines the morpho-syntactic analysis of compound words used in COVID-19 pandemic report by World Health Organization (WHO). The study is limited to 2021 report from WHO which is purposively selected for data. The theoretical framework adopted for this research is a combination of Aranoff's (1976) Word Based Approach to word formation rules and Beard's (1995) Item and Arrangement Model. The study identified, analyzed, classified the most commonly used morpheme morphosyntactically. The data are elaborated based on their morphological contexts and in emphatic recurrence of such morphemes, the result shows that a word that can be morphologically and lexically categorized as a MORPHEME, but its internal composition may also show it as a GROUP. Also, such compound or acronymic morphemes contain certain semantic components that could be syntactically deciphered as clauses or sentences. Such acronymic compounds enable scientific report to capture lengthy or many messages in brief forms.

Keywords: Covid-19 pandemic, morpho-syntactic analysis, morphological contexts

1. Introduction

The world is in a dilemma of public health challenges caused by the new infectious disease called COVID-19. COVID-19, affects most countries in the world and claimed millions of live It is also a challenge to all aspects of human lives, such as schools, tourism, business, and even the economic status of most countries. Its environmental and ecological factors, affect all aspects of human activities and the socio-economic and cultural lives of most countries. Emerging infectious diseases constitute a significant burden to global health. There are various scientific terminologies trending on different sorts of diseases; these terminologies have great influence on the language of science. The scientific study of new words in linguistics is called "Neologism"; it is for this reason that this study carries out a morphological analysis of this emerging trend of COVID-19 reports.

During the outbreak of COVID-19, new expressions were invented. Immediately when the virus was discovered, scientists went ahead to investigate the sources of the virus and determine how to prevent it from being a pandemic in the world; these investigations and efforts were reported through the use of language. That is to show how vital language is in science.

According to Nigeria Center for Disease Control (2019), the first case of corona virus disease was confirmed in Nigeria, on the 27th February, 2020. The case was confirmed by the Federal Ministry of Health (FMH) in Lagos Nigeria. According to the Ministry, the case was brought to Nigeria by an Italian citizen who work in Nigeria and returned from Milan, Italy to Lagos on 25th of February 2020. The victim was tested and confirmed positive by virology laboratory of the Lagos University Teaching Hospital, The Federal Ministry of Health (FMH) in collaboration with Nigeria Centre for Disease Control (NCDC) and the Multi-sectoral Coronavirus Preparedness Team (MCPT), Consequently, NCDC activated its national emergency operations centre to respond to this case and implement strong control measures. NCDC urged all Nigerians to be conscious enough of their health and maintaining respiratory hygiene to protect themselves and others.

English has become a significant language to different fields of human lives such as engineering, education, arts, science, and the emerging infectious disease in the world. Every sort of disease has its certain linguistic nepotism and technical terms whether simple or complex in

nature and meaning. There had been prevalent use of new terminologies that had trended during the COVID-19 pandemic. It is observed that a lot of terminologies are formed and employed into English with particular reference to COVID-19 reports, which could lead to difficulty in understanding the messages in the medical reports used by the medical professionals. Hence the need to study their contents and situations of use, their possible functions and their linguistic structures. A morphological analysis of terminologies of selected COVID-19 pandemic reports need to be carried out with a view to reveal the underlying terminologies employed in their contextual meanings of the identified COVID-19 terminologies used during the ongoing crisis to contribute to the general field of linguistics.

2. Literature Review

A number of studies have been carried out on morphology and COVID-19 by different scholars using different approaches.

The word 'morphology' was used for the first time by the German poet who used the term for the study of internal structure of words (Aronoff, 2005). Morphology is the study of internal structure of words. It deals with the forms of lexemes and the ways in which lexemes are formed. Booij (2007). "Morphology refers to the study of word formation, including the ways new words are coined in the language of the world, and the way forms of words are varied depending on how they are used in sentences" (Lieber, 2009).

Weili (2001) investigates the morpho-syntactic interface in a Chinese phrase structure grammar. The aim of the research is to reveal the issues of morpho-syntactic interface especially those issues of natural language processing (NLP) disambiguity in Chinese's word identification, Chinese productive word formation and borderline phenomena between morphology and syntax. The researcher reveals the alternate use of separate verb forms, tenses and the use of affixation in Chinese language and most importantly the phrase structure grammar. Finally this research "provide secured approach to solving problems at the interface of Chinese morphology and syntax".

Ahmad (2000) conducts a study on the neologisms used by youth on social networking platforms in terms of morphological process and word class. The data were randomly selected from various social media platforms. Data were collected from the social media platforms of students of English at University in Malaysia. The study examines the neologisms used by the students of English in the University. 90 neologisms were identified and analyzed through several social networking platforms. The study intends to investigate on the neologisms used by the students of English in their social platforms by looking at the morphological processes used to create new words. Findings reveal that the youth tend to create new words by using abbreviation and acronym processes. However, most of the neologisms found in their write ups are verbs and nouns.

Kueffer and Larson (2014), conduct a study on the responsible use of language in scientific writing and science communication. The aim of the research is to reveal the use of language in scientific writing and science communication in any field of reliable scientific knowledge or biotechnology. The study also reveal that, scientists or medical professionals should employ marketing strategies to promote their work and compromise public perceptions of their objectivity. Responsible and effective communication is particularly important in this era of biotechnological innovation and global environmental change. They propose guidelines for the responsible use of metaphors in science writing and communication.

"i. Socially acceptable language. The same rules that apply to everyday life concerning socially acceptable language also apply to science.
ii. Neutrality. It is often difficult to assess the neutrality of a metaphor. Scientists should, nonetheless, seek in their communication to avoid language that is generally recognized to be loaded with emotion, such as apocalyptic warnings and dramatic hyperbole. This language can detract from the perceived neutrality of a scientist, who is expected to present research results that invite open and critical discussion. One rhetorical function of such metaphors is to convince when evidence is missing or ambiguous; however, this

is inadvisable, insofar as it leads to scientific statements' being supported with rhetoric instead of facts.

iii. Transparency. When a metaphor is used, it should be introduced as such, and its connection with specific aspects of a scientific concept should be illustrated. At least in longer texts, authors should explicitly reflect on the connotations and performativity of their chosen metaphors. When metaphors are replaced by similes (i.e., using an *X is like Y* statement), there is a lower risk that they will be taken literally.”

The researchers assert that, it is the responsibility of scientists to understand the historical, cultural, and normative connotations of key terms and concepts that they use to find ways to communicate (often uncertain) results in an engaging way that explicitly convince the public. It is also advised to adopt criteria to help distinguish problematic from fruitful ways of using such language. (Sörilin 2012, Forêt et al. 2014).

Akut (2020) in a research on morphological analysis of the neologism during the COVID-19 pandemic seeks to reveal the neologism that exists during the coronavirus pandemic. Based on this research, it becomes obvious that there were many neologism that emerged during COVID-19 pandemic. It also revises the general morphemic structure of English vocabulary. There are neologisms found during COVID-19 pandemic and most of the neologisms are nouns and the common morphological process are affixation that is, prefixes, suffixes and circumfixation, blending and compounding also play a vital role in COVID-19 pandemic. The work is limited to five (5) internet articles and the articles were published in the early first three (3) months of 2020 March, April and May. The descriptive qualitative and design approach is used in analyzing the morphological structures of COVID-19 neologism. Based on the findings free and bound morphemes are predominantly found in compound structure. Therefore in conclusion covid-19 pandemic reveals some neologism in English vocabulary.

All the works reviewed above are more or less related to this study, because they showed

similarity in terms of morphological processes and forms. This study is mainly concerned with the morphological perspective on COVID-19 terminologies. However, it differs in terms of theory, selection of data and objectives. This brings the need to investigate the morphological terminologies that amount to scientific/technical term of each report.

3.0 Methodology

This study adopts purposive random sampling to collect the data from the internet. There were a number of domestic and foreign health agencies reporting the COVID-19 pandemic in 2021. One foremost among them was selected as source: the WHO (Foreign). From the report one was randomly selected for data. This source was accessed via the internet. The data are presented according to the most commonly used words found in the report. The presentation and analysis of data are done simultaneously.

The data obtained are presented and analyzed morpho-syntactically using the tree diagram. The morphemes identified in the data are analyzed into process types, process. This research uses a quantitative and descriptive qualitative method of analysis. The descriptive data in the form of written words is observed. The process enables us to relate ideas, perceptions, opinions that cannot be measured by numbers but are represented in words.

3.1 Theoretical Framework

To find out answers for the research questions, two theories must be considered, the Minimalist Program (MP) framework and Item and Arrangement Model (IA), (Beard 1995). The MP is a major line of inquiry that has been developing inside Generative Grammar and done by Noam Chomsky and that Radford and Adger shed light on it in their books: (Radford, 2009 & Adger, 2002). *X-bar theory* is employed in the Minimalist Program in order to be able to describe the structure of phrases, clauses and sentences whatever the order of a language may have adopted. The X-bar theory correctly represents constituents smaller than XP, and bigger than X. It also distinguishes syntactically among complements, specifiers, and adjuncts. Moreover, it makes cross-categorical

generalizations.

Morphological processes have two approaches: Item-And- Arrangement (in which both roots and affixes are treated as morphemes), or Item-And-Process (in which roots are morphemes, but affixes are treated as rules) (Hocket 1954, Di Sciullo and Williams 1987, Halle and Marantz 1993 and Maxwell, 1991, 1994 and 1998). The theoretical framework adopted for this research is a combination of Aranoff's (1976) Word Based Approach to word

formation rules and Beard's (1995) Item and Arrangement Model. The Word-Based Approach, thus can cover all linguistic perspectives. It is basically suitable for illustrating the genuineness of morphemes that make up a word and it offers the best clarification for the description of word and gives more convincing details for linguistic experience associated with the process types than other approaches, particularly the Item and Arrangement Model (IA). (Beard 1995),

4.0 DATA ANALYSIS

The data are simultaneously presented and analyzed morphosyntactically. The presentation and analyses are done below.

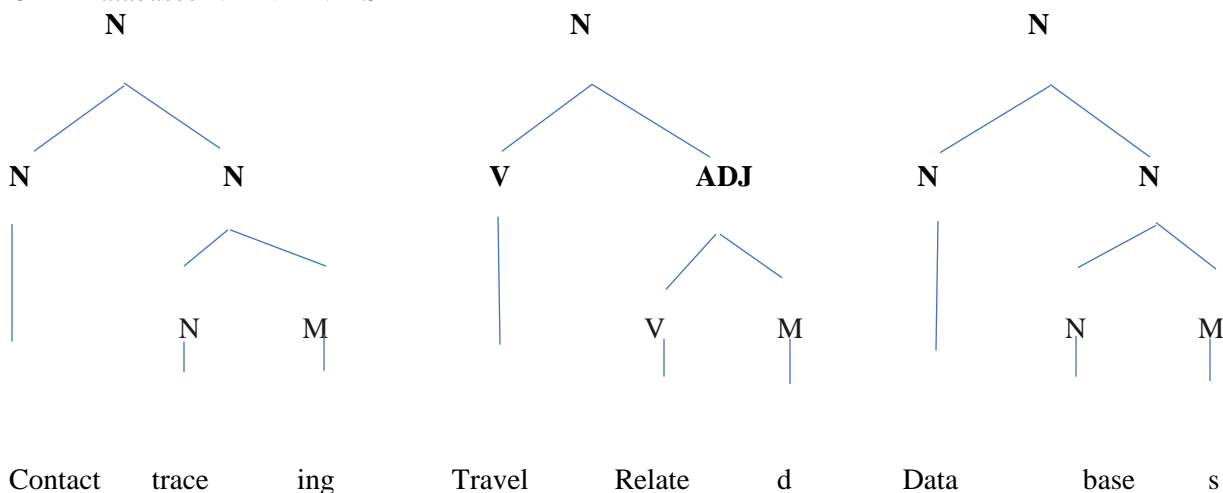
Morphological Analysis of COMPOUNDING: 'WHO: COVID-19 Weekly Epidemiological Update

4.1 Analysis of Compounding in Tree Diagram

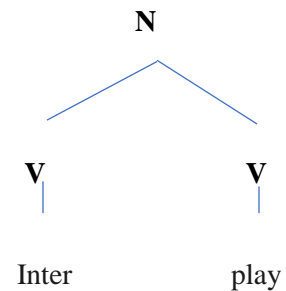
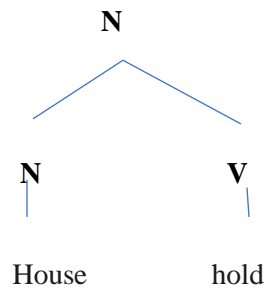
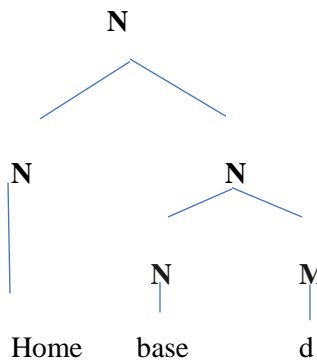
COMPOUND NOUN

1. CMP Contact-tracing N = N + N
2. CMP Travel-related N = V + ADJ
3. CMP Databases N = N + N + S
4. CMP Home-based N = N + N
5. CMP Household N = N + V
6. CMP Interplay N = V + V
7. CMP Subset N = N + V
8. CMP Platform N = N + N
9. CMP Dropout N = N + ADV
10. CMP Highlight N = ADJ + N
11. CMP Framework N = V + N
12. CMP Uptake N = ADV + V
13. CMP Update N = ADV + N

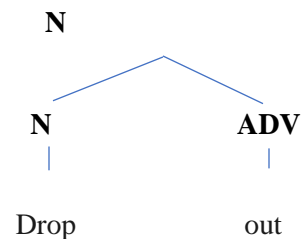
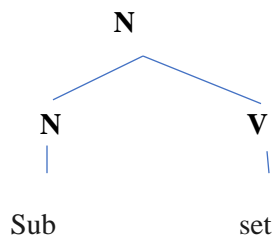
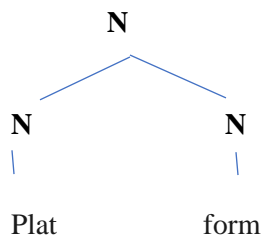
CMP Contact-tracing N = N + N
 CMP Travel-related N = V + ADJ
 CMP Databases N = N + N + S



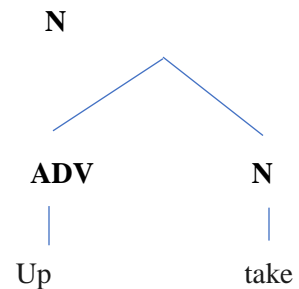
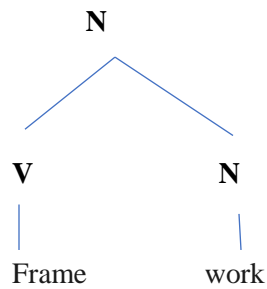
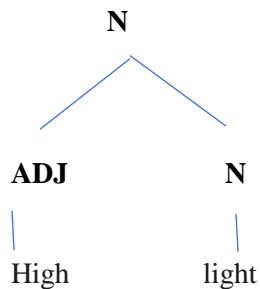
CMP Home-based N = N + N
 CMP Household N = N + V
 CMP Interplay N = V + V



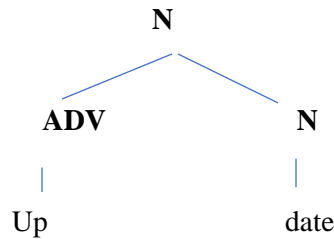
CMP Platform N = N + N
 CMP Subset N = N + V
 CMP Dropout N = N + ADV



CMP Highlight N = ADJ + N
 CMP Framework N = V + N
 CMP Uptake N = ADV + V

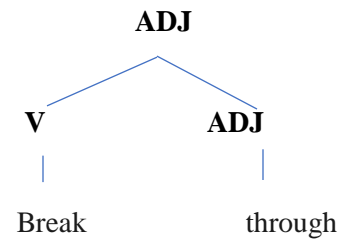
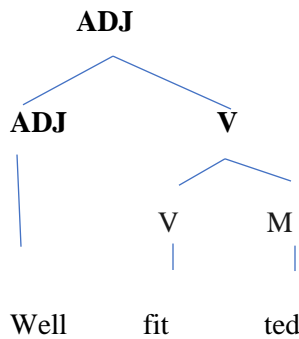
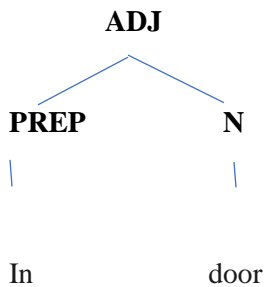


CMP Update N = ADV + N

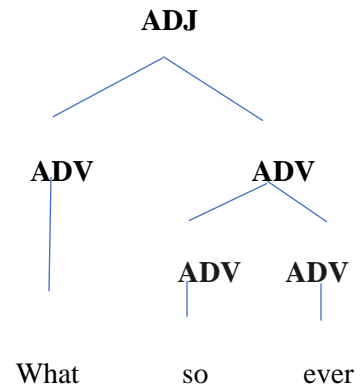
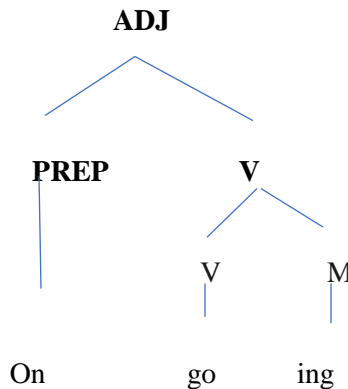
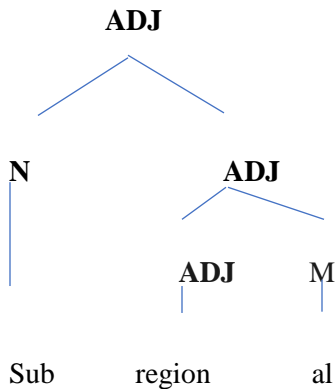


COMPOUND ADJECTIVE

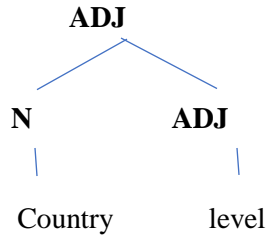
1. CMP Sub-regional ADJ = N + ADJ
 2. CMP Country-level ADJ = N + ADJ
 3. CMP Ongoing ADJ = PREP + V
 4. CMP Whatever ADJ = ADV + ADV
 5. CMP Indoor ADJ = PREP + N
 6. CMP Well-fitted ADJ = ADJ + V
 7. CMP Breakthrough ADJ = V + ADJ
- CMP Indoor ADJ = PREP + N
 CMP Well-fitted ADJ = ADJ + V
 CMP Breakthrough ADJ = V + ADJ



- CMP Sub-regional ADJ = N + ADJ
 CMP Ongoing ADJ = PREP + V
 CMP Whatever ADJ = ADV + ADV

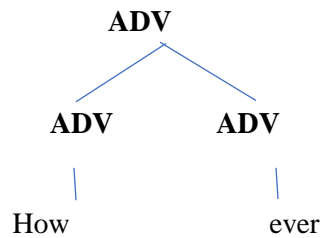


CMP Country-level ADJ = N + ADJ



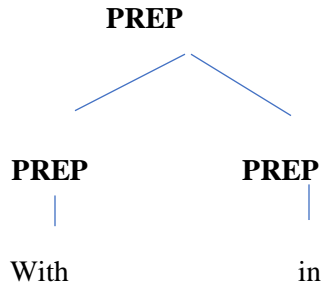
COMPOUND ADVERB

1. CMP However ADV = ADV + ADV



COMPOUND PREPOSITION

1. CPM Within PREP = PREP + PREP



4.2 Discussion of Result

From the analyses above, what is notable is that There are thirteen (13) compound nouns found in the report, seven (7) adjectives, one adverb and one preposition compound words used in the report. The compound nouns are predominantly used, the data show that there are various structure of compound words of the same word class the examples are in the table below.

S/N	COMPOUND NOUN	COMPOUND ADJECTIVE	COMPOUND ADVERB	COMPOUND PREPOSITION
1.	CMP Contact-tracing N = N + N	CMP Sub-regional ADJ = N + ADJ	CMP However ADV = ADV + ADV	CPM Within PREP = PREP + PREP

2.	CMP Travel-related N = V + ADJ	CMP Country-level ADJ = N + ADJ		
3.	CMP Household N = N + V	CMP Ongoing ADJ = PREP + V		
4.	CMP Interplay N = V + V	CMP Breakthrough ADJ = V + ADJ		
5.	CMP Platform N = N + N	CMP Whatsoever ADJ = ADV + ADV		
6.	CMP Dropout N = N + ADV	CMP Indoor ADJ = PREP + N		
7.	CMP Subset N = N + V	CMP Well-fitted ADJ = ADJ + V		
8.	CMP Databases N = N + N + S			
9.	CMP Update N = ADV + N			
10.	CMP Highlight N = ADJ + N			
11.	CMP Framework N = V + N			
12.	CMP Uptake N = ADV + V			
13.	CMP Home-based N = N + N			

Compound nouns are predominantly made up of various structure, this can be observed by looking at the morphemes used in the report. The most frequent compound nouns used in the report are: N=N + N. The predominant compounds are not used in the report accidentally rather are used as a *noun, nominal* or *head of a nominal group*

in order to donate the terminologies used in the report, such as:

- i. CMP Home-based N = N + N
- ii. CMP Databases N = N + N + S
- iii. CMP Platform N = N + N
- v. CMP Contact-tracing N = N + N

This study revealed the use of

compounding of the process types found in the report. The compound noun and compound adjective are frequently used in the report. The language of the report is morphologically complex, looking at the analysis above one can deduce that there are complex compound words in the report.

4.2.1 Compounding

The first process is compounding whereby two or more roots or free morphemes are combined to produce a new word. It can be seen from the analysis that there are twenty two compound morphemes. These new terminologies are formed by combining two free morphemes into one terminology. Some of the examples of compound neologisms are words such as, *databases*, *contact tracing*, and *sub-regional*. These results reveal that the terminologies are composed of meaningful units embodied in the free and bound morphemes following the general structures of English vocabulary. Looking at the examples above, most of the compounds are in noun, wearing the jacket of nominal as single word. The use of {s} in the compound words (*databases*) found in the data donate either quantity or a syntactic rule of a plural verb, in order to fulfill the rule of syntax that says plural noun must agree with the plural verb.

5. Conclusion

The morphosyntactic investigation of the report covering the COVID-19 pandemic revealed that the newly created terms are content words, namely nouns and nominals. These neologisms provide specific terms to refer to the actions or experiences of the people during the COVID-19 pandemic. Moreover, the common morphological processes involved in the creation of these lexical items include compounding, acronym, blending and affixation. Such processes are found to be not only instances of the related roles of morphology in the usage of English, but also the major features of the medical variety of English. The overall message and textual uniqueness of those reports analyzed by this study are well captured by those morphological features identified. These processes also manifest the change of a language as new words are added into the vocabulary through various methods. From the results of the analysis, the dominant morphological process has been revealed as compounding. Overall, such complex morphemes are shown to have been deliberately formed and deployed in scientific reports as these ones under study in order to capture lengthy messages in brief forms.

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A PORTRAYAL OF FEMALE INDIAN INDENTURED LABOURERS IN *THE SWINGING BRIDGE* BY RAMABAI ESPINET

Israel Kaza ISHAKU

Department of Aircraft Engineering Technology
Air Force Institute of Technology
Nigerian Air Force Base
Kaduna, Nigeria

and

Alexander KURE

Department of English and Drama
Kaduna State University (KASU)
Kaduna, Nigeria

Abstract

This study seeks to dispel the erroneous belief surrounding female indentured labour held by European scholars. The study highlights Indian indentured labourers' experiences and how both genders especially women were able to adjust to colonial control. The study examines the text under review through a contextual reading, interpretation, and analysis using concentration on the qualitative research approach. It also makes reference to critical studies and other non-literary materials about the system of indentured labour. The dominance of a putative superior culture over a presumed inferior culture is explained by the theory of power. Further to the study, though Indian women were able to flee the harsh reality of patriarchal society back home, they eventually returned to face similar challenges when they established themselves abroad. This study exposes the abuse of women, showing how white managers and as well as Indian males, who were supposed to be protectors, sexually assaulted them. The study's conclusion emphasizes that, while indentureship may have given women the chance to carve out a place for themselves, the system in its entirety, is predicated on racial domination, cruelty, and survival in the assumed new world.

Keywords: Sexual Oppression, Miseries/Brutality, Indentured Labour, Power/Dominance, Survival, Self-Realization/Identity and Racism

Introduction

Colonial writers have often underrepresented the experiences of indentured labourers in the Caribbean, leading descendants to write about their experiences in aesthetic works like essays, novels, plays, and poetry. This paper portrays the reality and miseries of Indo-Caribbean indentured labourers through the selected novel, *The Singing Bridge*, contrasting the portrayal of Indian women in colonial

literature. The selected novel criticizes the exploitative system of imperialism on East Indians, highlighting how British rulers extracted riches from colonizing nations, particularly India. The author's descent from Indian indentured labourers adds a unique perspective to this study. Indentured labour has a long history in the Caribbean colonies of France and Great Britain. In the 17th and 18th centuries, British colonial powers brought thousands of European labourers

to start new lives in various British colonies (Perry, 1969, p. 35). In the British colonies, however, indentured labour was used as a means of punishing those who lost civil wars and rebellions; during the Battle of Preston in 1648 (Bull & Seed, 1998) and the Battle of Worcester in 1651 (Atkin, 1998). Oliver Cromwell sent thousands of captured prisoners on forced indentured servitude. Following the Monmouth Rebellion in 1685, King James II also sent the rebels on indenture, and similar practices persisted into the eighteenth century.

The abolition of slavery accorded slave owners compensation for each slave and gave them protection on their plantation economies. In the past, the enslaved were forced into apprenticeship for four to six years. Before then, independent black labourers were already experiencing their freedom and were not willing to remain submissive and obedient to the British and French colonies which brought a decrease in crop production. Based on this, there were only little plantations in 1838-39 and most of the crops decayed in fields as the labourers were not interested in any form of labour because of their newfound freedom. Places like Trinidad and Guiana encountered labour shortages because a large portion of the land in these colonies were sugar plantations. Even though owners of the plantations were forced to raise wages to attract ex-slaves to work, the ex-slaves were only interested in cultivating their land/fields. Also, the ex-slave women picked up domestic work and had their children enrolled in missionary schools. Consequently, they were all less concerned about the British and French plantations.

Based on the above developments, planters started recruiting labourers from abroad as sugar production began to fall and its price skyrocketing. Pointedly, many planters tended to be European labourers for they were believed to be superior to blacks. Also, it was foreseen that recruiting Europeans into the plantation work

would increase the population of Europeans in the Caribbean Islands. Private recruiters brought labourers from different European countries, but it could not ease the labour shortage. The new European migrants died due to tropical diseases for they were not used to the environment and most took the less demanding jobs. Though African descent provided a steady supply of labourers, the actual demand was far from being fulfilled. Also, an effort to recruit labour was made through the migration of Indian indentured labourers, which started in the 1830s and ended in the 1920s. Recruiting agencies brought in significant numbers of workers under the watchful eye of the British colonial rulers. Therefore, more than 1.5 million Indian labourers were sent to the several sugar colonies situated across the globe, owned by the British, Dutch, and French empires (Hugh, 1993).

The mid-19th century abolition of slavery is closely related to the pressing demand for this enormous number of labourers. Meanwhile, the migration to Europe by Asian labourers has remained a debatable issue for historians. One group regards it as a new form of slavery where labourers were exploited and treated like slaves while the other groups of historians regard it as a voluntary migration decision of the labourers to change their miserable situation. Additionally, most Indian labourers voluntarily signed up for indentureship because they wanted to work overseas just to be able to change their circumstances (poverty, early marriage, and caste systems). Some wanted to change their lifestyle from beggars to earning hands. The indentured system gave lower-section people a chance to overcome the harsh situation in which they were badly trapped (Gillan, 1962). Those who were unemployed also registered themselves as bonded labourers. The recruitment process was made more accessible, and recruits were given advanced salaries at home which helped them to provide for family members left behind. At the

heart of the system were the recruiters or *Arkatiyas*, who looked for labourers at the temples, markets, villages, and railway stations. They knew very well how to fulfill the demand of workers. The recruiters often recruited people who were in trouble, and those who had fallen out with their families, or wished to earn a lot of money in a foreign land (qtd in Kirpalani, 1910, p. 31). Most migrants belonged to the lower social castes, particularly Pariah and Vannia. More than 260 social groups/castes have been identified in the different sugar plantation colonies and the refugees were humiliated in many locations when they were sold at auction to the highest bidder, much like animals (Swinton, et al., 1859, p. 8).

Although few women joined their husbands, arrangements were never made for women because the indentured labour was initially intended to be merely temporary. This led to an imbalance in the proportion of males to women, which in turn caused irregular relationships with prostitutes, involuntary celibacy, and homosexuality. Due to the appalling living conditions on the plantations and the desire for a family, the plantation owners were compelled to bring a significant number of women to these colonies (Hugh, 1974). Therefore, in 1853, the British government established a law requiring all ships to have thirty percent female labourers. However, in 1868, the regulation was amended to increase the number of female labourers to forty percent per hundred males, and it was fully enforced in all the colonies (Pineo, 1984, p. 198). In addition to those who went with their partners, other women did so in order to flee economic and social oppression, and a tiny percentage were prostitutes. The journeying unmarried women saw migration as a means of emancipation from social constraints. Because there were fewer women than men in the colonies, they discovered that choosing superior life partners was simpler. The conventional male-

female duality was reversed in these colonies, with women positioned in the centre and men at the periphery. Undoubtedly, some women endured hardships in the plantation colonies, but in general, this offered them the chance to create their own identities.

It is noted that, the importation of Labourers from Asia was not cheap. The cost of recruiting and deporting a single labourer ranged from \$50 to \$60 on shorter distances. Longer routes amounted to \$100 to \$200 without repatriation cost granted to the migrant labourer (Adamson, 1973). The plantation owners considered Indian labourers less productive because they were physically smaller and weaker than Africans especially in places like Peru. Based on this, they tied wages according to the completion of tasks instead of the working hours. Drastic and extreme measures were taken to avoid absenteeism. Those who missed a day were forced to work for two days as a punishment. Due to these severe measures taken by the colonialist, the five-year contractual agreement tended to become six to seven years to complete. Displeasure and unhappiness gave rise to many strikes in different colonies at different times. They were all brutally put down and many workers turned to opium, drinking, and gambling to release stress and partially escape the reality of their ordeal.

Furthermore, the advocacy and the howl for the abolition of indenture labour began in South Africa the year 1894. Mahatma Gandhi pointed out the harm/destruction of nature in the bonded labour system. He began the *Satyagraha* campaign from 1906 to 1913 just to highlight the conditions of indentured labourers. To drive his goals, he changed his dressings and styles just to look like a labourer. As a critic of indentured labour, Gandhi returned to India as he travelled through different nations to enlighten people of the brutality the indentured labourers faced daily. Gandhi did not leave out the issue in many of his

public speeches during his anti-indenture campaign at different states/places. His written article, “Indenture or Slavery” in the Gujarati Magazine *Samalochak*, criticizes the indenture system by comparing it with slavery. He says:

Indenture is indeed a state of semi-slavery. Like the slave before him, the indentured labourer cannot buy his freedom. A slave was punished for not working; so also is an indentured labourer. If he is negligent, does not attend work for a day, if he answered back, - he will suffer imprisonment for any one of these lapses. A slave could be sold and handed over by one owner to another, so too indentured labourer can be transferred from one employer to another. The children of a slave inherited the taint of slavery; much in the same way, the children of an indentured labourer are subject to law specially passed for them. The only difference between the two states is that while slavery ended only with life, an indentured labourer can be free after a certain number of years. It should be noted, moreover, that the indenture came after the abolition of slavery and that indentured labourer were recruited to take the place of slaves. (Gandhi, 1915)

In India, the Indian National Congress also took up the fight for the Indentured labourer in the nationalist agenda. They spoke against the ill-treatment and subjugation of Indian labourers in different colonies. This evoked nationwide uneasiness as the spreading of citizens worldwide as bonded labourers began to decrease.

Objective of the Study

The migratory process of Indian indentured labourers to the Caribbean between 1834 and 1920, alongside the hardships and resistance to the colonial rule system, are

highlighted in this paper. Crucially, the paper's main goal is to foster consciousness of female Indian indentured labourers, show how the female Indo-Caribbean people survived and resisted oppression in the West Indies, and to dig further into the suffering and fate of Indentured labourers in Ramabai Espinet's *The Swinging Bridge*. Furthermore, a close contextual reading, interpretation, and in-depth analysis of the selected text suffices to explore the desired occurrences in this study. The study also uses content-based analysis in accordance with the qualitative method of the humanities to examine the system of indentureship in the Caribbean. Thus, Ramabai Espinet's *The Swinging Bridge* presents primary source while critical works, as well as biographical, historical, and other literary writings(s) such as articles, journals, books, and other supportive sources for the findings serve as secondary materials.

Theoretical Framework

The notion of power is complex for it has diverse impacts at variant levels as in gender, race, economy, reputation, and relationships. Power at each point is tied directly or indirectly. It could be seen as the ability to persuade the decision-making of others by an individual, group of individuals or society. Also, “the capacity of something to be or to do or to become something (Patton, 2005, p. 467)”. Therefore, it would not be out of place to say power creates social, economic, and political differentiation in society, dividing people into two wide-ranging categories which is known as dominant and subordinate. The dominant class wields control over the inferior/weak groups that might or might not be aware/mindful of their suppression.

The theory of power has gained more attention since the 16th and 17th centuries in the publications of Niccolò Machiavelli's *The Prince* (1532) and Thomas Hobbes *Leviathan* (1651). Both thinkers viewed and analyzed power from their perspectives. Machiavelli argues and

believes that, a strong unity and central government under one leader would save Italy from neighboring countries. His recommendation was for a strong and powerful Prince to emerge from Italy. Thus, he suggests the separation of politics from religion and claims that, the state is supreme, non-religious, and independent. It is only through this non-detachable means of power that a ruler can achieve success. Machiavelli is of the view that, a Prince should have the qualities of the fox and the lion. He should be both clever and strong. He advises the Prince to prepare a strong army to overcome internal and external threats. Machiavelli is also of the view that humans are by nature, cantankerous and power-hungry. He believes that, only a strong leader with unlimited power can restrain any resistance. He ignores the concept of individualism, so ideas like equality, liberty, and justice are regarded as a means to serve the end. His focus was on the sovereign unilateral power that controls the entire state.

Thomas Hobbes' *Leviathan* (1651) highlights the social contract theory, which gives absolute authority to the sovereign. The sovereign can take control of everything without its subjects' consent. The ruler protects people from external threats as well as from their own selfish and evil nature. He talks about laws and their implementation. Power according to Hobbes, is a tool for obtaining something good in the future. He sees it as a "present means to obtain some future apparent good" (p. 56). The ultimate aim of securing power is to use it well. Hobbes talks about the positive power which can be used for the welfare of the people and believes that the state comes into existence due to the social contract of humans. Further, he talks about the human nature of acquiring unlimited power. Due to this longing for power, competition and conflicts arise in society. He points out three basic reasons for conflict in a society as he writes:

So that in the nature of man, we find

three principal causes of quarrel. First, competition; secondly, diffidence; thirdly, glory. The first maketh men invade for gain; the second, for safety; and the third, for reputation. The first use violence, to make themselves masters of other men's persons, wives, children, and cattle; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession, or their name. (Hobbes, p. 185)

The obsession for power can be curbed only by a powerful state. Hobbes believes people lived an impoverished and rough life before their states of origin. There were no laws, no education, and no property. Then from the desire for peace and security arising in humans came a contract for a civil society and through this contract, the state came into being. According to Hobbes, the state provides security to lives and property. Due to the contract, Hobbes believes individuals have surrendered their sovereignty to the sovereignty of the estate. This is why Hobbes advocates for authoritarianism. He believes people need a sovereign authority like the magnificent Leviathan, which can protect the people from all dangers. He believes that if anybody can limit the power of another person, then that person has power over him. He regards the same principle for the ruler of the state also, as he proclaims, "that king whose power is limited, is not superior to him, or them that have the power to limit it; and he that is not superior, is not supreme; that is to say not sovereign" (p. 246). The sovereign should have absolute power to fulfil the common interests of his subjects. Hobbes rejects the pluralism of power as it, according to him, gives rise to anarchy and wars.

The primary difference between

Machiavelli and Hobbes is that the former discusses what power is, while the latter describes what power does. Hobbes stresses on the 'causality' while Machiavelli emphasizes on 'strategy'. Machiavelli regards the individual as the means, and the state as the end. In contrast to him, Hobbes gives priority to people over the state. Hobbes considers it the state's responsibility to safeguard its citizens' rights. Similarly, the British dominance/brutality over the Indians reiterates both theories submissions. It further highlights the negligence/absence of the Indian state policies/decrees that could have prevented the colonial oppressions in the recruitment/indentured processes.

The Nature of Female Indentured Labourers

To portray the gloomy sides of indentured labourers, a publicized report on the abuses of the indentured system is shown as C. F. Andrews (1916) in his interviews with 'coolies' in Fiji said that, potential migrants at the depots felt;

...fear, suspicion and alarm ... but also a sense of helplessness, like that of an animal who has been caught in a trap and has given up the useless struggle to escape (Andrew & Pearson, p 22).

Some of the migrants felt an irresistible urge to break out of confinement at the depots or during the initial days of the ship's journey. They either deserted the depot before the journey or jumped overboard to escape what awaits them at the plantation. In the words of James Smart of Bengal Pilot Service, a man responsible for tugging ships through the Hooghly, notes that:

During [the] passage on the river several of them jumped overboard, I can't say how many, for they were never mustered, but every night almost some went overboard - I saw two men myself jump overboard, and I don't think they reached the shore (qtd in Mishra, 2022, p. 244).

Indentured labourers kept on having the issue of diet and water for the first few decades of European trades, as is evident enough in the testament by migrants at various commissions of enquiry during the course of the nineteenth century. Ramdeen, a *sirdar* who made the journey in 1840, notes that:

We were in great distress for want of water on board ship; I had myself at one time to pay a rupee for each *lotah* [a utensil] of water; I did this four times during the voyage. We did not get enough to eat either, and we had occasionally to bribe the serang with the money we had of our six months' advance, to give us more (Bates, 2012).

As a testament, Bhugwanti a girl testifies in connection with the molestation of her friend Habibullah:

I remember the night before we arrived [in Mauritius]. I was sleeping in the 'tween decks with Habibullah and Chabraji. I saw the second mate come down. He came down three times. The first time he walked about and went away. The second time he walked round and went away. The third time he held Habibulla by the hand, and she said 'don't hold my hand, or I will complain to the baboo'. He also put his hand on her breast (qtd in Mishra, 2022, p. 14).

Coming from these struggles, sufferings, miseries and death, the female Indians survived all forms of suppression and oppressions of the Europeans and they created a safe haven for themselves and their descendants in a foreign and hostile environment as they reclaimed their identities.

The Swinging Bridge by Ramabai Espinet's accounts for a gender experience on migration and exile. Mona, a young female film researcher, is the protagonist of the story in the

novel. Mona is born to an Indo-Trinidadian family. Her great-grandmother (Gainder), made the indentured worker's journey from India (Bihar) to Trinidad in 1879. The novel highlights the aesthetic development of Mona Singh who is a representative of Indo-Caribbean women. The experiences of Mona depict the great efforts for recognition and a place of one's own in a foreign and extreme racial divides. Mona moves with her family to Canada at age seventeen. Mona gets to know that to put down roots in Canada, she will have to reconnect with the place of her ancestors by unveiling the repress past of her forefathers. Her experiences as a first time migrant from Trinidad to Canada shows and depict how homesick and alienated the Indians feel in the plantations and, the challenges they have to endure in a new diasporic society. They want to desperately escape the anti-Indian racism, bankruptcy, and decreasing job opportunities in Trinidad. They also pray to live better lives in other lands. Mona loses her balance because of this immigration. She feels alienated from her country of origin. Mona remains incarcerated in Canada because of prejudice and discrimination based on gender. She is unable to find her own niche in the diasporic community. Although she is an adult, Mona spends her days idly meandering. Her longings caused her to become physically, emotionally, and geographically dispersed. She in tandem belongs to everywhere and nowhere because of her dual sense of belonging. She still identifies as Indian despite her connections to Trinidad and Canada. She grows into a personality with multiple identities.

The novel is written in a form of reclaiming one's identity in a sense that, a girl of the fourth generation wants to know the reason and consequences of the migration of her maternal ancestors through the lens of a feministic standpoint. *The Swinging Bridge* is divided into three parts. Part One, Borrowed Time, Part Two, Manahambre Road, and Part

Three, Caroni Dub. In the first chapter which is known as Borrowed Time, Mona tells of the history of her great-grandmother Gainder. Gainder migrated in 1879 with other women to escape an arranged marriage on the advice of the villagers to her elder brother to a much older man after the death of her father. She hails from a family of high caste (Brahmin) but they were poor. Gainder escapes from the marriage with a widower and arrives at Banaras, where she travels on a ship to Trinidad. The society she arrives at gives her a new liberty while she searched for a different lifestyle in the plantation. Patricia Mohammed reiterates in her research on *Gender Negotiations among Indians in Trinidad* (2001), pointedly:

Indian women began to wield power that they did not and could not possess under the conditions of the dominant gender system which defined life in India (p. 39).

The Swinging Bridge dives into the past in 1958 to show the imperfection, plights, struggles and survival skills of the Indian women after indentureship. Having escaped the harsh reality in India and made the indenture journey, they begin to face the issue of sexual assaults and other forms of violence as they are forced to put up resistance against the same onslaughts experienced in India and the Eurocentric portrayal of Indian women as vulnerable and stereotyped with insatiable sexual urge and naturally immoral. *The Swinging Bridge* exposes the patriarchal lack of sympathy towards women through the character Baddall who tries to take sexual pleasure from his sister-in-law Muddie. She is unable to react furiously because of the fear of being discovered by other family members. She utters her discomfort inaudibly. Mona who is the sole eyewitness of the episode describes her mother's helplessness. She pointedly says:

Muddie was making the cries of a

small caught animal. Uncle Baddall was trying to bend his head to kiss her, and why didn't she take the pot of hot water off the stove and dash it in his face? His smiling face, he was smiling, he knew that he would get what he was after. (p. 38)

Baddall sexual advance does not only stop at the hem of Muddie. He has been taunting Mona from a very young age. Mona always escapes his grips. At a time while in Grandma Lil's house, Baddall keeps begging Mona for sex. He emphasizes that, "nobody will know, nothing will show" but Mona refused him and put all her strength into getting away (p. 196). Her resistance and ability to save her honour is visible through the scratches she gives Baddall with her long fingernails. Baddall always struggles with her. Mona keeps this as secret and never mentioned it to even her mother as she knows her mother Muddie who is also powerless. Her mother has scolded her for being too childish in her behavior. She has also witnessed how Muddie evades Baddall's sexual attempts. So, there is no point telling her mother for the mother will want it as a secret.

There exist racial divide as Afro-Christians see the Indians as outcaste and exclude them from the ordinary national discourse. As pointed out in *The Swinging Bridge* the Indians are force to marry other races so they could lose their unique identity. Mackie writes and states that, if it happens naturally, it is welcomed over time, but if coercive efforts are used to get mixed with the others, then it is oppression to his community (p. 68). Da Da speaks for the masses against the oppressive power inflicted Indians. His action of defiance gives strength to his family. Bell Hooks notes in her book *Talking Back: Thinking Feminist, Thinking Black* (1989) that:

moving from silence into speech is for the oppressed, the colonized, the exploited, and those who stand and

struggle side by side a gesture of defiance that heals, that makes new life and new growth possible (p. 09).

The experience of racism becomes real for Indians even before they were wise enough to know history. For Mona, it is at age five that the idea of race struck her. Even though she knows that she is different, other girls out rightly makes fun of her coolie background. They shout at her, "coolie, coolie, coolie!" (p. 168). Mona detests coolies because she believes they are dirty and ugly. The awful nuance of racism mars her wanting to travel to Trinidad. The experience heightens Mona's sensitivity, perception of the dual nature of her being. She feels extremely stun by the emotional assault of a middle-aged man who she requests to lower the volume of the radio. The Creole man very rudely said, "if you don't like it, why don't you go back where you came from?" (p. 46). This heightens the racial distinction in the Caribbean and the impact it has on migrants daily lives. After many years of leaving Trinidad, the racial segregation does not change, it remains.

In the novel, Ramabai Espinet exposes the traumatic experience and the fate of women when their men abandon them. Some of the women escaped abandonment in India only for them to experience same in the new world. For instance, Mona finds a bundle of love letters wrap in old brown papers. She unwrap the parcel and read the letters address to Mr. Ganga Singh. Ganga Singh is the name of Mona's grandfather Pappy (Stephen), before he accepts the Christian faith. His earlier marriage with Etwaria lasted for two years only. His marriage with Etwaria has no legal bond on him because it is a traditional marriage. Etwaria's love letters were full of longings, hopes and show sense of waiting for her beloved. When Mama dies, Etwaria wrote and sends a man to Pappy in order to know his plans for a reunion. He is ready to return and take Etwaria but his son is angry about the decision.

Mackie views Pappy's wish for a reunion as a show of disrespect to his demised mother so, Pappy never reunited with Etwaria. Many other women refuse the Britishers faith (Christianity) so they were isolated and considered heathens. Etwaria is abandoned by Pappy and she lived an isolated life in her hut until her death.

In La Plata, Toolsie a well-known contractor gives Mackie a place to live rent-free for two months as he tries to build and complete his house in Canada. We get to meet Baboonie (which means a young girl) a wretched female character. The novel describes her as an old lady who lives alone in one of Toolsie's huts. In an attempt to get work, she comes to Mona's house and Mona's mother receives her lovingly while her father objects to her coming to their house. Though Baboonie is an old woman and a beggar, she is sexually exploited by the villagers at night frequently. No one takes care of her and no one provides help. "Baboonie fought off intruders upon her body with curses and threats and words sung from the holy books..." (p. 98). Baboonie is a representation of poor Indian women who were abandoned by the society. Without the male figure in their lives, they become vulnerable to sexual and emotional exploitation.

While resisting colonial rule, De Doctah, a prominent politician who is believed to be the messiah and a man that will unify the Africans and the Indians; a man who uses catchy phrases like "Massa day done" and "all ah we is one" (p. 64) becomes a leader (prime minister). In the bias ruling of De Doctah "the prime minister's partisan display of power for the benefit of the blacks population had destroyed any vision of oneness and equality" (p. 66). Based on this, the Indians do not only have to contend or battle and resist the rule of Britishers alone, they are also forced to battle with the Black Africans onslaughts in the Caribbean, even though they were all settlers. Through the written letters of Da Da who is also known as Mackie, we see these

portrayals and resistance shown thus:

January 3rd, 1964

Dear Sir,

I write this letter as a true patriot of this country. My love for this land where generations of my forebears have toiled and struggled, wept and loved, is a pure one. I write not for myself but for my countrymen.

Sir, the leader of our land, fondly regarded by everyone, even myself, as De Doctah, has labelled my people, the Indians of this land, as a "hostile and recalcitrant minority." In so doing he consigns us to the dungheap of history. How can we contribute to the enterprise of nationhood, trapped as we are by this perception of ourselves which is lodged in the hearts and minds of our fellow countrymen of other races? I say other races, but let us honour plain speaking and be more blunt. The two chief races in this land are Negro and Indian. I say that our leader is setting us up, one against the other. I say that this is wrong.

My countrymen, when will you wake up and see the light? Our only hope for the future is unity! We must unite!

Think, I beg you.

I remain, sir,

Yours sincerely,

Nizam Maharaj (p. 66-67).

This first letter is written as a reaction to the De Doctah's comment about the Indians as a hostile and recalcitrant minority. Mackie debunks this views because when De Doctah is campaigning for the seat of the prime minister, he promises the society unity and equality and that is why he uses catchy phrases like "all ah we is one" (p. 64). Unknown to the Indians he does not share the vision of the Indians. The second letter

(Espinet, p. 67-68) captures the experiences of Indians after indentureship. The racial divide that has its root from the arrival of Indians in the Caribbean continues to the third and fourth generations. Decades have passed and yet the issue of superior and inferior race becomes an issue in the Caribbean. In the hierarchy of succession, the Britishers are at the top, the Blacks at the middle while the Indians are at the bottom of the pyramid. The letters that Da Da writes are letters that were written during a period when it is a taboo for an Indian to marry a Negro. Finally, the third and final letter is written 6 month after the second. By then, Trinidadians were leaving Trinidad for Canada because of the employment opportunity. Also, things were not getting any better in Trinidad because of the constant hatred, onslaughts and the great divides between races. Politics further worsen the plights of all races in Trinidad because of marginalization. This is not the ideal society that, the Indians were hoping for their children when they were casting their votes for De Doctah.

Conclusion

Edward George a British politician in a playwright says “Beneath the rule of men entirely

great, the pen is mightier than the sword” (1839). The written letters of Da Da in *The Swinging Bridge* reiterates this quote. Furthermore, the novel highlights the destructive effects of Indian women's indentureship for they became victims of sexual harassment and instead of punishing the victimizers, the women are always blamed for being immoral and prostitutes. Domestic and sexual violence against women was common during the indentured journey and in the New World. Though they were always considered secondary in preference to men, women became an important discourse in Espinet's works. The novel *The Swinging Bridge* becomes a substitute for history based on oral tradition. It gives an accurate historical narrative of the hundreds and thousands of women who migrated to the presumed new world from the 19th through the 20th century. These women's debates have a transformative relevance in terms of gender ideology, causing resistance to the patriarchal and colonial depictions of women's alienation. Espinet rebuilds live stories which is similar to Gainder's to depict and paint a picture of all those women who suffered gender inequity like Mona, Muddie, Baboonie, Rosana, and Aunt Vennie among others.

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FLOUTING THE MAXIMS OF COOPERATIVE PRINCIPLES: A PRAGMATIC ANALYSIS OF JOE BIDEN'S INAUGURAL SPEECH

OGBOR, Theophilus Sunday

Department of English and Literary Studies
Bingham University Karu

Abstract

Speakers are required to follow certain conversational maxims to successfully relate meanings during conversational exchanges. However, some speakers violate these maxims for different reasons. This study investigates President Joe Biden's 46th inaugural speech to first, identify instances where conversation maxims were flouted and second, determine the dominant maxims that were flouted. Applying insights from Grice's (1975) conversation maxims, the study employs a qualitative and descriptive approach in examining eight (8) utterances purposively selected from the speech. The findings revealed that the conversation maxims flouted were those of quantity, relation, and manner. The most common flouted maxims were those of quantity and manner. The data contained no instances of flouting the maxim of quality. The study submits that speech writers or presenters do not always follow Grice's conversational maxims, which causes them to be uncooperative in instances where cooperation is required.

Keywords: Gricean maxims, political discourse, (un)cooperativeness, violation

1. Introduction

Communication can be “perceived as the pursuit of symbolic profit that interlocutors achieve through the use of language” (Edem and Aluya, 2019: 91). It “involves the synchronized efforts of interlocutors” (Aluya and Kofoworola, 2020: 117) and it is a dynamic and internal personal process which serves as the basis for our existence in life. We construct meaning by sharing our views and ideas with other people through the use of language (Aluya, 2023). Humans have developed languages to satisfy their communication needs (Ayasreh and Razali, 2018). For any speech event to occur, there must be a speaker and a listener. Speech contains various levels and shades of meaning, therefore effective communication needs cooperation between the speaker and listener to express and interpret each other's messages. However, what a speaker says may not be the same as what they mean (Cutting, 2008). This notion was proposed in Grice's theory, which avers that a listener or hearer can derive several levels of meaning from a speaker which can be explicit or implicit (Thomas, 2014). If both the speaker and the listener do not understand what is being said, the

communication will undoubtedly fail. To avoid communication failures, we may use the cooperative principles suggested by Grice (1975) and further extended by other famous linguists (e.g., Levinson, 1983; Thomas, 1995; Yule, 1996). This study, then, focuses on Joe Biden's 46th inaugural speech to identify specific instances where Grice's conversation maxims were flouted.

2. Statement of the Problem

Theoretical insights such as Multimodality (e.g., Sari and Sumiati 2023), Speech Acts (e.g., Ahmed and Amir 2021, Yusanti et al., 2022, Sari and Sumiati 2023) and Rhetoric (e.g., Nurkhamidah et al., 2021, Mohammed et al., 2022, and Al-khawaldeh et al., 2023) have been applied in pragmatic studies on Joe Biden's 46th inaugural speech. However, Biden's 46th inaugural speech has rarely been examined employing theoretical insights such as Grice's conversation maxims.

3. Objective of the study

To this purpose, this study will investigate Joe Biden's 46th inaugural speech through the lens of Grice's conversation maxims. The objectives are to:

- a. identify instances where conversation maxims were flouted; and
- b. determine the dominant maxims that were flouted.

4. Review of Related Literature

Since becoming the 46th President of the United States in January 2021, President Joe Biden's inaugural speech has been evaluated from several perspectives. For example, Ahmed and Amir (2021) used Austin and Searle's speech act theory to analyze Biden's inauguration speech. Using a qualitative and quantitative analysis, the study identifies the direct and indirect speech acts in the speech. The findings showed that the speech makes extensive use of directive and representative speech acts.

Triana and Zulaiha (2021) examined the relationship between language and political situation in Biden's inaugural speech. The study sought to understand the political events surrounding this speech. To that purpose, it attempted to identify the context of what Biden stated in his state speech, focusing on five critical factors employed by interlocutors in communication. To achieve this goal, the study used a narrative design combined with a qualitative method to investigate these components in the speech. The data analysis demonstrated that the president communicated his messages directly to both American citizens and his political opponents. The speech included aspects such as addressee, contextual situation, utterance intention, speech act, and linguistic act.

Nurkhamidah et al. (2021) investigated the rhetorical techniques in Joe Biden's inaugural speech. The objective was to identify the rhetorical appeals in President Joe Biden's inaugural address as the 46th President of the United States. Using a descriptive qualitative approach and insights from Aristotelian rhetorical theory, the study investigated utterances from the speech to identify the rhetorical tactics (ethos, pathos, and logos) employed. The findings revealed that pathos accounted for 55% of the inaugural speech, followed by ethos 37% and logos 8%. Biden effectively used these rhetorical techniques to engage and establish trust with the American people.

Mohammed et al. (2022) analyzed Biden's use of pragmatic rhetoric in political language. The study looked at the pragmatic devices utilized in the speech as well as their functions. The data revealed that Biden used pronominal reference, metaphor, repetition, and antithesis in his speech to successfully persuade the audience.

Applying insights from Searle's speech act theory, Yusanti et al. (2022) examined Biden's inaugural speech in order to determine the utterances of particularized speech acts and illocutionary functions in the speech. Using a descriptive qualitative design, the analysis revealed three categories of speech acts: locutionary, illocutionary, and perlocutionary. The illocutionary act was broken down into five categories: assertive (42%), directive (18%), commissive (29%), expressive (9%), and declaration (2%). The assertive or representative was the most prevalent type of illocutionary act, and the promising function was the most dominant type of illocutionary function utilized in the speech.

Atusaadah and Zuindra (2022) focused on the illocutionary acts in Joe Biden's inaugural speech. The purpose of the study was to identify the various illocutionary acts and their meanings in the speech. This was done in order to identify the most common types of illocutionary acts that were employed in the speech. Extracts from the inaugural speech were critically analyzed utilizing Searle's Speech Act Theory in conjunction with the descriptive qualitative design. The data analysis indicated five categories of illocutionary acts: declarative, directive, expressive, assertive, and commissive. Assertive illocutionary acts, which include stating, proclaiming, reporting, asserting, claiming, telling, informing, assuring, complaining, and concluding, were the most common in the inaugural speech.

Al-khawaldeh et al. (2023) studied the main linguistic strategies used in President Biden's inauguration speech by applying insights from Fairclough's CDA framework to utterances purposively selected from the speech. The analysis showed that Biden addressed critical issues through the use of various persuasive strategies, such as creativity, metaphor, contrast,

indirectness, reference, and intertextuality. The study concluded that the effective use of linguistic and rhetorical devices is important in constructing meanings in the world.

The contributions of the foregoing literature are plausible and relevant to the present study because they offer us insights into the quality and depth of research that have been conducted on the 46th inaugural speech of President Joe Biden. The point of convergence between the reviewed works and the current one is that they are all pragmatically inclined and examined similar data. However, the point of divergence is hinged on the theoretical insight employed. While most of the reviewed studies employed theoretical insights from speech act, multimodality, rhetorical theory and critical discourse analysis, the present study will employ Grice's conversation maxims.

5. Theoretical Framework

Paul Grice started developing the theory of Cooperative Principle (henceforth, CP) in the 1960's and was expanded in 1975 to demonstrate how a conversation can proceed smoothly provided that participants adhere to its rules. Grice outlines the principles of CP as follows: "Make your conversational contribution such as is required, at the stage in which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged" (Yule 1996: 37). According to Levinson (1983:101), "Grice's theory is essentially about how people use language. Grice's suggestion is that there is a set of over-arching assumptions guiding the conduct of conversation." Grice identifies these kinds of rules as four basic maxims of conversation or general principles underlying the efficient cooperative use of language, which jointly express a general.

These four conversational maxims, namely, quantity, quality, relation, and manner were introduced by Grice. Quantity requires participants to provide only as much information as is necessary (for the current purpose of the exchange) and refrain from providing more information than is necessary. Quality requires participants to refrain from saying things they don't have sufficient evidence to support or believe to be false. Relation requires participants

to make sure their conversation is pertinent. Manner requires participants to be succinct and orderly in their conversation while avoiding obscurity and ambiguity of expression.

Non-observance of the maxims refers to any situation where the maxims are not observed, followed, or obeyed. There are five ways that people disregard a maxim. They are as follows: disobeying a maxim, breaking a maxim, encroaching upon a maxim, choosing not to follow a maxim, and suspending a maxim (Thomas, 1995: 64). The term "conversational implicature" refers to the circumstance in which the addresser disregards a maxim and, without intending to mislead or deceive, wishes to draw the hearer's attention to the intended meaning (Thomas, 1995: 65).

Violating a maxim occurs when individuals lie, conceal facts, and save face in order to satisfy or persuade the hearer. In doing so, the speaker risks misleading the hearer (Thomas, 1995: 72). Infringing a maxim is a sort of non-observance that may occur due to non-linguistic circumstances such as anxiousness, drunkenness, excitement, cognitive disability, or inability to speak clearly. This is not done with the purpose of generating an implicature or a new notion. In other words, the speaker does not do it to get the listener to infer a message (Thomas, 1995: 74). When someone chooses not to produce false implicature and does not look uncooperative, they are opting out of a maxim. Furthermore, as demonstrated by Thomas (1995), the speaker's rationale for "opting out" is that providing the necessary information could harm a third party. Suspend is the final category of optimum non-observance. It occurs when a speaker stops talking or making a comment because it is "specific to particular events" or "culture-specific" (Thomas, 1995: 76-77). The current study examines Biden's 46th inauguration speech using Grice's conversation maxims. The aim is to identify the several ways that the speech violated the conversational maxims.

6. Methodology

The speech given by US President Joe Biden upon assumption of office as the 46th President of the United States in January 2021 serves as the study's main source of data. Purposively selected

portions of the speech are examined for occasions in which the conversation's maxims were disobeyed. The methodology used in this study is qualitative in nature. Grice's conversation maxims were applied to the obtained extracts in order to analyze them. The investigation followed a methodical process that involved first identifying the relevant extracts that were indicative of the conversation maxims not being followed, and then analyzing and discussing how the selected extracts violated the conversation maxims.

7. Data Analysis

The data selected for this study was subjected to critical analysis in this section in order to determine instances where Grice's conversational maxims were flouted. The following sample texts from the speech are used for the discussion:

Extract 1: Through a crucible of the ages, America has been tested anew and America has risen to the challenge.

President Joe Biden addresses a vast crowd of Americans at his inauguration as the 46th President of the United States. It is vital to note that the audience is an important aspect in any speech event; hence, speech writers and presenters should conduct audience analysis to determine how to effectively address the audience's demands. The American citizens are made up of the educated and illiterates, the rich and poor, high, middle and low class, as well as those who are knowledgeable about the history of the American nation and those who are not. In Biden's speech, one finds instances where the conversational maxims were flouted. For instance, two conversational maxims were flouted in extract one. The first is maxim of manner that requires the content of messages to be brief, orderly and devoid of ambiguity and obscurity. Though Biden's utterance above is brief and orderly, it is characterised by ambiguity and obscurity. Ambiguity and obscurity in the above utterance are exemplified in the expressions, "America has been tested anew" and "America has risen to the challenge". These expressions are ambiguous because they are open to more than one interpretation. Also, they are obscured because they do not explicitly state what Biden meant by America has been tested and America

has risen to the challenge. For instance, one might want to ask the test which America has gone through or challenge which America has risen to? Let's assume that America has gone through many tests, then the question will be which of these tests is Biden alluding to? From these questions, it can be seen that Biden was not explicit in his utterances. As regard the second which is flouting maxim of quantity, the president fails to provide adequate information about how America has been tested and the challenge which America has risen to. These are required information necessary to help the addressee in understanding the test and challenge being referred to by the president.

Extract 2: As does President Carter, who I spoke to last night but who cannot be with us today, but whom we salute for his lifetime of service.

An inaugural speech of this kind provides a newly elected president with the first opportunity to take the spotlight and present his goals, plans, policies, and vision for the nation and the rest of the world. In the above extract, President Biden alludes to his visit to a former President of the United States. Considering the nature of this kind of speech and the purpose for which it is set out to achieve, one wonders the relevance of Biden's visit to President Carter in his inaugural address. The question that arises here is that is it really necessary for Biden to bring up the subject of his visit to President Carter in his speech considering the purposes of an inaugural speech? From the foregoing, it can be argued that the above statement flouted the maxims of relation and quantity. As regard flouting the maxim of relation, the president ought not to mentioned his visit to a former president in first place considering that such visit has got no nexus with the purposes (that is, his goals, policies and visions for the nation) of the speech. However, even if the visit is important and ought to be mentioned, the president failed to provide information pointing to the significance of the visit in his speech thereby flouting the maxim of quantity.

Extract 3: But the American story depends not on one of us, not on some of us, but on all of us.

As mentioned earlier, the American nation

comprises of two types of citizens: those who are knowledgeable about the nation's historical past and those who are not. This is the more reason why the president should allude to phenomena or issues that every citizen can grasp or best still provide adequate information that can help all citizens irrespective of whether they possess the knowledge of the nation's historical past or not to understand his message. A close scrutiny of extract three indicates the flouting of maxims of manner and quantity. By employing the nominal phrase, "The American story", the president flouted the maxim of manner that requires the content of conversation to be devoid of ambiguity and obscurity. This nominal phrase can be argued to be ambiguous because it has multiple interpretations. Also, it can be said to be obscured because it does not explicitly state what the president meant by "the American story" considering the fact that not all Americans will understand this expression. Similarly, the statement flouted the maxim of quantity because the president used the nominal phrase "the American story" without providing the required information that would have assisted the audience in comprehending what he meant by the American story and the exact story being alluded to.

Extract 4: Much to repair. Much to restore. Much to heal. Much to build Much to gain.

In extract four, Biden speaks about the American nation and the need of his administration to repair, restore, heal, build and gain. The question that arises from these utterances is that what are the specific aspects in the American nation that Biden's administration plans to repair, restore, heal and built? By uttering the above statement, the president flouted the maxim of quantity in that he fails to provide the required information regarding the specific aspects of the American nation which his presidency plans to repair, restore, heal and build. Again, it can be equally argued that these utterances flouted the maxim of manner because they fail to explicitly state what the president meant by the ambiguous and obscured expressions, "much to repair, much to restore, much to healed, much to build and much to gain".

Extract 5: I know the forces that divide us are deep and they are real. But I also know they are not new.

The statement in extract five flouted the maxims of manner and quantity. In connection with the maxim of manner, the underlined expressions can be argued to be ambiguous. This is because there are many factors that can divide the citizens of a nation. However, in this conversation, the president failed to explicitly state what these forces are leaving the audience to decode the possible interpretation of the ambiguous expressions. In similar vein, the utterances equally disobeyed the maxim of quantity because the required information that would have assisted the audience in understanding the forces that divide the American nation was omitted from the utterance.

Extract 6: The battle is perennial. Victory is never assured.

In extract six, the President alludes to the battle confronting the American nation noting that the possibility of victory is slim. It is an undisputed fact that America has faced, is still facing and will continue to face many battles. The questions that arise here are what does Biden mean by battle and which specific battle is he alluding to? Biden does not observe the maxims of manner and quantity in this utterance. He flouted the maxim of quantity by not providing the required information that would have assisted the audience in drawing attention to the battle being referred to. Similarly, the utterances flouted the maxim of manner due to their inability to explicitly identify the particular battle or victory being alluded to. Thus, both lexical phrases, "battle" and "victory" are ambiguous and opened to multiple interpretations by the audience.

Extract 7: And, we must reject the culture in which facts themselves are manipulated and even manufactured.

Extract seven alludes to the kind of culture which the President desires all American citizens to desist from. Though he alludes to the culture in which facts are manufactured or manipulated, he fails to provide additional details that will help the audience to understand the kind of facts being

alluded to. Again, Biden flouted the maxim of manner in this conversation when he said "...facts themselves are manipulated and even manufactured. The questions that should be asked here is that what are the facts that can be manipulated and manufactured is Biden referring to? It is obvious that these expressions are not explicit and as such the audience may find it difficult to decode the exact message which communicated by Joe Biden.

Extract 8: There is truth and there are lies. Lies told for power and for profit.

Two conversation maxims flouted in extract eight are maxims of quantity and manner. The first maxim requires President Biden to make his contribution as informative as is required and not make the contribution more informative than is required. Here, Biden flouted this maxim by providing less information regarding the subject of discourse. Due to less information provided, it is difficult to decode the message related in the utterance. Also, Biden choice of the lexical expressions "there is truth" and "there are lies" exemplify an instance of ambiguity in his expressions owing to the fact that the expressions do not explicitly state what he meant by truth and

lies.

8. Conclusion

The goal of this study was to analyze President Joe Biden's inauguration speech to identify instances where the conversation maxims were broken and determine the most common conversation maxims that were broken. The data analysis revealed that Biden's speech clearly demonstrated nonobservance of the maxims of quantity, relation, and manner. No evidence of disregarding the quality maxim was present. The primary maxims violated in the discourse were those of quantity and manner. The president's failure to provide appropriate information regarding his discourse subject, as well as his use of ambiguous and obscured lexical expressions, result in the violation of these maxims. Politicians use the maxims of quantity and manner to conceal specific facts from their audience. As a result, they use lexical terms or expressions that they may not want their audience to understand. The study submits that politicians do not always follow Grice's conversational maxims, which causes them to be uncooperative in instances where cooperation is required.

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CONTEXTUAL IMPLICATIONS AND THE DYNAMICS OF CULTURE IN KUNLE AFOLAYAN'S *OCTOBER 1*

Oluwatomi ADEOTI

Kwara State University, Malete

Abstract

The role of context in interaction transcends the traditional notion of the physical or immediate situation of the interaction and the epistemic or linguistic variables to include, in recent research approaches, contexts that are actively created during interaction which might have no direct bearing to existing knowledge brought into the talk situation. A contributory factor to this is the fact that meaning is both socially constructed and constrained, as well as context dependent. Consequently, studies have gravitated towards the import of the entire gestalt of contexts' contribution to meaning construction and comprehension. This article thus examines the implications of context and the consequence of culture in the movie *October 1*. Kecskes (2008) Dynamic Model of Meaning (DMM) and Clark's (1996) aspects of common ground are adopted as the conceptual basis as they account for the construction and generation of meaning both at the levels of private contexts and the actual or situational context. The study reveals that context in the movie is not only a function of the prior knowledge brought into the interactions, but is very much reliant on the emergent contexts which are created in the actual situational contexts. This consequently creates a distinction between the context of the movie (which is founded on the world knowledge held prior to the interactions in the movie) and context in the movie (which is actively created in the course of the movie). An analysis of the movie also shows that culture is an integral part of the communicative attempt in the movie. The kernel of the findings is that the lexical choices, shared knowledge and common ground which are exploited in highlighting the contextual implications in the movie are, ultimately, founded on the cultural orientation of the movie, which largely drives the events and consequences of same in the movie. The paper concluded that a consideration of context and the dynamics of culture serves as a lens through which script writers' and cineastes' attempts at creatively engaging language as a tool for conveying the socio-linguistic cum cultural intricacies in human interaction can be viewed.

Keywords

Contextual implications, dynamic model of meaning, situational context, common ground

Introduction

The role of context in the communicative endeavour has, over the years, been explicated and examined from different perspectives. Some take the traditional approach of the actual physical location or situation as the context (i.e. Crystal 1987) while some others view it as a combination of the physical world, social world and mental world (Lawal, 1997; Adegbija 1989, Verschueren, 1999). Other writers, i.e. Karttunen (1991) and Saeed (2006) have described context to be a set of logical forms that explain the set of background assumptions or background

knowledge itself, thus tilting, in part to the first order perception of context to refer to the action situational environment. More recent submissions, for example Mey (2001) and Kecskes (2007, 2014) have however advanced the conceptualisation of context to be over and beyond the actual physical situation/event. They argue that context is a dynamic and fluid concept which has the potential of being created even as the conversation progresses. The consideration of context in this paper is premised upon the more recent conceptualisation of context as being actively created even during conversation. This is

with a view to understanding how context is so dynamically created in the movie *October 1* and the import of culture in this process.

Culture is an abstract unwritten constitution that guides the way people live. It is what distinguishes one group of people from others. Although culture could be viewed as the modus operandi of an association, it is viewed from a broader perspective in this paper. Here, it is conceptualised as the way of life of a people of common descent and their mode of eating and drinking, dressing, greeting, speaking, and interacting among many others. Interestingly, it gains life in these practices. Central to every culture are language, rituals, food, beliefs, traditions, and history. Language is a vital cultural piece (Snell-Hornby, 1988) as it does not only instantiate culture but also is the means through which traditions and customs of a society are learnt and transmitted across generations. This is particularly evident in oral traditions. Mey (1985, p. 328) notes that it impels the evolution of culture with reference to the “changing social relations.” Culture thus evolves as language does. Equally, the former influences and shapes the latter. One of the earliest scholars who studied the nexus between culture and language, Malinowski (1923) explains that “language is essentially rooted in the culture, tribal life and customs of the people, and cannot be explained without constant reference to the broader contexts of verbal utterance” (as cited in Asemota, 2015, p. 18). Each of the trio (culture, language, and society) is better understood in the context of the others. Evidence of this relationship is found in works of art: movies, for example.

Movies, like other works of art, mirror the society. Code(s) employed by actors and other relevant non-linguistic acts in movies have socio-cultural implications. They can relate to the audience, the setting of the movie and the way of life of the society in which it is set. The choice of *October 1* for this study is not farfetched; it is a movie set in a traditional Yoruba socio-cultural milieu. The richness of the cultural nuances that pervade language use in the movie also makes it a ready choice in a linguistic analysis. The application of Kecskes’ (2008) dynamic model of meaning (hereafter DMM) to the analysis of the

linguistic purposes in the movie therefore promises to be a rewarding experience. A few studies have also been carried out on the movie but essentially from the literary theatrical/performance or colonial influence perspectives. Examples include Onikoyi (2016) and Sesan, (2017) and Ezepue & Nwafor (2023). This study takes a linguistic approach by adapting the DMM, blending it with aspects of Clark’s (1996) Common Ground (CG) which accounts for communal and personal CG and provides a basis for explaining the engagement of language and culture in the movie.

About Kunle Afolayan’s *October 1*

October 1 is set at the threshold of Nigerian independence. Inspector Danladi Waziri is summoned by the District Officer Robert Winterbottom and saddled with the task of unraveling the mystery behind the murder of two women in Akote Town in Ibadan, before Independence Day. The inspector and his assistant, Sergeant Sunday Afonja, reach a lot of dead ends. As the murder plague rises and five people turn up dead, it dawns on them that they are dealing with a hardened serial killer. During the events that follow, other innocent lives are lost. A British-bound Corporal Omolodun is killed when faced with the killer. A Hausa traveler (a suspect) who finds himself in the middle of the quagmire is wrongly targeted. The murderer gives himself away, however, when unlikely clues point to an unsuspected person: Prince Aderopo, Oba Akote’s only son. In an attempt to rape and kill his last victim, Miss Bisi Tawa (a schoolteacher and former classmate), the killer leaves tracks that reveal his potential hideout. In the process of attempting to escape and trying to kill Koya (a farmer and childhood friend), he is finally shot by the inspector as he refuses to surrender (Onikoyi, 2016).

Context: Perspectives and Scope

Context is generally used to refer to the place where a communicative event occurs (Crystal, 1987, p. 48). To understand the full meaning of an utterance without reference to its context of use is therefore almost impossible. This is because words and texts make complete sense only when situated in an appropriate context. Lyons (1977) describes context as:

a theoretical construct in the postulation of which the linguist abstracts from the actual situation and establishes as contextual all the factors which, by virtue of their influence upon the participants in the language event, systematically determine the form and the appropriateness of the meaning of the utterance. (p. 527)

This definition of context explains that the participants in the speech event subject the utterances to the provisions of the place and situation surrounding them to be able to arrive at their appropriate meaning.

Context has also been described as the study of invisible meaning and how much more is understood than what is said (Yule, 1985). This necessitates a dependence on shared assumptions beyond the linguistic codes and properties. The interplay of the physical world, socio-cultural world, and mental psychological world in relation to a linguistic aspect make up context (Verschuere, 1999; Adegbija, 1999).

The physical context is the location or the physical background where the speech event takes place. The socio-cultural context borders on the beliefs, value system, and religion and how this affects the communication process. The psychological context is concerned with the state of mind of the participants in the speech event while the linguistic context is concerned with the lexical choices of the discourse participants.

Saeed (2009) presents knowledge as context and identifies two types: linguistic and non-linguistic knowledge. He further identifies three types of non-linguistic knowledge as context: knowledge as context, discourse as context and background knowledge as context (Saeed, 2009, p.181). Knowledge as context relates to calculations or guesses about what hearers know about referents in the real world while discourse as context deals with the interpretation of sentence fragments in particular conversational contexts that give them meaning. Background knowledge as context on the other hand concerns how knowledge held prior to the speech event can help in the understanding of the utterances in the present speech event. In a similar submission, Karttunen (1991) gives context to be a set of

logical forms that explain the set of background assumptions, which include whatever is taken to be shared knowledge or information between the speaker and his intended audience (p. 406). Saeed's and Karttunen's definitions agree that context involves an assumed shared ground; a common ground shared by the participants in the speech event.

In considering the issue of context, Johansson and Suomela-Salmi (2011) equate context with situation, and drawing from the works of other scholars, present three types, namely communicative situation, utterance situation and discursive situation. Communicative situation refers to the extra-linguistic situation where communication takes place (physical context). Utterance situation has to do with the situation in which language is actualised by an individual act of usage characterised by indexicals and illocutionary markers while discursive situation refers to inter-discursive knowledge and to established ways of thinking and speaking. It thus serves as a check for what can be said and how it can be said. Johansson and Suomela-Salmi's position on context being situation might, however, be problematic as context is not always situation. This is because there can be prior context (individual background and beliefs) and current situational experience (situated cognition which can be expanded or enriched in the process of conversation). This has been dubbed "apriori" and actual situational contexts by Kecskes (2014). This new position by Kecskes thus attempts to negate the traditional claim that no sentence is complete without context by showing that there can be *actual situation context independent sentences* (even though they are not independent of prior contexts).

Mey (2001) explains context as a concept which facilitates interaction:

Context is a dynamic, not a static concept: it is to be understood as the continually changing surroundings, in the widest sense, that enable the participants in the communication process to interact, and in which the linguistic expressions of their interaction become intelligible. (p. 39)

Here, Mey ties the intelligibility of utterances to a given context and explains that context is dynamic and constantly changing as a result of several factors. This perception of dynamism of context seems to take into cognisance of the actual situational context rather than just the *a priori* context.

The above perspectives on context show that it is a central issue in the inferential process of meaning negotiation as the uses of language employed in movies rely on and also actively create the situation in which they are realised. The exploitation of certain shared (believed or assumed) information provided by the context as well as that which is made common in the actual situation experience indexes facets of the socio-cultural sphere. Therefore, the consideration of context is expedient in decoding the implicit in movies as utterances and physical acts such as gestures and facial expressions may be independently inadequate for realising meaning. Since context and linguistic interactions engage symbiotically, the situation (including social context, knowledge of societal doxas, knowledge of the connotation of certain expressions, and cultural knowledge) actively created in a movie and other variables serve as a requisite factor in understanding and interpreting both linguistic and non-linguistic acts performed by the characters.

The Dynamic Model of Meaning and Common Ground

Context in the linguistic sense is usually taken to refer to the factors that inform and, ultimately, affect the interpretation of expressions. This broad description can include linguistic, physical, social, cultural and other variables that are taken to constitute the epistemic or physical situation of any interaction. This perception of context has, however, been further explored to cater for the possibilities of emerging context, created right in the process of particular talk endeavours, or as Clark (1996) puts it, in the course of the joint action. Such dynamic property of context and its propensity for meaning has informed Kecskes' (2008) submission:

Meaning formally expressed in the *linguistic interactional context* is created on the spot, and is the result of the interaction and mutual influence of the

private contexts represented in the language of the interlocutors and the actual situational context interpreted by the interlocutors. (p. 385)

This explains the emergent nature of the emergent context as put forward by Kecskes. The Dynamic Model of Meaning (DMM) considers the communicative process as a structured whole, but which might be viewed from different perspectives. The holistic approach of DMM does not neglect the existent internal and external approaches to the study of context. Rather, it is a blend of both approaches for a comprehensive understanding of the construction of meaning in interaction. Consequently, DMM accounts for the influence of linguistic expressions on context, as well as the import of context on the choice of lexemes in any given speech situation.

The DMM states the need for a broad understanding of context which takes into account world knowledge, both prior and present, given that both encoded private context and actual situational context participate in meaning construction (Kecskes, 2008). The implication of this is that prior/existing contexts serve as the basis for actual situational contexts. Kecskes further makes a distinction in the DMM. Two facets of the meaning value of a word exist: Coresense and Consense. Coresense is a denotational, relatively stable and objective feature which is abstracted from prior contextual occurrences of a word and has the ability to reflect changes in the speech community. Consense on the other hand is actual, situated, referential and connotational which changes, based on actual situational contexts (Kecskes, 2008).

Although the DMM is essentially a model which accounts for lexical items' representation of the world in context, it is considered apt for this analysis as it captures culture specificities in its approach. Aspects of Clark's (1996) shared bases for CG – Communal and Personal CG are adopted. Both are indexed by joint attention, shared experiential knowledge and shared cultural knowledge and they provide an explanation into the workings of how the social, cultural, economic, political and economic experiences held by a group of people account for their

language use. These perspectives of Common Ground also explain the social consequences of information management in interaction.

Shared experiential knowledge, an indication of CG, pertains to experiences that the discourse participants know and remember as shared. At the cultural level, Common Ground may be indexed by signs of ethnic identity and the common cultural background that such signs may entail e.g. native dialect signalled by accent (Enfield, 2008, p. 224). He asserts that this will lead to other assumptions of Common Ground. Three levels where Common Ground can be indicated include: personal level, cultural level and socio-political level. Common Ground at the personal level is expressed through any shared and remembered joint activity. At the cultural level, common ground is articulated via native dialect, accent, particularised expressions, established referents, etc. The socio-cultural level involves common ground of current and past events in the community which enjoyed or are enjoying national attention.

The DMM and CG intricate vistas of language, culture and context make them most suitable for investigating contextual implications and dynamics of culture in *October 1*. A blend of the two offers two broad interrelated perspectives for this linguistic endeavour: language as representation of shared social, cultural, experiential and world knowledge and how these forms of knowledge account for language uses and meaning.

Objectives of the Study

The objectives of the study are:

- i. to investigate the instantiations of cultural diversity in *October 1*;
- ii. to examine how contextual beliefs index common ground in the movie;
- iii. to explore the contextual undertones in meaning comprehension; and
- iv. to analyse how lexical items relate to the changing socio-cultural situation.

Previous Studies

Context and culture are at the heart of language use. The interrelatedness of the trio serves as the backdrop for meaning comprehension in communicative situations. Language users do not act independently of the

social-cultural context in which they are situated; their utterances are thus best understood in the varying context of their use (Mey, 2001). This remarkable linguistic phenomenon has spurred many researchers both early (cf. Malinowski, 1923; Sapir, 1921, 1970) and contemporary researchers to investigating the synergy between language, context and culture.

Sunokpera (2018), in “Studying Language in Context: Exploring SFL Advances in Theorising and Applicability,” examines context from a broad socio-cultural perspective. The study contextualises the literal meaning of expressions from Batonu, a language spoken in the north-central part of Nigeria, showing the place of culture in this process. It also demonstrates that context is relative to culture. This conclusion is similar to Chmielewski’s (1993) submission that meanings are distinguished within every culture.

Naming, as a linguistic act tied to cultural context is explored in Mbarachi and Igwenyi’s (2018). The duo adopt a linguistic-anthropological approach, Anthroponomastics, to analyse selected names in Chinua Achebe’s *Anthills of the Savannah* and *Things Fall Apart* and Chimamanda Ngozi Adichie’s *Half of a Yellow Sun* and *Purple Hibiscus*. They posit that “meaning of names is contextual and derives from a society’s cultural and sociolinguistic reservoir” (p. 29).

Abdullahi-Idiagbon (2019) focuses on the contrastive analysis of culture in relation to meaning in Yoruba and English languages with the aim of proffering an eclectic approach to language teaching and learning. The study considers cultural context and meaning of greetings, names, speech acts, kinship terms, and rhetorical expressions in the analysis. Hence, the understanding of cultural context is a requisite for understanding a target language (ibid). Also in the analysis of the meaning of Nollywood movies’ subtitles, Sobola (2019) takes a lexical approach to the analysis of meaning. The study is an examination of the meaning potential of lexical items employed in metaphors. She argues that these lexical items communicate the culture and worldview of people who use them. Applying Vyvyan Evan’s theory of Lexical Concept and Cognitive Model (LCCM) to the subtitles, she

concludes that the meaning of open-class lexical items (nouns, verbs, adjectives and adverbs) in metaphors can be derived from their use since these words represent cognitive models (for instance, worldviews and socio-cultural and experiential knowledge). This perspective of meaning and context is comparable to a fragment of Kecskes' (2008) perspective.

Most previous studies on *October 1* have been from the literary and theatrical perspectives (cf. Ifatimeyin, 2016; Onikoyi, 2016; Azeez, 2017; Ola-Koyi, 2019). There are others that employ a blend of semiotic and theatrical approaches. For example, Oyeyebi (2017) in "A Semiotic Analysis of a Movie: October 1," considers theatrical techniques such as signs, lighting, and props, camera movements, and setting as being relevant to the process of meaning creation. Bature-Uzor (2018) also examines how the mise en scène of the movie has historical correlations and contributes to the understanding of the movie. However, this study is concerned with the pragmatics of culture in the

movie. It adopts a hybrid of Kecskes' (2008) DMM and aspects of Common Ground to examining contextual implications and cultural dynamics in *October 1*.

Research Methodology

This study adopts a qualitative research methodology. It is suitable to account for the cultural, contextual and historical underpinnings of language use in Kunle Afolayan's *October 1* which forms the primary data of this study. Its rich socio-cultural and historical implications make it appropriate for this linguistic enterprise. The movie, which was produced in 2014, was downloaded from and watched on Youtube. Since this study takes a grand approach, it is considered inadequate to consider only a part of the movie in the analysis. Therefore, contextual implications and cultural dynamics, as instantiated throughout the movie, were observed and broadly categorised and exemplified with instances from the movie, within the adopted framework, for the purpose of the analysis.,

Data Analysis and Discussion

Contextual implications in *October 1* can be broadly divided into four categories: contextual instances of cultural diversity, contextual beliefs as indexes of common ground, contextual undertones in meaning comprehension, and lexical items as signifiers of the changing socio-cultural situation. They are discussed in turn:

Contextual Instances of Cultural Diversity

Contextual instances of cultural diversity relate to how the script writer and cineaste engage actions and events in the movie to showcase the diversity of the Nigerian people. For example, the use of Hausa, Igbo and Yoruba, the three major indigenous languages in Nigeria in the movie at different stages of the plot suggests an affinity for and identification with the languages. The play is set in Akote, a Yoruba speaking town, thus, it is expected that language of communication in the town is Yoruba. However, the location of the town and its being "a pathway to the north" explains the residence of people from other parts of the country. During the Ifa consultations, the Ifa priest conducts his chants in Yoruba, establishing the cultural cum religious practices in Nigeria and of Nigerians, independent of the Colonialists. Following one of his consultation sessions with the Ifa oracle, he predicts/ prophecies about the killer:

Excerpt 1:

Baba Ifa: Owa ninu'gbekun, ara n nii (He is in captivity)
Ara n ni i (He is uneasy)
O fe tu ara re sile (He wants to release him/ herself)
Ko sim o iyi to le se (He doesn't know what to do)
Officer: Ta ni, baba? (Who is it, baba?)
Inspector Waziri: What does he say?
Officer,: He is talking about the killer
Baba Ifa: Owa ninu igbekun, agara da a, yo si tun pa yan si.
(He is in captivity, he is weary and he will yet kill another person)

The aptness of Baba Ifa's prediction or prophecies concerning the killings and the killer also goes to suggest the efficacy of the African Traditional religion. The scene at the coconut bar is also another instance of conflation of cultures in the movie. Here, some men dressed in Igbo attire and conversing in the Igbo language are seen drinking at the bar while Aderopo – the prince, Miss Tawa and Banji are dressed in English attires but speaking in Yoruba and English. The code-mixing, which is an indication of cultural and Linguistic hybridity instantiates the cultural diversity in the town. The reference to the state of things by Aderopo, in response to his friends explanation on why there were Igbos in their town "diluted, just like Ibadan" bears testament to the diversity in Akote. The Igbos represent an unadulterated aspect of the Nigerian culture while the other group, probably because of western education, represent a hybrid of cultures.

Other than Yoruba – the predominant language in Akote, Igbo and Hausa which are typically represented in the movie, a scene in the movie further portrays the linguistic diversity in the Akote land. The night scene, where a young lady is terrified because of the movements she hears around her in the bush yet without seeing the person causing the movement get her exclaiming and calling out in fear in a dialect of the Yoruba language:

Excerpt 2:

Bisi: Esieyen? Eseyi ven? Ode boyi pedo jade jo esie yen?

(Who is there? Who is there? Whoever it is should come out of hiding)

This multiplicity of languages cum dialects in the same town, as exemplified by the various instances of code switching and code mixing in the character's utterances signal a broader situation of cultural diversity. Contextual and shared beliefs, are aspects of common ground in the play is exemplified in officer Afonja's response to his superior's (Inspector Waziri) order for him to dissect the dead bodies. The excerpt is given below:

Excerpt 3:

Inspector Waziri: Afonja! Dissect!

Officer Afonja: Ehn, the woman, not that e dey fear me. I know them when they were pikin.

Inspector Waziri: Hmm hnm.

Officer Afonja: All the young young women in Akote, they were virgin. Dishonour to lose virginity before their marriage.

The above excerpt presents two aspects of culture engaged in the movie. Firstly, is the communal parental ties that exists in the Yoruba sociocultural milieu, where it is one woman that gives birth to a child but it is the entire village that raises the child. It was therefore difficult for Afonja to look at the mutilated dead bodies of the young ladies whom he "knew as children". Secondly, communal common ground is also assessed in Afonja's explanation on why the victims were both virgins: it was a cultural requirement to stay a virgin until after marriage. Such cultural leanings were to accommodate the inspector who was not only a stranger to the town but also from another tribe where such beliefs might not be sacrosanct.

Contextual Beliefs as Indexes of Common Ground

In speech situations, the epistemic context has the propensity to condition the communicative context. This is expressed in the use of taboos, shared knowledge of the African belief system and shared knowledge of religion. Shared knowledge of religion is expressed in Inspector Waziri's interaction with the Canon Kaporagi (the town's Christian religious leader). During their conversation, the inspector mentioned that he believed that the mark left on the chest of the victims is a crucifix. The Canon's response "Ha! A cross. Who would want to commit such a depravity?" speaks to the sacredness attached to religious signs and symbols, a communal basis of common ground in the scene. Biblical allusion to Jesus words on the cross (Luke 23 verse 34) May God have mercy on him for he knows not what he does further exemplifies the common ground of religious beliefs in the movie. Consider the following excerpt:

Canon Kaporagi: Christian or muslim, er inspector?

Inspector Waziri: The latter

Canon Kaporagi: (smiles) But you don't go to the mosque anymore, abi?

Inspector Waziri: Canaon Kaporagi, I am not here to dwell on my faith or the lack of it.
Canon Kaporagi: (Laughs) So, where is your moral compass then? (Laughs lightly)
Inspector Waziri: Canaon Kaporagi, I believe there is good, there is bad, which religious has no bearing whatsoever on.

The Canon's question as regards the Inspector's religious inclination ("Christian or muslim, inspector") is another instantiation of shared communal knowledge, as Nigeria is a religious country and it is expected that everyone has a religious belief – Christian, muslim, or traditional religion.

Afonja's defiance of a direct order by his superior (Inspector Waziri) based on his cultural beliefs is another instantiation of shared cultural knowledge (of the Yoruba belief system in the deities) based on communal common ground. The conversation is presented below:

Inspector Waziri: We need to bring baba Ifa in for questioning. He predicted that there would be more killings. He knows more than he's telling us. Arrest him!
Sergeant Afonja: Ah... *Eewo!* (Abomination)
Inspector Waziri: What?
Sergeant Afonja: Taboo! Baba Ifa? Orunmila, High Priest, Custodian of Ifa Oracle. Arrest him? Bad idea.
Inspector Waziri: I want him brought in for questioning and that is an order!
Sergeant Afonja: O cannot obey order. No policeman in this Akute can arrest baba Ifa. No policeman.
Inspector Waziri: Sergeant Sunday Afonja, you will face severe disciplinary action for disobeying a direct order.
Sergeant Afonja: Better lose job more than to commit taboo... Ah.
Inspector Waziri: Sergeant Sunday Afonja, you are hereby suspended for insubordination.

Sergeant Afonja, a Yoruba man and an indigene of Akute, based on the Yoruba cosmo-religious beliefs that it is a taboo to arrest an Ifa priest as he is regarded as the oracle of *Orunmila*, a deity. The priest is therefore taken to be a demi-god himself. Afonja thus insists that he would rather lose his job than "commit a taboo" by arresting the Ifa priest. In the Yoruba belief system, the priests of the deities are held in high regard as they are believed to be in direct contact with these deities and can wield the powers of these deities. This marked choice is an instantiation of consense as noted by Keszkes (2008) where language use is situated and goes against the norm (i.e. obeying orders in the 'military setting') based on the actual situational context.

The inviolability of the Ifa priest is again exemplified in the interaction between him, Inspector Waziri and Corporal Omololu. An excerpt of the interaction is given below:

Baba Ifa: (Incantations in Yoruba) Ifa o so fun wa ni pato iru eni ti enina je, sugbon o so pe yo tun pa yan si.
(Ifa did not say for certain who the killer is. He however says that he will still kill more people)
Omololu: He says he does not know the assailant, but Ifa said he will kill some more.
Waziri: Ask him, how do I know he is speaking the truth? How do I know the killings are not some form of human ritual sacrifice of which he is the chief executioner?
(Omololu listens with an uncomfortable look)
Omololu: Oga ni ki n dupe lowo yin o, e de e ku ifowosowopo.
(My boss says to thank you for your cooperation).
Won de ni ki n biyin, bawo la se le mu apaniyan yin ko to pa yan si.
Baba Ifa: Ohun ti Ifa wi nipe pe eni na yo se e toju ge eh. Ni gba ti osu won re be kun, owo o wa te e.
(What Ifa says is that the culprit will do himself in, and when their cup is full, s/he will be apprehended).
Omololu: He said the killer wants to be caught, sir.

In the trio's interaction, which was actually a 'questioning session' but which held at Baba Ifa's house as against the police station, Corporal Omololu defers to Baba Ifa by not giving the correct interpretation of the inciting questions which Inspector Waziri instructed him to ask him. Rather, he asked the Ifa priest what he thought was reasonable to ask without questioning him in an accusatory manner. This is in stark contrast to the situation where Sumonu, the palace guard and the lover of one of the victims, was being questioned. Sumonu was not only arrested and taken to the local police station, but he was also handcuffed while he was being questioned. Furthermore, Omololu interpreted the questions just as Waziri had asked them, without fear nor favour, even though they were direct accusations (i.e. You, a palace guard, afraid? ... You wanted to have your way with her, she was a virgin, she refused, you got angry, you raped her then killed her to cover your tracks just like you did with the other victims). These two situations exemplify the dynamism of context and the workings of consense on the basis of communal common ground (between the Ifa priest and Omolodun).

Contextual Undertones in Meaning Comprehension

Scriptwriters are said to be "cultural interpreters" (Newcomb & Hirsch, 1987, p.458 in Dynel, 2011) articulating "the main lines of the cultural consensus about the reality of nature (Fiske & Hartley, 1978, p. 602). This explains why scriptwriters consider the surrounding realities as it relates to the beliefs held in a particular locale and the communicative import of the language use in each scene of the movie. In the movie *October 1*, social and cultural undertones account for the actual meaning of some linguistic expressions in the movie. For example, when Inspector Waziri visits Sergeant Afonja at home, after their fall out and the latter's suspension from the force, Afonja is obligated, by Yoruba custom to invite him into his home and also ask him to join them in the meal, since he met him and his wife eating. His utterance "we eat, beak bread with us" goes beyond the coresense of the linguistic expression but captures the consense of the expression based on the actual situation which is the visit of a man with no family in a strange land. The following exchange further explains this concept:

Afonja's wife: Aku alejo (A Yoruba expression for greeting)

Baale mi, shey kii se pe aboki to gba se lowo yin ba nkan mi wa? Tori to ba je be, sopona ni yo je kii onje to n je yen ha lorun o
(My husband, I hope that 'our friend' who fired you from your job hasn't come for something else, because if it is so, Sapon (a Yoruba god) will make him choke on the food)

Afonja: (Laughing lightly) Ko da nkan mo
(He's naïve)

Afonja: (to Waziri) Madam say "hope food is nice?"

Waziri: (Smiling) Delicious, delicious.

The interpretation given by Afonja for his wife's utterance is totally different from what she said. While she had, in reality, expressed some displeasure at the visit of her husband's boss, the sociocultural expectation is that she be hospitable to guests to her home, even if they show up unannounced. The variance between her words and her non-verbal actions, i.e. she was smiling while saying the unpleasant things she said about the inspector furthers the contextual undertone in this exchange, showing a leaning towards the cultural practice of the environment, her personal feeling notwithstanding.

The Yoruba socio-cultural knowledge also influences the non-linguistic communication between Afonja and Agbekoya on the latter's farmland. During Afonja's and Waziri's visit to the Agbekoya's farmland, a crime scene, for leads, Afonja howls and Agbekoya reciprocates. The response signifies his presence on the farm and an invitation for the officers. This form of communication is employed because they are on a farmland and its meaning can only be interpreted as such only in when situated in that kind of physical context. The act of howling is situated in the Yoruba traditional knowledge of communication on farms and in the wild. Such contextual undertones represent a coalescence of language, culture and meaning as they are consequential in the ultimate communicative success of the communicative situation.

Lexical Items as Signifiers of the Changing Socio-Cultural Situation

Language use in the movie indicates the changing social and cultural contexts. Inspector Waziri, for instance, is often called “Danny boy” by Mr. Winterbottom (an English man). In the Nigerian context, such terms of address is meant for a young person and therefore considered disrespectful when used in addressing an adult male. However, it specifies the social setting (colonial structure) of the country at the point in which the movie is set and it also typifies the inspector as a subordinate to his addresser. A coresense meaning of ‘boy’ is activated here as its meaning emerges from the speaker’s use of the word in an given setting - colonial. Towards the end of the movie, when Nigeria has got her independence, Waziri rejects the condescending pet name and demands that Mr. Winterbottom addresses him as “Inspector Danladi Waziri.” This signifies an evolution from the colonial era to the independent one.

In another scene, Mr. Winterbottom’s use of a Yoruba word *wahala* (trouble) in his speech represents his gradual acclimatisation to the Yoruba environment, as a result of his interaction with the locals. The word points to the situation of the utterance – his interlocutors were two Nigerians. In his conversation with fellow Englishmen, he does not use such a lexical item. Similarly, Waziri’s code-mixed utterance, “Future oba [king],” indicates a different situation of conversing, in an unofficial setting, with a Yoruba man, Afonja who expresses admiration of the educated prince, Aderopo. The above instances align with Hermes (1995, p. 6) position that “the principles, norms and conventions of use which underlie spontaneous communication in everyday life ... are exploited and manipulated by dramatists in their constructions of speech types and forms in plays (in movies in this case). The choice of the discussed lexical items thus conscious and marked for their communicative ends.

Discussion of Findings

The study of the movie October 1 further reveals a creative endeavour that it is rich in social and cultural nuances. The filmmaker purposively employs these elements to achieve

the sociocultural cum historical setting of the movie and substantiate the complex plot. The analysis shows that the movie’s portrayal of the Nigerian cultural diversity is instantiated with the use of the three major languages (Hausa, Yoruba, Igbo), the lingua-franca English, and the characters’ manner of dressing. The use of these languages, especially Yoruba, is saturated with idiomatic and folk sayings. The characters’ choice of words and manner of speaking reflect their cultural identity. This aligns with Kecskes’ (2008) belief that lexical items are representation of the world and Snell-Hornby’s (1988) view of language as an important cultural piece. The presence of many languages is thus indexical of the presence of many cultures and a communal common ground.

The cultural beliefs and religious knowledge of the Nigerian people also indexes common ground at the personal and cultural and levels simultaneously. From a broader perspective, the cineaste establishes a common ground with the movie’s audience at the socio-cultural level. This is because the Nigerian audience can relate with the historical perspective of the movie in terms of language use and social cum cultural aesthetics. The common ground does not only serve as the background of the characters’ interpretation of meaning in the dialogues, it affects the audience’s understanding of both linguistic and non-linguistic acts in the movie. The idiomatic expressions and proverbs used refer to the people’s beliefs and worldview. They therefore constitute a part of the communal common ground as they are a part of the people’s culture and “their perception of the world can be understood from the use of the proverbs” (Adeoti, 2018) and idiomatic expressions. Also, some lexical items in the movie have cultural and sociolinguistic insinuations; therefore, they index the changing sociocultural context of conversations. This is in consonance with Mey’s (2001) assertion that context is dynamic. Overall, the consideration of the interworking of language and culture in this study shows that both language and culture shapes our perception of the world. The interplay between language and culture extends beyond just cognitive representations of language (i.e., internal processes), but also to how

people communicate with each other (e.g., external processes) (Altarriba & Basnight-Brown, 2022)

Conclusion

In this study, Kunle Afolayan's *October 1* has been analysed using Kecskes' (2008) DMM and aspects of Common Ground. The application of the hybrid framework has proven to be effective in this endeavour. It was found that the relationship between language and socio-cultural

context is bidirectional. While the context influences and shapes language use, the latter concretises it. The filmmaker exploits this relationship. The paper therefore concludes that a consideration of context and the dynamics of culture serves as a lens through which script writers' and cineastes' attempts at creatively engaging language as a tool for conveying the sociolinguistic cum cultural intricacies in human interaction can be viewed.

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LINGUISTIC POLITENESS STRATEGY OF PRESIDENT BOLA AHMED TINUBU'S INAUGURAL SPEECH OF MAY 29, 2023

Awoniyi Olaleken **OGUNDEJI**

Department of English, University of Uyo

Abstract

The Language analysts have examined various presidential inaugural speeches from a number of language levels: syntax, stylistics, pragmatics, sociolinguistics, and discourse. However, the linguists have paid little or no attention to the linguistic politeness strategies of President Bola Ahmed Tinubu's Inaugural Speech of May 29, 2023 using linguistic maxims' theory of Leech. Therefore, there exists a wide lacuna in language studies and literature. To narrow the vacuum, this study is aimed at identifying the linguistic politeness strategies deployed by President Bola Ahmed Tinubu (PBAT) on May 29, 2023. The research obtains data from the widely circulated inaugural speech of the Nigerian president as published by The Nation, a widely read Nigerian Newspaper. The study employs Leech's theory of politeness to outline the linguistic politeness strategies PBAT applied in presenting himself as intelligible, accommodative and godsent president of Nigeria. The study reveals that PBAT applied tact maxim, approbation maxim, generosity maxim, modesty maxim, agreement maxim, and sympathy maxim to convince Nigerians over his ability to deliver on polite governance with strict adherence to rule of laws. The study therefore recommends that public figures should equip themselves with politeness tactics in order to be admired speakers and acceptable leaders in the society.

Keywords: Politeness, Politeness Strategies, Politeness Behavior, Politeness Maxims, Inaugural Speech.

Introduction

Speeches, most especially, presidential inaugural speeches are always structured to influence the audience and the general public of the country of a given geographical location. The politicians communicate their intending policies in the speeches using various linguistic and non-linguistic mechanisms. The linguistic strategies employed in the speeches disclose the politicians' emotional feelings, competences, intentions, methods, ideas and personal beliefs. Akinseye (2015) reports that the politicians' ideas are presented in a manner that the ideas appeal to the sense of humour, justice and integrity of the audience and the general public. Akindele (1989) observes that political discourse entails persuasive senses of group of people through the use of manipulative language forming the communication environment of the society. Anwar (2021) notes that impolite language use is fraught with blasphemy and scorn resulting in provocation and destructiveness of social actors. The impolite language use is traceable to the power-drunk personalities in the developing countries whose

motive is flaunting their unnecessary power (Ogundeji 2023).

Watts (2003) submits that political discourse is a very good instrument of interaction in a conveniently recognizable geographical location as a political environment. In the course of subjecting the political discourse to linguistic analysis, the applied linguists place major interests on the transactional and interactional features of the language use. In accordance with Wardhaugh (2006) when language is used, it is not merely constructed to make people understand the users' feelings or thoughts. But the language is used in a subtle manner to define social relationship among the interactants. As a result, there must be constant choices of what is said and how it is said. Consequently, all the language users are consciously selecting dictions or lexicons which allow them to establish or sustain relationship, influence behaviour, and express their views on the issues of the world as well as make a change in the beliefs of others in the world-over.

Therefore, this study deploys politeness strategies within the framework of pragmatic

theories to investigate how polite is the 16th Head of State, Federal Republic of Nigeria, President Bola Ahmed Tinubu through his inaugural speech of May 29,2023. This research identifies the employed politeness maxims by the recently sworn-in Nigeria's president in his delivered speech at Eagles Square, Abuja on May 29,2023. The used linguistic features have, therefore, portrayed him as politely responsible and accommodative interactant in the exchange of information between him and other Nigerians.

Review of Related Literature

A number of researches have been conducted on political discourse deploying various linguistic theories in Nigeria and world-over. Odeunmi (2009) examines politeness in print media's political interviews in Nigeria. In the study, he mainly adopts Locher and Watt's relational work, a more recent and contextually based politeness theory for the analysis. In the data culled from sixty editions of two news magazines: TELL and The News published between 2000 and 2004, the scholar points out verbal behaviour, polite verbal behaviour and impolite verbal behaviour. The finding reveals that some verbal behaviours are political oriented. He notes that they need to be treated as appropriate to the situation.

Bamgbose (2016) studies a comparative analysis of politeness among teachers of private and public schools in Ibadan, Oyo State. The study culls data from both private and public schools in Ibadan. Brown and Levison's politeness strategies as well as Locher and Watt's relational works are adopted for the analysis. The study shows that all of the four proponents' politeness strategies are deployed by the teachers in public and private schools with a view to coordinating the activities of the classroom. Also, the results reveal that the teachers use instances of the politic-verbal behaviour in bearing of their daily responsibilities.

Shaika (2015) identifies the interpersonal metafunction of Nelson Mandela's presidential inaugural speech at Pretoria on May 10,1994. His investigation is from the point of view of social-semiotic issues. The investigation reveals that the architecture of Mandela's speech archives his political purposes and fulfills its interpersonal meaning by corresponding with its lexico-

grammar and considering the textual factors such as the need to reflect the economic and socio-political situations of the country at large.

Akinseye (2015) examines an interpersonal investigation of President Muhammadu Buhari's inaugural speech of May 29, 2015. The study employs the interpersonal metafunction with the framework of Systemic Functional Grammar to investigate Buhari's inaugural speech. The study identifies interpersonal roles assigned to the president and how the choice of interpersonal devices positions him as a responsible agent in the exchange of information.

Daramola (2008) examines President Olusegun Obasanjo's farewell speech to identify the linguistic and political understandings with the use of pragmatic theory. Also, Opeibi (2005) works on hidden ideologies in Nigerian political speeches. He discovers that Nigeria's politicians concentrate on praising themselves and apportioning direct attacks on out-group instead of discussing the positive issues of the national interest.

This research sets up the linguistic strategies in motion to contribute to knowledge by finding to identify the politeness strategies or maxims which President Bola Ahmed Tinubu deploys in the delivered presidential inaugural speech of May 29, 2023.

Methodology

The study deploys qualitative and quantitative approaches to the data collection. It adopts descriptive method of data analysis because the content of the data collected needing description of choice and context of the language use to show the polite behaviour of the interactant. The data of the study are culled from the published presidential inaugural speech of President Bola Ahmed Tinubu from The Nation Newspaper published on May 30,2023. Some expressions in the speech are categorized and analyzed in accordance with the politeness maxims which suit them. The analysis is done using Politeness Maxims of Leech.

Theoretical Framework

This study deploys politeness strategies of Leech's (1983) politeness principle. Leech (1983) maintains that the politeness principle is a

fundamental supplement to Gricean Pragmatics of Cooperative Principle. Therefore, Leech proposes a set of politeness maxims which are aimed at describing the interactional principles underlying language use. The maxims comprise Tact Maxim, Generosity Maxim, Approbation Maxim, Modesty Maxim, Agreement Maxim, and Sympathy Maxim.

Tact Maxim hinges on premise that one should minimize cost to other or maximize benefits to other. This principle can mean that one should consider others first, giving due respect, regards to others and seeing them as better than oneself as a way of showing politeness to them especially in one's utterances or speeches. Generosity Maxim says that the speaker should minimize benefit to himself or maximize cost to himself. This simply means the speaker should displease himself to please others in his utterances. Approbation Maxim is defined that interactant should minimize dispraise of others or maximize praise of others in his expressives and assertives in the speech (Levinson 1983). This can give meaning to the act of avoiding making unpleasant comments about others. Modesty Maxim emphasizes that the interlocutor should minimize praise of self or maximize dispraise of others. This maxim frowns at self-praise, self-boasting and claiming glory for oneself. But it encourages interactant to give preference to others in recognition and praise at his own expense. Agreement Maxim stresses the need for interlocutor to minimize disagreement between him and others or maximize agreement between him and others. This can be interpreted that one should not break cord of friendship, but rather fasten and strengthen it. Sympathy Maxim states that the speaker should minimize antipathy between himself and others. He should maximize sympathy between him and others

Politeness as Behaviour

Jeremy (2007) sees politeness as as interactant's behaviour which does not only consist of choice of words but also involve his tone of voice. All the language users possess the behaviour of selection of diction from their linguistic repertoire to suit the purpose and effect so desired to achieve using the language. In this cause, they may choose to be polite or impolite. In

the submission of Penelope (2002), politeness involves assumptions about the repertoires of participants and their attitudes. Adepoju (2005) posits that no competent adult in the society does not possess positive values which he/ she effectively claims for himself/herself. This behavior is popularly known as FACE. It is categorized into two namely negative face and positive face. Each of these two categories of face is matched with appropriate politeness. Many pragmatists refer to face as public self-image which every competent adult strives to project. The descriptive part of the public self-image comprises body image, social class, occupation, sex and age which are assessed by semantic differentials. Many people in society, most especially, the politicians place themselves very higher than other nomenclatures in the society. So, they want other members of the community to worship them like indomitable gods when they address or are addressed. This behavior is nothing but self-esteem. It is mostly evaluative and assessed by behavior scale. Both self-esteem and self-image are associated with motivational forces in the personality. Mills (2003) notes that politeness is the expression of the speaker's intention to alleviate face threats carried by certain face threatening acts towards another. Therefore, to be polite is an attempt to save face for another. Positive face is possible to be sustained by interactants to show politeness and treat people with respect they are due for. Though politeness is a behavior which the speakers choose to possess and develop in.

Strategy of Displaying Politeness

Mills (2003) propounds different ways of displaying politeness in the transaction of utterances, by extension, speeches. The strategies are:

Expression of uncertainty and ambiguity through hedge and indirectness.

Polite lying.

Euphemism which includes use of ambiguity as well as connotation.

Preference of question tag to direct statements.

Modal tag request information of which the speaker is uncertain.

Affective tags which invites the addressees to comment on the request being made.

Data Presentation

Maxims of politeness deployed in BAT's Inaugural Speech

Tact	Generosity	Approbation	Modesty	Agreement	Sympathy
But this day does not belong to me.	Our shall govern on your behalf but never rule over you.	<i>Victory does not render me any more Nigerian than my opponents.</i>	<i>The country has been shaped by the prayers of millions, and the collective sacrifice of us all.</i>	My opponents shall forever be my compatriots.	<i>We have shouldered the heavy burdens...</i>
It belongs to you, the people of Nigeria.	We shall consult and dialogue but never dictate.	<i>Nor it renders them any less patriotic.</i>	<i>We have long ago decided to march beyond the dimness of night into open day of renewed national hope.</i>	They represent important constituencies that wisdom dare not ignore.	<i>Our enduring faith...</i>
May God bless you and may He bless our beloved land.	We shall reach out to all but never pull down a single person.	<i>They have taken their concerns to court.</i>	<i>Today, Fate and Destiny join together to place the torch of human progress in our very hands.</i>	Our government shall work with the National Assembly.	<i>...Nigeria's critics have trafficked the rumours that our nation will break apart, even perish.</i>
	Security shall be the top priority.	<i>Seeking redress is their right and I fully defend their exercise of the right.</i>	<i>We dare not let it slip.</i>	I shall serve with prejudice towards none but compassion and amity towards all.	<i>Our burdens may make us bend.</i>
	We target higher GDP growth to significantly reduce unemployment.	<i>Mr. President, you have been honest, patriotic leader...</i>	<i>We lift high this touch...</i>	... Niger Delta,... North Savannah,...Lagos,...Abuja, ...Onitsha, you are all my people.	<i>To effectively tackle "security" menace.</i>
	Our administration, your government shall renew complaints of foreign investors.	<i>You are worthy partner and friend!</i>	<i>Our administration...</i>		
	Agriculture hub shall be created.	<i>Political colouration has faded away.</i>	<i>We shall reach...</i>		
		<i>All I see are Nigerians!</i>	<i>The election that brought us to this juncture...</i>		
			<i>...who came before us.</i>		

Discussion of the Findings

Tact Maxim of Politeness in PBAT's Speech

Tact maxim of politeness hinges on the premise of maximising benefits to others rather than to oneself. PBAT satisfactorily considered masses the most important subjects to his emergence as the 16th substantive President of the Federal Republic of Nigeria. In his inaugural speech, he gave due regards to Nigerians respecting and seeing them as better than he (is). He considered the power vested in him as trust Nigerians intentionally reposed in him for the betterment and progress of the citizenry and the country. The linguistic act which shows politeness in BAT's speech are obtainable in the excerpts below:

*But this day does not belong to me
It belongs to you, the people of Nigeria.
May God bless you and may He bless our
beloved land.*

The tact maxim shown in the excerpts from the BAT's speech were to dedicate the victory he secured as number one citizen of Nigeria to Nigerians. Actually, he was supposed to so feel on the top of the world that he could claim the glory for himself but he did not. Also, to show to Nigerians that he holds them in the high esteem and places them above himself on the drawing table of governance, he supplicated blessings from God on Nigerians and Nigeria respectively.

Generosity Maxim of Politeness in PBAT's Speech

Generosity maxim of politeness stresses the principle of displeasing oneself with a view to pleasing others. BAT deployed generosity maxim of politeness in his speech to please Nigerians who were anxious to hear from him the policies of his governance titled renewed national hope in the new administration. Epitome of the generosity maxim of politeness in the speech included but not limited to:

*Our 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 pull down
a single person.
Security shall be the top priority.*

*We target higher GDP growth to significantly
reduce unemployment.*

*Our administration, your government shall
renew complaints of foreign investors.*

Agriculture hub shall be created.

BAT's lexical choice: "govern but never dictate", "reach out but never pull down", "top priority", "significantly reduce unemployment", epitomized immense generosity of the president in his speech. The lexical choice was aimed at pleasing Nigerians who have suffered enough of dictatorship, inordinate rule, security challenge, economic crunch, unemployment, hunger, mediocrity and a host of others. BAT maximized the cost of assuaging the pains of Nigerians to his administration. This fulfills the condition of Leech's principle of politeness in relation to generosity maxim that states that the speaker must maximize cost to self. Therefore, BAT's speech has depicted him as generous president deploying generosity maxim of politeness to communicate to his people.

Approbation Maxim of Politeness in PBAT's Speech

The approbation maxim emphasizes the minimizing the expressions of beliefs which express dispraise of others; but maximizing the expressions of beliefs which express approval or praise of others. BAT, in his speech took caution to minimize dispraise of his opponents in the general election that emerged him the winner and president of Nigeria. Also, he maximized the praise of his predecessor, President Muhammadu Buhari despite the allegedly political grudge existing between them. He strived to hide the emotional turbulence and praised his predecessor. The examples are:

*My victory does not render me any more
Nigerian than my opponents.*

Nor it renders them any less patriotic.

They have taken their concerns to court.

*Seeking redress is their right and I fully
defend their exercise of the right.*

*Mr President, you have been honest, patriotic
leader...*

You are worthy partner and friend!

Political colouration has faded away.

All I see are Nigerians!

The above excerpts depict PBAT as polite fellow and leader in whom power can be trusted. The utterances did not show that he harboured any hatred against his opponents. He rather praised them for embarking on the rightful exercise of seeking redress from courts of law over noticed concerns about electoral irregularities. In the same vein, he did not use abuse language against his predecessors who allegedly refused to support BAT from the inception of the electoral race. He even hyped President Muhammadu Buhari and addressed him as "honest and patriotic leader; worthy partner and friend!". BAT avoided saying odious things about the intra-party and inter-party frenemies. He disclosed in the speech that he had set aside the party colouration, seeing nothing but Nigerians.

Modesty Maxim of Politeness in PBAT's Speech

The modesty maxim of politeness submits that the speaker should minimize the self-praise expressions and maximize the self-dispraise expressions. BAT abstained from self-boasting. He desisted from using personal first person singular pronoun 'I' in subjective case and "me" in objective case where the need for the use of the grammatical units was inevitable. He applied modesty maxim as he either used "we or us" in the subjective and objective cases to avoid self-boasting on the power and authority invested in him as the president of Nigeria. He also substituted possessive adjective "my for our" to claim that the seat of president belongs to him and other Nigerians. But he only possessed the privilege to represent Nigerians on the seat at the moment. Examples of modesty maxim in the speech are:

The country has been shaped by the prayers of millions, and the collective sacrifice of us all.

We have long ago decided to march beyond the dimness of night into open day of renewed national hope.

Today, Fate and Destiny join together to place the torch of human progress in our very hands.

We dare not let it slip.

We lift high this touch...

Our administration...

We shall reach...

The election that brought us to this juncture...

...who came before us.

In the excerpts, BAT opted for "prayers of millions... collective sacrifice of us all, we..... our very hands, we dare not..., we lift..., our administration..., we shall..., ... brought us to this juncture, ...who came before us" were symbols of modesty maxim of politeness employed by BAT in his speech to minimize self-praise expressions. He used the first person plurality of possessive adjectives to include all Nigerians in the celebration of his victory and administration.

Agreement Maxim of Politeness in PBAT's Speech

Agreement maxim of politeness posits that the speaker should endeavour to minimize disagreement between himself/herself and others. BAT created maximum sense of minimizing disagreement with the people who Nigerians thought BAT might fight. BAT stuck to agreement maxim of politeness in his inaugural speech. Take for instance:

My opponents shall forever be my compatriots.

They represent important constituencies that wisdom dare not ignore.

Our government shall work with the National Assembly

I shall serve with prejudice towards none but compassion and amity towards all .

... Niger Delta,... North Savannah, ...Lagos, ...Abuja, ...Onitsha, you are all my people.

Evidently with facts and figures, BAT maximized agreement using language of politeness in his inaugural speech with a view to be polite to his opponents, lawmakers and other categories of Nigerians. The last sentence of the excerpts illustrates that BAT would see Nigerians across geo-political zones, ethnic groups, political affiliations, and religious divides as his people. He was portrayed as one who has no disagreement with anyone.

Sympathy Maxim of Politeness in PBAT's Speech

The sympathy maxim of the politeness states that the speaker should minimize antipathy between oneself and others; rather he/she should maximize sympathy between himself/herself and others. BAT displayed the politeness strategy when some of his utterances in his inaugural

speech recorded that he presented himself as one of Nigerians needing to be sympathetic with one another over issues which called for the sympathy. These are examples:

We have shouldered the heavy burdens...

Our enduring faith...

... Nigeria's critics have trafficked the rumours that our nation will break apart, even perish.

Our burdens may make us bend.

To effectively tackle "security" menace.

The above expressions suggested that Nigerians have gone through a hell on their fatherland. As one of Nigerians, BAT sympathized with himself and sympathized with other Nigerians over heavy burdens the Nigerians have shouldered and the hardship they have endured.

Conclusion

This study has been conducted to systematically, scientifically and pragmatically

analyze inaugural speech of President Bola Ahmed Tinubu of May 29, 2023 with a view to providing insights into Tinubu's choice of language use in the cause of his first interaction with the citizenry of Nigeria as president. The analysis which was made by the use of politeness maxims identified politeness theories. The study analyzed the politeness maxims found in the speech through the choice of words and expressions of the interactant. The article found that the president used six politeness maxims to portray himself as a polite, patriotic, and ready-to-serve president. The politeness strategies employed in the speech were: tact maxim, generosity maxim, approbation maxim, modesty maxim, agreement maxim, and sympathy maxim. The study recommends that all political functionaries in Nigeria should choose to be polite even in the face of difficulty. Also, other politeness strategies be employed for analysis of many other political speeches in Nigeria.

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A PRAGMATIC STUDY OF CONVERSATIONAL MAXIMS IN JOE BIDEN'S INAUGURAL SPEECH

OLADEJI, Folasade Olukemi

Department of English and Literary Studies
Bingham University Karu

Abstract

This study examines President Joe Biden's inaugural speech as the 46th President of the United States with a view to ascertaining his compliance (or otherwise) with Grice's (1975) Cooperative Principle (CP). A descriptive qualitative methodology was used for the study. Extracts were purposively sampled and subjected to critically analysis using the conversational maxims. The result of the analysis reveals that all the four maxims of the Cooperative Principle - the maxims of quantity, quality, manner, and relation were flouted by Joe Biden, and that the maxim of manner is the most flouted of all, basically with the use of pragmatic strategies like metaphors, repetition, tautology and anaphora. Also, simile, metaphor and overstatement (hyperbole) are the tactics used in flouting the remaining maxims of the Cooperative Principle. The study concludes that flouting these maxims is very common in political speeches and most times it is deliberately done to achieve certain rhetorical goals, manipulate information given to the public, or to avoid addressing unbearable truths. The study, therefore, recommends that it is important for listeners to critically analyze political speeches to personally discover the speaker's hidden intention for better understanding of the message.

Keywords: Cooperative principles, inaugural speech, Joe Biden, Pragmatics

Introduction

Language is a distinctive attribute of the human species and very fundamental for self fulfilment. It gives a vivid and clear expression to human thought or concept and "forms the bedrock on which most of the social practices in the world operate" (Aluya, 2020: 282). Language is the possession of a group of people and not an individual; and the group that uses any language is referred to as a speech community' (Tinuoye, 1994). It is widely conceived that language and politics are interconnected. Language is for instance, considered the vehicular expression of politics. It is a means by which political discourse and ideas are widely disseminated (Adagbonyin et al., 2016). In a political speech, language plays a crucial role as it builds, establishes and strengthens relationship, expresses ideas, and sells programs and policies. That is why language has been conceived as an important issue in politics (Edem & Aluya, 2019). It is a key factor in political behavior concerning mobilizing people for support and acceptance (Ayeomoni & Akinkuolere, 2012). The linguistic and communicative patterns utilized by political leaders to deliver political speeches to

accomplish their goals is one thing that linguists have so much developed interest in for discourse analyses (Karen, 2022). Inaugural speeches signify the commencement of a new term in office of community or government leaders. The newly elected or appointed leaders use their eloquent and powerful speeches to present their vision and spell out their goals for the community or nation, in clear terms and in such a way as to convince the people that if given maximum support, the goals would be achieved (Trask, 1995, Aluya & Kofoworola, 2020).

Joe Biden is the 46th president of the United States of America and was sworn in at the age of 78 years, making him the oldest president in the nation's history. His inauguration took place on Wednesday, January 20, 2021, marking the beginning of his four-year term as president and Kamala Harris, as the vice president. Biden's inauguration is the 59th in the history of inauguration of American presidents, and this took place on the West Front of the United States Capitol in Washington, D.C. (Wikipedia, 2021). The inauguration took place amidst various crises that rocked the boat of the United States at that time. These crises ranged from terrorism, racism,

the COVID-19 pandemic among others, to an attempt to overturn the 2020 United States presidential election, which culminated in, quoting Galston, (2021) ‘an unprecedented assault on the Capitol by an insurrectionary mob of its citizens’, just two weeks before his inauguration. The focus of Biden’s message to the American citizens was on the need for unity in order to sustain the ‘precious’ and ‘fragile’ democracy which they had all fought for and has ‘prevailed’. He pointed out that ‘To overcome these challenges, to restore soul and secure the future of America requires the most elusive of all things in democracy – unity’ (Emmanuel, 2021, Aluya, 2023).

Theoretical Framework

Cooperative Principle (CP) was proposed by the great philosopher, H.P. Grice, in his article published in 1975. CP sets the agenda for exploring the strategies for verbal interaction, to ensure that participants generally observe a principle of conversation. This approach focuses on the relationship of signs (semiotics) to their users, but essentially on meaning in context. The CP is basic an assumption that interlocutors normally intend to accomplish purposeful and effective communication in conversation by cooperating with each other. To achieve this goal, therefore, there must be an observance of the four maxims of conversation which he summarized (Grice, 1975:44) as:

“Make your conversational contribution such as is required, at the stage at which it occurs, by the accepted purpose or direction of the talk exchange in which you are engaged”

The four conversational maxims are listed as follows: Maxim of Quantity, quality, manner and relation. Maxim of quantity demands that speakers make their contribution as informative as required (for the current purpose of the exchange). Also, it demands that speakers are not to make their contribution more informative or less informative than is required. Maxim of quality demands that speakers should try to make their contribution one that is true by not saying what they believe to be false. Also, it requires speakers not to say that for which they lack adequate evidence. Maxim of Relation requires speakers to be relevant, that is, they are say things that are relevant in the context.

Maxim of manner requires interlocutors to be brief, orderly and avoid ambiguous and obscurity of expressions. These maxims represent the normal conversational behaviour of participants. They help to explain a number of regular features in the way people say things. An indication of an awareness of these maxims is expressed in statements known as meta-discourse such as, “To make the long story short...” (showing the maxim of quantity), “As far as I know...” (indicating the maxim of quality). Grice states that observance of the cooperative principle and its subsequent maxims constitute ‘reasonable’ and ‘rational’ behaviour (Grice 1975:46).

Non-Observance of the Maxims

The fact that speakers ‘do not’ always obey maxims in conversation is precisely the essence of Grice’s theory. Grice (1975:49) states that there are numerous conditions whereby the speaker neglects to notice or observe the maxims and spells out ways by which the satisfaction of these maxims may be neglected. Further elaborating on this, Karen (2022), Ali & Abdulmunim (2021: 3-7), explained the five methods of neglecting or failing to notice a maxim. The methods are: *violating a maxim* by simply failing to follow it; *opting out of a maxim* by indicating unwillingness or reluctance to cooperate in the way the maxim requires; *infringing a maxim* (by misleading) when the speaker, due to his or her inability to use the right or correct expression, has no intention of making an implicature; *suspending a maxim* is a case in which a particular event or cultural context forces a speaker not to say something directly because there is no expectation for the maxim to be observed (Thomas, 1995:76) and lastly, *flouting a maxim* which is what this study is set out to observe and analyze in President Joe Biden’s inaugural speech, happens when a speaker blatantly fails to observe a maxim without any intention to mislead the hearer.

Flouting a Maxim

According to Thomas (1995:65), Grice clarifies that flouting a maxim is done with the aim of inciting the listener to search for a meaning which is different from the expressed one and leads the audience to discover the specific interpretation which he calls ‘conversational

implicature'. (Also, Brown & Yule, 1983:32). Conversational implicature accounts for what a speaker can imply, suggest, or mean, as distinct from what the speaker literally says which was not explicitly stated. For better understanding, let us consider the following examples:

A: *Are you going to the museum today?*

B: *I have an urgent assignment.*

The answer to A's question seems inappropriate on the surface, although, it can be interpreted. Ordinarily, a 'yes' or 'no' response would have been an appropriate response to A's question. However, to interpret B's response, we must depend on the assumption that B is being "relevant" and "informative". Speaker A can therefore figure out that speaker B will probably be busy with his assignment because he has a deadline for its submission rather than go to the museum. In B's response, there is an additional information not contained in what he said. The meaning (not overtly stated) but derived from what is said is known as implicature.

Grice points out that the first three categories of maxims relate to what is said, whereas the fourth one relates to how the utterance is made. These maxims should apply to all interactions irrespective of the subject matter, vocabulary chosen and types of speech act. He claims that interlocutors share implicit knowledge of the maxims, and thus conversational behaviour is governed by them. In a political speech, these maxims can be flouted in various ways to achieve certain rhetorical goals or to manipulate the audience in certain ways. Below are explanations on how the four maxims of quantity, quality, relations and manner earlier listed can be flouted (Ali & Abdulmun'im, 2021: 6-7).

Flouting the Maxim of Quantity

Cutting (2002:36) states that flouting the maxim of quantity happens when the speaker gives pretty much more or less information than the situation requires. For example:

Peter: *Well, how do I look?*

Mary: *Your shoes are nice.*

For this situation Mary has flouted the maxim of quantity by giving data not exactly needed. Peter requests some information about his entire appearance, however, Mary just refers to his shoes. She doesn't state straightforwardly that the shirt or

his pants look decent, which implies that she is less concerned with the rest of what he is wearing. To try not to insult Peter, Mary chooses not to comply with the maxim of quantity. Hence Peter is obliged to gather the hidden meaning of Mary's expression. In the same vein, a politician may provide incomplete or excessively obscure or unclear information to avoid addressing some critical issues or to create ambiguity.

Flouting the Maxim of Quality

Cutting (2002:37) states that flouting a maxim of quality occurs in situations in which the speaker may essentially say something that clearly doesn't refer to what they think. For this situation the speaker talks sarcastically with the goal that the listener will get the hidden meaning of what he says. This happens when the speaker says something which should be seen as blatantly false. (Cutting 2002: 38) proposes a few different ways individuals may flout the maxim of quality by using sarcasm, irony, metaphor, hyperbole and idiom. An illustration of this from Thomas (1995:68) is a discussion hung on a train ride, where a child who simply needs to peruse a book is being upset by a talkative stranger (Thomas 1995:68):

A: *What do you do?*

B: *I'm an instructor.*

A: *Where do you instruct?*

B: *Outer Mongolia*

A: *Sorry I inquired!*

For this situation, the reaction from speaker B was a conscious non-observance of the maxim of quality when she said 'Outer Mongolia', where an implicature was created, which told the other individual to search for an extra meaning or that she needed to be left alone (Thomas 1995:68 69). Similarly, there are situations in which politicians make unsubstantiated claims or assertions, thereby spreading misinformation, engage in deceitful arguments to manipulate public opinion or mislead the audience.

Flouting the maxim of Relation or Relevance

Flouting the maxim of relation implies making contributions irrelevant to the subject of discussion due to absent-mindedness, or not paying attention to what the other person is saying. The speaker sometimes changes the subject of

discussion to puzzle the audience. For instance:

A: "My girl can be such a specialist in some cases!"

B: "Stunning climate, right?"

It is clear that B's assertion above shows the flouting of maxim of relation since B doesn't give the important assertion towards A's expression. It tends to be presumed that B isn't keen on A's expression about her girl who can be a specialist by changing the subject of their discussion. B changes the line of discussion to a 'protected' theme. Sometimes, diversion tactics are used in political speeches to flout this maxim by using diversion strategy to avoid addressing important issues or to shift the focus of the audience away from whatever might be identified as their lapses.

Flouting the Maxim of Manner

The maxim of manner states: Avoid obscurity of expression, that is, don't use words or phrases that are hard to understand; avoid ambiguity; be brief, be orderly. All these relate, not to the content of what the speaker says, but the way what is said is expressed. Flouting these sub-maxims involves using words and phrases your audience doesn't know or you do not expect your audience to understand, (Karen, 2022), when the speaker purposely neglects to notice the saying by not being brief, or using ambiguous words (Cutting, 2002:38). For instance:

A: *Where are you off to?*

B: *I was thinking of going out to get some of that funny white stuff for somebody*

A: *Ok, but don't be long – dinner's nearly ready* (Ibid).

B talks in an obscure way, referencing "funny white stuff" and "somebody", since he is attempting to abstain from saying "ice cream" and "Michelle", with the goal that his little girl doesn't get energized and requests the frozen yogurt before her feast. Flouting this maxim involves being unclear, ambiguous or excessively wordy in the speech. In political speeches, sometimes obscure and/or complex language (most times, figurative) are used to conceal the speaker's true intentions, to confuse or mislead the public about their positions in certain critical arguments.

Literature Review

Analyzing political speeches has been of great interest to linguists over the years, and this

has motivated a lot of researches in the field to examine language patterns employed in the delivery of political addresses to achieve specific goals (Karen, 2022; Aluya & Edem, 2023). There are quite a number of research studies on President Joseph Biden's inaugural speech since its delivery in 2021, some of which have been considered in this study for review. Pertinent to the subject of this study is the research conducted by Ali and Abdulmun'im (2020) where they critically analyzed the text of the United State of America First 2020 Presidential Debate to discover how Grice's Cooperative Principle was flouted by Joe Biden and Donald trump (both aspirants for the 2020 United States of America presidential election), and the pragmatic strategies used as tools to flout these maxims. The study reveals that the maxim of relation is the most flouted of the maxims, and that metaphor, overstatement and hyperbole are the pragmatic strategies used respectively to indicate non-observance of the maxims.

Some linguistic scholars, as said earlier, have also contributed to knowledge by conducting some pragmatic analyses of President Joe Biden's 2021 inaugural address. For example, Nurkhamidah (2021) critically investigated the use of rhetorical appeals in President Joe Biden's inaugural address, hinging the study on Aristotelian Rhetorical Theory. The result of their findings from the data analyzed shows that there was an evidence of Joe Biden's use of all the three Aristotelian rhetoric strategies namely: ethos, pathos and logos in his inaugural speech, mainly for the purpose of engaging and building trust in American citizen. The study concluded that a good speaker can employ all the three elements of the rhetorical theory and imply them in both speech and writing.

Ahmed and Amir (2021) analyzed the use of direct and indirect speech acts in President Joe Biden's inaugural speech, using as a base for the study, J.L. Austin and John Searle's Speech Act Theory. They pointed out that the speech includes maximum 'directive and representative acts while the use of direct speech act was also evident'. The study reveals, through the speech act analysis, the informative and supporting disposition of the President of the United States.

Hammangabdo (2021) on his part, carried out a stylistic analysis of cohesion and coherence in Biden's speech, basing the research on Reader-Response/Transactional Theory and Functionalist Theory of M.A.K. Halliday's Systemic Functional Grammar. The result of the study shows that adopted the style of his speech for 'Deliberative, Forensic and Epidictic' reasons, and that the speech is both cohesive and coherent, a proof that Biden has a good knowledge of the context of the text as well as its grammatical features.

The research conducted by Al-Khawaldeh (2023) was a critical analysis of the use of rhetoric as persuasive strategies in Joe Biden's inaugural speech, using Fairclough's Critical Discourse Analysis framework. Thematic analysis of the data, according to them, showed that Biden's speech featured some persuasive strategies such as creativity, metaphor, contrast, indirectness, reference and intertextuality which he utilized to address critical issues. To illustrate intertextuality, in the data analysis, Biden made reference to a

quote from the speech of one of the American presidents to win the hearts of American citizens and the international community concerning his vision and policy. He also employed the technique of indirectness to address very sensitive political issues to gain the advantage of his political opponents. Lastly, the study reveals that Biden's referencing style depicted his interest in American democracy as well as the unity, equality and freedom of the citizens.

Method of Data Analysis

This research investigates the inaugural speech of the President Joe Biden, the newly elected president of the United States of America on January 20, 2021 to discover his non-observance of the four maxims of Grice's Cooperative Principle, and the strategies he used to flout them. A descriptive qualitative methodology was used for data analysis and a purposive sampling method, whereby extracts from the speech were purposely selected to analyze each variable presented, was adopted.

Data Analysis and Discussion

As characteristic of speeches of politicians, the use of rhetoric devices has been found to be the most frequently used pragmatic strategy employed by Joe Biden to make a strong impression in the minds of his audience or make his message to be understood. However, in the process of doing this, he flouted Grice's maxims of conversation as revealed in the analysis.

Flouting the Maxim of Quantity

One of the ways by which Joe Biden flouted this maxim is the use of metaphor and simile. This he did with the intention of not mentioning the names of his opponents who prior to that period stirred up violence that nearly made his being sworn in as the president to be jeopardized. According to Nurkhamidah (2021), a few weeks before Joe Biden's inauguration as the President of the United States of America, there was an attack on the Capitol Building at the time the congress was verifying Biden's victory in the just concluded 2020 election, by Donald Trump's supporters after Trump (Biden's opponent) declared that the election was 'a fraud'. The chaos resulted in fatality. Quoting Nurkhamidah (2021), "five people died in the Capitol attack including a woman, multiple officers injured, and the congress was evacuated to prevent violence from the protestor". The above incidence gives us a background information on the reason for Biden's utterance in the excerpt below:

Ex. 1. 'And here we stand just days after a riotous mob thought they could use violence to silence the will of the people, to stop the work of our democracy, to drive us from this sacred ground. It did not happen, it will never happen, not today, not tomorrow, not ever. Not ever'

He resorted to giving less information about who the mastermind(s) were (invariably, Donald Trump and his supporters) to the audience so as not to stir up another chaos, by using metaphoric expressions to hide their identity, or to describe the ugly situation, as shown in the following examples:

Ex. 2: 'I know speaking of unity can sound like a foolish fantasy these days'

In other words, Biden himself openly agreed that the nation is set against itself by admitting that his attempt to bring the two parties (Democratic Party and Republican Party) together seems to be a herculean task, an unrealistic 'foolish fantasy', especially with the violence that preceded his election into office. However, he

is ready to give whatever it would take to make it happen.

Ex. 3 'I know the forces that divide us are deep and they are real'.

With the statement above, it is clear that there had been an age-long crisis between the Democrats and the Republicans that are yet to be resolved and are likely to threaten America's democracy and unity. These crises are what Biden refers to as 'forces that divide'.

Ex. 4: 'We can see each other not as adversaries but as neighbours. (simile) We can treat each other with dignity and respect. We can join forces, stop the shouting and lower the temperature.' (metaphor).

The statement above is a further call to unity between the two parties. They are not to see each other as enemies but rather as partners ('neighbours') in building a formidable nation free of violence ('shouting' and 'temperature'). More examples of metaphoric expressions are listed below:

Ex.5: 'We'll press forward with speed and urgency for we have much to do in this winter of peril and significant possibility'.

The metaphoric expression 'winter of peril' was used to indicate the period during which an attack was launched against the Capitol. This happened during winter, a period that ordinarily should be for celebration as the citizens just entered the New Year. However, it became a 'winter of peril' wherein the nation was turned into mourning for people that lost their lives during the chaos; a winter associated with violence against America's democracy.

Ex.6: 'We must end this uncivil war that pits red against blue, rural versus urban, conservative versus liberal.'

In American politics, and as of the last presidential election in 2020, Democratic Party is associated with the blue colour while the Republican Party is identified with red. The terms 'red states' and 'blue states' refer to states in which voters in the states majorly cast their votes for each party (Wikipedia). Biden belongs to the Democratic Party and his reference to just the colours that each party represents ('...uncivil war that pits red against blue') is a subtle way of not making direct reference to the two political parties in order to avoid more crises. Similarly, the Republicans are the 'conservatives' in the United States, while the Democrats are the 'liberals' (Wikipedia). The Republican philosophy leans more towards individual freedoms, rights and responsibilities while Democrats attach greater importance to equality and social/community responsibility. Rather than mentioning the names of the parties, Biden simply made reference to their ideologies or philosophies.

Ex. 7: 'Recent weeks and months have taught us a painful lesson. There is truth and there are lies. Lies told for power and for profit. And each of us has a duty and a responsibility as citizens as Americans and especially as leaders. Leaders who are pledged to honour our Constitution to protect our nation. To defend the truth and defeat the lies'.

With these expressions above, Biden subtly appealed for unity between the two parties. However instead of mentioning names or referring to the situation directly, he deliberately used metaphors (a conscious non-observance of the maxim of quality). An implicature was created, leaving the audience to search for the hidden meaning of 'the truth' and 'lies told for power and for profit' (by his opponent), which he also believed they understand and the knowledge will make them to make the right decision to defend and support (him) 'the truth'.

Flouting the Maxim of Quantity

Biden as flouting the maxim of quality which says 'Do not say what you believe to be false; or that for which you lack adequate evidence'. Hyperbole/overstatement is a statement in excess of what is reasonable; an exaggerated language. Examples are found in the following paragraphs:

Ex. 8: (...a few days ago violence sought to shake the Capitol's very foundations).

In describing the intensity of the chaotic situation, Biden used an exaggerated statement that it was so serious enough to shake the foundations the Capitol gigantic building.

Ex. 9: 'Millions of jobs have been lost. Hundreds of thousands of businesses closed.'

The statements above describe the devastating effects of COVID-19 on the American economy and the

people. Can the figures quoted be verified? Does he have adequate evidence for the figures quoted? If not, Joe Biden has deliberately flouted the maxim of quality.

Ex. 10: 'Look, I understand that many of my fellow Americans view the future with fear and trepidation. I understand they worry about their jobs. I understand like their dad they lay in bed at night staring at the ceiling thinking: 'Can I keep my healthcare? Can I pay my mortgage?' Thinking about their families, about what comes next. I promise you; I get it.'

The questions that come to mind from what is implied in the paragraph above are: How many American citizens does Joe Biden know or have a close relationship with as to know 'like their dad' what they 'fear' or are 'worried about'? When they 'lay in bed at night, staring at the ceiling' and what they are 'thinking'? It is very clear that the exaggerated statements were made just to win the hearts of the people and to show that he identifies with their pain.

Flouting the Maxim of Relation

Be relevant. Say things that are relevant in the context. There are also several instances of flouting of Grice's maxim of relevance in the Joe Biden's inaugural speech. A lot of utterances irrelevant to the subject of discussion were made as revealed in the following examples.

Ex. 11: '...And I know the resilience of our Constitution and the strength, the strength of our nation, as does President Carter, who I spoke with last night who cannot be with us today, but who we salute for his lifetime of service.'

The adjectival clause '...who I spoke with last night' is a presupposition suggestive of a cordial relationship between Joe Biden and the ex-president. This detail has no relation or relevance to the discourse at that moment.

Ex. 12: 'I've just taken a sacred oath each of those patriots have taken. The oath first sworn by George Washington'.

The extra information on who took the first oath was not necessary since George Washington was part of the patriots to which Biden referred.

Flouting the Maxim of Manner

Flouting the maxim of manner in Joe Biden's inaugural speech is characterized by repetition of syllables, words or phrases. Expressions that ought to have been rendered as simple or compound sentences (with the use of conjunctions) were either repeated or disjointedly rendered as phrases. For example, the word 'cause' and the phrases 'the people' and 'the will of the people' in the excerpt:

Ex. 13: 'Today we celebrate the triumph not of a candidate but of a cause, a cause of democracy. The people - the will of the people - has been heard, and the will of the people has been heeded.'

This sentence, in order to observe the maxim of quantity, should have been expressed as:

Today, we celebrate the triumph of not just a candidate, but of a cause of democracy.

The will of the people has been heard and heeded.

The word 'democracy' in:

Ex. 14: 'We've learned again that democracy is precious, democracy is fragile and, at this hour, my friends, democracy has prevailed'. This could have been expressed thus:

We've learned again that democracy is precious, fragile and, at this hour, my friends, it has prevailed'.

Ex. 15: - The expression: '...I thank my predecessors of both parties for their presence here. I thank them from the bottom of my heart' should have simply been rendered as:

I thank my predecessors of both parties present here from the bottom of my heart.

Ex. 16: 'much to' in the example below:

'We'll press forward with speed and urgency for we have much to do in this winter of peril and significant possibility. Much to do, much to heal, much to restore, much to build and much to gain'. We'll press forward with speed and urgency for we have much to do, heal, restore, build and gain in this winter of peril and possibility.

Tautology: Tautology is a Greek word meaning 'same speech', a kind of semantic anomaly or rhetoric in

which an argument or proposition is repeated in the same or different words. Examples are expression we find in everyday speech, like 'All well and good', 'To all intent and purposes'. We find many instances of this in Joe Biden's speech.

Ex. 17: 'Let's begin to listen to one another again, hear one another, see one another'.

- The words 'listen' and 'hear' are synonyms. Using both of them in the same proposition is an anomaly.

Ex. 18: 'My whole soul is in it today, on this January day. My whole soul is in this'

- The word 'today' and the phrase 'this January day' both refer to the same day.

The words 'anger', 'resentment', 'hatred'; 'violence' and 'lawlessness' used simultaneously in the same utterance below:

Ex. 19: 'Uniting to fight the foes we face- anger, resentment and hatred. Extremism, lawlessness, violence, disease, joblessness and hopelessness'

Consider also 'Bringing together' and 'uniting' (which have the same meaning); and 'America', 'people' and 'nation' in the expression:

Ex. 20: 'Bringing America together, uniting our people, uniting our nation'

Ex. 21: 'with unity we can do great things, important things'

Ex. 22: '... only bitterness and fury, ...only exhausting outrage'; This is our historic moment of crisis and challenge'

Anaphora: This is a regular repetition of the same word or phrase at the beginning of successive phrases or clauses. For example, '*We fight in the trenches. We shall fight on the oceans. We shall fight in the sky*'.

Examples of this rhetoric device in Joe Biden's inaugural speech are found in the excerpts below:

Ex. 23: '...the will of the people has been heard, and the will of the people has been heeded.'

Ex. 24: '...A cry for racial justice... A cry for survival comes from the planet itself, a cry that can't be any more desperate or any more clear now.'

Ex. 25: 'With unity we can do great things, important things. We can right wrongs, we can put people to work in good jobs, we can teach our children in safe schools. We can overcome the deadly virus, we can rebuild work, we can rebuild the middle class and make work secure, we can secure racial justice and we can make America once again the leading force for good in the world'

Ex. 26: 'Look, I understand that many of my fellow Americans view the future with fear and trepidation. I understand they worry about their jobs. I understand like their dad they lay in bed at night staring at the ceiling thinking: 'Can I keep my healthcare? Can I pay my mortgage?'

Ex. 27: '...A story of decency and dignity, love and healing, greatness and goodness. May this be the story that guides us. The story that inspires us. And the story that tells ages yet to come that we answered the call of history.'

The use of these repeated expressions is for emphasizing the message. Biden used these judiciously to make the subject emphasized stick in the minds of his audience. He deliberately did this by linking ideas together at the beginning of each sequence of words.

Conclusion

In Joe Biden's inaugural speech, the maxim of manner is the most flouted maxim, basically with the use of metaphor, repetition, tautology and anaphora. The use of rhetoric devices like metaphor, simile, overstatement, hyperbole was employed to flout the maxims of quantity, quality and relation. Non-observance of these maxims in political speeches are, most times,

done intentionally for the purpose of achieving the speaker's persuasive goal, to manipulate the message being passed across to the public, to mislead the listeners or to evade uncomfortable truths. The onus therefore lies on the audience to critically assess or scrutinize political speeches to discover intentions underlying utterances made in the speech so as to make the right judgments or decisions.

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