

A LINGUISTIC INVESTIGATION OF AHMED YERIMA'S *PARI*

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Abstract

The Nigeria polity, in recent years, has been threatened by unceasing insurrections that have continued to pose contemporary challenges to her political stability. This loathsome situation is shaped by the complicity of some complex social factors. To this end, this study, from a linguistic perspective examines Ahmed Yerima's *Pari*, a prism through which these complex factors are conveyed. The text illustrates how a Northern Nigerian family is thrown into utter anguish by the loss of their only daughter via the Boko Haram insurgency. Consequently, the study aims at achieving three goals. First, it showcases the despicable complicity of the government, individuals, and religion as social factors inducing insurrection. Furthermore, it showcases how these factors through language are enacted and shaped in the discourse. Such literary inclination establishes the ideology of the discourse through the motives in public power; and also, it conveys the writer's ideological perspective on a 'restorative approach' as an alternative means of quelling insurgency rather than an obdurate approach that may compound it. Thirteen excerpts are purposively selected from the text and the language patterns and functions are examined through Halliday's Systemic Functional Linguistics. The study intends to enhance not only the understanding of readers' conception of the influence of these complex factors but also the ideological role of the text in resolving the crisis.

Keywords: Nigerian polity, Boko Haram insurgency, Complex social factors, ideology, Restorative approach, Systemic Functional Linguistics

Introduction

Currently, Nigeria is at war against irrational escalations of diverse discontents ranging from youth militancy to religious uprising, ethnic hostility to the Boko Haram insurgency as the most perturbing and threatening. These disheartening situations have continued to pose contemporary challenges to Nigerian's political stability. The bane anchors on the despicable complicity of factors such as the government, individuals, and religion as this study intends to enunciate. As dynamics of concern, the study, through Yerima's *Pari* unveils that the impact of these social factors in the present insurgency ravaging Nigeria is a clear cut indicator that the country is at war with itself.

This literal disposition is also elaborated by a former Chief Justice of Nigeria, retired Justice Dahiru Musdapher, in an article 'Media and democracy' in *National Mirror* 21 December 2012 cited in Muzan (2014, p. 218) where he indicates his concern for the nation as a result of the path it is treading. To him, the path threatens the unity and continued peace of the country. To show the severity and consequence of the situation, he laments thus:

Boko Haram insurgency, political violence, corruption, nepotism, tribalism, indiscipline, abduction and kidnappings, armed robbery, murder and extortion, bombings of places of worship and innocent Nigerians are all the indicators of a failing state.

The sudden emergence of the *Jama'atu Ahlil Sunna Lidawati wal Jihad* consortium (Boko Haram--- meaning 'Western education is sinful') in Nigeria is bizarre. The continuous expansion of the group has chiselled in severe tension, fear and suffering as well a sense of insecurity to the entire nation. The group's weaponry includes bombs, arms and ammunitions of various intensity of deadly capacity. The havoc wrought so far by the group has been labelled the profanest insurrection or insurgency that has ever plagued the country since the history of the Nigerian nation. The sect has been characterized as the greatest threat to Nigeria's peaceful co-existence and territorial integrity since the 1967-1970 conflict. Their targets or attacks have concentrated on both the police and military, churches and other places of worship, schools, international agencies, market squares and other highly-public places leading to

the destruction of lives and properties as well as the huge displacements of thousands of Nigerians. They are also connoisseur in massive raiding and kidnappings. A typical example is the Chibok girls; which forms the central concern or onus of the discourse under study. The level of terror and destruction unleashed by this group is vicious, hence, the need to bring back the peace that once characterized not just the northern state but the entire nation becomes everybody's interest. This is where Yerima's *Pari* comes to the rescue by conveying not just some of the contributing factors to the problem, but also instantiating possible means of stemming the tide.

A Brief Summary of *Pari*

The text is about *Pari*, one of the kidnapped Chibok girls by the Islamic extremists, Boko Haram in 2014 who returns home, having had a child for Ibrahim, a member of the sect. The text begins with Ama, a desperate Christian mother who converts to Islam all in a bit to impel her daughter's return. While amid an oblation, the husband, Tada comes in, and on seeing her startles with disbelief. A discussion ensues between both parties on this new development. Conversely, Tada's concern is how the members of the church will respond to the wife's sudden change from Christianity to Islam when they come to the house for prayers. Her insistence, nonetheless, to her newfound faith is another distressing situation for Tada. Not too long, some members of the church arrive for the prayer meeting bringing with them heartrending news on a recent attack in Mubi and Uba provinces where some of their branches are located. They narrate how churches were burnt as well as the butchery of members, including Reverend John, Tada's little cousin for refusing to say their *Fatiha*.

Ama, in her usual pursuit, invites Shaagu a witch doctor and a seer through Cheche her sister to unravel the dream she had and to tell her what the future holds for her concerning her kidnapped daughter. Through a magic mirror, Shaagu predicts her daughter's return, but when she returns, she should be cautious not to allow the joy of her heart to mingle too much with the thought of her pain. Such remark underscores the writer's restorative approach, a viable aspect of the text or discourse, projected as tenable means of stemming

the surge of insurgency. Suddenly, *Pari* returns masked in the usual Islamic hijab and with a baby in her hand. She is accompanied by the new Local Government Chairman, the soldier and the police. Ama, on seeing her daughter overwhelms with joy, so does Tada the husband. Tada, having heard the sad narratives from his daughter *Pari*, ranging from the carting away of the girls at the hostels to the sufferings, the forced marriages and to how she escaped from the Sambisa forest, decides to get medicines for her in a nearby pharmacy only to come back injured alongside a young man who later unveils himself as Ibrahim, the husband of *Pari* and a member of the sect. *Pari* is gleeful to see Ibrahim, but Ama, her mother is furious at his sight. Ibrahim narrates how frustrated anticipation pushed him into the group as well as the internal forces behind the group, Ama has no option but to let go of her anger on Ibrahim and embraces a kind of reconciliation which is one of the prime interest of the text or discourse.

Methodology

Thirteen extracts were purposively selected and Halliday's Systemic Functional Linguistics (henceforth SFL) is deployed as an analytical model. With the aid of the model, one conceives how the narrative of the text articulates meaning by disclosing the collusion of complex issues or factors in the current insurrection plaguing Northern Nigeria. These issues or factors are described or represented by the attitudes and conversations of the characters.

Theoretical Model

This study employs Halliday's SFL as an analytical tool for the analysis of thirteen texts. To Halliday (1978:112), SFL describes how social reality is encoded in language through diverse metafunctional or linguistic features that initiate the creation of diverse meanings in discourse. They range from *ideational* to *interpersonal* and *textual*, semantically linked to three contextual variables such as *field*, *tenor* and *mode* respectively. The ideational, which relates to the field or the activity taking place in the discourse, conveys a text or clause as experience (experiential meaning) and the sequences of experiences (logical meaning). The interpersonal, which also relates to the tenor, conveys the creation of a text or clause as an exchange. In other

words, it establishes the discourse role and status relationships among participants. Finally, the textual is concerned with the mode, that is, how the text or clause is organized as a message via context. It is at this level that ideas and interactions are patterned into meaningful texts per contextual relevance. With this configuration, one can

perceive the semantic connection between the contextual variables and linguistic features or metafunctions. Consequently, one can ascertain the linguistic features of any discourse text like the present study, through the contextual information offered by these variables.

Textual Analysis and Discussion.

To comprehend the world of excerpt 1, one needs to pay attention to the interface between the linguistic features and contextual variables deployed in the discourse. These discourse configurations influence the semantic cognition of the issue or situation discussed. The table below, which is a modified version of Caffarel (2006) illustrates briefly how excerpt 1 is comprehended through these configurations.

1. **TADA:** And the government? They deny knowing about you. The former local government chairman says you even killed four of his brothers.
- IBRAHIM:** Did he really say that? *Well*, this is a different story from what really happened... they **created us, nurtured us** for their own good at first ... and after, they dumped us. *Where did we get the arms? Where? From them*, the military and black market. Where did we get the money we spend? *Who fuelled our anger? Who? See how well they lie now that they do not know how to quench the fire they selfishly lit.* Pity (p. 48)

Table 1: Indicates the interface between contextual variables and metafunctions (A modified version of Caffarel (2006: 211))

Contextual Variables	Linguistic Features
<p>Tenor: [indicates <i>Tada</i> and <i>Ibrahim</i> as participants involved or taking part in the discourse]. Information is elicited from Ibrahim by Tada, hence, Tada takes the speech role of the listener while Ibrahim, the informer or informant.</p>	<p>Interpersonal choices: Mood Indicative: interrogative and declarative. Speech roles: <i>Tada</i>: demander of information. e.g ‘And the government?’ <i>Ibrahim</i>, giver of information. e.g ‘<i>The irony is, they created us, nurtured us for their own good</i>’ (the information unveils that the government is involved in the whole crisis)</p>
<p>Field: [indicates what is happening or taking place”] <i>Tada</i> enquires concerning the complicity of the government in the whole insurgency or crisis. <i>Ibrahim</i> substantiates the government as participant in the crisis through the ideational content.</p>	<p>Ideational choices: Transitivity: Material clauses: e.g <i>They / created / us,</i> <i>They / nurtured / us</i> <i>They / dump / us</i> Actor / Mat. Process / Goal</p>
<p>Mode: [indicates the role language is playing] Textual choices: The function of the text is to offer and describe how the government is deeply involved in the crisis.</p>	<p>From the textual choices, the themes are mostly marked with a Constant Theme Pattern (CTP) as conveyed by the material clauses. They ascertain the descriptiveness of the text</p>

With the description of the table, the reader garners an expository knowledge on the relationship between the sect and the government through the interface of the contextual variables and linguistic features. For instance,

the pragmatic adroitness of the indicatives lends credence to the interpretation of the contextual situation. The indicative serves as trajectories to pursue knowledge on the complexity of the whole crisis. With it, the reader understands the conspiracy in public power, how it is misused for private gain through the spate of corruption. Unfortunately, it is the citizens that are caught in this web because those who are assumed to protect their lives and property trade with them. In addition to the table, there is a piece of new information considered striking and expository to the entire ground conspiracy foregrounded by the indicatives e.g. *'Where did we get the arms?/ from them, the military and black market'*, *'Where did we get the money we spend?'*, *'Who fuelled our anger?'* and *'see how well they lie now that they do not know how to quench the fire they selfishly lit.'* The semantic implication establishes the role of the government in the insurrection or bout. This conspiracy of silence is further substantiated by the declarative *'pity'* meaning that the entire game is a ruse. To digress a bit, this position of the text expounds the undertone behind the ugly kidnapping of the Dapchi Girls School of Science and Technical College Yobe on the 19th of February 2018. The irony behind their release and the stealthy treaty between the sect and the government are all disturbing issues of concern. See the following excerpt reported by Ruth Maclean and Isaac Abrak, March 21, 2018 in *The Guardian* extracted online :

”Witnesses said the militants pulled up near Dapchi police station on Wednesday and shouted that parents should pick up their daughters. Initially, villagers ran away fearing another attack. But when they realised what was happening, they began to cheer and wave at the militants, chasing after their pickup trucks, some recording videos on their phones.”

The snippet certainly gives one a better interpretation of Ibrahim’s declarative *'pity'*. It shows how the government is a complete letdown. Excerpt 2 also conveys the ugly role of individuals’ collusion in the entire insurrection bedevilling the Nigerian nation. It is another dimension of grand corruption where some who are supposed to pity the situation take advantage of the turmoil, trauma and bloodshed to heartlessly make money. The excerpt is illustrated through the table labelled ‘table 2’.

2. KALAGU: I want to see the mother of this house. We received a paper from Chibok Local Government that your daughter Hyelapari Shettima was one of the girls kidnapped..... on the night of the April 14th 2014. Is it true?

AMA: Yes I am Agnes Shettima. My husband is Deacon Jacob Shettima. Our daughter whose name you just called has been missing for two years. And your government has done nothing about it. The last local government chairman was useless to our cause... until he was removed disgracefully from office. *His wife was a bigger clown.* She invited all of us ... in order to share blood money to us. How much is my daughter worth? *We hear that even some who do not know how we feel, who never stepped one foot here, afraid of being kidnapped, go all over the world taking photographs and begging for money in the name of our daughters (close to tears). I swear ...they will not live to enjoy the blood money they had made through the false search of our children.* (Pp 29- 30)

Table 2

Contextual Variables	Linguistic Features
Tenor: conveys <i>Ama</i> and <i>kalagu</i> , the new local government chairman who tries to demand information from <i>Ama</i> , concerning her kidnapped daughter.	Interpersonal choices: Mood Indicative: interrogative and declarative. Speech roles: <i>Kalagu</i> is the demander of information through the <i>interrogative.</i> , e.g (<i>Your daughter Hyelapari Shettima was one of the girls kidnapped ... is it true?</i>) <i>Ama</i> , giver of information through the <i>declarative</i> e.g (<i>Our</i>

	<i>daughter whose name you just called has been missing for two years)</i>
<p>Field: <i>Kalagu</i> asks Ama if she is the mother of Hyelapari. He wants to be certain of the information received from the Local Government.</p> <p><i>Ama</i> validates her answer via narrative description and precision of events captured by ideational choices</p>	<p>Ideational choices on Transitivity:</p> <p>Material clauses—e.g (‘<i>We received a paper</i>’), (‘<i>Your government has done nothing</i>’), (‘<i>She invited us</i>’) etc</p> <p>Relational clauses: accomplished through defining, naming, e.g (‘<i>I am Agnes Shettima</i>’, ‘<i>My husband is...</i>’), and then, describing, e.g (‘<i>the last local government chairman was useless</i>’, ‘<i>His wife was a bigger clown</i>’) etc.</p> <p>Mental clauses e.g (‘<i>We hear that even some who do not know how we feel..</i>’, ‘<i>who <are> afraid of being kidnapped, go all over the world...</i>’)</p> <p>Behavioural clause e.g ‘<i>I swear... they will not live to enjoy the blood money they had made..</i>’</p>
<p>Mode:</p> <p>Textual choices: The function of the text affords the reader cognitive insight into how individuals are involved in the event of insurrection.</p>	<p>The discourse conveys a thematic progression (TP) (one theme progresses into another clause) that is insightful to readers unveiling the nonchalance of the government and the complicity of some individuals as enunciated by the material clauses. They establish the descriptiveness of the text</p>

A close study of the table indicates not just the nonchalance of the government to the insurrection, but also some individuals’ uncanny partnership with the situation. This is uncovered by the multiplicity of linguistic choices. The context informs and exposes how corruption has evolved or metamorphosed from the government to the individual. As such, communicative acts such as ‘*and your government has done nothing about it*’, ‘*The last local government chairman was useless to our cause*’, ‘*His wife was a bigger clown*’, ‘*she invited us... to share blood money to us*’, and ‘*We hear that even some who do not know how we feel...go all over the world taking photographs and begging for money in the name of our daughter*’ are all diverse structural properties that refer to corruption and its trends in the polity. Thus, Ama in her psycho distressed and painful state vents her anger through what Austin (1962) calls ‘*Verdictive*’ and Searle’s (1969) calls ‘*Declaration*’ -- ‘*I swear ...they will not live to enjoy the blood money they had made through the false search of our children.*’ This has a serious implication on those involved to either desist from the course or bear the bitter brunt and agonies of mothers. Excerpt 3 below unveils a prominent weapon deployed by the system to further intensify the present insurrection at hand. The narrative of the character makes the issues of no less importance and showcases the dimension in which it aids the insurrection.

3. IBRAHIM: It all started the night my mother was buried. I regretted her death more. I blamed myself for her death because it wasn’t that I was away when she died. I was there useless....but I was just a dead person there. She needed food and medicine... and none was there within my reach...so I watched her...with tear-filled eyes, I watched life ebb out of her veins...and she was gone. After her burial, I tried to find a taste to my mouth ...My friend Zaki and Yakubu had begged me to join them.

TADA: Join who?

IBRAHIM: The jihad. The Sunna Lidda’ Awah Wal-Jihad.

TADA: Boko Haram?

IBRAHIM: Yes. Young men living in hopelessness, angry at nothing in particular. All

smoking and drinking.... (p. 46)

Table 3

Contextual Variables	Linguistic Features
<p>Tenor: <i>Tada</i> and <i>Ibrahim</i> are captured as the discussants. However, Ibrahim takes the speech role of the supplier of information, while Tada, the demander of the information.</p>	<p>Interpersonal choices: Mood Indicative: interrogative and declarative. Speech roles: <i>Tada</i>, listener/demander of information. e.g (<i>‘Join who?’</i>), (<i>‘Boko Haram?’</i>)</p> <p><i>Ibrahim</i>, supplier of information. e.g (<i>‘The jihad. The Sunna Lidda’ Awah Wal-Jihad.’</i>)</p>
<p>Field: Ibrahim narrates to Tada how he joined the group. This is conveyed through the description of events that are ideationally captured.</p>	<p>Ideational choices: Transitivity Material clauses—e.g (<i>‘My friend Zaki and Yakubu had begged me to join them’</i>), (<i>‘Young men living in hopelessness,’</i>), (<i>‘young men angry at nothing in particular’</i>), (<i>‘All smoking and drinking....’</i>)</p> <p>Mental clauses e.g (<i>‘She needed food and medicine... and none was there within my reach’</i>)</p> <p>Behavioural clauses that are mentally depicted e.g (<i>‘I regretted her death’</i>), (<i>‘I blamed myself for her death’</i>), (<i>‘so I watched her... with tear-filled eyes’</i>), (<i>‘I watched life ebb out of her veins’</i>) etc.</p> <p>Existential clauses: e.g (<i>‘It all started the night my mother was buried’</i>), (<i>‘I was there useless’</i>) etc.</p>
<p>Mode:(the functionality of the text) Textual choices: The thematic structure unveils to readers how Ibrahim through frustrated anticipation becomes a member of the gang</p>	<p>The discourse conveys more of a CTP through the pronominal ‘I’ describing the events as well as making the whole narrative biographically informative</p>

The exchange between Tada and Ibrahim accentuates poverty and unemployment as the excellent leeway to the ideas of fundamentalists. The retrospective approach evidently and existentially assists the cognition of the reader in getting what happened, how it happened and why it happened to the speaker. The use of the indicative, especially, contemptible declarative ascertains the speaker’s vulnerability due to poverty and unemployed. One needs to know the characteristics of poverty to appreciate its intensity in the context as a social factor in the present insurrections disquieting the nation. Poverty, in a jiffy, can be inferred as a lack of command over basic consumption needs. Here, Ibrahim conveys his regret due to his inability to procure food and drug for his sick mother. This inability is occasioned by unemployment. It can also be inferred that the death of the mother created a serious gap here. Excerpts 4, 5, 6 and 7 convey an interesting area that is relatively absurd where the linguistic choices deployed convey to us that religion is sometimes politicized for gain and interest instead of playing the role of unification, and when it does, it triggers calamity. The transaction below is illuminating.

4. AMA: What about Allah?

IBRAHIM: What about him? Him too. *We* had predicaments strewn all over... and God stood silently by. *We* were ready to burn and blow up the sky where *we* believed he lived in smugness and allowed life to pass us by. Even after a while, the promise that *we* would go straight to *aljana* faded. *With time, the aljana we believed was what we created, it was nowhere but where we stood. We were the gods in the aljana we created. With guns and bombs, even Allah was afraid of us...* (p. 47)

Table 4

Contextual Variables	Linguistic Features
Tenor: <i>Ama</i> and <i>Ibrahim</i> are captured as the discussants. Ibrahim takes the speech role of the supplier of information, while <i>Ama</i> , the requester of the information.	Interpersonal choices: Mood Indicative: interrogative and declarative. Speech roles: <i>Ama</i> , the requester of information. <i>Ibrahim</i> , supplier of information.
Field: Ibrahim narrates to <i>Ama</i> the predicaments surrounding the adventure of joining the group which is ideationally illustrative	Ideational choices: Transitivity Relational clause: e.g (' <i>We were the gods in the aljana we created</i> ') Verbal clause: e.g (' <i>With guns and bombs, even Allah was afraid of us...</i> ') (' <i>We were ready to burn and blow up the sky</i> ') etc
Mode: (the functionality of the text) Textual choices: The thematic structure typically unveils to readers how Ibrahim and members of the gang are frustrated.	The discourse conveys two basic theme patterns (TP) deployed for emphasis. The first is a CTP through the pronominal ' <i>we</i> '. This has been boldly italicized to show the constant placement; and second, a linear theme pattern (LTP) , also boldly italicized to show how a rheme is taken up as a theme in a subsequent clause.

The exchange by the participants indicates the influence or impact of religion in the entire crisis. The context unveils its obsession with those involved. However, the italicized words substantiate the subterfuge in the whole process as well as their ruthlessness with no regard for God. *Ama*'s use of the interrogative in the context reminds one of the same dilemmas facing many Nigerians today. The tenacity of her question is to elicit information and clarification concerning the faith of this sect. She wants to know their stake, what it portends to be a Muslim, to know if the act of kidnappings, killings and bombing as well as putting the entire nation into a trail of blood is what it takes to be a Muslim or to be close to Allah. On the other hand, Ibrahim's lexical choices, by implication, convey, that the activities and ideology of the religious sect are political.

Even after a while, the promise that we would go straight to aljana faded. With time, the aljana we believed was what we created, it was nowhere but where we stood. We were the gods in the aljana we created. With guns and bombs, even Allah was afraid of us or so we thought.

A close study of the communicative piece above clarifies the confusions confronting *Ama* from inception concerning the relationship between the activities of this sect and their professed religion. In excerpts 5, 6 and 7, the complicity of religion in the whole crisis is furtively x-rayed or conveyed by *Ama*'s psychological torture or distress.

5. **AMA:** ... those who took my daughter have plunged a spear of painful fear into my soul

forever. (p. 8)

6. **AMA:** I know that the dreaded village of Mbalala dances only to the sounds of the drums his followers play. From now on *I swear by Allah this is what I want to do...* If you take what is mine forcefully, and you claim that it is right in the sight of a god... your god... and you get away with it, then *I want to know why? I want to know what language your god understands... when he sleeps... what he eats. I just want to know what humanity they stand for...* (p.9)
7. **AMA:** There must be a God out there. *Their God*. He must be alive and well He must ... because he must have been, when he guided them to where they took those girls... I just need to find a way to talk to him. Reach him: speak his language like they do. *Wear his hijab like their women do...* (p. 14-15)

Through the following structural properties or words, one can easily deduce Ama's psycho behavioural distress: (a) *'Those who took my daughter have plunged a spear of painful fear into my soul..'* The language unveils the fear she has concerning the sect and the religion they profess (b) *'What humanity they stand for'*. The language intensifies her quest as well as her confusion about this sect. To her, the whole phenomenon is cagey. (c) *'There must be a God out there, 'Their God', '...when he guided them to where they took those girls'*. The language heightens her confusion about religion. To Ama, this god' is somewhat different from the one she serves. Hence, this sect causes mayhem under the instructions of this god. Her cognitive disposition may not be wrong after all when juxtaposed with the report of the kidnapping in the Dapchi Girls School of Science and Technical College Yobe on the 19th of February 2018 reported by Ruth Maclean and Isaac Abrak March 21, 2018 in *The Guardian* :

Dapchi is full of joy," said Mohammed Mdada, who saw the girls being whipped as they have driven away a month previously. He said the militants apologized to some of the girls' parents in their language, Kanuri, and shook their hands before driving off. They said that ***if they knew they were Muslim girls they wouldn't have abducted them***, Mdada said. They warned the girls that they should stay away from school and swore that if they came back and found any girl in school, they'd abduct them again and never give them back.

The entire text sums up the politics in religion as some deploy it for their selfish interest in destabilizing the nation rather than unifying it. Excerpts 8, 9 and 10 indicate the ideological content of the text or discourse. The excerpts show the resolve of the writer in the insurrection. Rather than commit to paying back, the text adumbrates the concept of a *restorative approach*. Concepts or ideologies are fundamental aspects in the analysis and interpretation of any social phenomenon. A look at the language of the text, presumably conveys to the reader that understanding motivations for grievances and addressing them is a wise way of handling any issue of violence. Hence, we find the restorative approach as a concept practised by Tada and Ama having patiently listened to Ibrahim's narrative on how frustrated anticipation leads him into the Boko Haram consortium turning him into what he is at present. The question is, will his narrative pacify anger after all the crimes committed against this family and the nation at large? The text employs some scenes and conversations to answer these intricate questions and to ascertain that this approach can to an extent pacify the situation if adopted by all stakeholders involved. This is illustrated below

8. **AMA:** I swallowed a lump of tears that flow down my dry throat and hurry home to the emptiness of my soul

IBRAHIM: Pity. I am sorry..... I became *the harbinger of death*...but with each passing day, it slowly dawns on me that *I was the fool. A wild murderous joker*... stupid fool. (p. 51)

Table 5

Contextual Variables	Linguistic Features
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<p>Tenor: <i>Ama</i> and <i>Ibrahim</i> are captured as discussants. Ibrahim takes the speech role of the offender while Ama assumes the role of the pardoner</p>	<p>Interpersonal choices: Mood Indicative: declarative.</p> <p>Ibrahim, the offender begs for leniency. e.g (<i>'Pity. I am sorry'</i>) Ama, takes the speech role of the pardoner, but her statement shows one that is in pain due to the offence committed against her (<i>'I swallowed a lump of tears..'</i>)</p>
<p>Field: Ibrahim narrates to Ama the predicaments surrounding the adventure of joining the group. This is ideationally captured</p>	<p>Ideational choices: Transitivity Material clause(s) e.g (<i>'I swallowed a lump of tears...'</i>)</p> <p>Relational clauses: e.g (<i>'I became the harbinger of death'</i>), (<i>'I was the fool.'</i>), (<i>'A wild murderous joker'</i>) (<i>'... stupid fool'</i>).</p>
<p>Mode:(the functionality of the text) Textual choices: The thematic structure unveils to readers Ibrahim's regrets and frustrations.</p>	<p>There are two theme patterns in the discourse. The first is a CTP conveyed by the pronominal 'I' and the Derived Theme Pattern (DTP) conveyed by the relational clauses- 'I was the fool', 'A wild murderous joker'... stupid fool</p>

The structural properties of excerpts 9-12 underscore the writer's ideology of the restorative approach as a means of managing conflict or ascertaining peace resolution pacifying as well as grievances.

9. **AMA:** The fool reminded me of the boy at the market who blew himself up with ten other children. I still see the day in my dreams
- BRAHIM:** I am sorry. I was only showing... (p. 50)
10. **IBRAHIM:** I am grateful, father. Can I call you father?
TADA: Yes, why not (p. 65)
11. **AMA:** Never mind, we have something to tell you. My sister, Kwacheche has found a way out for you....and us. If the police or army come for you, heaven knows what will happen to you... (p. 62)
TADA: Yes, son. Do you remember Darak?
IBRAHIM: Darak? Yes. My mother's sister stays there. I grew up there. Border town to Chad. Five-forty square metres....Easy bombing target. Radius.... (p. 62)
12. **IBRAHIM :** Can I call you father?
TADA: Yes, why not (P. 65)

Considering the linguistic properties, the reader arrives at the following inference: Text 9 gives the reader a glimpse of the frustration on the affected spurred by the offender; the atrocity committed is also acknowledged by the offender and pardon is equally sought through an apology. Excerpts 10- 12 unveil how the relationship is rebuilt as well as the constructive steps taken to ensure that further atrocities are prevented. In a simple summation, excerpts 9- 12 capture a practical context of what the restorative approach is all about. Excerpt 13 below conveys a significant context that espouses or validates the writer's ideology of the restorative approach as a means of managing conflict. It is also used by the writer, implicitly, to necessitate what religion should advocate rather than bigotry and discontent. Shaagu, a witch doctor and a religious man in his own right, uses his prophetic divination contentedly to advocate for peace and harmony, implicitly advancing the ideology of the restorative approach via forgiveness.

13. **AMA:** No, Prophet, there is more to tell and more to listen to.

SHAAGU: I am not the kind of prophet you desire. I walk only within the given light of the spirit. My eyes open only when the eyes of the mirror open... *Woman, you shall smile soon and when you do, do not let the joy of your heart mingle too much in your thoughts of pain* (p. 27)

A close study of the excerpt discloses Shaagu's use of a declarative mood structure that is commissively significant in the context etched in '*Woman you shall smile soon*'. Nonetheless, the promise is with a condition grounded in the directive act that warns '*...and when you do, do not let the joy of your heart mingle too much in your thoughts of pain*'. The warning, though metaphorical couched, advocates for clemency. The metaphor '*thoughts of pain*' inherently discloses that the discourse advances a natural law that is governed by forgiveness. Sometimes in life, some things do elude us just because we fall short of the natural principles that govern them. In a nutshell, Shaagu admonishes Ama to sue for peace and harmony rather than allowing the bitterness of the past to ruin her expected joy. It is a warning to desist from retaliation or vengeance. In addition, excerpt 14, also showcases how religion should constitute a leeway of forgiveness and a means of managing conflict, thus, enunciating on the ideology of the restorative approach

14. LUKE: Right there, he was killed

AMA: I swear the whole world has gone mad.

TADA: When will Christian fight back?

HANNA: God is our strength

TADA: Like Agnes always ask these days, which one? The one that allows people to kill? Or the one that smites the meek with a muteness to die? Which one?

AMA: Yes.

LUKE: The one and same God. His blood protects us 'Have faith, Deacon. I can feel the burden of your pain. I even heard that a father lost two daughters of the same night yours was kidnapped AMA: two? Jesus!

LUKE: Deacon, the church president has ordered all members to leave for Mubi and Uba... (p. 19-20)

The discourse or excerpt, first, communicates the level of destruction and devastation levelled by Boko Haram insurgents in Mubi and Uba. The textual suggestion is that, despite the sight of destruction, it is unwise for Christians to retaliate. This is implied by the relational clause '*God is our strength*'. The relational structure enjoins Christians to seek peace since the profession is built on Jesus the peace giver. So Christians are to always tread on the path of peace and harmony and pray that God, the restorer of peace should reinstate peace in the nation.

Conclusion

Ahmed Yerima's *Pari* is indeed a grand text that conveys the complicity of social factors such as the government, religion, individuals and so on in the present insurrection or insurgency destabilizing the Nigerian nation. Through the prism of the text, one is drawn not just to the complicity of these social factors in the crisis, but also to how the crisis can be managed through a restorative approach. With this, the attention of all stakeholders is drawn via the discourse to build and reconstruct new and positive dispositions towards the insurrections in other to have our peaceful nation back from all forms of environmental crises. The measures implemented

so far by the Nigerian Government, to an extent, have been slightly effective and far from establishing peace in the affected regions and Nigeria at large. For instance, the Killings of members of the sect through military incursions or strikes as a counter-terrorism strategy have engendered side effects. Such effects include ascetic counter-attacks by the group on innocent villages and people. More worrisome is the increase in the numbers of the group despite the attacks (Egbue, Nwankwo and Alichie 2015:24). Thus, there is the need for the government to incorporate order amiably strategies to help alleviate the problem for the sake of sanity and peace.

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