

A PRAGMATIC ANALYSIS OF SELECTED PENTECOSTAL GOSPEL PRINT ADVERTISEMENTS IN EKITI STATE, NIGERIA

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Abstract

This paper utilized the resources of pragmatics to analyse the language of Pentecostal gospel advertisements in print media. For this study, we are relying on Lawal's (1995) Pragmatic theory because the model has tried to accommodate some elements of the previous theoretical models. The theory relies heavily on insights from pragmatics. It is our belief that the theoretical framework adopted has the necessary tools for entering the world of Pentecostal gospel print advertisements to interpret both the intended and unintended meaning. The paper analyses as data, six advertisements gathered from walls of residential building by selected churches and handbills. It was discovered that strategies such as event-ornamented words, positive declaratives and seductive languages were used to motivate the target audience and engrave the name of their religious groups in the minds of the readers. In conclusion, the study has illuminated our understanding of Pentecostal gospel print advertisements and has also thrown light at the context-sensitive language used in the advertisements. We have also discovered that the main and primary intention of all Pentecostal gospel advertisers is to populate their churches and the kingdom of Christ at large.

Keywords: Pragmatics, Pentecostal Gospel, Advertisements, Ekiti State, Nigeria.

Introduction

Pragmatics is an area of language studies which, according to Leech and Short (1981:290), is concerned with "that aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used and how they relate to the context in which they are uttered".

The pragmatic investigation of language seeks to unveil how more is communicated by speakers than what they literary say and the basis on which the meaning of an utterance can transcend the conventional standard meaning of the words the speaker or writer uses. In pragmatics, we seek to find out the relationship among the meaning of words, what speakers mean when uttering

these words, the particular circumstances of their utterance, their intentions, actions and what they manage to communicate in the final analysis.

The foregoing in summary suggests that pragmatics is the analysis of language in relation to context which, according to Lyons (1977:49), is the totality of the extra-linguistic features that have relevance to a communication act. These extra-linguistic features, in Firth's (1957:15) conception, relate to the social and cultural background that language forms can depend on. In the current study, there is a deliberate attempt to identify the acts contained in selected Pentecostal gospel advertisement and analyze the contextual basis on which the target audience of such adverts interprets the illocutionary forces of the acts. It is also our aim to analyse the context in which Pentecostal Gospel Print Advertisement (PGPA) are used. Other elements of pragmatics in the messages to be identified and analyzed are presupposition, implicature, participants, world knowledge and MCB.

Advertisement is a type of communication and therefore language use within its domain has generated considerable intellectual attention among linguists. For instance, Leech (1996) attempts a comprehensive study of the language of advertisement as it relates to such aspects of linguistics as grammar, vocabulary, rhetoric, discourse and rhyme, with particular focus on how these areas of language are manipulated in advertisement on television. Leech (1966) also demonstrates how the use of words, phrases and classes constitute a unique characteristic of advertising language.

In their study of the language of advertising in the commercial press, Vestergaard and Schroder (1985) analyse how the expressive, informational, contextual and directive functions of language are manipulated in advertisements to encourage consumers to patronize a particular product. In Jefkin's (1985) view, the language of advertisement is characterized by a number of preferred linguistic techniques and patterns, some of which include simple, personal and colloquial style with a familiar vocabulary having such phonological devices as rhyme and alliteration to sustain consumers' attention, and a generous use of superlatives and hyperbole in characterizing products with often indirect reference to rival products.

In the same vein, Crystal (1987:390) is of the view that the language of advertisement "is generally laudatory, positive, unreserved and emphasizing the uniqueness of a product". Advertising does not impose; rather it persuades, so as to get the desired goal of the product's acceptance. A general view of the language reveals a deliberated deviation from the proper usage of the grammar of such language. In order to achieve their goal, advertisers play with words, they deviate from normal grammatical patterns, spelling are distorted to suit their purpose and rhythms are created for attractiveness. In other words, advertisers make use of elements which naturally do not follow their regular pattern of use in the language. Such element which form the background for advertisers' language use, in creating

attractiveness include: simile, metaphor, ambiguity, rhyme, rhythm, disjunctive language and figurative language.

Aim and Objectives

This study analyse the language used in religious advertisement in Ekiti State. Language is a system of conventional signs used to serve the primary purpose of conveying messages pregnant with meaning from time immemorial.

The specific objectives of this study are to:

- (i) identify the speech acts contained in PGPA,
- (ii) determine the contextual factors needed to comprehend the text and how they may reveal hidden meanings in the text; and
- (iii) examine the persuasive strategies of Pentecostal gospel advertisers at convincing readers into action.

Pragmatics

Pragmatics is a branch of linguistics basically concerned with the study of meaning but with context as an integral factor. Writing on the origin and nature of pragmatics, Lawal (2003:150) writes that:

Pragmatics is a legitimate off-shoot of the sociolinguistic approach to the study of language, which itself started as a stiff reaction to structural linguistics. Sociolinguistics emerged from the attempt to correlate linguistic forms with social functions and as a logical corollary, pragmatics evolved as a general study of how context influences the way we interpret utterances. In other words, it is the linguistics of utterances.

Mey (2001:6) avers that “pragmatics studies the use of language in human communication as determined by the conditions of society”. Traugott and Pratt (1980:26) quoted in Otun (2011:80) observe that “Pragmatics deals with speakers’ communicative competence, the knowledge which enables them to produce and understand utterances in relation to specific speech events”. They further write that “pragmatics takes into account several factors in meaning interpretation”. Of all factors that are necessary for meaning interpretation, perhaps, context is the most fundamental. This is why the concept receives wide attention in linguistics. For any meaningful interpretation of an utterance to take place, the context in terms of physical, cultural, spatial, temporal and psychological must be considered.

The importance of context to meaning has made Odebunmi (2006:25) to declare that “context is the spine of meaning”. It is in fact extremely difficult to proceed with any reasonable search for meaning without considering contextual pressure on word usage. Apart from context, other important pragmatic features are deixes, inference, presupposition, implicature and mutual contextual beliefs.

Pragmatics itself is an area of language studies which, according to Leech and Short (1981:290), is concerned with: “that aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used and how they relate to the context in which they are uttered”. The pragmatic investigation of language seeks to unveil how more is communicated by speakers than what they literally say and the basis on which the meaning of the words the speakers use, what speakers mean when uttering those words, the particular circumstances of their utterance, their intentions, actions and what they manage to communicate in the final analysis. In pragmatics, we seek to find out the relationship among the meaning of words. Adegbija’s (1999:189) definition of pragmatics is beautiful among the existing definitions. He defines the term as:

The study of language from the view point of the user, especially the choices he/she makes, the constraints he/she meets in employing language in social situations and the effects the use of this language has upon others.

Theoretical Framework

For this study, we are relying on Lawal’s (1995) “Aspects of a pragmatic stylistic theory” because the model has tried to accommodate some elements of the previous theoretical methods of Austin (1962), Grice (1975), Searle (1976), Bach and Harnish (1979), Levinson (1980), Adegbija (1982) and Lawal (1992).

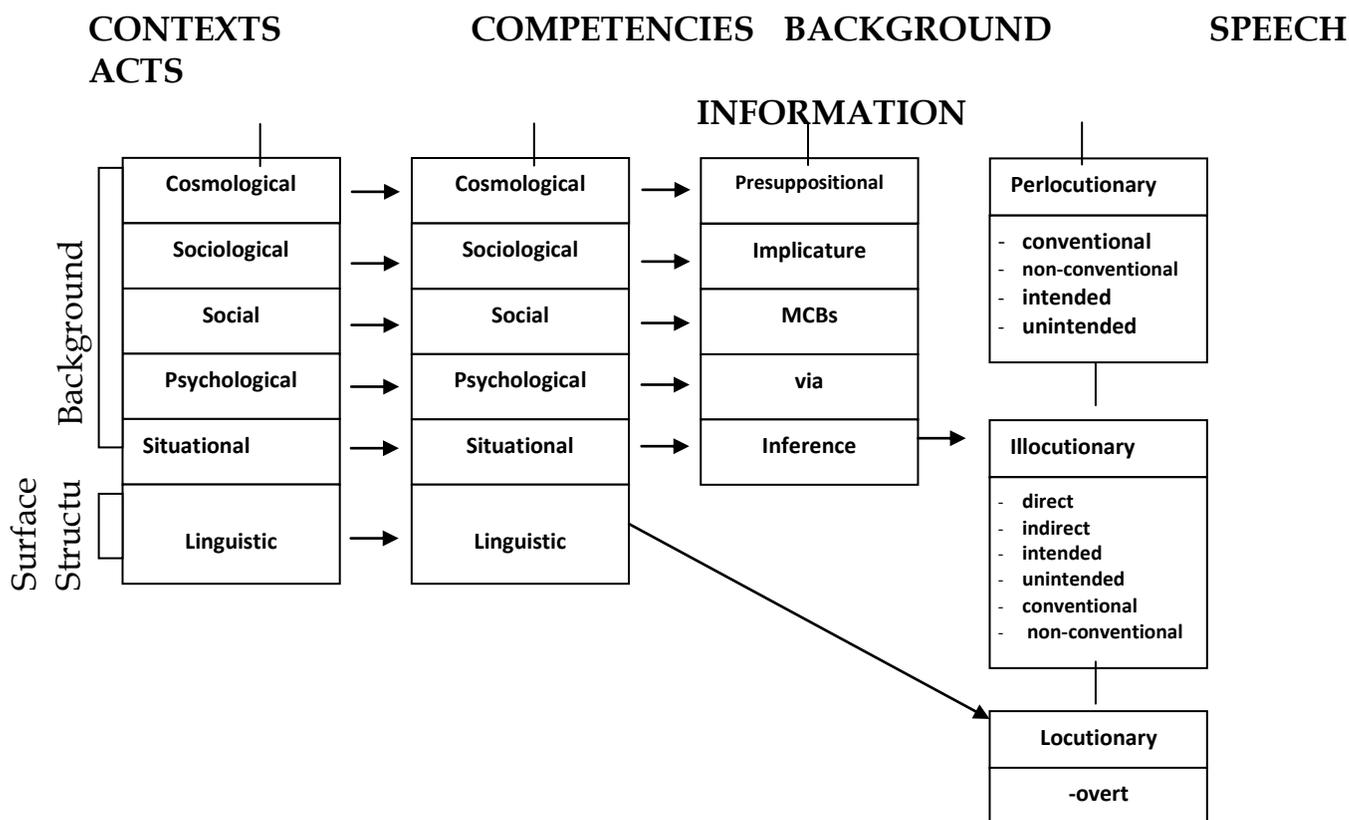


Figure 2: An updated version of Lawal's 1994, 1997, 2003). A Pragmatic Model of Literary Analysis

This model identifies six hierarchical contexts of an utterance. The most fundamental is the language itself. This linguistic context is followed by the situational context which is the topic of discourse and the factors of the physical event, including concrete objectives, persons and location. The psychological context, according to Lawal (1995), refers to the background of the mood, attitudes, and personal beliefs of the language user. Following that is the social context, which is said to be concerned with interpersonal relationship among the interlocutors. The fifth is the sociological context which describes the social-cultural and historical settings. The ultimate context, which is cosmological, appears to be the broadest, in that it refers to the language user's world-view, and the implicit references to the world or aspects of it, and to certain universally established facts.

The next column houses an equal number of hierarchically patterned levels of background knowledge or competence necessary for the production and interpretation of language in use. The various levels of contexts mentioned earlier on are symmetrically related to the corresponding competencies. Some or all of these competencies can be employed as pragmatic mappings to interpret/decode and classify an utterance into a particular speech-act type, and to give an appropriate response or reaction. In doing this, the language user deploys his competencies through inference to identify and understand presuppositions, implicatures and mutual contextual beliefs (MCBs).

Speech acts are also hierarchically organised and are somewhat related to the contexts and competencies that produce them. The most basic is 'locutionary' whose identification and comprehension depend on the purely linguistic constraints of the lexical, morphosyntactic, phonological, phonetic and micro-semantic structures of the sentence. Locutionary acts are thus described as the speakers' overt linguistic behaviour, and the competence and context relative to their interpretation are also referred to as 'the surface structures'.

In updating the model, conversational maxims (of the CP) –whether observed or flouted – and Face Maintenance (FM) are hereby acknowledged as part of the MCBs which language users invoke to understand presuppositions, implicatures and other aspects of hidden meaning. From the various theories of speech acts reviewed, it is inferred that illocutionary act is a higher-order act which can be either direct or indirect, intended or unintended and conventional or non-conventional, depending on the highly variable vagaries (Lawal 1995) of the context of communication. Illocutionary acts occupy a primary level of non-linguistic functions which language users performed with words. The ultimate

level of the speech acts is that of prelocutionary acts which are the conventional or non-conventional, intended or unintended consequence of utterances.

In applying this model to a work of literature, the first major task of the analyst is to situate it thematically within a nexus of inter-related and interdependent contextual forces-linguistic, situational, social, sociological and cosmological (ideological), as indicated in the model, thereby giving an overview of its implicatures and presuppositions among other dimensions of hidden meaning. Next is to identify the types, sequence and patterns of speech acts in the work with a view to identifying a particular macro-act which the work represents and the facts, beliefs, thought processes and persuasion implicated therein.

Citing Levinson (1983:27), Thomas (1995:22) and Olaniyi (2010:54), Omotunde (2015:11) remarks that:

There are two domains in the model. The first is the background structure where the speaker operates with the pragmatic tool of presupposition, speech acts, implicative and inference while the second domain is the surface structure, i.e., discourse structure (Levinson 1983:27) where the listener operates, carrying out or doing the act of interpretation. The mutual contextual belief (MCBS) is at the base of the utterance box linking the speaker and the listener together for easy understanding of the speaker meaning and necessary utterance meaning in case particular conditions fail (Thomas 1995:22 cited in Omotunde 2015:117)

The above is a brief summary of the theoretical framework proposed by Lawal.

Elements of Pragmatics

Intention

Intention refers to the goals meant to be achieved, resident in the mind of a speaker or hearer (Adegbija, 1999:191). This is participants' communicative goals. In any interactional exchange, the intention of the individual is very important for participants to engage in discourse. There is always an intention to achieve whenever participants engage in discussion. Therefore, this intention determines the choice of the words to be used in any discussion, especially in religious discourse. Adegbija (1999) is right in referring intention to as "a goal meant to be achieved" Through speakers' intention, their speech acts are understood. (Achoeah and Adedun, 2013). Although discussants have varied intentions for uttering certain utterances in progresses, and it is crucial for hearers to recognize speakers' intentions as they are not easily recognised. In the field of religious, just like any other field, every interlocution is made up of interlocutors. These interlocutors

engage in discourse for certain reasons and to achieve some designated objectives. These objectives are the interlocutors' intention in any interactional exchange.

World Knowledge

The knowledge of the world, on the part of the hearer, plays an important role in making proper justification in the interpretation of an utterance. It serves as a background for proper understanding of a text or discourse. In other words, the knowledge of the world on religious posters, which is the subject matter of our research, aids the comprehension of conversation.

Hence, Yule and Brown (1989:64) observed that "this general knowledge about the world underpins our interpretation, not only of discourse, but of virtually every aspect of our experience". They further buttress their view by quoting Beaugrande (1980:30) thus "the question of how people know what is going on in a text is a special case of the question of how people know what is going on in the world at all". In a nutshell, world knowledge is the totality of the experience of a person as it has shaped his/her reasoning. It is, therefore elaborate in scope.

Mutual Contextual Beliefs

Bach and Harnish (1979) introduced the concept of Mutual Contextual Beliefs (MCB). In a speech event, a speaker has an intention and the listener/hearer will make some inference; both of them will base their roles on certain facts shared by them. Such facts are well known to both interlocutors and are vital to the encoding and decoding of the messages. This is what Bach and Harnish (1979) referred to as Mutual Contextual Beliefs (MCB).

Speech Acts

Pragmatics is also concerned with the functions of utterances such as; "promising, requesting and informing", etc., which are been referred as speech acts. It implies "doing things with words". Speech acts are acts of communication. To communicate is to express a certain attitude, and the Searle reference type of speech act being performed corresponds to the type of attitude been expressed. Making a statement may be paradigmatic use of language, but there are other things we can do with words. We can make requests, give orders, make promises, give thanks, offer apologies etc. Such actions count as illocutionary goals of communicative intentions. See Austin (1962) for insights on speech act classification into locutionary, illocutinary and perlocutionary acts.

Contexts

Context refers to the relevant aspect of the physical or social settings of an utterance, that is, the environment and circumstances in which language is used. John Lyons (1977:572) defines 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 events, systematically determine the form and the appropriateness of the meaning of utterances. Crystal (1987:48) defines context as “the place in which a communication event occurs”. Defining context would involve discussing the setting with regard to the place and time. Mey (2001:39) opines that:

Context is a dynamic, not a static concept: it is to be understood as the continually changing surroundings, in the widest sense, that enables the participants in the communication process to interact, in which the linguistic express of their interaction become intelligible.

Broadly, we may identify at least four (4) types of context as impinging on utterance interpretation: the physical, the socio-cultural, the linguistic and the psychological context.

Implicature

Implicature is a technical term in the pragmatics subfield of linguistics, coined by H.P. Grice, which refers to what is suggested in an utterance, even though not expressed nor strictly implied (i.e. entailed) by the utterance. In pragmatics, entailment is the relationship between two sentences where the truth of one requires the truth of the other. Entailments are not cancellable. For example: The president was assassinated. This sentence entails that the president is dead.

An Implicature is anything that is inferred from an utterance but that is not condition for the truth of the utterance. Implicature can also mean referring to an indirect or implicit meaning of an utterance derived from context that is not present from its conventional use. Grundy (2008:14) says “An Implicature is a meaning that is conveyed but not explicitly stated”. Grice (1975:45) derived two types of Implicature: Conventional and Conversational Implicature. See (Grice, 1975).

Non-Verbal Communication

Non-Verbal elements of communication are appendages to the verbal elements (spoken or written). They include gestures, dressing and movements. Archeoah and Adedun (2013:112) believe that the use of non-verbal communication elements amplifies the verbal elements.

Inference

In Myers and Myers (1985), quoted in Watson and Hill (1993:91) “It involves the drawing of conclusion from a known or assumed fact or statement from available data or a particular premise”. For example, if you hear a man referring to a woman, sitting together closely and affectionately, as ‘darling’, you may infer that the woman in question is the man’s wife. Inference can refer to the deductive process by which the hearer or reader moves from the literal meaning of an utterance to what the speaker or writer actually intends to express. Inferences are made on the basis of the background context, our experience in life or world knowledge and mutually shared beliefs. (Adegbija, 1999:129). Dada (2004:149) defines inference as:

Inferences are usually derived from our background or conventional knowledge or our culture, such that a piece of information which is not directly stated in the text can be inferred as part of the meaning or possible interpretation of the text. One interesting aspect of inference is that they are treated as likely or possible interpretation, which reader or readers will easily abandon if they do not fit in with subsequent information.

Presupposition

Olateju (2004:25) avers that “presupposition is seen in terms of what the hearer will accept from the speaker without any challenge. In presupposition, there is an assured common ground”.

Dada (2004:148) asserts that “presupposition can be described as what a speaker assumes is true or is known by the hearer”.

A presupposition is a meaning one accommodates alongside an utterance. Presupposition refers to the logical meaning of a sentence or meanings logically associated with or entailed by a sentence. A presupposition is background belief, relating to an utterance that;

- i. must be mutually known or assumed by the speaker and addressee for the utterance to be considered appropriate in context.
- ii. generally will remain a necessary assumption whether the utterance is placed in form of an assertion, denial or question.
- iii. can generally be associated with a specific lexical item or grammatical feature in the utterance.

There are two main types of presuppositions

- i. Semantic presupposition
- ii. Pragmatic presupposition

Semantic presupposition refers to the logical relations between sentences, while Pragmatic presupposition refers to the conditions necessary for a speech act to be appropriate in a given context.

A presupposition is an assumption about the world whose truth is taken for granted in discourse.

- e.g.
- i. Do you want it again?
Presupposition: you have it again.
 - ii. My wife is pregnant.
Presupposition: the speaker has a wife.

Three levels of pragmatic presupposition are;

- a. Speaker-based presupposition: The speaker assumes that the hearer already knows what he is saying based on the context of situation.
- b. Hearer-based presupposition: When the hearer hears an utterance, he makes a certain presupposition as regards the speaker's intention.
- c. Context-based presupposition: Just by looking at the environment, the hearer and the speaker can presuppose anything as regards the context.

It is a tool used to study meaning by both the semanticists and the pragmaticists. In semantics, it is a condition which must be satisfied if a particular state of affair is to be obtained. In pragmatics, it is the necessary conditions and assumptions made in speaking or writing an utterance, distinct from what was actually asserted (Leech et al, 1989:191).

Furthermore, still on presupposition, Stalnaker (1998:25) identified three levels of presupposition: speaker-based, hearer-based, and context-based. In the speaker-based presupposition, the speaker takes something for granted; in the hearer-based presupposition, the hearer takes something for granted; and in the context-based presupposition, both the speaker and the hearer make certain assumptions based on the context of the conversation.

Thematisation

Understanding a text requires one to draw out the central points that are therein. These points are regards as THEMES. Wales (1989:462) gives the literary and linguistic definition of theme as thus:

LITERARY: Theme is the point of literary work, its central idea, which we INFER from our INTERPRETATION of the PLOT, IMAGERY and SYMBOLISM, etc.

LINGUISTIC: Theme is one of a pair of terms particularly developed by the post-war Prague School as part of their general interest in the informational value of utterances.

Theme is generally designated as a semantic category that may be present all over the text. This means that the different expressions or basically textual properties which are directed towards engendering a given informational value in the text are regarded as the theme. Birch (1989), citing Frie (1983:13), see most definitions of theme as being largely derived from Mathesius' (1939) as that which is known or at least obvious in the given situation and from which the speaker proceeds. However, the usual order of placing information in a text may be distorted. This instigates prominence-hence, markedness. The foregoing implies that theme, from the linguistic point of view, pertains to focus of the information structure in a text.

Advertisement and Religious Communication

Religious adverts are “those adverts through which a religious group gives information to the public about its activities or policies with the hope of gaining a beneficial response” (Odebunmi, 2007:7). Thorne (1997:346) asserts that “language of religion, although, is far removed from the language of everyday conversation, it is still a variety that most people can recognise because of its widespread use beyond the specific context of the church. The language of religion can be found in many contexts: religious newspapers and magazines, radio and local publicity material promoting church events. The specific language of the church, however, is a very distinctive form of religious language, to a large extent preserved and free from the influences of other varieties of English, such as the language of newspaper or broadcasting. Acheoah and Hamzah (2015:23) assert that “religion is a social system that regulates man’s existence”.

Religious language in the context of the church has both written and spoken forms. In all religions, written SACRED TEXTS provide the central focus for worship: for Christians, the Bible; for Muslims, the Koran; for Buddhists, the Pali canon, and so on. These texts have a historical significance since they are the basis for spiritual tradition of religion. Alterations to a given translation are often considered controversial because they change the revered norms with which people are familiar. Spoken religious language is also distinctive; it is marked by special pronunciation and prosodic features such as intonation patterns which play a crucial part in ensuring that the worshippers relate to and understand the spiritual message.

The sacred text, the Bible, has always been a means of upholding spiritual beliefs because their written forms do not substantially change. It seeks to persuade people to believe and to act in a certain moral way. Religious texts like the Bible also have an expressive function since they are partly concerned with an expression of feelings. Both in public and in private contexts, the function of religious language is to develop a moral and spiritual outlook. Whether in a church congregation or worshipping in a private way, religious language prescribes a specific attitude to life (Adedun, 2010:24-26).

Methodology

We examine six (6) Pentecostal gospel print advertisements, mentioning the pragmatic features therein and the functions of such features. The selected advertisements were taken from six (6) different Pentecostal gospel churches. The analysis will not only overview pragmatic components in the data (as necessitated by the theoretical framework of the study), but will also investigate the predominant pragmatic acts and the justification for such usage. We shall determine the contextual factors needed to comprehend the texts and how they may reveal hidden meanings in the text. The persuasive strategies of PGPA at convincing readers into action shall also be examined. Some pragmatic elements

that would be analysed are: intention, speech acts, presupposition, world knowledge, mutual contextual beliefs, theme, context and implicature.

5. Data Presentations and Analysis

5.1 Speech Acts, Mutual Contextual Beliefs (MCBs) and World Knowledge, Relevance and Intention

S/N	Locutionary Act Advert	Illocutionary type (Searle 1969)	Mutual Contextual Beliefs & World Knowledge	Perlocutionary Effect	Relevance	Intention: Goals meant to be achieved (Adegbija, 1999)
1	“Loose Him and Let Him go” (Advert A)	Assertive	The theme is predicated on Jesus miraculous resurrection of Lazarus from the death after four days in grave. (John 11:44). This message will further confirm and convince the target audience who believe its validity that God can bring back to lie all dead things in their lives. Truly, Jesus can raise the dead.	The act is captivating and persuasive	The act is relevant being a quotation from the Bible	The intention of the organiser is to lure the readers into participating in the advertised programme with implied promises of comfort, healing, miracle, peace, promotion, blessing and power.
2	“Don’t proclaim your experience, declare your expectation”	Assertive	The theme of the advert is predicated on the Shunammite woman’s experience and expectation from God on her dead child in 2 kings 4:26. It is like a metaphorical statement that may not give immediate understanding to the target audience, but the interpretation	Encouraging and persuading	The act is relevant to Christian beliefs with the biblical reference attached to it. The act is also relevant because the statement was first made by God	The intention of the organiser is to challenge Christians to the power of positive confession.
3	“Jesus is Lord”. (Advert B)	Assertive		The act is asserting		The intention behind this statement is to assure Christians of

			lies or depends on the attached passage of the Bible. It is an ironical statement for somebody whose child is dead but still proclaiming "It is well". It is a challenge to Christian community to trust in the Lord and forget any unpleasant ongoing experience but to look beyond and hope in God.	the leadership of Jesus Christ. It is also declaring and re-assuring.	in the Bible.	Christ supremacy.
4	"I am not for sacrifice" (Advert C)	Assertive	Although this advert is captured in the first person pronoun, the Christian community understands it to be an invitation to come and renounce the plans of the devil over their lives. The word "sacrifice" is something you give up totally without being able to access after it has been surrendered to appease God or gods. They also understand that Jesus has been used as sacrificial Lamb on the cross for atonement of their sins. Therefore, no need of another sacrifice.	Rejecting and warning	The act is relevant especially on its uses o metaphorical word "sacrifice" which is widely believe among Christians.	The writer is warning his enemies that his life is no going area for any evil plan.

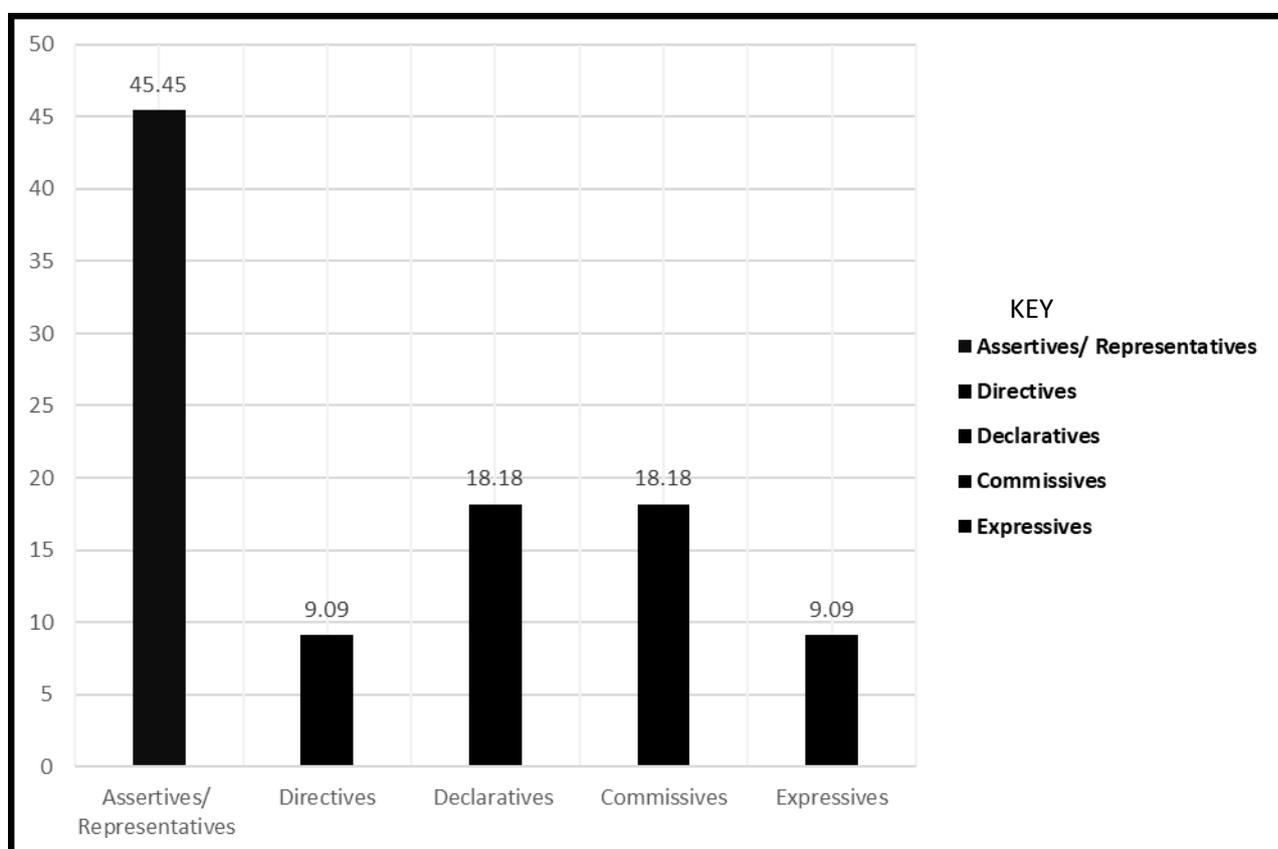
5	"I will do a new thing" (Isah43:19)	Commissive	The figurative expression is predicated on God's promise to Christians in the Bible (Isa.43:18-19). The advert is a promise of new things, unlimited and abundant blessings (most times conceptualized in materials) to the target audience who believe its validity, since it is a quotation from the Bible.	The act is promising and predicting	The act is relevant among Christians because it is a direct quotation from the Bible.	The intention of the advertiser is to urge Christians to hope in God for the new year. This assertion can be justified with the following quotation from the advert:
6	"Come with your anointing oil and experience God of Olorun wa" (Advert D)	Directive	"Anointing oil" is an instrument of healing which is allowed in the Bible. Christians believe that when it is applied, solutions will come to all the challenges they are facing (James 5:13)	The act is directing and persuasive	The act is relevant because "anointing oil" is biblical, while Oseromi was a well known prophet in Ekiti State before his death.	"come with your anointing oil and experience God of Olorun wa"
7	"We wish to see Jesus"	Commissive	The organiser opens this advert with an interactive statement that can stir up action. "It is 8days of astonishing encounters calls for clearer interpretation of the theme which is a direct quotation from the Bible (John 12:21). The Christian community understands this as a call to personal encounter with Jesus,	Requesting and committing	The act is relevant to Christian beliefs being a direct quotation from the Holy Bible.	The intention of the organiser is to woo readers to the programme thereby releasing special blessings from Jesus. Christians believe that anybody who sees Christ will not remain the same.
8	"It is 8 days of astonishing encounter"	Declarative		Persuading	The act is relevant	

9	<p>“I was not disobedient unto heavenly vision” (Advert E)</p>	Assertive	<p>that is why the word “encounter” appears three times in the advert. The background knowledge of Christians about the personality of Jesus will aid easy digestion of the advert. The advertiser also concludes the message with another Bible quotation from the Acts of Apostles. This is done to further convince the readers that God has hand in the programme.</p>	<p>and assuring Informing and persuading</p>	<p>because an encounter with God is possible. The act is relevant being a direct citation from the Holy Bible.</p>	<p>The intention of the organiser is to persuade the readers to attend this programme. The intention of the writer is to further convince Christians of the much needed reasons why they must be there.</p>
10 11	<p>“The axe head that fell into water recovered” “When the Lord turn again the captivity of Zion” (Advert F)</p>	Declarative Expression	<p>The expression is predicated on God’s promise of total recovery of all lost valuable both spiritual and physical things in a Christian life. The Christian community understands that it takes God’s intervention for such as iron head lost inside the water to be recovered. This is a supportive statement quoted in the Bible to further assure believers of total recovery through God’s power.</p>	<p>The act is informing and re-assuring Assuring and promising</p>	<p>The act is relevant to the Christian’s expectation with the background knowledge of the miracle in the Bible.</p>	<p>The intention is to persuade Christians to attend the programme and recover their lost valuable things. The Bible reference is intended to further convince Christians of possible restoration.</p>

5.2 Statistical Chart 1: A statistical chart representing the frequency and percentage of the Speech Act in our data.

S/N	Illocutionary Type according to Searle (1969)	Perlocutionary Effect	Speech Acts Frequency of Occurrence/ Distribution	Speech Acts percentage
1	Assertives/ Representatives	Informing, re-affirming, persuading, appealing	5	45.4%
2	Directives	Directing, inviting, soliciting, informing.	1	9.09.%
3	Declaratives	Assuring, appealing and persuading.	2	18.18%
4	Commissives	Promising, assuring and proposing,	2	18.18%
5	Expressives	Stating, announcing and revealing.	1	9.09%
	Total		11	100%

5.3 Bar Chart 1: A Bar Chart illustrating the statistical of Speech Acts in our data.



Discussions

The table above shows the breakdown of speech acts in our data. We have 11 speech acts, which consist of five(5) assertives, totaling 45.5%, Declaratives and Commissives appears two times each, which account for 36.4. the last speech act are Directive and Expressive which have a negligible two(2) appearances with 18.1%.

The first advert (Advert A) on the table is based on the Austinian classification of speech acts, an assertive in which the organiser of the programme appears to commit himself to a course of action on behalf of God which is a promise of deliverance for the participants from all forms of bondages. The advertiser has declared the trust about what the power of God can do. The successful performance of this act depends fundamentally on the mutual understanding shared by both the organiser of the programme and the supposed targets of the advert that the former is only giving the assurance contained in the propositional context of the act on behalf of God. This is more so as the act is a direct quotation from the Holy Bible. Given, therefore, the highly sacrosanct nature of religion, in gospel adverts. Language is something exploited and manipulated to convince and persuade the target audience, especially when such an advert relates to material blessing and prosperity.

The second advert (Advert B) on this table, also an assertive, presents through the use of words such as “experience” and “expectation”. “Experience” in biblical language means the totality of negative conditions that Christians are facing daily. “Expectation” also is used as the positive aspirations that every child of God wants to achieve. These expectations will put an end to such unpalatable experience. The target audience of this advert automatically understand it as an invitation to the Christian community.

Although the third advert (Advert C) on this table is a warning and it is captured in the first person pronoun “I” to show that the expected audience will personally renounce evil imagination of the devil on them. The Christian community understand it to be an open invitation for them to come to the programme in question. The direct reference to “sacrifice” appears to be an attempt by the organiser of the programme to capture the attention of the target audience. This is because of the general belief among Christians that anything that is used as a sacrifice is killed mercilessly to atone for sin thereby bringing reliefs to the oppressed. Situated within the context of this belief and the understanding by the target audience that the organiser of the programme is only performing the act on God’s behalf, the act is persuasive.

The fourth advert (Advert D) here is also a commissive, the propositional context of which is a promise of new things from heaven. “New things” within the Christian circle is a symbol of better days, blessings, promotion, elevation, good health, etc. In failing to specify which area of our lives can this be applied, the advert above is ambiguous. The advertiser has deliberately used it which is a direct quotation from

the Holy Bible to broaden the hope of the target audience since they are aware that God can do all things. Numerous examples of such miracles abound in the Bible.

The fifth advert (Advert E) on this table is a commissive. The advertiser is targeting Christians who are thirsty to see Jesus. Seeing Jesus in the Christian concept does not mean face to face but personal encounter with Him that brings untold transformation. As a commissive, the act is performed in the interest of the targeted audience, and the condition for its successful performance hinged on the understanding that Jesus can bless anybody who comes to Him. The organiser of the programme is making a promise on behalf of God whose words, the audience believe, cannot fail.

The last advert (Advert F) is a declaration in which the organisers of the programme attempts to remind the audience of God's extra ordinary miracle in the Holy Bible. The successful performance of this act is predicated on the significant fact that the act is re-assuring Christian that God who miraculously found an axe head that fell into a river could locate all the lost valuable things for them. Therefore, the perlocutionary effect of this act on the target audience is getting them persuaded to attend the programme, since every good Christian is expected to believe the stories of miracles in the Holy Bible.

5.5 Implicature, Presupposition and Inference and Contexts

S/N	Data	Conversational Implicature	Presupposition and Inference	Contexts
1	<p>“Loose Him and Let Him go”</p> <p>(Advert A)</p>	<p>Quantity: The advert is informative enough as required. The venue, date and time are clearly stated. The theme of the programme is achievable because it is a Bible quotation.</p> <p>Quality: The writer is affirming Christian belief of complete liberation from all forms of bondages. It is possible for those who have faith in the words of God. The advert has expressed the truth.</p> <p>Manner: To some extent, the advertiser obeys the maxim of manner. The theme of the programme is a biblical quotation. Every Christian is familiar with this. The advert is brief and detailed. It is well structured as the name of the church organising the programme appears at the top right corner of the advert. Although the theme is taken from the Bible, the way it is used here is of specific interest. The advert is orderly arranged.</p> <p>Relation: The maxim of relevance is clearly obeyed in this advert. The name of the church organising the programme, the theme, venue, date, ministers of God and the time are important features of Pentecostal print advert. The theme is a direct quotation from the Holy Bible. This brings more credibility to the validity of the</p>	<p>In Christian concept, the theme presupposes that everybody is under one bondage or the other. It is also presupposes that anybody who attends the programme will be set free from satanic bondage. We can infer from the available information on this advert that believers can be in bondage and at last get freedom. We can also deduce that freedom is pleasant to every believer. The implied meaning is that anybody who is in bondage can only get freedom through a super power that is</p>	<p>The organiser feels confident, excited and sure that miracle will happen. The programme is organised towards the end of the year when believers were desperate to escape calamities usually associated with the last four months tagged “eber month” of the year. The programme is a religious. In the religious context, the theme appears to be a direct command to invisible spirits of poverty, lack, unemployment, sickness, bareness, death, affliction in</p>

		advert. These features are used in the religious context.	higher than the captor.	individual's life to leave the person so that his/her life could be meaningful, fruitful and rewarding.
2	<p>"Don't proclaim your experience, declare your expectation" "Jesus is Lord".</p> <p>(Advert B)</p>	<p>Quantity: The advert is clearly informative as the theme is a direct quotation from the Holy Bible and every Christian takes this to be sacrosanct. The information needed to convince the target audience are detailed in the advert.</p> <p>Quality: The advert is presented with facts from the Bible. The truth about the possibility of the theme is verifiable as the Bible quotation is attached to it. The evidence supplied by making direct reference to the Bible is clearly satisfactory to convince the audience into action.</p> <p>Manner: To some extent, the organiser obeys the maxim of manner. The theme of the programme is not a direct quotation but the similar passage to the quotation is cited in the advert. The manner of presenting the theme here is of special interest. The features of the programme are also itemised to further confirm what the audience should be expecting. The structure of the advert dictates the specialty attached to the advert.</p> <p>Relation: The relevance of the information given in the advert to its total understanding is clearly noticed. The programme comes up in the night. Christians believe that</p>	<p>This presupposes that someone's experience can be different from his expectation. This also presupposes that someone expectation is better than this experience. We can infer that somebody may be experiencing unpleasant situation but positive declaration to his/her life can bring solution to such unpleasant experience.</p>	<p>There is a state of urgency in the mind. He feels concern about the unpleasant experience of the follows and desires to motivate for greater expectation.</p>

		most battles are won in the night. Therefore the organisers has fixed it to take place in the night. The theme is relevant since it is a biblical reference (2 kings 4:26).		
3	<p>“I am not for sacrifice”</p> <p>(Advert C)</p>	<p>Quantity: The advert is not informative enough within the Christian circle because anything offered as a sacrifice is killed to atone for sins. But Bible urges Christians to make themselves a living sacrifice in Romans 12:1-2. The theme is ambiguous because we can generate more than on meanings. We still need one or two words to make it informative as is required. e.g. “I am not for Satanic sacrifice”.</p> <p>Quality: The truth about the programme is clearly stated. Christian community understands the meaning of the word “sacrifice” which is a context word. The advertiser has said the truth about what God can do via healings, salvation and breakthrough. These features are possible because they have been demonstrated in the Bible and in the previous programmes organised by Christian community. The advertiser understands that Christ was used as the final sacrifice. There is no need for any other sacrifice. All the necessary persuading words are structured in the advert to give credibility to the actualization of the programme.</p> <p>Manner: The manner of presentation is brief and detailed.</p>	<p>This presupposes that the word “sacrifice” is not good in this context. It is also presupposes that human being can be used as sacrifice. It is also presupposes in the Christian context that individual Christian can decide his or her their fate. We can infer here that the advertiser is not willing to offer himself for any sacrifice. The implied meaning is that a sacrifice is not a pleasant experience that people are looking for.</p>	<p>The organiser is seriously rejecting being made a sacrifice. He believes that such thing will hinder his progress and therefore gives strict warning to his enemies.</p>

		<p>The use of the adjective “powerful” is to generate further interest. The programme is not just a revival but a powerful revival. In the Christian circle, a powerful programme is meant for multiple blessings. That is why the organiser listed some of the blessings as salvation, healing, and deliverance. These are the expectations of every Christian.</p> <p>Relation: The programme is relevant among Christians circle. A Muslim may not find anything meaningful in the advert. The relevance of the theme, venue, time, to the programme is also noticed. The programme is realistic as necessary biblical persuading words are clearly stated.</p>		
4	<p>“I will do a new thing” (Isah43:19) “Come with your anointing oil and experience God of Olorun wa” (Advert D)</p>	<p>Quantity: The organiser has made the advert to be informative enough. The date, venue and time are clearly stated. The theme of the programme is a direct quotation from the Bible. Detailed information that is needed to digest the content is adequately supplied.</p> <p>Quality: The truth of the programme is expressed because the theme is a direct quotation from the Bible. There is no element of lie in the advertised programme since God can do all things. The advertiser relies on the numerous miracles of Jesus in the Bible and the past programmes before declaring that God will do a new thing. This can be attested to in the features of the advert.</p> <p>Manner: The advertiser has presented the theme by affirming what God has said while the expected new</p>	<p>The theme of the programme presupposes that old things are existing. It is also presupposes that everybody is looking forward for new things. We can infer from the advert that God has ability to do new things. We can also deduce that no Christian wants to retain old things in his/her life. The implied</p>	<p>The programme is organised in January when every Christian is looking up to God for new things. Christians believe that a new year symbolises new blessings. Hence, the organisers has decided to choose the theme that will match the season. The organiser feels happy and hopeful that miracle will happen in</p>

		<p>things from God are itemised as salvation, healing, miracle, deliverance, breakthrough, prosperity and transformation. The advert is brief but detailed as the venue, date and time are conspicuously written. The manner of presentation of the programme is also meaningful. (Powerful Revival). This is not just a revival but a powerful one. The programme will hold for 7 days which is believed to be number of days that God spent to create the universe.</p> <p>Relation: The programme is relevant in the Christian circle. The theme is a direct quotation from the Bible. Christians do not take lightly any Bible reference since they know the validity of such.</p>	<p>meaning is that new things are better than old things. Every Christian wants and looks up for new things.</p>	<p>the programme. She relies on the Biblical conviction and the previous programme organised by the church. It is a religious event because it is organised by Christian body.</p>
5	<p>“We wish to see Jesus” “It is 8 days of astonishing encounter” “I was not disobedient unto heavenly vision” (Advert E)</p>	<p>Quantity: The advert is informative enough as required because all the necessary aspects of Pentecostal gospel advert are clearly stated in simple language. The theme is a Bible quotation from the book of John, chapter 12 verse 21. The itemised features are possible because they have happened in the time past even in the Bible.</p> <p>Quality: The truth about the programme is declared through all the aspects of the Church organising the programme. Phone numbers of people to contact for further verification are boldly displayed. We can also deduce that the itemised blessings under “featuring” are possible since Jesus can do all things.</p>	<p>This presupposes that there is somebody called “Jesus”. We can infer that Jesus can be seen with our visual eyes if we seek for him. It also presupposes that Jesus can be sought for when needed. His existence is justified here.</p>	<p>The advertiser is happy because he believes that seeing Jesus will bring solace and blessings.</p>

		<p>Manner: The manner of presentation in this advert is different from the previous advert. The advertiser has decided to introduce the programme with the promise of what God will do in the programme “DIVINE ENCOUNTER”. The name of the organiser is delayed till the concluding part of the advert since the programme is an interdenominational one. The structure of the features of the programme with an adjective attached to the first four blessings calls for special attention. The list of the officiating ministers and their churches clearly demonstrates that the programme is really an interdenominational one. The theme is clearly stated since it is a direct quotation from the Bible. The structure is orderly.</p> <p>Relation: The programme is relevant among Christians. The advert is also relevant since the information contained is meant for them. The relevance of all the information contained in the advert to its total understanding is clearly expressed. For example: “Divine Encounter 2014” which is the title of the programme is meaningful. The theme and features are part of Christian beliefs.</p>		
6	“The axe head that fell into water recovered”	<p>Maxim of quantity: The advert is clearly stated in simple and straight forward language that can be easily decoded by the public. The date, venue and time are clearly stated. The programme is featuring prayer. To some extent, the</p>	It presupposes that the axe head was once existing and useful for the owner. It	The psychological state of mind of this advertiser is of happiness. He falls

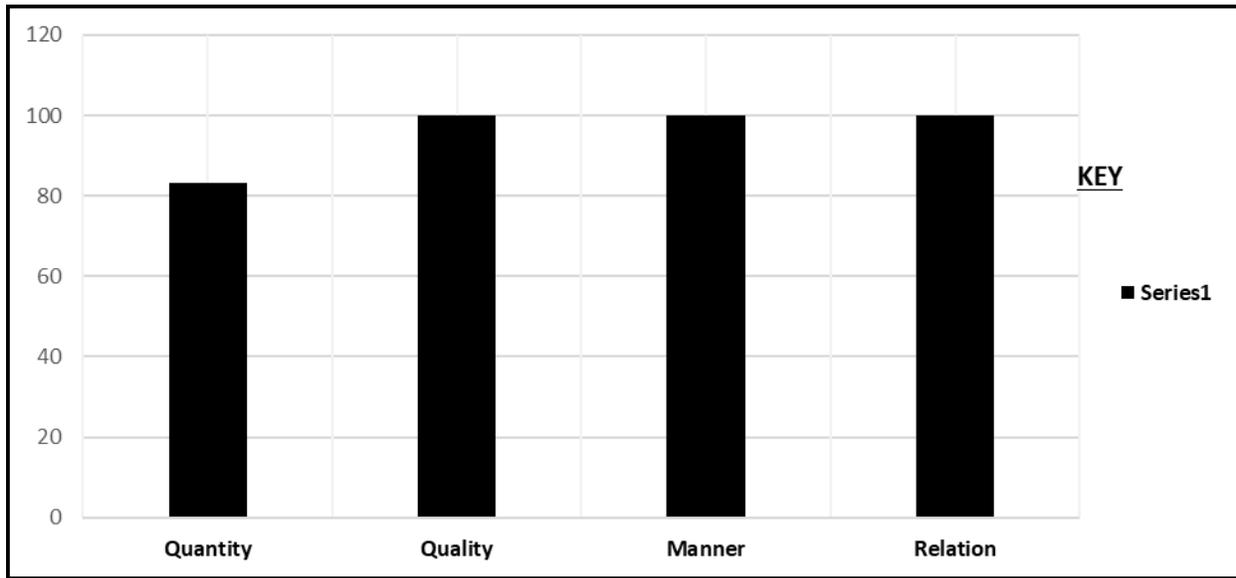
	<p>“When the Lord turn again the captivity of Zion” (Advert F)</p>	<p>maxim of quantity is obeyed. The preachers are named for specification. Those who have pre-knowledge information about how God has mightily used them will rush down to the venue to receive their own blessings. Quality: The advertiser is saying the truth about what the power of God can do. Believers at one stage or the other allow Satan to steal their blessings. In a programme like this, which is exclusively designed for restoration, they can get their lost valuable things back for proper usage. Manner: The focus of the programme is clearly stated. It is mainly meant for serious prayer. Those believers who do not like serious prayer may not attend. The advert is detailed and concisely presented. The expressions are clearly stated. The order of presenting Christian poster is maintained. Relation: The programme is relevant in the Christian gathering. The theme is easily understood by the readers. The structure of the advert is orderly. All the information in the advert is relevant to the interpretation of the contextual features.</p>	<p>presupposes that the axe head was eventually lost. We can infer that it was not useful when it got lost. We can also infer that it recovery was supernatural.</p>	<p>elevated because his hope has been revived with this miraculous recovery. The organiser of this programme wants to revive the hope of believers in God.</p>
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5.6 Statistical Chart 2: A Statistical Chart representing the frequency and percentage of Grice Cooperative Principle in our data

S/N	GRICE COOPERATIVE PRINCIPLE	OBEYED	VIOLATED
1	Quantity Quality Manner Relation	✓ ✓ ✓ ✓	
2	Quantity Quality Manner Relation	✓ ✓ ✓ ✓	
3	Quantity Quality Manner Relation	✓ ✓ ✓ ✓	
4	Quantity Quality Manner Relation	✓ ✓ ✓ ✓	
5	Quantity Quality Manner Relation	✓ ✓ ✓ ✓	
6	Quantity Quality Manner Relation	✓ ✓ ✓ ✓	

<p>Summary:</p> <p>Quantity – 83.3</p> <p>Quality – 100</p> <p>Manner – 100</p> <p>Relation - 100</p>
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Bar Chart 2: A Bar Chart illustrating the Statistical of Grice Cooperative Principle in our data.



Discussions

From the analysis carried out this work, it is crystal clear that Pentecostal gospel print advertisement in Ekiti State agrees with Grice cooperative principles of (1975). This is evident as 96% of our data obeyed the principles in totality. According to Grice (1975:45), these general principles are called cooperative principles. He identified four maxims which must be obeyed for communication to effectively take place. They are maxim of quantity, quality, manner and Relation. Corroborating this, Grundy (2008:14) says “An implicature is a meaning that is conveyed but not explicitly stated.

In all the adverts analysed in this paper, we can within Christian beliefs, say to confirm to the relevant maxim of Grice’s cooperative principles. This is so because besides the reference and allusion made to the Bible, the organisers of these programmes are considered within Christian circle, to be making these acts on God’s behalf, and so whatever they say cannot be considered irrelevant.

Findings and Discussions

After the analysis of six (6) Pentecostal gospel print advertisements, it can be found that the intention of the advertisers is mainly to invite the readers to their churches because they know that on a normal day someone will not just walk into their churches except if there is a special occasion or invitation. They do this

by going an extra mile to write or design handbills or posters so that the readers will get interested.

Also, the reason for giving out these handbills and pasting posters on the walls is to invite people to their churches. Most of the time when a person walks into a church for the first time and sees the kind of miracles or blessings that happen, there is probability that he might want to continue coming and eventually turn the church to his worship centre and this is the main and first intention of all gospel advertisers.

Some Pentecostal gospel churches also write and design handbills and posters without knowing the implied meaning of some of the sentences. Some of the sentences may convey different meaning to different readers, different from the meaning that the writer is trying to imply. For instance: Datum 3: "I am not for sacrifice". This seems contradictory to what Bible says in Romans 12:1 "I beseech you therefore brethren by the mercies of God, that ye present your body a living sacrifice". If the theme has been structured this way "I am not for satanic sacrifice", the advertiser would have declared war against Satan who is an arch enemy of all Christians. This statement may mean that Christians are not ready to be used by God" to other readers of the advert.

From the data analysis, the findings are based on the outcome and result of pragmatic elements used in Pentecostal gospel posters and handbills. We were able to see the different context i.e. physical, social and psychological manifestation. We can understand from the analysis that no communicative activities can occur without regard to its context. This assertion helps us to foreground the importance of contextuality. It contributes to the understanding of how language is used in particular situations. Therefore, the reader/decoder needs some contextual factors to gain access to the meaning of Pentecostal gospel handbills and posters.

Not only that, the strong influence of most religious posters on the decoders (readers) becomes more effective because of the afore-mentioned pragmatic elements. World knowledge and Mutual Contextual Beliefs (MCB) are interwoven because both the writers and the readers share the same general knowledge about the content of the posters and handbills. The intention of the writer is a way by which he/she encodes certain utterances and the reader and

the writers infer from what have been written and by this way, meaning is given to the posters and handbills.

Furthermore, implicature, both conventional and conversational, cannot be overlooked. They help us to understand the usefulness of religious posters and handbills and work on the principles that discuss the participants. We have also identified how interlocutors take for granted what they already know about on the issue being raised or discussed in the posters and handbills. We found all this assertion through pragmatic element of presupposition.

Through speech Acts, we were able to know what most Pentecostal gospel posters and handbills set out to do i.e. information. It is equally obvious as we found out that Pentecostal gospel posters and handbills make use of pictures of notable pastors to give credibility to posters and handbills in general, Pentecostal gospel ones in particular. The influence of posters and handbills on its readers is also seen in the use of catchy captions. The finding of this study also reveals that assertives are more predominant, from pragmatic point of view, in gospel adverts than the other speech acts outlined in the Searle classification of speech acts. This, perhaps, is informed by the understanding that the target audience will be more disposed to attend a programme if the expectations are raised in promises by the organisers of the programme.

In each of these instances, the advertiser's seductive language is noticed. The ultimate goal is to lure the readers into participating in the advertised programmes with implied promises of comfort, promotion, freedom, knowledge, blessing, power, salvation, healing and deliverance. These advertisements of Pentecostal gospel in the print have become part of Christian religious activities. In other words, the planning and execution of Christian religious programme is not complete in Ekiti State until posters and handbills are produced. There is no doubt that this approach has been yielding the desired result judging from the crowds that attend such advertised programmes. This implies that the posters and pattern features of the message contained in the advertisement are effective. They are able to motivate people to attend the programmes by assuring them that there are personal benefits to gain by doing so and that these benefits will be made possible by a minister of God who is to be seeing as being imbued with supernatural power. It is logical to say that "the fear of being left out" which is a style in the adverts is a weapon. One may think of being the only one excluded if he or she does not join freedom crusade.

This paper as a whole has been able to analyse some Pentecostal gospel print advertisements saying what is literarily meant and what they mean using pragmatic elements. The knowledge of pragmatics that was introduced into analysing the data makes it very easy to understand the expressions in the data. The pragmatic elements have played important roles in the decoding of conveyed messages on Pentecostal gospel posters, handbills, billboards and banners.

The adverts were analysed pragmatically by stating the actions they performed. The analysis of each of them brought to the limelight the deep meaning that can be deduced and the meanings that could not be discovered at the surface level.

The strength of pragmatic elements in bringing out the needed effects from Pentecostal print adverts is now understandable. One true fact observed herein is that with the present of these elements i.e. context, implicature, presupposition and the like, it would be daunting getting to understand or comprehend Pentecostal gospel print advertisements of any sort. With this realization, we deem it fit to correct Mey's (2001:308) assertion in which he portrayed pragmatic use of language as " particular clear case of manipulation, understood as : making people behave in a certain way without their knowing why, even against their wish and best interest..." We must realize that rather than manipulate people, pragmatics through its various tools, helps the readers (people) to understand, judge and come to term with what a speaker says.

Finally, we can say that semantics works to some extend with pragmatics in helping us (i.e. the readers) understand meaning in contextuality. Semantics gives meaning in sentence structure of print adverts why pragmatics captures the actual meaning of what a person says or writes through his/her utterances in relations to the context of occurrence. It is hoped that the study will stimulate further interest in this area with regard to the electronic media.

Conclusion

Print media have become a veritable medium of advertising in Nigeria and Pentecostal gospel practitioners have relied on them to advertise their activities to the public. The reasons for the choice of print media for advertising Pentecostal gospel programmes are obvious. It is an easier means of selling their

sentiments, ideas and denominational peculiarities to the public than electronic media. It also help them to make personal contact with the target audience via handbill.

Language plays an obvious and vital role in disseminating various religious beliefs, doctrines and principles. It is a veritable instrument of effective religious communication. It has helped and is still helping most religionists to relate their experience and awareness to wider human social experience and knowledge (Donovan 1976:12). He further argued that “without a medium such as language, religion would be largely a private affair, harder to share even than aesthetic experience or deep emotion. This implies that it would be very impossible to express our religious beliefs without language.

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