

A COMPARATIVE STUDY OF HEIDEGGER'S TECHNOLOGY AND CONTEMPORARY TRANSHUMANISM

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Abstract

The advancements associated with technology have affected virtually every aspect of being, man inclusive. Technology has turned out to be an unopposed fate of our age; technology is our world. The undeniable technological culture in the contemporary society which has placed everything as a subject of technological manipulation has had ambivalent effects. We are thus separated from our nature, as we are viewed solely from a technological dimension and even considered as objects of manipulations. The transhumanist movements have seduced man with the very best of these technological promises. This research sets out to examine the contemporary biotechnological society and the anthropological abnormalities that have plagued its present existence. Many thinkers and philosophers have spoken of the ill-effects of biotechnological advancements while some have projected ideas aimed at the deification of technology; some of these thinkers will be reviewed in this work. The major concern of this work is to critically and systematically analyze the effects of the contemporary biotechnology on man. Hence, the venture of this work is to chiefly explore Heidegger's conception of technology and technological advancements in which he tried to bring the essence of technology to light. The essential questions are; to what extent does technology enslave the human race interfering with Dasein, our potential for revelation of being? Is man a perplexed victim at the overpowering hands of technology? What future does the praxis of transhumanism and biotechnology promise the human species? Has technology not travelled a long way from "pro-man" to a "contra-man" ideology? A critical evaluation of this problem will gear us into a new phase of relationship with technology.

Keywords: Technology, Biotechnology, Transhumanism

Introduction

The enlightenment view of history is the triumph of the rule of reason operating on the realm of ideas. The history of man has revealed scores of achievements, inventions and discoveries in various fields of life. Severally, there have been and there still are attempts at the deification of man as the god and master of the universe. Assuming such *apothotic* position, man has made several attempts to disrupt natural order and invent things novel and unimagined before. Contemporary man seeks an all-round anthropological transcendence whereby he will overcome all human limitations and constraints. This idea is well captured by

Mondin as he articulates that 'man is a supreme question to man'¹; this subsequently led to dehumanization and a devaluation of human dignity, a collapse of the human values.

Man has a growing consciousness of the universe in flux.² With the theory of Evolution, the dominant concept of man in relation to his central position in the universe is greatly affected. The submerging of the entire reality of human nature within the *cosmogenetic* trend of natural history was a heavy blow to man's conception of himself and his role in the universe.³ For the last several decades, a strange liberation movement has grown with the promises of emancipating man from all biological constraints. With particular emphasis on human inventiveness and self-transcendence coupled with an exaggerated promise of superseding this inventiveness, the *transhumanist* movement has attracted a lot of curious attention from scholars. Technology has no doubt become the most powerful and invisible "god" of the 21st century. It has opened the great treasures of human expertise but has at the same time provoked numerous problems to contemporary man.

Technological evolution can now be seen as a continuity of the human biological evolution. This evolution from primitiveness to contemporariness has moved drastically from a "pro-man" to a "contra-man" point of view. There are various critical views suggesting that technology has crossed the boundaries of accepted norms, since man has made several unnatural attempts to create nearly-human robots; create another gender, transgender, test-tube babies, etc. Such progressive metamorphosis has actually engendered appreciable level of development and growth in different fields of human endeavors but these comes at a cost. In recent decades, advancements in science and technology have given a radical inclusion in the manufacturing of inanimate materials to the engineering of living organisms and human life. Heidegger comprehends the dangers associated with this radical development and suggested a necessary human comportment towards technology. Heidegger upholds that man experiences the truth of being in the form of something technical but the essence of technology is not all that technical but belongs to the realm of arts.

Explication of Terms

Technology and Biotechnology

Technology is etymologically derived from the Greek *Techne*- meaning skills, arts, craft work or method of making and doing things and *Logos*- meaning a study or discourse. Literally speaking, it can be understood as a discourse or treatise on an art or the arts⁴. Technology refers to methods, systems and devices which are the

¹Battista, Mondin. *Philosophical Anthropology*, India: Theological Publication Ltd., 2011, 11.

²Owen, Garrigan. *Man's Intervention in Nature*, New York: Hawthorn Books Publishers, 1967, 170.

³George, E. Ekwuru. *An Introduction to philosophical Anthropology*, Owerri: Claretian Communication Inc., 2008, 65.

⁴www.etymonline.com/word/technology (accessed: 2.11.2018, 5:22am).

results of scientific knowledge being used for practical purposes.⁵ Technology is the application of scientific knowledge for practical purpose.⁶ Technology is a term describing the use of both primitive and highly advanced tools and methods of work.⁷ Abstractly in the category of Aristotelian four causes as reconstructed by Heidegger, technology originates with man's action (efficient cause) which works on the "givens" of the universe (material cause) thereby producing technical things (formal cause) in view of better life, generally an enhanced material well-being for the human being (final cause).⁸

Biotechnology on the other hand, is the application of the principles and practices of engineering and technology to the life science.⁹ This implies the use of technology in the enhancement of the lives of living organisms.

Transhumanism

Transhumanism is a way of thinking about the future that is based on the premise that the human species in its current form does not represent the end of our development but rather a comparatively early phase.¹⁰ It promotes an interdisciplinary approach to understanding and evaluating the opportunities for enhancing the human condition and the human organism opened up by the advancement of technology.¹¹

Appraising the Notions of Transhumanism and Technology

In his article, *Transhumanist Value*, Nick Bostrom defines *transhumanism* as a movement which promotes an interdisciplinary approach to understanding and evaluating the opportunities for enhancing the human condition and the human organism opened up by the advancement of technology.¹² The technologies included in this *transhumanist* movement range from already existing ones like genetic engineering to anticipated ones like artificial intelligence. Thus, *transhumanism* encompasses even radical extension of human health-span, eradication of disease and argumentation of human intellectual, physical and emotional capacities. The notion of *transhumanism* is inherent in the belief that man is still an evolutionary being. As a work in progress, he can be transformed to a being with greater capacity than the present human by technological enhancements. He further affirms that the nature of *transhumanism* does not entail a technological optimism yet he never dismissed the dangers contained in such a

⁵ www.collinsdictionary.com/amp/english/technology (accessed 2.11.2018, 5:34am).

⁶ Evaristus, C. Obioha. *Foundational Concepts in Philosophy of Science*, Uzopietro publishing Com, 2017, 148.

⁷ A. F. Uduigwomen. *A Textbook of History and Philosophy of Science*, (4th edition), Aba: AAU Vitalis Book Company, 2015, 343.

⁸ Panteleon, Iroegbu. *Enwisdomization and African Philosophy*, Owerri: International Universities Press, 1994, 50.

⁹ www.newworldencyclopedia.org/entry/Definition:Biotechnology (accessed: 2.11.2018, 5:6am).

¹⁰ <https://humanityplus.org/philosophy/transhumanist-faq/> (accessed: 4.04. 2019, 9:30pm).

¹¹ <https://nickbostrom.com/ethics/values.html> (accessed: 4.04.2019, 9:40pm).

¹² Nick, Bostrom. "Transhumanist Values", (in) *Ethical Issues for the 21st Century*, Frederick Adams (ed.), Philosophical Documentation Center Press, 2003, 25.

venture. These dangers for him range from enormous harms caused by misuse of technology to even a possible extinction of human intelligence.

He dwelt on the limitations of the human modes of being as factors that spurred the idea of technology. For Bostrom, these limitations are so pervasive and familiar that they are often unnoticed. He outlined these basic limitations as average life span, limited intellectual capacity and bodily functionality. He argued that the human physiological and psychological domains are not as highly developed as they should be. Thus, *transhumanist* movement suggests a modification in the sensory modalities, special faculties and sensibilities.

He went further to explain the core of the *transhumanist* values which he identified as an attempt to explore the *posthuman* realm. The desire to explore the *posthuman* realm does not entail an abandonment of our current values; rather, it entails an insistence which will enable us to realize our 'ideals' even when they are located outside our accessible biological modes of being. For him, we can overcome many biological limitations though there are some whose transcendence appears impossible. *Transhumanism* offers us a chance for this substantial modification. Technological enhancements of humans are means through which this goal can be pursued.

Jerry Obi-Okogbuo in his book, *Modern Science* specifically in chapter thirteen dwelt on the issue of Technology. The progression of his work commences with his classification of science into pure and applied science. Pure science deals with knowledge for its own sake spurred by the motive of curiosity or the will to make intelligible. Applied science which he otherwise referred to as technology designates a systematic application of scientific knowledge science to control and manipulate reality for the achievement of desired human goal.¹³ Technology in contrast to the will to make things intelligible is characterized by a will to order- the quest to control nature.

He further highlighted four driving motives of technology as productivity, instrumentality, experimentality and utility. With these tenets, he established technological definitions beyond the borders of mere application of scientific knowledge and traces its etymology to *Techne* and *Logos*. *Techne* means a set of principles, regular method, rational method, or order for the production of something or for the achievement of practical end state.¹⁴ It involves rationality and is therefore distinct from art. Following Aristotelian and Platonic distinctions between *techne* and *episteme*, (science and knowledge), he asserts that *techne* is geared towards practical results whereas *episteme* is a theoretical knowledge geared towards itself. The next concept derived from technology is *Logos* which signifies study and adds a sense of rationality to the term technology.

¹³Jerry Obi-Okogbuo. *Modern Science, Threshold & philosophical problems*, Owerri: Hallmark digital Images Services, 2015, 235.

¹⁴Jerry, Obi-Okogbuo. *Modern Science, Threshold & philosophical problems*, 235.

Okogbuo also stressed the synonymous relationship which exists between science and technology as both disciplines enjoy a symbiotic Union. They stimulate and complement each other; some philosopher even coined the term *technoscience* to refer to this confluence. Such inseparable relationship also exists between philosophy and technology. If philosophy is removed from technology, technology loses its rational element.¹⁵

The features of modern technology were also not missing in Okogbuo's work as he establishes technology as a means to an end because it provides basic human necessities. He also holds that technology shares an ambivalent effect as it decrees man's overdependence on nature and leads to such enlightenment which confers upon humanity the power to master, control and explain cosmic forces. This notwithstanding, technology has caused a high level of obsolescence and exploitability as the useful life of a machine is dependent not on its durability but on the time needed to develop more productive ones. More so, there is a parasitic effect associated with technology which is seen in its irreversible exploitation of nature without replenishing her.

He further literates on the dangers of technology summarized as thus; hubris, *technolatry*, technocracy, and functionalism. Seduced and intoxicated by technology, man has misused technology by an unlimited admiration with its extremity as an adulation of technology. This has led to a reign of technology characterized by a culture of materialism and a preference of quantity over quality. Individuals hence are defined in terms of functions and lack an essential inherent worth. Accomplishment is now seen as an end in itself. Okogbuo thus affirms: "in such a contrasting situation, man is downgraded to the level of objects or instruments to be manipulated. He is reified. He is made to worth nothing more than a cog in the productive wheel".¹⁶

The reviewed authors actually presented the highs and lows of technology and its manipulative nature, but paid very little attention to the question about the real "essence of technology" and the supposed human relation to it. Heidegger attempted to answer these very questions, hence, the rationale behind the centralization of our inquiry on him.

Heideggerian Intention on Technology

Heidegger's inquiry into the nature and essence of technology was not purely to criticize it. Hence, he was not against technology. His quest was simply to disclose what technology actually is and the concealed danger in technological domination which darkens and makes us forget originality. Thus, he ventures into creating a dichotomy between technology and the essence of technology. Technology is not

¹⁵ Jerry, Obi-Okogbuo. *Modern Science, Threshold & philosophical problems*, 240.

¹⁶ Jerry, Obi-Okogbuo. *Modern Science, Threshold & philosophical problems*, 240.

equivalent to the essence of technology¹⁷, because the essence of technology is by no means technological.¹⁸ He aims at questioning technology so as to prepare a free human relationship towards it. This relationship, he believes, will be free if it opens our human existence to the essence of technology.¹⁹ This relationship leads man not to an abandonment of technology but a deciphering of its latent dangers.

Technology as a means to an end

Traditionally, the essence of technology is viewed from dual instrumental and anthropological definitive perspectives; thus, the conception of technology firstly, as a means to an end and secondly, as a human activity.²⁰ Heidegger holds that these two definitions are not mutually exclusive and are inseparable, for to posit ends and procure or utilize the means to them is a human activity.²¹ There is an inadequacy in the understanding of technology as a means to an end since it does not expose the essence of technology. A means is that whereby something is effected and thus attained.²² A means to an end implies a cause that brings about an end. Every effect is a consequence of a cause, therefore a reliance on the principle of causality is pertinent in the venture of discovering the essence of technology. To establish his point clearer, Heidegger draws us back to the Aristotelian four causes: "What technology is when represented as a means discloses itself when we trace instrumentality back to fourfold causality".²³

Fourfold Causality: A Way of Being Responsible

As already noted, Aristotle outlined four causes viz: the *causa materialis*, the *causa finalis*, the *causa formalis* and the *causa efficiens*. The formal cause is the essence of a thing, the form being actualized in its matter; that which makes it the sort of thing it is.²⁴ The material cause is that out of which a thing is made, the efficient cause signifies that by what a thing is made while the final cause designates the end for which it is made.²⁵

According to Heidegger, the four causes are co-responsible for whatever that is made. Yet, discussing the primacy of the human element, Heidegger asserts: "*the causa efficiens* but one among the four causes, sets the standard for all causality"²⁶

Originally, in Greek *per se*, "cause" (*aition*) has nothing to do with bringing about and effecting rather it refers to something of which something else is indebted. The

¹⁷ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, William Lovitt (trans.), New York: Harper and Row publishers, 1977, 4.

¹⁸ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 4.

¹⁹ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 3.

²⁰ Martin Heidegger. *The Question Concerning Technology and Other Essays*, 5.

²¹ Martin Heidegger. *The Question Concerning Technology and Other Essays*, 4.

²² Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 6.

²³ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 6.

²⁴ W. F. Lawhead. *The Voyage of Discovery: A Historical Introduction to Philosophy*, (2nd edition), USA: Eve Howard, 2002, 78.

²⁵ S. E. Stumpf, *Philosophy, History and Problems*, (7th edition), New York: McGraw Hill, 2008, 77.

²⁶ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 7.

four causes are ways, all belonging at once to each other, of being responsible for something else.²⁷ This can be illustrated using a wood out of which a table is made. As a matter (*hyle*), the wood is co-responsible for the table and the table is indebted to the wood as well as it is indebted to the *tableness* (its form) and to the carpenter. Heidegger goes ahead to sustain that

“The four ways of being responsible bring something into appearance. They let it come forth into presencing. They set it free to that place and so start it on its way, namely, into its complete arrival. The principal characteristic of being responsible is starting something on its way into arrival. It is in the sense of such a starting something into arrival that being responsible is an occasioning....”²⁸

This led Heidegger to the discovery of the essence of technology. Since occasioning has to do with bringing forth and appearance, which moves from concealment to *unconcealment* and thus, Revealing (*aletheia*), every bringing forth, therefore, has revealing as its very foundation. He continues to sustain that “if we inquire step by step into what technology represented as a means actually is, then we shall arrive at revealing... Technology is therefore no mere means. Technology is a way of revealing. If we give heed to this, another whole realm for the essence of technology will open itself up for us. It is the realm of revealing, i.e, of truth”²⁹

Technology is a mode of revealing. Technology comes to presence in the realm where revealing and *unconcealment* take place, where *aletheia*, truth, happens.³⁰ Heidegger conceives the essence of modern technology as Enframing, otherwise, “*Ge-stell*”.

***Gestell*: The Essence of Technology**

Gestell in ordinary German means a physical framework, frame, or structure. But Heidegger is obviously not using the word in the literal meaning. His translators sometimes translate *Gestell* as "enframing. Having outlined the definition of essence of a thing as “what this thing is”, Heidegger maintained that technology in this sense has a double essence which are essentially anthropological and instrumental. Upholding further that the dual characteristics of technology are not objectionable, they still are not in correspondence to his very comprehension of essence. Essence for him implies a way through which truth is revealed to human existence. The relationship between man and technology will be free if it opens our human existence to the essence of technology.³¹ He opined that the essence of technology is mutually exclusive from anything technological. An illustration goes thus: the

²⁷ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 7.

²⁸ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 9.

²⁹ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 12.

³⁰ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 12.

³¹ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 3

essence of social media is nothing technical or technological, and it is a way of revealing and *enframing* social relations. Accordingly,

The essence of technology is by no means anything technological, thus, we shall never experience our relationship to the essence of technology so long as we merely conceive and push forward the technological. Put up with it or evade it, everywhere we remain unfree and chained to technology whether we passionately affirm it or deny it.³²

Since the essence of technology is nothing technological, Heidegger conceives it as Enframing or *Gestell*. In ordinary German usage, *Gestell* designates some kind or apparatus or the name for a skeleton. Using it as the essence of modern technology, Heidegger defined Enframing (*Gestell*) as the gathering together that belongs to the setting-upon which set upon man and puts him in the position to reveal the real, in the mode of ordering, as standing-reserve. As one who is challenged forth in this way, man stands within the essential realms of enframing (*Gestell*).³³

As a mode or a way of revealing, technology reveals the world to us, it reveals possibilities. It brings forth something that connects us with ideas, forms, matter and the world. The *enframing* (mode of revealing) that dominates modern technology is a technological understanding of being. According to Heidegger, there is a distinction between the traditional and modern ways of revealing; whereas the former is “bringing forth”, the later “challenges forth”. When Heidegger speaks of technology’s essence in terms of challenging or *positionality*, he speaks of modern technology and excludes traditional arts and tools which we might in some sense consider technological.³⁴ Therefore, modern technology challenges man and views him as an object of technological manipulation- A truism which underlies the *transhumanist* movement agenda.

Modern Technology and Its Dangers

According to Heidegger, modern technology is simply a lens through which reality is disclosed to us; thus, it is also a mode of revealing. Everything we perceive or think of emerges from concealment to *unconcealment*. Reality reveals itself to us in very specific ways. In contrast to the Greek understanding of *techne* as making or helping things into being, modern technology forces things into being. It provides a distinctive way of revealing. Technology comes from within us, from within our desires which are both constructive and destructive. Thus, the *Dasein* is the being for which concealment occurs. It uncovers and brings forth the mysterious revelations of beings. The modern technology has another phase of revealing; it

³² Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 4

³³ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 24.

³⁴ <https://www.thenewatlantis.com/publications/understanding-heidegger-on-technology> (accessed: 02.04.2019, 10:48pm)

challenges the physical world and supplies energy. This is what Heidegger referred to as "Standing reserves".³⁵

The danger posed by modern technology is its view of reality only as standing reserves, a raw material. Standing reserve is just an aspect of the whole of reality. This is primarily caused by our misconception of the ideology of being. Modern technology has been plagued by a character of a technological framework which dominates the way the *Dasein* approach the world. This technological understanding of being, thus, posits the ultimate danger of the modern technology since it constricts our experiences of things as they really are. As such, humans interpret themselves as raw materials (human resources) and hence, try to manipulate others humans and themselves as means to an end. Humans are no more seen as beings that can have deeper interpretations of the world; instead, they are merely raw materials for experimentation and manipulation; more like an inventory in the warehouse. Mark Blitz captured this very well when he averred:

Everything approaches us as a source of energy or as something we must organize. We treat even human capabilities as though they were only means for technological procedures, as when a worker becomes nothing but an instrument for production... Each and every thing that presents itself technologically thereby loses its distinctive independence and form. We push aside, obscure, or simply cannot see, other possibilities.³⁶

Transhumanism: An Evolution of Anthropomorphic Technology

It is often taken that the major inspiration of *transhumanism* is traceable to Nietzsche's doctrine of *der ubermensch* (*the overman*), but Nietzsche never meant a technological transformation. Rather, he seeks a kind of personal growth and refinement in exceptional individuals.

The coalescence of an identifiable *transhumanist* movement began in the last decades of the twentieth century. In 1966, FM-2030 (formerly F.M. Esfandiary), a futurist who taught "new concepts of the Human" at The New School for Social Research in New York City, began to identify people who adopt technologies, lifestyles and world views transitional to "*posthumanity*" as "*transhuman*" (short for "transitory human"). In 1972, Robert Ettinger contributed to the popularization of the concept of "*transhumanity*" in his book *Man into Superman*. FM-2030 published the *Upwingers Manifesto* in 1973 to stimulate transhumanly conscious activism.³⁷

Transhumanist represents the contemporary trend which seeks a confluence between technology and humanity. It can be approached in two ways; either as a

³⁵ Martin Heidegger. *The Question Concerning Technology and Other Essays*, 18.

³⁶ <http://www.thenewatlantis.com/publications/understanding-heidegger-on-technology> (Accessed 24.03.2019, 1:17am)

³⁷ <https://future.fandom.com/wiki/Transhumanism> (accessed 02.04.2019, 9:30pm)

mechanization of humanity or as a humanization of technology. Either ways, man and technology stands significantly as the key concepts and man is seen as an object of technological manipulation. The singular goal of the *transhumanist* movement is the enhancement of humans through science and technology. It can be viewed as a technological evolution moving towards the goal of human enhancement or an anthropological evolution of man to a more technological being. As an “*ultra-humanist*” movement, *transhumanism* challenges human limits and seeks to overcome them *via* technological advancements. This goal is achieved through regenerative medicines, mind uploading cryonic, radical life extension, etc.

The Transhumanist Declaration

This is a consensus which highlights the basic principles of the *transhumanist* movement. Below is an outline of the March 2009, declaration of the *Transhumanist* movement:

- ❖ Humanity stands to be profoundly affected by science and technology in the future. We envision the possibility of broadening human potential by overcoming ageing, cognitive shortcomings, involuntary suffering, and our confinement to the Planet Earth.
- ❖ We believe that humanity’s potential is still mostly unrealized. These are possible scenarios that lead to wonderful and exceedingly worthwhile enhanced human condition.
- ❖ We recognize that humanity faces serious risk, especially from the misuse of new technologies. These are possible realistic scenarios that lead to the loss of most, or even all, of what we hold valuable. Some of these scenarios are drastic, others are subtle. Although all progress is change, not all change is progress.
- ❖ Research efforts needs to be invested into understanding these prospects. We need to carefully deliberate how best to reduce risk and expedite beneficial applications. We also need forums where people can constructively discuss what should be done and a social order where responsible decisions can be implemented.
- ❖ Reduction of existential risks and development of means for the preservation of life and health, the alleviation of grave suffering, and the improvement of human foresights and wisdom should be pursued as urgent priorities, and heavily funded.
- ❖ Policymaking ought to be guided by responsible and inclusive moral vision, taking seriously both opportunities and risks, respecting autonomy and individual rights, and showing solidarity with and concern for the interests and dignity of all people around the globe. We must also consider our moral responsibilities towards generations that will exist in the future.
- ❖ We advocate the well-being of all sentience, including human, non-humans animals, and any future artificial intellects, modified life forms, or other intelligence to which technological and scientific advances may give rise.

- ❖ We favor allowing individual wide personal choices over how they enable their lives. This includes use of techniques that may be developed to assist memory, concentration, and mental energy; life extension therapies, reproductive choice technologies; cryonics.³⁸

Transhumanism and Dasien: Relations and Implications

The attractive nature of the *transhumanist* declaration surely appears seductive and can be viewed as one of the best progressive intentions. But these declarations are also *ways of revealing*. They reveal certain truths which are *enframed* within them. The danger attached to it is even contained in the captivating promises it makes. The movement of *transhumanism* perplexes the current understanding of the human not necessarily through its past and present legacies but through the possibilities ascribed within its possible biological and technological evolutions. *Transhumanism* explores the benefits and repercussions of what technology could do for humanity; however, it assumes that technological boundaries are nonexistent.³⁹ The crux of *transhumanism* will surely intertwine us with our technology and as such, this merger of our forms and the products of our thoughts tend towards our possible extinction.

The *transhumanist* perseverance in recognizing science and technology as the main asset of reformulation of the humans runs the risk of techno-reductionism; technology becomes a hierarchical project, based on rational thought driven towards progression. Following this line of thought, everything is interpreted from a technological framework. However, Heidegger, as earlier noted, argues that the essence of technology is by no means technological.⁴⁰ Technology is not the supreme goal of humanity. It affects man's calculative thinking. In the words of Heidegger, "the approaching tides of technological revolution in the atomic age could so captivate, bewitch, dazzle, and beguile man that the calculative thinking may someday come to be accepted and practical as the *only* way of thinking."⁴¹ This leads to a misconception of our understanding of being. People are used as resources until they are no longer needed and thus, discarded. The need for a break out of the technological understanding of being becomes more urgent if we are threatened by the dominating and controlling power of technology. We need to be freed from a seeming technological imperative so as to critically discuss its pros and cons.

This technological understanding presents technological enhancement and efficiency as our only goal. Efficiency which culminates at getting most out of ourselves and every other thing is good so long as it is not viewed as the only end for man to which other ends must be subordinated.

³⁸ Nick, Bostrom. "A History of Transhumanist Thought" : Academic Writings Across the Disciplines, Eds. Michael Rectenwald& Lisa Carl. New York: Pearson Longman, 2011, 28.

³⁹ <https://rationalwiki.org/wiki/Transhumanism> (accessed 03.04.2019, 8:30pm).

⁴⁰ Martin, Heidegger. *The Question Concerning Technology and Other Essays*, 4.

⁴¹ Martin, Heidegger. *Discourse on Thinking*, 56.

Gelassenheit: the Heideggerian Solution

Gelassenheit is a German word which designates comportment, tranquility, calmness, stillness and composure. Heidegger suggested such an attitude in our relation towards technology. He was positive about overcoming the problems posed by technological advancements as he affirms that we can use technical devices, and yet with proper use also keep ourselves so free of them, that we may let go of them at any time. We can use technical devices as they ought to be used, and also let them alone as something that does not affect our inner and real core. We can affirm the undeniable use of technical devices, and also deny them the right to dominate us, and so to warp, confuse and lay waste our nature".⁴² This entails a kind of embracing technological advancements yet setting boundaries for it, regulating it- a midway between an undue deification of technology and an unnecessary annihilation of technology. Heidegger further calls for the recognition of the supremacy of the *Dasien* over technology:

We let technical devices enter our daily life and at the same time leave them outside, that is, let them alone as things which are nothing absolute but remain dependent upon something higher. I would call this comportment towards technology which expresses "yes" and at the same time "no" by an old word, *releasement towards things*.⁴³

There is thus a huge possibility of dwelling in a seeming technological world without losing our originality and without being imperiled by it. We need such a comportment which will enable us not to view things only from a technological dimension. Furthermore, we must discover the latent meaning hidden in technology. To accentuate this Heidegger contends: "the meaning pervading technology hides itself,... we stand at once within the realm of that which hides itself from us and hides itself just in approaching us."⁴⁴ This comportment which enables us to keep open to the mystery of technology is known as *openness to mystery*.⁴⁵ These two comportments, namely, *Releasement and openness to mystery*, belong together and enable us to overcome the seeming dominance of technology.

Evaluation

There are definitely no objections to technological and biotechnological improvements but they must not trespass the boundaries of accepted norms. The *Transhumanist* advocates, for instance, think that they understand the constituents of a good human being; they are happy to leave behind the limited, mortal and natural beings they see around in favor of something better: but do they really

⁴² Martin, Heidegger. *Discourse on Thinking*, 54.

⁴³ Martin, Heidegger. *Discourse on Thinking*, 54.

⁴⁴ Martin, Heidegger. *Discourse on Thinking*, 55.

⁴⁵ Martin, Heidegger. *Discourse on Thinking*, 56.

comprehend the ultimate human goal? The question of what should be natural to man should not be reduced to mere *biologism*⁴⁶, since the biological process is simply one out of the many dimensions of man. To decipher what is good for man, one must see him in the total context of his place in nature and the universe.

Life is at the same time adventurous and conservative.⁴⁷ Biotechnology has aided man in his adventurous quest for novelty through the introduction of technological possibilities for human self-modifications. It would be dangerous to nibble at biotechnological tempting offers without realizing that they come at a frightful moral cost. There are ethical and moral consequences of contemporary biotechnology which ought not to be overlooked. A curious minded person would wonder whether or not these technological sophistications are revolutions against nature and order.

The problems inherent in biotechnology should make man introspect at the real conception of living a better life and hence, make a moral distinction and imperative along the path of technological advancement. A quest to overcome constraints which define the character of the moral world is an issue of moral adrift. What will be left of human life if one function after another is either overtaken by machines or genetically suppressed? The zenith of contemporary *transhumanist* venture is to create a super intelligent technology more intelligent than man. If this is allowed to happen, man will either be defeated by his own creature or at worst, man will end up in a voluntary submission to his own creature. Things are bound to lose their distinctive nature when viewed solely from a technological perspective. Technology displaces being from their state of originality. As Heidegger affirms, things show or reveal themselves to us in diverse ways; technology is but just a way of such a revelation and must be experienced within its own boundaries and domain.

Technology cannot be made the ultimate goal without entailing the subjection of man's spirit to matter. In such a case, man's intellectual activity would be placed at the service of the material world as its ultimate purpose and meaning. Technology cannot be considered as the supreme form of rationality or the supreme norm for all human values. Biotechnological advancements are here to stay and its ingenuity should be welcomed as a contribution to the common good through which man ennobles himself. Yet, it should be placed within the horizon of ethical scrutiny and be stripped of or redirected in any attempt to dehumanize and devalue the human person. Biotechnology should be used for man's constructive service, for it is made for and by man. While not being anti-technology, a strict caution should be put on the unnecessary exaggerations of contemporary biotechnological enterprise.

Conclusion

⁴⁶ Owen, Garrigan. *Man's Intervention in Nature*, 171.

⁴⁷ Owen, Garrigan. *Man's Intervention in Nature*, 189.

This work neither proposed the idea of *technophilism*⁴⁸ nor that of *technophobia*.⁴⁹ Far from these, this work aimed at emphasizing that despite the many marvels of technology, each has come at a very high cost. Man should not be used as an *object of technological manipulations to the extent of depersonalizing him*. Man should not be stripped off his humanity and clothed with a delusional garment of mechanization. Every attempt at a humanization of technology and a mechanization of man should be eschewed. Man must be liberated from the seeming bondage of *technologism*, not by a rejection of technology but by a clear perception of its latent dangers. This consciousness brings forth cautiousness. This research is simply a proposal of a way of getting technology under human control so that it can serve our rationally desired ends. Indeed, technology is meant for man and not man for technology.

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⁴⁸ *Technophilism* is an uncritical enthusiastic belief that *technoscience* is the key to all human problems.

⁴⁹ *Technophobia* is the fear to undertake productive research because nature is considered sacred and should not be desecrated

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. Adebija’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), Adebija (1982) and Lawal (1992).

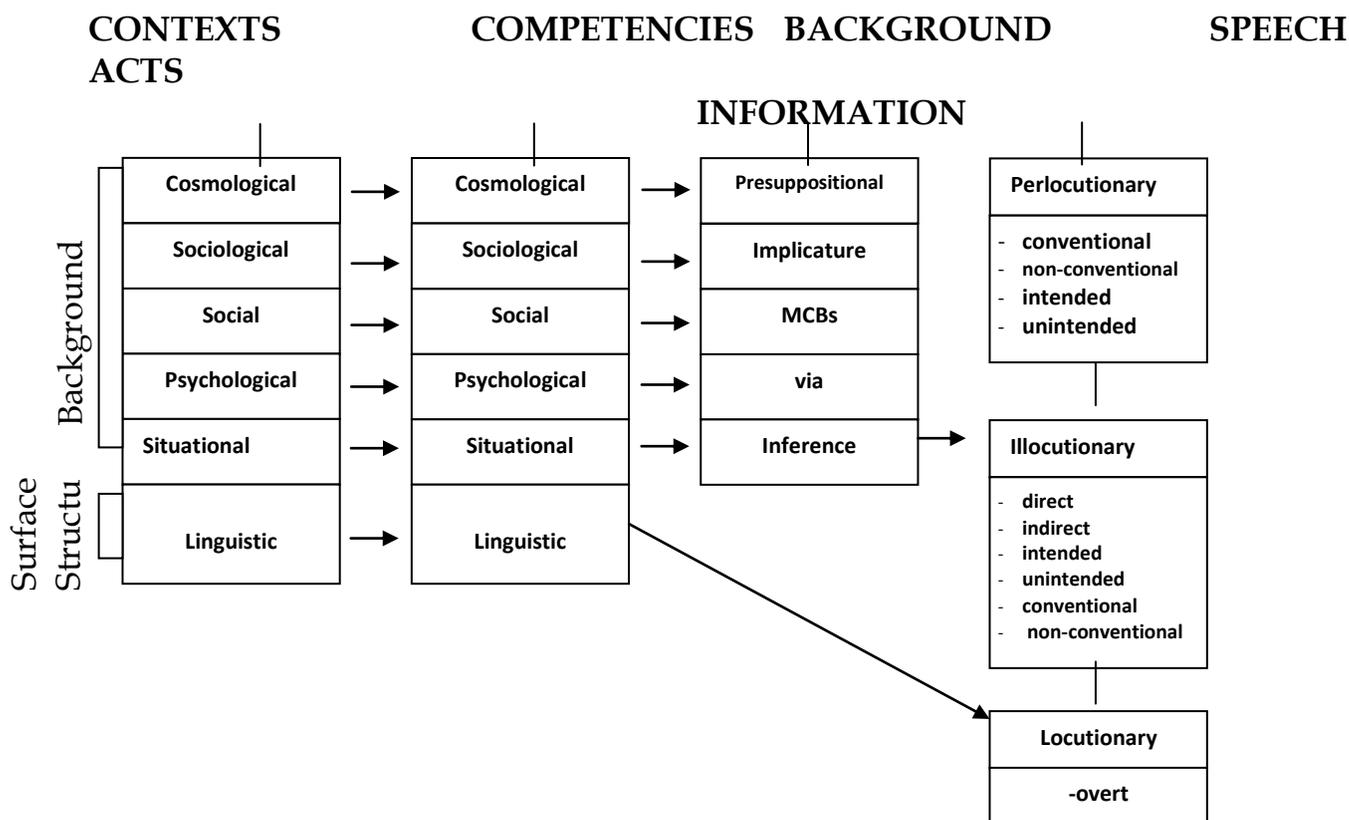


Figure 2: An updated version of Lawal's 1994, 1997, 2003). A Pragmatic Model of Literary Analysis

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.

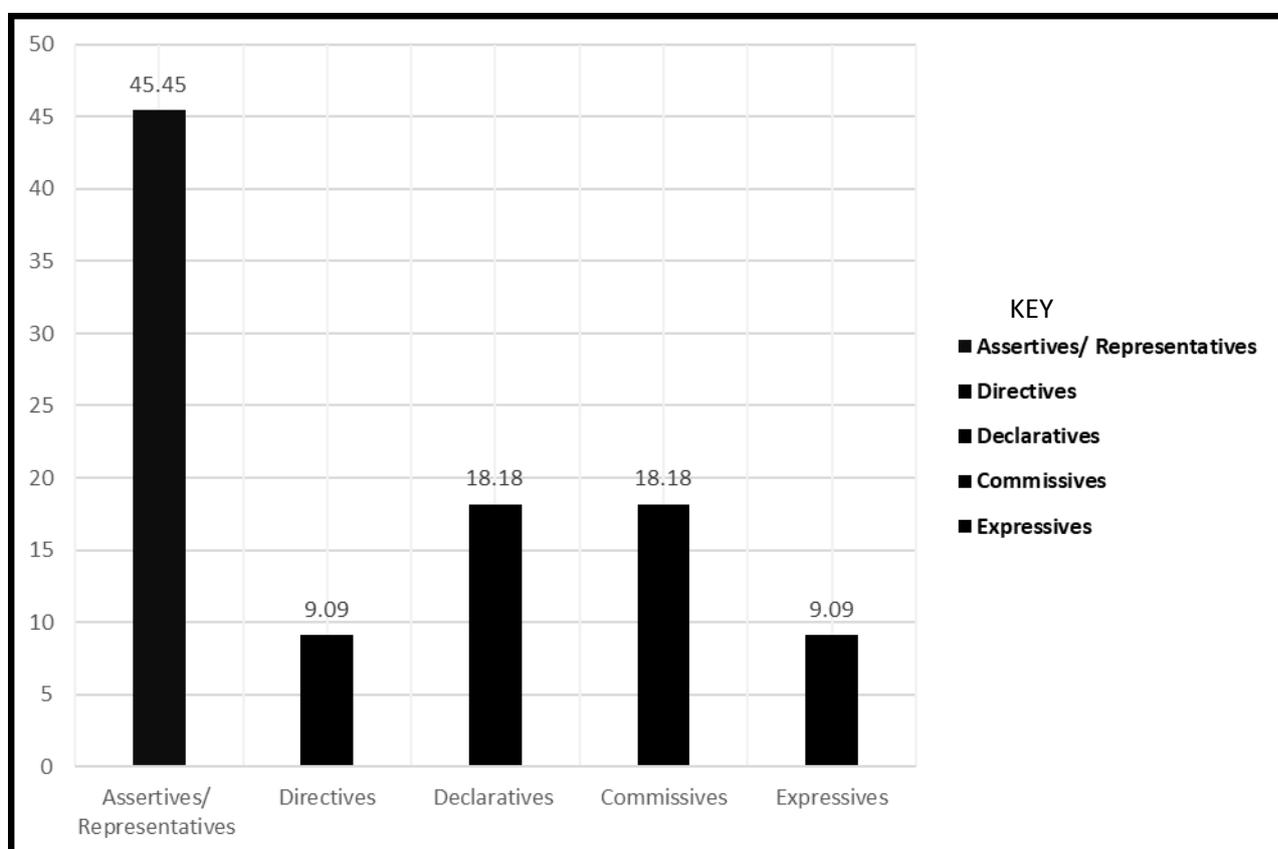
5	"I will do a new thing" (Isah43:19)	Commissive	The figurative expression is predicated on God's promise to Christians in the Bible (Isa.43:18-19). The advert is a promise of new things, unlimited and abundant blessings (most times conceptualized in materials) to the target audience who believe its 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>

		<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).</p>		
3	<p>“I am not for sacrifice” (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

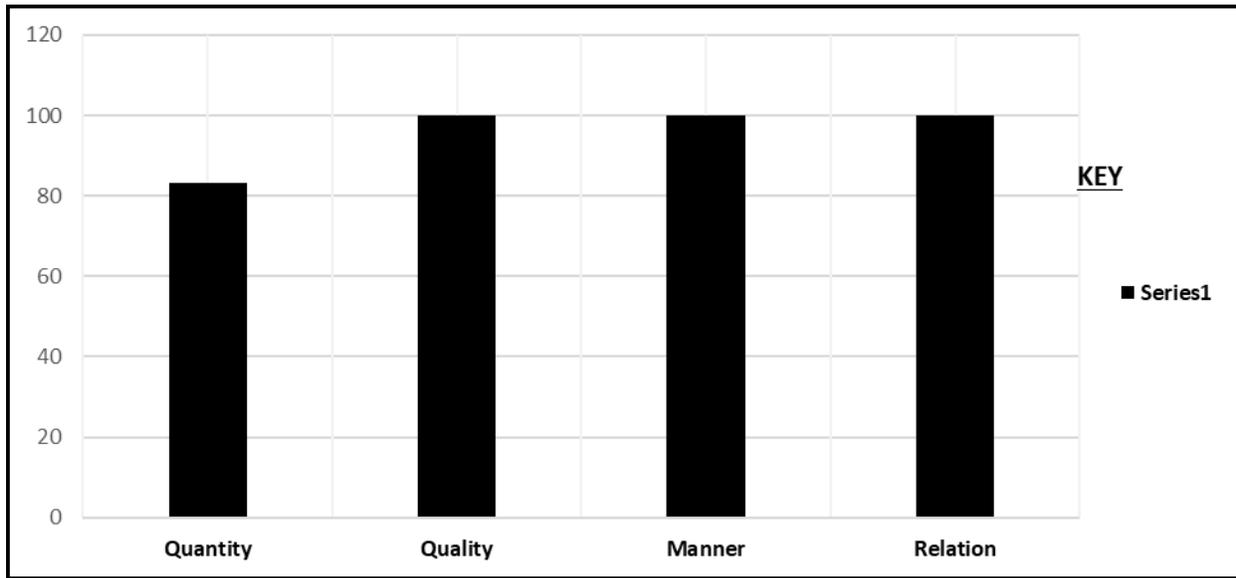
	<p>“When the Lord turn again the captivity of Zion” (Advert F)</p>	<p>maxim of quantity is obeyed. The preachers are named for specification. Those who have pre-knowledge information about how God has mightily used them will rush down to the venue to receive their own blessings. Quality: The advertiser 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 seen 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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DYNAMISM OF CIVIL UNREST AND METHODS OF CONFLICT RESOLUTION IN NIGERIA

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Abstract

This article examines the dynamism of civil unrest in Nigeria and the methods adopted in resolving them. The presence of civil unrest simply indicates that relations among people and government have soured and turned violent. This is usually due to unresolved minor disputes which now escalate into violent conflicts. The causes of social unrest in Nigeria are reasoned to be marginalisation, corruption, unemployment, poverty, hunger and deprivation, inequality, political manipulations, and of course, ethno-religious conflicts. Through the application of analytic method, the work finds that both the government and the subjects have often adopted violence as the commonest method either for suppression or for expression of grievances. The work, therefore, concludes that with the proper conceptualisation of Satyagraha and its complete employment to confront the forces of injustice, an egalitarian society based on the virtue of care, social justice and equality can be attained.

Keywords: Conflict, Resolution, Nigeria, Unrest, Religious, Political, Violence

Introduction

This is an excuse into how Nigerians have indeed conducted social and political struggles in the face of social menace such as injustice, marginalisation, corruption, unemployment, poverty, hunger and deprivation, inequality, political manipulations, and of course, ethno-religious conflicts. Many Nigerians who felt aggrieved have, on several occasions, resorted to self-help. Thus, self-help, jungle justice and repressive methods are fast becoming the expressive culture of grievances. The Nigerian experience of civil unrests, strikes, demonstrations and civil disobedience have largely been conducted with some measure of violence. Again, the government has employed the use of lethal force to repress some of the non-violent political activities. The implication of this is that both the government and the subjects have often adopted violence as the commonest method either for suppression or for expression of grievances.

Nigeria has experienced a lot of civil unrest ranging from the 1967 civil war to other civil disturbances such as Niger Delta agitation, the activities of

Independent People of Biafra, Boko Haram, cattle herdsmen and several protests by labour and all the affiliate unions. The presence of civil unrest simply indicates that relations among people and government have soured and turned violent. This is usually due to unresolved minor disputes which now escalate into violent conflicts. In this part of the world, war has become the prevailing social institution and violence the foundational tenet of political culture. War has seeped into the very soul of this society, afflicting all it touches. Civil unrest is a kind of disorder that is caused by certain people who are disenchanting as a result of some perceived injustice and marginalisation. It can also be described as any public disturbance that may result to wanton destruction of lives and properties. In many cases, it is usually carried out as a form of protest against some socio-political ills in the society which consequently leads to the break-down of law and order. Consequently, the commonest forms of unrest which usually occurred in Nigeria are religious unrest, communal/ethnic unrest, labour unrest, political unrest and social unrest.

Though scholars like Gandhi, King Jr. and Rawls have contended that civil unrest and disturbances arise when a supposed peaceful protest turns riot, however, the object of civil disobedience is a deliberate violation of the law while absolutely displaying fidelity to the "law". This is committed in order to draw the attention of the authorities and the general public to perceived injustices in the policies of the state or the law. Rawls argued that "fidelity to law helps to establish to the majority that the act is indeed politically conscientious and sincere, and that it is intended to address the public's sense of justice" (1971, p. 322). However, it is argued that the civility, the morality and the effectiveness of civil disobedience is enveloped not just in obedience to the law but also on its emphasis on non-violence which has served as its philosophical underpinning. This is predominantly why it is being argued that Nigeria has not experienced full-blown civil disobedience because, several acts of what ought to be peaceful protests and demonstrations have often turned violent.

In driving home our point, we shall argue that Gandhi's philosophy of *Satyagraha* gives credence to civil action in a democratic society. *Satyagraha* simply means soul force or truth force. Hence, *Satyagraha* is continuous search for truth and a grim determination to teach truth through the application of nonviolent direct action... (Aigbonoga & Nbeta 268). It adopts nonviolence as its method. Nonviolence, according to Gandhi, is of three levels i.e., nonviolence in thoughts, in words and actions (Gandhi 65). Nonviolence is a foundation of genuine search for truth and justice in human relationship.

Background to Civil Unrest in Nigeria

After the Nigeria civil war (1967-1970) that claimed thousands of lives and destruction of unquantifiable properties, the culture of violent destruction and repressive activities remains on the rise. Though Nigeria is not at war but the spate of violent activities going on in the country suggest that Nigeria is indeed a nation at war against itself. The secessionist agitation for the sovereign state of Biafra which arose as a result of feelings of injustice, marginalisation and feelings of insecurity of lives and the property of the Igbos by the government of Nigeria was largely prosecuted through the use of violence. In conceptualising the culture of violence in Nigeria on this attempted secession, Udoidem argues that “since the Civil War, Nigeria had lost its innocence and it was never to be the same again. The seed of eternal hatred had been sown...All that remained was and still is the memory of revenge” (Udoidem, 2000, p. 36).

The secessionist agitation for the “Independent Republic of Biafra” through the activities of IPOB, the mindless and soulless activities of Fulani cattle Herdsmen and the current activities of the NDA has further reduced the nation to the condition of unrest and environmental/social disturbances. Nigeria is at this time experiencing social upheaval, filled with rebellious groups and subversive activities. This simply shows that the expression of frustration through aggression and deliberate acts of violence has greatly suppressed the practise of undiluted civil disobedience in Nigeria. This is so because a call for social action presents an opportunity to vent anger arising from the dehumanising and agonising condition of an average Nigerian. However, the aggression which normally results to physical breakdown and even the death of the protesters is at the root of violent repression arising from the government’s intolerance of opposing voices. This could be seen through the 2012 “Occupy Nigeria” social struggle. The organised labour had called for total strike in rejection of subsidy removal whereby markets, schools, banks, petrol stations and offices were completely shut down. The directives recorded total compliance as protests, demonstrations, picketing and all forms of social actions resulted to consequent paralysis of economic activities. The insistence that the federal government reverts the pump-price through persistent street protests and demonstrations saw not less than 12 activists murdered by men of Nigerian police and military. Also, the Daily Post of May 30th 2016, reports the fiasco between the combined forces of MASSOP/IPOB and federal force which resulted to death and several degree of injuries to some of the protesters. The blame game that ensued between the federal force and the protesters as regards to who drew the first blood

diverted attention away from the fundamental issue that led to the agitation. The issue of equality in political appointments, justice as fairness and the right for self-determination were set aside on the altar of violent protest and demonstration, looting, arson, killings and ultimately the 'blame game'.

More so, the uprising in the Niger Delta assumed a dangerous and ferocious dimension. The violent activities of the Niger Delta Avengers (NDA) in protesting the perceived marginalisation, injustice and lack of development of their land have serious implications for the nation's economy. One of the implications is that the violent activities of this group have almost crippled the nation's economy which is largely dependent on oil. Also, the blowing up of pipelines, oil-wells and pumping stations is contributing, in no small measure, to the spoliation of the environment and by extension, the destruction of the ecosystem. Here, again, we see the employment of violent method in protest against perceived social menace. It is also observed that instead of constructively and non-violently addressing the restiveness in this region, the federal government has visited the people of the region with suppression, repression and brutality. This approach, in part, has led to what Paki and Ebienu (2016) describes as:

The untold hardship and sufferings meted out to the entire Ogoni ethnic nationality in the 1990s which culminated in the execution of the amiable minority rights activist Ken Saro-Wiwa and other eight Ogoni kinsmen, and the invasion and destruction of innocent lives and property in communities such as Odi, Odioma, Ayakoroma, Gbaramatu kingdom, Oporoza just to mention but a few by government forces. Therefore, it is not surprising that the consciousness of exploitation, marginalisation and disempowerment has made the Niger Delta a region of deep rooted frustration, hence the escalating oil agitations in the region wrapped in militancy (p. 2).

Here, it is also noticed that the employment of violence and repression is common and easily adopted by the state and the subjects for the purpose of repression and expression of grievance.

Besides the employment of violence as a method of conflict resolution in Nigeria, we have also witnessed in part Alternative Dispute Resolution (ADR). Akinbuwa (2010) has stated that:

Alternative Dispute Resolution refers to a range of mechanisms designed to assist disputing parties in resolving their disputes without the need for formal judicial proceedings. They are those mechanisms that are used to resolve disputes faster, fairer, and without destroying on-going relationships (p. 327).

The methods of ADR are dialogue, negotiation, mediation, conciliation, compromise and arbitration. ADR comprises a variety of processes and procedures, which are usually fashioned to meet the peculiar needs of disputants in resolving disputes; each process is considered an alternative to violent repression. These processes can be employed singly or in combination, but the basic characteristic is that they focus on bringing disputing parties together and focuses on 'diffusing adversarial negotiations' through an impartial or a neutral and unbiased third party and on mutually agreed terms of settlement. Establishment of truth is central to and the fundamental objective of conflict resolution. The mediator or the arbitrator must be willing and ready to be guided by the virtue of truth in administering justice to the disputants. This also implies that for there to be trust in the reconciliation process the mediator or arbitrator and both parties in the dispute must be committed to truthfulness; the disputants must be truthful, and must be willing to conciliate and compromise for peace, truth and justice to be reached. Another implication of ADR is that the mediator or arbitrator must convince the disputants (either by words or actions) that the outcome of the reconciliation is going to be fully implemented because, failure to implement the result of the reconciliation could or have always led to reoccurrence of violent conflict. It is imperative at this point to pose the question to ourselves that after much negotiation and intervening forces of mediation in the Niger Delta, what has been the result?

From the foregoing, it is obvious that violence as a method of conflict resolution is at the heart of social contest and at the disposal of both the organised forces and the resisters in Nigeria.

Quest for Social Justice in Nigeria

To what extent can it be said that the Nigerian federal government has lived up to its legitimate responsibility of ensuring social justice to its citizenry? This question becomes necessary at this stage of our national life because, the prevalence of social injustice in Nigeria has resulted to the deep-rooted grievances sweeping across the social stratum of the country with its expressive culture of violence. Nigeria has witnessed diverse conflicts over the years because of apparent feelings of injustice on one hand or the other, because of the various unsustainable methods or approaches that have been adopted in addressing these feelings which have left the country in the middle of nowhere. The existence of social justice explains the quality and the social healthiness of any human society. Rawls has explained social justice as “fairness”. This means arranging the social system to guarantee fair and reasonable opportunities for all citizens. It also means that inequalities in wealth and social positions are to be arranged maximally to benefit the least advantaged in the society. In this regard, Otto has defined social justice as “rendering to each what is his or her own or due by right” (Otto, 1967, p. 10). Unfortunately, the average Nigerian today is economically disempowered hence, the quest for social justice is at the centre of agitations in Nigeria especially in the Niger Delta region.

But to what extent has this struggle for social justice been conducted and how effective are the methods employed so far to prosecute it? In the heat of this struggle, we have seen the formation and operations of Boko Haram and Cattle Herdsmen in the North, the Niger Delta People Volunteer Force (NDPVF), Movement for the Survival of Ogoni People (MOSOP), Movement for the Emancipation of Niger Delta (MEND) and Niger Delta Avengers (NDA) in the South, Movement for the Actualisation of the Sovereign State of Biafra (MASSOP) and Indigenous People of Biafra (IPOB) in the East, Oduduwa People’s Congress (OPC) in the West and other ethnic militia groups all over the country. The political aberration noticed here is that whereas MOSOP which adopts non-violent method for its struggle was suppressed by the combined forces of Shell Petroleum and the Federal Government of Nigeria, the other movements which are violent in their approach were invited for dialogue by the government and amnesty granted to their members in return for their willingness to lay down their arms. This implication is of threefold:

a) The first implication is the apparent futility of non-violent struggle in Nigeria: The character of intolerance of the Nigerian state is clearly manifested in

her attitude towards non-violent demonstrators and protesters. The example of MOSOP struggle comes to mind first. MOSOP is a Nigerian based peaceful and non-violent movement spearheaded by Kenule Beesom Saro-Wiwa widely known as Ken Saro-Wiwa. Ikerionwu (2016) has observed that “MOSOP was the first organised and the most strident non-violent critic of the Nigerian government’s neglect of the oil-producing Niger Delta region, particularly the long-suffering Ogoni people whose interests it represents” (p. 1). He further stressed that MOSOP’s “mandate of non-violent campaign are to: promote democratic awareness; protect the environment of the Ogoni people; seek social, economic and physical development for the region; protect the cultural rights and practices of the Ogoni people; and seek their appropriate rights of self-determination” (Ikerionwu, 2016, p. 6). Cox has described the activities of MOSOP as “determinedly democratic and non-violent; a truly popular mass movement aiming to secure popular control of its wealth” (Cox, 2014, p. 3). Ken and his men carried on with this struggle by drawing the attention of the international community to the pitiable condition of the people of Ogoni land. He was audaciously committed to the philosophy of non-violence and told his people that the only and the most viable instrument of defeating the oppressors is through peaceful demonstrations and consistent protests.

However, the government never wanted to hear the truth (the neglect, underdevelopment, spoliation of the environment and the destruction of the ecosystem) Ken Saro-Wiwa was saying as this will amount to or affect the spoils they shared from the proceeds of oil exploration, hence, state practice of brutality and violence was visited on peaceful and non-violent demonstrators. Severally, demonstrators and protesters were harassed, arrested, brutalised and even killed in the process of social struggle in Nigeria. The then military dictator thought that by killing the leaders of MOSOP the movement will die a natural death. Consequently, Ken Saro-Wiwa and his fellow comrades in the struggle were hanged. However, the gruesome and extra-judicial execution of the Ogoni nine, points to the fact that, state violence and stick approach to non-violent resistance does not always win. Here again, the philosophy of *Satyagraha* is lacking both in principle and in practice. Gandhi rightly observed that violence multiplies violence in a descending spiral of destruction. Lamenting the violent approach of the state against civil resisters, Olusola (2016) observes that:

As the Nigerian Government unleashed its state terror through its violent repression, the social

movement which has become violent at this stage became more violent in its approach as the number of militant groups increased, making it very difficult to explore and exploit oil in the region (p. 6).

Regrettably, little did the government know that the killing of these martyrs would be the birth of renewed but vicious and ferocious struggle that will bring the nation to a halt? Consequently, violence is being applied in the quest for social and economic justice. The continued expression of opinion of truth with violence on how the resources of the region should be controlled and shared with violence, has continued to multiply violence and subversive activities in the region. The prevailing situation in the Niger Delta region has re-enforced the conviction that the means employed to bring about an end have direct connection with the end sought.

b) The second implication is the viability of armed struggle in Nigeria: It is most plausible to state that the only language the oppressors (Nigeria government in this case) understand is the language of violence. Therefore, one could understand the continued willingness of the government in applying carrot approach to the subversive activities of armed groups. The several failed attempts to negotiate and possibly grant amnesty to the members of Boko Haram, and the existing amnesty to Niger Delta armed youths is an indication that the authority respects and fears those that bear arms against the state. This is not in condemnation of or to water down the effect of alternative dispute resolution, but to state that its aberration lies in its subtle employment of pacifying the arms bearers is to say the least. The logic is that payment to people who take up arms against the state is counter-productive as it will always spur other jobless youths to take up arms and also seek for their own share of the oil money.

The subservient attitude towards peaceful protesters by the government, the repression often meted out on them by the state forces and the lack of constructive engagement with them on the issue under contention could or may have encouraged the mass of people to always take up arms against the state, believing that there lies a quick response from the government. Ikerionwu (2016) has thus quarreled that:

It is widely believed that Nigerian Government adopts the carrot method for violent groups but

the nonviolent ones confronted with the stick approach. The activities of these loosely militias nearly brought oil production to near zero, this might have caused the government to consider the carrot method. The criminalities by these militias persist, government amnesty program notwithstanding (p. 252).

The implication of the above statement is that arms are usually exchanged for money with no genuine intent to address the issue under contention from the root cause. Here also, the philosophy of *Satyagraha* as regards to the direct object of civil disobedience (establishment of truth and social justice) is not given any considerable place. This necessarily leads us to the third aberration.

c) The third aberration is that reconciliation in Nigeria only means the postponement of evil days: There appears to be no serious commitment to truth in Nigeria especially during disputes. The resisters always lose sight or insistence on truth whenever the social struggle gets to dialogue. This has further intensified the lack of trust in the genuineness of the outcomes of social struggles in Nigeria because there can be no trust without serious commitment to truth. The nature of compromise during dialogue is quite worrisome as the government wants to continue to maintain the existing advantages to monopolise the benefits of the wealth of the nation. This implies that dialogue and reconciliation do not usually follow the natural cause in resolving disputes in Nigeria.

Outcomes of resolutions usually produce victors (usually the government) and vanquished (the masses) which, instead of healing the divides, further deepen the feelings of injustices. The example of this claim is the amnesty granted to the Niger Delta militants by the government of Nigeria. In the events leading to this amnesty, government had given 60 days (6th August 2009 to 4th October 2009) to the arms bearers to lay down their arms in order to be rehabilitated and reintegrated into the society. As different militants handed in their weapons, the major movement 'MEND' refused to key into the programme because, according to them, the policy gave no room for dialogue and as such cannot address the root and fundamental issues which gave rise to the agitation. Olusola has noted that the reason why the amnesty programme is doomed to fail is that "the adopted solutions are at best not sincere and at worst, constructed to maintain the status quo" (Olusola, 2016, p. 6). One could understand why the amnesty programme

did not properly solve the problem of militancy and acts of vandals in the region on one hand, and address the fundamental problems of the region on the other hand. Insincerity of purpose, lack of proper understanding of the root cause of the issues or unwillingness to address them, inappropriate paradigms and ineffective methods to seek redress have always left the patched holes in explosive and disastrous end.

Concluding Comments

Based on the foregoing exposition, application of *Satyagraha* to address the problem of social injustice in Nigeria becomes imperative. *Satyagraha* is a philosophy of action that is based on the force of love; it means in the process of trying to establish truth through social struggle, our action must be guided by the principle of sincerity and love for one another. This would imply the absence of injury to the perceived oppressor(s). The idea is to defeat a particular policy and not to defeat the policy maker. The starting point is the collection of facts to determine whether social injustice exist, thereafter negotiations and constructive dialogue follows with the determination to get justice for all. Non-violent civil disobedience becomes inevitable after all attempts to get all views heard fails. Insistence on truth and fairness, formulation and implementation of right policies to provide social justice for all can be affected through the employment of non-violent civil disobedience. Erik (1970) has observed that at the end of social struggle, “only a development which transforms both parties in such an encounter is truth in action; and such transformation is possible only where man learns to be non-violent toward himself as well as toward others” (p. 412). This is the thrust of philosophy of *Satyagraha*.

With a proper conceptualisation of *Satyagraha* and its complete employment to confront the forces of evil, an egalitarian society based on the virtue of care, social justice and equality can be attained. Domesticating the philosophy of *Satyagraha* would provide a framework to evolve a national ideology based on Africa communal ontology which necessarily entrench the culture of distributive, retributive and corrective justice. Distributive justice implies a ‘socially-just’, and equitable allocation of goods, wealth, opportunities and privileges in the society. A just distribution of societal goods will inhibit the occurrence and reoccurrence of accidental and diverse inequalities. Therefore, distributive justice takes into account the exact goods to be distributed, what procedure and method to be employed. Philosophy of *Satyagraha* adopts the principle of corrective justice to draw government attention to the disproportionate distribution of societal goods

and benefits. Non-violent civil disobedience is employed to engage the government on the need and imperativeness of accurate, just, equal and fair distribution of common good.

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**A STYLISTIC ANALYSIS OF VACANCY ADVERTISEMENTS
IN SELECTED NIGERIAN NEWSPAPERS**

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Abstract

This paper utilized the resources of stylistic to analysis the language of vacancy advertisements in selected Nigerian Newspapers. This study therefore hopes to contribute to the novel use of language of advertising in the media by revealing the style mostly used in advertising job post in the Nigerian newspapers. This study is based on the theoretical framework of Burke's Functional Stylistics. Burke (2014) remarks that functionalist stylisticians are "concerned with the ways in which the formal properties of language are used pragmatically" (p. 46). Advertising is one of the ways to let the public know about a product or service and the newspaper is considered to be one of the most authentic sources of advertising. From the analysis, it has been found that copywriters use bolder print for a stylistic effect and for easy grasping and understanding of the information by way of providing explicit messages to the candidates. Besides, bulletins are used to give direction to the applicants. It is also a form of attention catching device; while simple, complex and compound sentences are used to enable the readers recognize the importance attached to each piece of information, which is a necessary procedure if the reader is to appreciate the importance of each set of information. This study has therefore shown that vacancy advertisements in the Nigerian newspapers manifest unique stylistic features under the graphological, and grammatical considerations such as capitalization, the use of abbreviation, the unconventional use of capital letters and bold or small prints. The analysis equally demonstrates linguistic peculiarities such as sentence structures like simple, compound, complex sentences as well as catchy words and phrases.

Keywords: Stylistics, Vacancy, Advertisements, Nigerian Newspapers

Introduction

Language of Newspaper Advertising

Attempts are being made by researchers to unravel the complexities of the language used in advertising and language is the most significant gift to human beings. Nigeria is a multilingual nation consists of people of different ethnic backgrounds, who speak various languages as their mother tongues. Nevertheless, English is the official language of Nigeria and it is widely used in schools, government institutions and it is the language of the media and advertising. When a piece of public advertisement or announcement is made in the print media, the intention is not likely to persuade the audience into believing it, but to simply pass information to them. However, Isife (2011) asserts that the mechanism of communication involves words, writing, printing and whatever may be the latest means of sending or receiving information. In view of this, language is regarded as the major and valid tool of communication. Ogunsiji (2001:70), as cited by Isife (2011) remarks that market transactions, and the use of language have a serious effect on both individual's present and previous experiences. This gives an advertiser the opportunity to employ different means of language to advertise his/ her products in a way to attract buyers. According to Wyckham, Banting & Wensley (1984) "Language is a major component of most advertisements" (p. 47). This means that words, phrases, and sentences are coined to convey information, to influence attitudes and to affect behavior in advertising. To them, "selecting appropriate terminology and the creative use of syntax to accomplish the advertiser's objectives are critical functions in the development of advertising" (p. 47). It shows therefore, that advertisers need to gain the readers' interest positively by using appropriate language to achieve their goal. That is why Chugh and Sharma (2012) say "this world would certainly be dark if the light of language did not illumine it" (p. 157). Citing Sapir, the great linguist, they said:

Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society (p157).

From the forgoing, it then means that language is a powerful tool that conveys meaning through the process of communication. Language is such a powerful force in shaping our world. The final goal of advertising is to gain consumer's interest. In the case of this study, the goal is to attract job seekers through newspaper advertisements. Advertising helps in introducing a new product in

the market. (Neill, 1986, p.117) as cited by Maalej (2015) describes the language of advertising as “a discourse type whose main actors are people with ideas in mind seeking to cause a larger group of potential participants to change their attitude or buying habits, creating in them, the impulse to buy” (p. 2). Dada (2013) traces the history of advertising to the creation story in the Bible, and according to him “one can rightly assume that the first advertisement on earth happened when the serpent in Genesis 3 advertised the qualities of the forbidden fruit to Eve and thereby aroused her desire for it” (p. 35). Natkare (2012) defines advertising as “one of the important forms of mass communication which intend to persuade an audience to purchase or take a desired action upon products, ideas, services etc.” (p. 1). He stresses that a “successful advertisement is expected to achieve five goals such as attracting attention, commanding interest, creating desire, inspiring conviction and provoking action” (p. 1). In like manner, Osisanwo (2010) says that “the print adverts seem to be more unique in teasing the readers and catching their attention, particularly, graphologically” (p. 3). It is obvious, therefore, that some of the functions of advertisement include informing or persuading customers. Informative advertisements inform customers about goods, services, or ideas and then tell people how to get them by means of an identified sponsor. Rahman (2019) considers newspaper to be the most authentic and easy source of advertising. His assertion is based on the American Association of Advertising Agencies which states that “the public’s favorite source of medium of advertisement is newspaper” (p. 22). According to him, newspaper contains informative news for the audience in comparison to other sources of media. His view is also supported by a study carried out by Larkin, Ernest, and Grotta, (2013) which explains the fact that “newspaper contains the daily up to date news and information that perceive the local readers to know about the local news through newspaper” (p. 22).

Newspaper advertising can be done and published both online and printed. Some newspapers have the same contents in both online and printed versions and both versions contain advertisements. Nevertheless, our focus in this work is on the printed newspaper. Maalej (2015) adds that the style of advertising could be verbal or nominal. What he meant is that an imperative verb could be employed to encourage and persuade audiences or buyers to buy goods or services. Writing on the discourse of media advertising in Tanzania, Quarshie (2013) explains that the language of newspaper advertisement has serious implications for marketing outcomes apart from its pragmatic functions. She points out that consumers are addressed by the large numbers of marketing

message in English even if English is not their first language. I think, he is saying this because English is an international language which can catch the attention of much audience. Kress and Hodge (1979) are of the opinion that the reality of our world is shaped by language, an instrument of control as well as an instrument of communication. Harris and Heldon (2002) as cited by Wangu (2013) state that the process of composing advertising messages involves a keen understanding of various features of linguistic typologies so as to use the right language for the specific objective. Nigeria is a multilingual nation consists of people of different ethnic background, who speak various languages as their mother tongues. Nevertheless, English is the official language of Nigeria and it widely used in schools, government institutions and it is the language of the media and advertising. That is why Ebert (2010) as cited by Wangu (2013) insists that advertisers should make an informed opinion on the type of language to use in order to pass their message to the consumers so as to engender their feelings of trust. In view of this Dada argues that for an advert to be effective and successful the language used by the advertisers must be relevant and appropriate vocabulary must be used to persuade and influence the consumer because “language is a veritable tool in advertising” (p. 36). He advocates that the language of advertising must be transformed to the language of the consumer.

From this argument, we can say that language is a very important conduit pipe of advertising. That is why advertisers continually sieve their language to conform to vogue that takes place in the competitive world of business. Robert (2013) notes that the language of advertising does not follow grammatical or logical rules sometimes; she opines that the language of the newspaper advertisement is a kind of language which functions and familiarizes itself with the context in which it is used. This shows that the inevitable power of language can change people and their behaviours. On their parts, Ezejideaku and Ugwu (2010) argue that the earliest types of newspaper advertising were crude and unsophisticated but helped the local business men and women to sell their goods and services. The old newspaper ads equally set the pace for the modern methods of advertising which have undergone great transformations such that today, so much could be written about the language of advertising in Nigeria. Today, advertising has become more professional and can now engage copy-writers who exploit all the available linguistic devices to make their ads persuasive and aesthetically inviting.

Citing Coulson, (1984), Robert, (2013) posits that the language of advertising is informative, persuasive, and emotive and product claims. In view of this, the language of advertising serves the function of informing the public about the availability of a product on the market. It is also a persuasive and emotive language aimed at appealing to the minds of the consumers. Broom, (1978, p. 28) has this to say about the language of advertising:

... the language of advertising is audience oriented... this is because, notwithstanding the level of socialization and learning of the advertiser, he or she does not impose this on the listener, rather language that is transparent is used.

From this position, the language of adverts is directed at the audience's power to understand the message in the ads. Therefore, the advertiser does not bring to bear his level of sophistication when using language in advertising. That is the language of advertising is characterized with the use of simple diction, which the consumer can easily decode. (Leech, 1966, p. 25) as cited by (Ezejideaku and Ugwu 2010, p. 2) asserts that advertising language is "aimed to change the will, opinions or attitude of its audience". They argue that any aspect of language use is an aspect of discourse. In view of this, Dada (2007) posits that language is a rule-governed system of symbols which helps the users to generate meaning and in the process defines reality. He believes that language cannot be ignored in the field of advertisement. This means that language is a core feature of human behavior. Twitchell (2000: 1) as cited by El-daly (2011) puts it, "language about products and services has pretty much replaced language about all other subjects" (p. 2). This means that the language of advertising has become the language of all, even of those who are critical of it. The language of advertisement is exemplified in this paper via job/vacancy advertisements from selected Nigerian newspapers. The paper will analyse the stylistic features of job advertisements in these newspapers in order to determine effects of the use of language on the potential employees.

Aim and Objectives

This study analyses the language of vacancy advertisements in the Nigerian Newspapers.

The specific objectives of this study are to:

- (i) Investigate the predominant stylistic features mostly used in vacancy advertisements.
- (ii) Identify and justify the persuasive strategies employed to convince the prospective applicants into action.

Statement of Problem

A lot of researchers have identified graphological features in their studies. Modu (2019) analyses how the multimodal stylistic resources such as colours, images, graphological devices and lexical items displayed on the selected cover pages of newspapers and concludes that they either convey meaning possibilities or ideological insights. Dada and Bamigboye (2014) extensively analyse graphological features in a study titled: *“Foregrounding as a Stylistic Tool in Achebe’s A Man of the People*. Dada and Bamigbose state that graphical features account for linguistic features such as capitalization, the use of question marks, interjections, the comma, colon, the semi-colon, the dash, the quotation marks, italics, ellipsis, hyphens, the unconventional use of capital letters, paragraphing, spacing and bold or small prints. Stylistic features also demonstrate linguistic peculiarities such as sentence structures like simple, compound, complex, or compound sentences as well as phrases. According to Leech (1969), this indicates that foregrounding is noticeable artistic communication that a work of art in some way deviates from norms which we learnt to expect in a text. Such deviations from linguistic or other socially accepted norms are labeled “foregrounding” according to Leech (1969, P. 56).

Stylistics is the study of the language of literature. It studies the style of literature. “Style” is defined by Brummett (2008) as

a complex system of actions, objects, and behaviors that is used to form messages that announce who we are, who we want to be, and who we want to be considered akin to. It is therefore also a system of communication with rhetorical influence on others (p. xi).

Burke (2014) defines it as “the study and analysis of texts; it is in particular, although not exclusively, the study and analysis of literary texts” (p. 1). From these definitions, we can conclude that stylistics makes use of the resources offered to one by different styles, and style in this sense means the ways in

“which actions, objects, gestures, and commodities, as well as the properties of language, are used...” (Brummett, 2008, p.2). It means that the choice of language and other linguistic devices can determine the style of a writer. That is why Stylistics is a method of textual interpretation in which primacy of place is assigned to language. That is the reason why Simpson (2004) opines that “language is so important to stylisticians is because the various forms, patterns and levels that constitute linguistic structure are an important index of the function of the text” (p. 2). This is further confirmed by Burke (2014) as he emphasizes that stylistics is “the study and analysis of texts; it is in particular, although not exclusively, the study and analysis of literary texts” (p. 1). Thus, stylistics can be described as the linguistic study of style. It is a critical understanding and appraisal of the way in which a writer presents his/her writing through language.

In view of foregoing, stylistic analysis employs a technical strategies to the analysis of literature. Stylisticians use the analytic tools of linguistics in carrying out their study. Thus, stylistic analysis is concerned with the phonological, lexical, syntactic, semantic and graphical distinctive features found in a given text. However, we shall limit our analysis to graphological and syntactic features in this study. Another important feature of stylistic analysis is “foregrounding.” Sampson (2014) defines it as

a form of textual patterning which is motivated specifically for literary-aesthetic purposes. Capable of working at any level of language, foregrounding typically involves a stylistic distortion of some sort, either through an aspect of the text which deviates from a linguistic norm or, alternatively, where an aspect of the text is brought to the fore through repetition or parallelism (p. 50).

A lot of studies have been carried out by so many researchers on the language of advertisement. For example, Robert (2013) whose research focuses on the Language of Advertisement: A Study of Nigeria’s Nation Newspaper and Newswatch Magazine, found out that the language of advert is persuasive and informative. Studies on the discourse of vacancy advertising with a linguistic focus in Nigeria, seems relatively low. Studies on the language of advertisement as an academic pursuit have increased greatly over the years in Nigeria; but vacancy advertising has not received much attention by researchers unlike other aspects of advertisements. Laka-Badura (2015) explains the reason scholars’

inadequate empirical research in job advertising to insufficient and limited amount of literature. (Asprey, 2005, p. 268) in Lacka (2015) states this succinctly:

Recruitment advertising has always been seen as the poor relation to 'mainstream' advertising. This is reflected in the availability of reading resources about recruitment advertising only a handful of books are available to buy which are even vaguely related to recruitment advertising, and nothing new has been published since 1994 (p. 12).

Because of the lack of more attention in this area, more research needs to be done in the area of vacancy advertising. This study is an attempt to contribute to the field of Stylistics, precisely in the areas of vacancy advertising. The study differs from other studies in that it will investigate the style of vacancy advertising which has not received robust attention. In doing so, it will draw on various linguistic features. In addition, this study will provide analyses of two vacancy ads, using different linguistic characteristics for interpretations.

Dada (2013) investigates the stylo-rhetorical devices adopted in some Pidgin English adverts in Nigeria. He came up with the conclusion that Pidgin English advertisers pass across their messages through stylistic devices such as: verse paragraphing, rhyme and rhythm created through repetition and syntactic parallelism. Ibarahim's (2015) concern is the semantic analysis of language of advertisement. Vacancy advertisements seems to be an area of research unexplored in linguistic studies if compared with product and service advertising, where significant studies have been done. So many newspapers in Nigeria publish different types of advertisements and the primary motive of most advertisers is to make profit, but the goal of vacancy advertisements is to provide information.

This study is to examine the style of vacancy advertising as well as to analyze the linguistic strategies and features generally attributed to newspaper discourse as reflected in the texts of vacancy or job postings. The study's objective is to critically analyze the stylistic features of vacancy advertisements in the selected Nigerian newspapers.

Theoretical Framework

This study adopts Burke's Functional Stylistics. Burke (2014) remarks that functionalist stylisticians are "concerned with the ways in which the formal properties of language are used pragmatically" (p. 46). He goes further to cite Halliday's 1984 work *An Introduction to Functional Grammar* who developed the idea that language has three primary roles or functions which intersect to make meaning. This language function is broken down into three interconnecting "metafunctions" as follows: Ideational - to express ideas and experience (clause as representation); Interpersonal - to mediate in the establishment of social relationships (clause as exchange); and Textual - to provide the formal properties of language (clause as message). Our concern in this study is the interpersonal functions which involve communication between the participants and how they express their attitudes towards one another and the way they relate to other people as they interact. Simpson (2004) corroborates the function of language in stylistics: "To do stylistics is to explore language, and, more specifically, to explore creativity in language use" (p. 3). He states that stylistics is interested in language as a function of texts in context, and it acknowledges that utterances (literary or otherwise) are produced in a time, a place and in a cultural and cognitive context.

Vacancy/Job Advertisement

This is a print or electronic notification of the intention to employ a person to perform a specific work in a position at a company or institution. Recruitment advertisement in newspapers is considered to be one of the traditional and commonly used approaches to employee recruitment. Employers use a job advertisement to request applications from the public or targeted candidates. Aswathappa (2007) in Lacka- Badura (2015) explains that job advertising is widely regarded as one of the most popular recruitment methods, both from the point of view of employers and potential candidates. Traditionally, job advertising is defined by (Byars and Rue 2000: 155) in Lacka-Badura (2015) as "the placement of help-wanted advertisements in daily newspapers, in trade and professional publications, or on radio and television" (p. 24). Similarly, Newell (2005) views vacancy advertisement as "the process of attracting people who might make an organizational contribution to fill a particular role or job" (p.117). Most job advertisements have a specified period for candidates to apply. (Secord, 2003, p.355) states comprehensive goals of job vacancy to include advertising the company's image and attracting the attention of:

the best candidates who may not even be seeking another role, while not raising false expectations and allowing a healthy amount of self-selection. Notwithstanding, recruitment advertising is also advertising for the organization itself. The form and content will project an image of the organization.

It is clearly understood from this definition that the aim job advertising is to attract the attention of suitable candidates, to discourage and disqualify unqualified candidates, inexperienced and unsuitable candidates from applying leading to employee's self-selection. Besides, it aims reducing the risk of hiring wrong people, as well as the time and costs involved in the recruitment process. Saleem (2010) adds that the pre-interview information that is specifically targeted to increase applicant awareness and interest in learning about organization's offerings is the most important recruitment efforts.

A source, (www.chron.com) lists and discusses the structure of job vacancy to include: job title, job duties, job pay and benefits and job qualifications. On their part, (Setiawan, Bakhti & Yuliah, 2017, pp. 44-46) identify three structures of job ads. The first is the beginning part of the job ads which serves as an introduction to the ads. It introduces the company at the same time announcing the job vacancy. This the position of (Dale, 2003, p. 65) as cited by Lacka-Badura that advertisement is often "the first place where potential applicants are told what the organization is looking for and what skills, abilities, and experience they should evidence" (p. 5). She stresses that content of job adverts is probably the most important determinant of their success in attracting well-matched candidates. This relevant information will enable the potential candidates to effectively perform the above stated functions. The second is the middle part of the job ads. It encompasses the most important contents and it usually covers the positions or job that the company needed as well as the prerequisites to fill up the posts. The third part is the end part of the job ads. It is the concluding remark in the advertisement. Rafaeli & Olive (1998) in Thompson (2015) explain that job advertisements can be broken down into parts: the skeleton and the embellishments. As part of the embellishments, they proposed that job ads have two messages: "a message about the organization - an impression management message"; and secondly, "a message about an employment opportunity in the organization - a recruitment message" (p37).

Fairclough (1992) in (Kheovichai, 2013, p. 166) states that genre contains a set of activity types which form a generic structure and realize the communicative purpose of the genre. According to him, these structures are moves which are “discourse units performing a particular communicative function” (p.161). Furthermore, a move can be a phrase, a sentence or even a number of paragraphs. An organization can announce its achievements in the opening move and its accomplishments in many respects. It can describe how well established they are, how many clients they have and the services they provide. Another way to make advertisements convincing to readers is to outline the organization’s missions and goals. This can inform potential employees about the work of the organization as well as its plan, showing its prospective future which could help candidates progress in their career. In addition, it might be a branding message that applicants need to embrace once they too become part of the organization. A move can introduce a job vacancy stating the main purpose of creating the advertisement. (Kheovichai, 2013, p. 164) states further that job advertisements frame this communicative purpose in four ways: announcing availability, inviting applications for the job, announcing a search and offering the job. In his detailed description, (Bruthiaux, 1996, p. 143) explains the structure of job adverts. According to him, job advertisements typically consist of five components:

First is a target element, stating the type of person being recruited... Second, a recruiter element includes information about the company or individual placing the ad... It also gives details of the major duties of the job being advertised: to handle scheduling; heavy phones; to drive private limo; no selling... Third is a requirements element, which specifies minimum qualifications or experience: word processing skills; a smile; no experience necessary... Fourth, a reward element often includes benefits in addition to details of salary.... Finally, the advertisement contains a contact segment, usually consisting of a telephone number and, in about a quarter of the cases, a name...

From this, we can observe some important information to be considered in job ads which includes: the candidate, the company or individual placing the advert, the requisites for the job, benefits and the address of the recruiter. We also notice that job ads tend to emphasize targets rather than writers. So the potential employees are the main audience of a job advertisement. Meurs (2010) adds that the main aim of job advertisements is to persuade potentially suitable candidates to apply for vacancies at organizations. He observes that besides the information given in a job advertisement which is to persuade potential employee, the information serves to motivate suitable candidates to apply.

According to Lacka-Badura (2013):

The function of job advertisement is not merely to inform potential candidates about the requirements and responsibilities involved in the positions advertised, but also, sometimes even more importantly, to encourage/persuade the most valuable candidates to apply, as well as to create or reinforce the employer's positive image in the eyes of all job market participants (pp. 273-274).

Methodology

As a study concerned with style of a text, the appropriate research design is qualitative design where the text analysed is described in terms of the characteristics of stylistics found in the selected newspapers. The research uses content analysis to collect data. Mackey (2005: 31) in Sari (2018, p. 151) said that content analysis is technique of examining information or content in written or symbolic material. Two national newspapers were purposively selected: the *Nation* and the *Guardian*. The rationales for selection of the two papers are to limit the size of the corpus for the study as well as for comprehensive analysis. These are parts of the most widely read newspapers in Nigeria, published within two months (October, 9 and November, 6 2018 respectively). Two advertisements were chosen from ten advertisements based on random selection. The limitation of the advertisements to two was due to appropriateness and to avoid an excessive number of advertisements that might not contribute critically to this research. Besides, these newspapers give wide publicity to vacancy advertisement on daily basis. Similarly, they are easily and readily available. The

choice was made to limit the sample to two advertisements because of time and space.

Data Presentation and Analysis

Graphological Analysis

Graphological inscriptions are observed to show a degree of importance and emphasis of the messages portrayed in the advertisements. There are several effects of capitalisation in the texts such as:

SALARY: Very attractive and negotiable (*The Nation*): This is a deliberate deviation from the norm of normal printing in small letters. From the beginning of the advertisement, all sub-headings are written in lower cases except this (SALARY). Generally, capital letters are used in the first letters of proper nouns, the letters of abbreviations and acronyms, the first letters of the first words in numbered or bulleted lists, titles of organisations, institutions, directorates, committees and delegations and the first letters of the first words in a sentence, but this is used to create a foregrounding effect. As Modu (2019) describes it "They are used to denote clarity, articulation and meaning potentials" (p. 125). The use of capital letter here is a form of deviation to make the word to stand out as unique from the rest of the texts as it refers to an important aspect of life: money. Another effect of the use of capital letter here is that of eye-catching as salary is very important to any employee. This device is used to attract as many candidates as possible in order to select the best for the job. It a device prominently used to attract the best candidates for the job and this automatically captures the attention of the readers. Other examples are:

Academic Staff Vacancies (*The Guardian*)

Method of Application (*The Guardian*)

As discussed earlier, these two examples are the main headings in the advertisements which distinguish them from other sub-headings in the texts. The style of using capital letters in the advertisements are forms of deviation to create stylistic effect. It is a cynosure directing candidates to the most important thing to do in the ads. If the reader is persuaded successfully, he will comprehend the message and develop a positive attitude towards the advertisement. The advertisers foregrounds these writings in capital letters boldly because they want to draw the attention of candidates to important issues.

One other graphological feature employed in these advertisements is the use of bold typescripts as in:

A. Qualifications and Requirements: (*The Nation*)

B. Radiology and Imaging: (*The Nation*)

C. Nursing Officers (Post Basic) (*The Nation*)

Operative, naesthesia, ENT, Ophthalmology, A& E, ICU/Critical Care. Paediatrics and Renal, etc.

SALARY: Very attractive and negotiable

Method of Application

Closing Date: Two (2) weeks from the date of this publication.

Signed:

Dr. Akionola Akinmade

Mr. Balasundacara Jeyakumar

WELLSPRING UNIVERSITY Benin City, Edo State

ACADEMIC STAFF VACANCIES

Professors

Associate Professors

Senior Lecturers

Lecturers 1

Method of Application

The main headings in these adverts are bolder than the sub-headings for stylistic effect: for easy grasping and understanding of the information by way of providing explicit messages to the candidates.

Besides, bulletins give direction to the applicants such as:

- Spine Surgery
- Pulmonology/Respiratory Medicine
- Cardiology (including Interventional Cardiology)
- Medical Gastroenterology
- Orthopaedics/Traumatology & Emergency Medicine
- Cardiovascular/Thoracic Surgery
- OB/YN/ Assisted reproduction
- Paediatric Surgery
- Paediatrics including Neonatology
- Oral & Maxillofacial Surgery
- Anatomic, Pathology
- Anaesthesia, Pain Management & Critical Care.

In addition, abbreviations were also employed by the copywriters in the selected advertisements. They are used for easy identification and to pass important information. These abbreviations are used for the purpose of space management since it is the space that consumes money in newspaper advertisement. Furthermore, people are already familiar with these simple abbreviations and easily comprehended. Few examples are: WAEC/GCE/ NECO, (R.N, R.M or B.NSC, BSc, ENT, NMCN, Ag. Chief Medical Director, ABUAD, etc. and PhD.

Grammatical Analysis

These distinctive grammatical features are parts of linguistic elements which marks vacancy advertisements as clearly different from other types of advertisements. Some of these linguistic features are sometimes foregrounded in the texts. For examples, the use of complex sentences manifested in these adverts and multiple sentences appear not to be very frequent in the collected corpus of the vacancy advertisements; most probably this is because such structures tend to be longer and less memorable. Examples of complex sentences are:

A frontline Research Centre and Higher Education Institution, Afe Babalola Babalola Multi-system Hospital which is co-managed by Aster DM Healthcare based in Dubai and India, offers a wide range of Medical Services in different aspects of Medicine & Surgery.

Applications which must be submitted through this email: medicaljobs@abuad.edu.ng should include the applicant's Curriculum Vitae, photocopies of all credentials with passport sized digital photograph and **an application letter addressed to the email above.**

A frontline Research Centre and Higher Education Institution, Afe Babalola Babalola Multi-system Hospital which is co-managed by Aster DM Healthcare based in Dubai and India, **offers a wide range of Medical Services in different aspects of Medicine & Surgery.**

The clauses that are not in bold print are dependent clauses which cannot stand on their own but depend on the second clauses (in bold) "offers a wide range of Medical Services in different aspects of Medicine & Surgery," and "should include the applicant's Curriculum Vitae, photocopies of all credentials with passport sized digital photograph," "and an application letter addressed to the email above." The underlined clauses are also called subordinate clauses because

they depend on the other clauses to complete the information. Besides, the third example has three clauses: a dependent clause and two independent clauses. This, therefore, enables the reader to recognize the degree of importance attached to each piece of information, a necessary procedure if the reader is to appreciate the importance of each set of information. The candidates are able to distinguish the important ideas from the supporting ideas in a sentence through this type of discourse. The device is used to expand the information content within the sentence.

The dominant feature of both simple and compound sentences occurring in the vacancy advertisements is their highly elliptical nature as in:

“Applicants must possess a fellowship of at least one of the postgraduate college or their equivalent.”

“Top rate and experienced Expatriate and Nigerian Consultants are required in the following Clinical Specialties...”

“Applicants must possess Fellowship in Radiology from a recognized college with a minimum of 3-4 years’ experience.”

“Interested candidates should possess PhD or equivalent professional fellowship in the relevant discipline and at least ten years of teaching and research experience in a university.”

The effect of using simple sentences here is to communicate clearly to the general public and make important points. It is therefore, easy to decipher any information presented in simple sentences. From the foregoing, it is clear that using simple sentences provide important information clearly and make communication effective and unnecessary information has been avoided.

“Applicants must have a minimum of 3-5 years’ experience in their chosen specialties and be prepared to lecture in the ABUAD College of Medicine & Health Sciences.”

The first clause is italicized and the second clause is underlined. The two clauses are joined by a coordinating conjunction, “and”. This has helped to create a single sentence that is more useful than writing many sentences with separate thoughts since it combines two independent clauses by using the conjunction, “and.” It has helped to reduce clause size by the use of ellipsis.

The language of vacancy advertising is persuasive. It is imperative in tone “and with positive politeness markers creates a hypnotic effect on the consumers.” (Natkare 2012, p. 2). One of the important function of imperatives here is to appeal anyone who reads the advertising. According to Natkare (2012) the imperative sentence aims to “change the consumer’s habit from one product to another” (p. 2).

- Applicants **must** possess a fellowship of at least one of the postgraduate college or their equivalent.
- Applicants **must** have a minimum of 3-5 years’ experience in their chosen specialties and be prepared to lecture in the ABUAD College of Medicine & Health Sciences.
- Applicants **must** possess Fellowship in Radiology from a recognized college...
- Applicants **must** possess 5 Credit Passes in the WAEC/GCE/ NECO and also possess the Professional Double Qualifications...
- Applications which **must** be submitted through this email...
- Interested candidates *should* possess PhD or equivalent professional fellowship in the relevant discipline and at least ten years of teaching and research experience in a university.
- Candidates *should* have ability to develop and execute research projects, and supervise postgraduate students.
- Interested candidates *should* possess PhD or equivalent professional fellowship in the relevant discipline and at least eight years of teaching and research experience in a university.
- Candidates *should* have ability to develop and execute research projects and supervise postgraduate students.
- Interested candidates *should* possess PhD in equivalent professional fellowship in relevant discipline and at least five years of teaching and research experience.

From these examples, the modal verbs in the sentences issue command through the use of “must”. The authority of ABUAD with respect to the post, its conditions and the procedure of application in this advertising is partly realized in mood and modality features. These modalities are foregrounded in verbal groups such as “must possessed,” “must have, “must be submitted.” There is also an instance of obligational modality “. . . should include.” There are instances of imperative mood as in: “be prepared,” and “are required”. According to Fairclough (1989), language is “a part of society, a social process

and a socially conditioned process” (pp. 18- 19). Furthermore, Fairclough (1985) says “this is a potentially face-threatening prediction about the professional ethics as well as behavior of the potential employee, with the modal verb (will) marking a high level of commitment to the proposition” (p.146), as in “will be an added advantage”, “and be prepared to lecture in the ABUAD College of Medicine & Health Sciences,” “Possession of a current Professional Practicing License is mandatory.”

The modal verb, “should” and “must” are the most occurred in all the texts, marking a high level of commitment to the advertisement. The purpose of using imperative sentences here is to provide information to the applicants in a simple and lucid manner. The use of full imperative here also indicates that the text shares a common focus on the giving of information. The use of “should” here is significant; it assumes that some information given is in the form of advice.

These imperative sentences provide instructions and make demands from the applicants. The verbs in bold and italics such as “must,” and “should” are used to describe the tasks, duties and responsibilities of the potential employees. This is the use of modal verb which Gee (1999) describes as “one of a series of helping verbs such as will/would; shall/should; can/could; must) that name things having to do with possibility, probability, obligation, intention, the future, ability” (p.154).

The verbs show commanding and instruction tone. The verbs also give direction and advice to the candidates. Generally, these sentences provide instruction and make demands from the potential employees.

Catchy Words and Phrases

In advertising, the effective way of catching the attention of buyer is to create an attention catching device which can be easily remembered through the use of frequency of phrases and pre and post modifiers are used in these advertisements. The complete sentence, however attractive it may be, is not remembered for long time but the short phrases. Here are some examples:

Noun Phrase is used frequently in the advertisements to attract candidates to apply for vacancy as in the following examples:

Applications are invited from suitably qualified and experienced Nigerian and non-Nigerian consultants for the under-listed positions in Afe Babalola University Multi-system Hospital, in Ado-Ekiti, South-West Nigeria.

m m h q
Nigerian and non-Nigerian consultants for the under-listed positions
The 400-bed ultra-modern Hospital
state-of-the-art Medical Equipment
optimum in Patient Care and Management
A frontline Research Centre and Higher Education Institution, Afe Babalola
Babalola Multi-system Hospital
a wide range of Medical Services
a fellowship of at least one of the postgraduate college
their equivalent
a minimum of 3-5 years' experience
the ABUAD College of Medicine & Health Sciences.
Spine Surgery
Pulmonology/Respiratory Medicine
Cardiology (including Interventional Cardiology)
Medical Gastroenterology
the vacant positions
Computer Science
Information Technology
Mass Communication
Business Administration
equivalent professional fellowship in the relevant discipline
five years of teaching and research experience
Possession of a current Professional Practicing License
photocopies of all credential

By choosing the noun phrases, the advertisers were able to foreground the messages with the use of modifiers to provide detailed information to the readers as in "the vacant positions" where the article "the" and the adjective, "vacant" are the modifiers to the headword, "positions". Others are: five years of teaching and research experience; equivalent professional fellowship in the relevant discipline; A frontline Research Centre and Higher Education Institution, etc. where the headwords are: "experience", "fellowship", "centre" and "institution." The use of modifiers here has the effect of precision as well as to establish details of the content of information the candidates need as regards the advertisements.

The copywriters used less of adjectival phrase in the advertisements for instance "with sophisticated and state-of-the-art Medical Equipment," and "with passport

sized digital photograph” are examples of adjectival phrase in the texts. This adds to the information needed by the candidates.

Adverbial phrases are not left out in the advertisements as in:

Applications are invited *from suitably qualified and experienced Nigerian and non-Nigerian* [adverbial phrase of place] consultants for the under-listed positions in *Afe Babalola University Multi-system Hospital, in Ado-Ekiti, South-West Nigeria* [adverbial phrase of place].

Medical Equipment offers optimum *in Patient Care and Management* [adverbial phrase of place].

Afe Babalola Babalola Multi-system Hospital which is co-managed by Aster DM Healthcare based *in Dubai and India*, [adverbial phrase of place] offers a wide range of Medical Services *in different aspects of Medicine & Surgery* [adverbial phrase of place].

be prepared to lecture *in the ABUAD College of Medicine & Health Sciences* [adverbial phrase of place].

Top rate and experienced Expatriate and Nigerian Consultants are required *in the following Clinical Specialties* [adverbial phrase of place].

Applicants must possess Fellowship *in Radiology from a recognized college* [adverbial phrase of place].

Applicants must possess 5 Credit Passes *in the WAEC/GCE* [adverbial phrase of place].

Applications are invited from suitably qualified candidates for the vacant positions below [adverbial phrase of place].

Interested candidates should possess PhD or equivalent professional fellowship *in the relevant discipline* [adverbial phrase of place] *and at least ten years of teaching and research experience in a university* [adverbial phrase of time]. (4 times The Guardian).

Interested applicants should send details Curriculum Vitae not later than ten (10) days *from the date of this advert* [adverbial phrase of time].

Adverbials are used in the advertisements to add extra details to the information being provided to the job-seekers. The advertisers used many adverbial phrase of place with less of adverbial phrase of time and this is because the advertisements are time bound and candidates need to respond accordingly. In order for an advertisement to have a positive, persuasive effect on the readers, copywriters have to make sure that the readers comprehend the message by using phrases as a foregrounding and an attention catching device in order to impose their own concern on the job seekers as demonstrated above. This is what Vaicenoniene

(2006) describes as “appellative function (i.e. appealing to the receiver’s experience, feelings, knowledge and sensibility in order to make him/ her react in a specific way)” (p. 44). This is because of the fact that the information contain in advertisement are considered relevant to the applicants.

Findings

Vacancy advertisements in the Nigerian newspapers show some features that tend to differentiate them from other types of advertisements like products, food and cosmetics advertisements. Graphological features identified in the texts are written using coinages and abbreviations such as: WAEC/GCE/ NECO, (R.N, R.M or B.NSC, BSc, ENT, NMCN, Ag. Chief Medical Director, ABUAD and the use of capitalization as in SALARY, ACADEMIC STAFF VACANCIES, and METHOD OF APPLICATION. Also, the use of bolder print which is for a stylistic effect and for easy grasping and understanding of the information by way of providing explicit messages to the candidates. Besides, bulletins are used to give direction to the applicants. It is also a form of attention catching device.

Simple, complex and compound sentences are used to enable the readers recognize the importance attached to each piece of information, which is a necessary procedure if the reader is to appreciate the importance of each set of information. Like any other types of advertisements, frequency of phrases as an attention catching device is not left out in the advertisements. This device manifested frequently in the selected texts. The modal verb, “should” and “must” are the most occurred in all the advertisements, marking a high level of commitment to the advertisements.

Conclusion

Advertisements play a major role in shaping the society's values, habits, styles and attitude to life. This study has undertaken a graphological and syntactic analysis of vacancy advertisements in selected Nigerian newspapers. In the process of the study, we identified, analyzed and interpreted the various graphological and syntactic stylistic devices deployed by advertisers to communicate information to the public. The analysis of these advertisements show graphological style because style could be choice or selection, which may be grammatical, or even code choice, as seen in this analysis: capitalization, bold prints, bulletins, and various grammatical features such as simple, complex, imperative sentences, and phrases are tactically deployed to capture the attention of job seekers.

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IMPORT OF RELIGIO-CULTURAL ECUMENISM AND DIALOGUE ON HUMAN SECURITY IN AFRICA

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Abstract

A Critical over-view of African environment unfolds a lot of issues on human security among Africans. Today it is agreeable that the world is a global village. Someone in one part of the continent is consistently updated and posted on issues affecting every nook and cranny of African continent on very close intervals. This globalization trends have related to all and sundry the issues affecting human security. Recently, in South Africa, it was xenophobia; in the South Sudan lives were lost because of political unrest. In Angola Africans (mainly Nigerians) were murdered in cold blood, in Nigeria people are kidnapped, murdered, raped, jailed unjustly. This research work intends to present religious and cultural ecumenism and dialogue as one of the ways of protecting human lives in Nigeria and Africa at large. It employs phenomenological research method. It also recommends for the adoption of religious and cultural ecumenism, dialogue, among other things as suggested solutions to the problems associated with human security in Africa. Data were gotten from primary and secondary sources. Data gotten were analysed with descriptive and historical method of data analysis.

Keywords: Culture, Religious Ecumenism, Dialogue, Human Security and Africa

Introduction:

At the advent of Christianity and Islam in Africa, there was serious turn around in Africa traditional beliefs and culture. These changes had introduced conflicts between the traditional religious culture and Christianity and its accompanied Western culture. The same disunity was observable between traditional religious culture and Islam with its accompanied Arabian culture. With time warring tendencies became a common place between these three religions and cultures.

Things fall apart, the centre cannot hold. Mere anarchy is loosed upon the world (Achebe, 1958). The African religion and culture is faced with a lot of pandemonium in the face of Christianity and Western culture. Now Mr. Good country saw in the present crisis over the New Yam Feast an opportunity for fruitful intervention. He had planned November the proceeds from which would

go into fund for building a place of worship more worthy of God and of Umuaro (Achebe, 1974:215). Achebe uses these words to indicate internal conflicts with African communities at the emergence of Christianity and Western culture.

Islam and its Arabian culture share equivalent features with Christianity and Western culture in their emergence into the hinterland. The two foreign religions and cultures have been misconceived among their local adherents. These foreign religions clash within themselves in interdenominational periscope. They also differently apply immense efforts to draw hostile relationships which have accelerated into these luxuriant religious and cultural schisms that which encourages human insecurity. The paper discovers that this disunity has incapacitated the possibility of inculcating religious morality and cultural values in these religions and cultures to behavioral pattern of Africans for sound livelihood. This research aims at re-echoing religious and cultural ecumcinsm and dialogue as veritable sources for human security. The study adopts phenomenological research method. The study recommends among other things that programmes that will increase sense of ecumenism and dialogue among African should be fortified more than it was to achieve human security from an additional dimension. Data were collected from both primary and secondary sources. Descriptive and Historical methods of data analysis were used.

Clarification of Concepts

The terms that call for clarity include; religion, culture, ecumenism, dialogue, human security and Africa. Religion has been identified by scholars as one of the most difficult concepts that have defiled an acceptable definition. This is essentially because no one definition by any scholar(s) has successfully and adequately taken care of the various aspects of this enigma called religion (Okwueze, 2003:2). In the same vein, Onyeidu (2001:14-15) points that:

As early as 1912, James Leuba had collected some forty -eight definitions of religion. But none of these was accepted as the correct definition of the term religion. While many of the definitions are arbitrary, others are subjective. Theologians define religion on the basis of God's activity in creation and redemption. Sociologists from its function in society; Psychologists from people's consciousness and anthropologists from people's cultural heritage.

That notwithstanding, some of these definitions shall be put here to enable us upgrade our understanding of the term beyond lay man's thought of the concept.

James in Okwueze (2003:3) defines religion as “the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider the divine”. A Sociologist Emile Durkheim in Onyeidu (2001:16) defines religion as: “A unified system of beliefs and practices relative to sacred things. That is to say, things set apart and forbidden beliefs and practices which unite, into one single moral community called a Church, all those who adhere to them”. A critical look at these two definitions of religion from two different scholars would notice that they vividly convey reasonable information about the characteristics of religion, when they emphasize on beliefs and practices, sacredness, divinity, solitude, and forbidden observances. One will easily reckon on the activities to be attached to the supernatural. But then their definitions are professional or discipline based. In all, and above all, religion seeks for a definition that unities and escapes every iota of sentiment.

Culture on the other hand has been defined by Nwosu and Kalu (1982) as the totality of a people’s ways of live. Onyibo (2013) concurs to it when he asserts that culture is the totality of the people’s way of life. Smith, Stanley and Shoves in Akulue (2013) view culture as a fabric of ideas, ideals, beliefs, skills, tools, aesthetic objects, methods of thinking, customs and institutions into which each member of a society is born. Ikeyi (2004) sees culture as all that human beings learn to do, to use, to produce, to know, and to believe as they grow to maturity and live out their lives in the social groups to which they belong. He adds that culture is basically a blueprint for living in a particular society.

Nonetheless, all the definitions given to culture here, are taken to have been summarized by Nwosu and Kalu as the totality of a people’s ways of life. What other scholars have said are still part of the totality meant by Nwosu and Kalu (1982). Therefore, culture involves all activities of man as a member of a society.

Ecumenism as one of the concepts that demands clarification can be defined as a body (movement/council) representing the whole Christian world or universal church seeking to restore the unity of Christian churches (Gaiya, 2018:112). Originally, ecumenism targeted at resolving discrepancies that existed between Christians .Today, ecumenism has become needful on restoration of unity beyond a particular religious denominations. Ecumenical movements are emphatically needed to cut across different cultural and religious groups.

Dialogue is always the message ecumenism conveys. Dialogue could be said to involve a deep discussion between two or more groups who differ in ideologies, faith or intention (Gaiya, 2018:120). The fact that dialogue involves a deep discussion on differences in ideologies, faith and intentions among two or more groups that differ, accommodates the possibility of ecumenism and dialogue extending beyond Christianity to inter-religious and inter-cultural realms.

Human security in this context is concerned with security of human beings, his environment and his properties against criminality and violence of many kinds. It is pertinent to adhere that living things are divided into two: Plants and animals. Human beings belong to the animal division, though his intellectual strength gives him dominion over other animals. Biblically speaking, he was the last in the creation of the world and was also given dominion over all created things or beings. For man to perfect this dominion he has to recognize his environment to make life safe for man's living. This act of organizing the society for the safety of man's life is what is seen here as security. Summer (2001) perceives it as things that are done in order to keep someone or something safe. Haron and Lesue in Igbo and Anugwom (2002) aver that the behaviour of individuals or groups is controlled by a network of "rules" or "norms" that define right or acceptable behaviours to which people are expected to conform. This is what the sociologist refers to as "social organization". This means that every society, traditional or modern, has appropriate behavioral patterns to which people are expected to conform. If they fail to conform, they will be liable for some kinds of punishments, whether written or unwritten.

It is basically rules that are used to organize the society for the safety of individual human beings and their properties. Note worthy here, is the fact that the security of man's properties in some cases is paramount to the security of his life. If necessities of life are not available, life appears to be miserable. Therefore, human security entails security of human life and properties. When this could not be feasible, we are faced with insecurity. It is based on the occurrence of insecurity around Africa that this paper has devised religious and cultural ecumenism and dialogue as part of the sources of human security. Because, most rules that are promulgated are not conformed to, due to religious and cultural sentiments, insecurity occurs virtually around Africa. With regards to this, ecumenism and dialogue among religions and cultures in Africa will go a long way in ensuring security of human life and properties. Africa on the other side of the coin is one of the notable continents in the world. In line with this, it appears

pivotal to present a skeletal map of the people geography as a way of explaining the nature of the continent.

MAP



The major African language families include: Afro-Asiatic, Nile-Saharan, Niger-Congo (non-bantu), Niger-Congo (bantu) and Khoisan (Clyde, 2000). Apart from these language families, African continent is geographically categorized into west, north, east and southern Africans. Isichei (1982:21) examines the natural setting of West Africa thus:

The history of all peoples has been greatly influenced by the natural environment in which they live most, though not all, of the peoples of West African live in one of two contrasting environments. As the vegetation changes gradually over hundreds of kilometers wide. One is the rain forest belt, just north of the sea. It runs from east to west, but is not of even width, or continuous. At its broadest it is about three hundred kilometers wide. It is broken in middle, at Dahomey (Benin) where, apparently because of decreasing rainfall, the savanna comes down to the sea. There economy based on agriculture. Many countries of human in habitation and farming have removed the original forest cover encroach on the forest zone. The forest which is often called Guinea- has a great variety of economically useful trees, some indigenous, like kola a tree and the oil palm and others introduced from elsewhere.

This little emphasis on the national setting of West Africa will help to showcase at least a little guide for one to understand the position or location of an integral

of the continent when it is combined with the map presented above, one can comprehend the exact setting and people of the continent.

Relevance of Religious Ecumenism and Dialogue on Human Security in Africa

Africans have been said to be notoriously religious (Mbiti 1968). This notoriety in African man's religious life is practically obvious in his practice of his traditional religion (A.T.R). With time foreign religions majorly Christianity and Islam advanced to the continent probably within the 18 century. In this advent of the foreign religions, there had been disagreements between both the foreign religions, and African traditional religion. At the end of the 19th century, crises became highly predominant between Islam and Christianity, though the African traditional religion is still part of the crises because the two giants struggle to gain more converts than each other from the traditional religious adherents. Possibly, the traditional religious practitioners do not submit to the two religions without resistance. All these characterized crises and sometimes destruction of lives and properties in Africa. Whichever religion to record higher converts in population becomes a threat to the other. Yomi Kazeem on April 4, 2019 reports that Africa set to be the global center of Christianity for the next 50 years when he reported thus:

There are already more Christians in Africa than any other continent-that's not going to change soon. By 2060 six of the countries with top ten largest Christian populations are in line with the gradual shift that has increasingly seen, Christian populations live outside the historical cultural centers of the religion. The size of the Christian population in Nigeria alone already the largest on the continent is projected to double by 2060. In addition, to Tanzania, Uganda, and Kenya are projected to join the list of countries, replacing Russia, Germany and China.

Kazeem has shown here that there are consistent struggle for converts which has given the Christians the edge to have been projected as having the greatest populations in the African continent. Information of this nature appears to create some levels of chaos among religions in Africa. Within the same religion, divisions are also seen, it is based on the division in Christianity that ecumenism was fascinated at the first place. Ecumenism and its accomplished dialogue cannot be limited to Christianity alone if Africans want to foster and solidify security of lives and properties because, African peoples belief system always reflect in their holistic well being. Therefore this study looks at the relevance of religious ecumenism and dialogue in the face of insecurity in the African society.

But before going into that, let us examine the phases of religious conflicts, violence, riots, or crises in Africa.

As Mbiti had noted earlier, that Africans are notoriously religious, would aid the acknowledgement of the view of Anyanwu and Nwanaju (2010:1) when they point that: "Africa as a continent seems to confirm the lasting belief that man is deeply religious, because of the plurality of religion and religious beliefs which are found in it, there are moderates and extremists, fanatics and realists, simple minded believers and complex adherents, liberals and conservatives". It could be agreed from this that multi-religious practices and their accompanied belief systems contribute to religious violence, conflicts, discriminations et cetera. This ugly situation in most cases extends to political, economic and social unrest. Violence itself involves inflicting injury, shedding of blood, and other destructive tendencies. Violence carries the meaning of physical force, violent language, injury and more importantly, forcible interference (Nayak, 2008). Violence does not consider the law, rules and regulations, norms or customs etc. There are other negative impact religions and beliefs have that always result into conflicts and violence. Religious discrimination according Gurr (1970) who concurs to this notions, when he asserts that discrimination should breed grievances and hence result in aggression and violence. Discrimination syndrome on religion has severally affected African countries like the Central Africa Republic (CAR), Somalia, Mali and Nigeria. Within three consecutive decades, these countries have witnessed armed conflicts that have religious background

One may ask what religious discrimination is. Religious discrimination means constrains on religious practices such as worshipping, diet, dress code, education and conversion (Fox 2008) Religious discrimination as stated by Fox in some cases extends to social and economic discrepancies among votaries. At certain level, it can revolve within a religion duo denominations' differences. In African, Countries such as: Cameroun, Congo- Brazzaville, Benin, Namibia, Niger, Senegal and so on could be said to have very low or even non-existence of religious discrimination. There is noticeable increase in discrimination among religions and denominations among East African Countries. As already stated, religious discrimination has given rise to religious conflicts especially in the sub-Saharan African. Basedau (2017) buttresses that the main increase can be traced back to theological conflicts, while the share of interreligious conflicts has be more stable. In agreement with what Basedau points out, there have been in recent years uprising of notorious Islamist uprising in Nigeria, the Taureg

rebellion in Mali and the Al-Shabaah militia in Somalia. Boko Haram as an uprising threat to human security has come to live in Nigeria. Some of its so tagged repented or denounced members are offered better live opportunity by the present administration led by Rtd Gen. Muhammad Buhari. That notwithstanding Boko Haram has been discovered by Nigeria as a religious sect rising within the North-Eastern Nigeria. It was before or during 2003 elections that they were seen as machineries employed to bring some governors to power Alhaji Mustapha Adamu Ibrahim (personal communication, 4 December, 2019). After successful elections, some of them were offered appointments as commissioners, special advisers etc. At the point they see themselves at the corridor of power; they started to champion their own religious ideologies. They decided to take the laws into their hands and embarked on armed conflicts in which their leader Yusuf Mohammed and other became victims to extra judiciary killings.

In view of the degree of violence and human insecurity in Nigeria Ikenah-Metuh, 1994, and Ogege 2001, are of the opinion that the problem of religious violence costs a very serious question to the stability order of Nigeria, because the country has recorded bizarre experiences of religious violence. Such Violence in Nigeria include: Kasuwan Magani in 1980, Zango Kataf and Gure-Kahugu 1987, Zango Kataf in 1992, et cetera. Before the Boko Haram up-risings, the up-surge of the Yan Tatsini commonly known as Maitatsine group had existed. The group has two sects that rose in the late 1970s and early 1980s probably between 1979 and 1983. As at 1980 in Kano the classic set claimed about 4000 to 6000 lives and properties worth millions of naira were damaged. In fact, Africa is becoming a flourishing ground for religious conflicts, violence, discrimination, fanaticism and bigotry. In Nigeria, it has been discovered that disunity does not exist just among religions for example; Christianity vs. Islam. It equally occurs within the same religion, for instance; Christian denomination vs. Christian demonstration and Muslim sect against Muslim sect. Though schism among Christians has been a common place, that has motivated ecumenical movements. But for the Muslims, it is more recent occurrence than the Christians. In the recent years, Boko Haram had killed great number of Muslims because some Muslims are perceived to have involved themselves in a well-defined apostasy among other reasons (Mallam Jibril Ibrahim, 7 Jan 2020). Around 2016, Nigeria Security Tracker data had demonstrated a decline in Boko Haram attacks on Christians or Churches and an increase in attacks on Muslims/Mosques.

We can see how religion supposed should foster peace, stability and human security has turned to encourage conflicts, instability, and human insecurity in Africa. Based on this, religion is facing a challenge with the task on how to actualize its expected responsibility in every human society. Religion has the responsibility of sustaining peace, stability and human security. This showcases the need to embark on religious ecumenism beyond the Christian formation. With a formidable central or general ecumenical front, there will be life sustaining dialogue that will ensure human security in Africa Anih (1990:4) summarizes the essence of ecumenical movement when he posits thus: "Recorded and unrecorded history of man shows traces that from the moment we can speak of man as 'homo sapiens' we can equally speak of man as 'Homo religiosus' a being radically impregnated with religious values. This is the Lowest Common Factor (LCM) for all ecumenical discussions".

Every religious practitioner should bear in mind that man is Homo religious of the Homo sapiens man. When ecumenical thoughts are able to make this reasoning to penetrate, and get assimilated in the religious psyche of Africans, there will be a sustainable able dialogue that will enhance security of human lives and properties, especially when the religious harmony conforms to the laws, constitution, and the rules and regulations of the state.

In addition to this, Anih (1992:1) adds thus:

The struggle of religionists to colonise men as adherents whether by abduction or clandestine elopement from one sacred belief to the other is as constant as the dialectics of human existence. This has led to the evils or religious bigotry, prejudice, jealousy, and fanatical extremists, belligerent religiosity which has deadened man's consciousness and occasionally paralyzed his national spirit. It is then worthwhile that we should start this adventure into ecumenical meditation on the cultivation of tolerance which would act as an ictus in the reading and understanding of what we think is contribution to the ongoing dialogue on how man could live peacefully among plurality of religions while maintaining faith in God.

It is noteworthy that religion is an integral of culture. For Africans, religion remains the basis of the progressive strand of every part of human affairs in the society. Therefore if there is ecumenical attitude that will enhance cultivation of tolerance while consistent religious dialogue is ongoing, it will go a long way to unite every religious group, body and sect. In this religious ecumenical dialogue,

principal message should always be one God in diversified approaches. When we read the world religions' documents and practices, both written and the unwritten, we really read about war against opposing religious group or kingdom. In the same religious teachings we read so much emphasis of the fundamental position of peace and unity among humans. Most religions condemn killing of people or persons, destruction of neighbour's means of living, preach love for one another, obedience to the constituted authority, and the belief in a Supreme being (God).

These constituent messages in various religions should be put into practice by believers while they practice their independent religions in the continent. In so doing, religion performs a very positive role. Religious ecumenical dialogues increase tolerance among different religious and cultural groups. As far as religion teaches the love for one's neighbour irrespective of his religion or culture, religious ecumenism and dialogue strengthens this expected virtue or behaviour. When destructions, violence, conflicts, and discriminations are condemned in every religious man's thought, it fortifies human security. There will be no fear against your brother or neighbour. The Muslims can dine and live freely with the Christians, African Traditional religious practitioners, Buddhists, Judaisers, Pagans, etc. This is based on the fact that many citizens if not all, belong to one religious group or the other. In the face of love for one another conveyed in the religious ecumenical dialogue people will become their neighbour's keepers and insecurity of any form and magnitude will disappear in African society.

Relevance of Cultural Ecumenism and Dialogue on Human Security in Africa

Africa is a multi-cultural society. Though, religion appears to be the life wire of African people's cultures. But, culture in some cases still stand on its own. There are also perceived cultural differences which in some cases contribute to the discrimination, stigma, and stereotype between African nations. Take Nigeria as an example, we sometimes observe the Igbo condemning the cultural practices of the Yoruba, Tiv etc. Be that as it may, either the Yoruba or Hausa, Jukun, Ijaw etc are seen criticizing the culture of the Igbo, Ibibio, Urhobo etc. This dangerous cultural perception and thinking make one view his neighbour as an inferior cultural being while he sees himself as a superior cultural being. It will be crucial to examine the areas of cultural dispute and discrepancies among Africans. Obayi: (2019:13) emphasizes on the Igbo ordeal as a sub-cultural group thus:

Serials of accusation and counter accusation have been laid against the Igbo man to put under check. In 2015, 2016 and 2017 as reported by Vanguard newspaper on the 13th September, 2017 that many Igbo youths lost their lives in the bid to protest against the marginalization of Igbo man. In 2016 witnessed many able bodied men about 30 of them were drowned in Ezu River in Anambra state. Their bodies were floating on the rivers and nothing was done about them. Egwu-Eke purposed for Igbo youths in the year 2017 to silence whoever will venture to demonstrate for their rights. In that bid hundreds of innocent souls of Igbo people were equally lost... The same 2017, many people were killed at Onitsha in a prayer house because they were praying for God to deliver the Igbo man from Nigerian slavery (Social Media)... The sharing formula in Nigeria is what one can't really understand; for instance the 2018 National Common Entrance Examination results released in Federal Ministry of Education documents (FRN). Igbo states should score very high to be able to gain admission in the federal college that is 66 against 07...

Obayi shows here, how Igbo people as a cultural group are perceived as being put into slavery or marginalization in a country they feel they are bonafide citizens. This perceived ordeals and feelings go a long way to portray the people's cultural world-view and psychology as a major contributing factor to such unpleasant experiences. This sense of discrimination or segregation is caused by the feeling of differences in cultural backgrounds.

Even though Boko Haram insurgency has serious religious background, one of its main grievances that encouraged its dedicated art of terrorism is its thinking about Western culture practiced and applied by Nigeria and other countries of West Africa. Anyanwu and Nwanaju (2010) are of the notion that the violence and killings have dominated mostly the northern parts of the country and have continued to spread to other parts of the West Africa. The seminal meaning and ideological justifications of the sect hinges on its crusade on its ill-conceived belief that "Western education is sin" this translates to "Boko (Western European Education)" "Haram (is sin). As we all know, Western education conveys Western-European culture. It is this existence and display of the culture, that are the fundamental essence that forms the name Boko Haram. Many African countries were colonized by the Europeans which means that automatically many African countries practice Western cultures or European cultures as far as various European cultures were learned with the use of Western and European

education. Therefore, there is no falsehood to conclude that cultural differences or disagreements are integral of human insecurity in Africa. The issue of violence and its manifestation account for the increase in civil unrest, terrorism, threats to life, loss of lives and properties globally and in Nigeria in particular. Despite all these challenges, the oppressors and ruling class in their irresponsiveness to issues affecting the downtrodden masses do not seem to learn from previous resultant circumstances of deprivation and irresponsiveness to ethnic cries of marginalization, herder's incursion, kidnapping, religious and gender discrimination, culture and class distinction (Ezeugwu, 2019). Culture involves every aspect of a people's ways of livelihood. As Ezeugwu has pointed out we can see that there had been negligence on ethnic cries of marginalization, herder incursion gender discrimination, class and culture distinction. An ethnic group is at the same time a cultural group. When a sub-cultural group feel marginalized and such feeling appears to be obvious, that cultural entity must show some levels of disapproval to what that oppressor(s) is or are doing against them.

Herd management is also a cultural life of a people. Managers of herds who never bother about their destructions on other people's agricultural products are marginalizing that group. Within a cultural group, there are also certain levels of marginalization and discrimination especially on gender and other cultural distinctions. Okafor and Amaechi-Ani (2019) have lament against the *Osu* caste as another harmful cultural practice. They add that in Africa, the concept of patriarchy was entrenched due to its reinforcement by socio-cultural institutions and beliefs. In Nigeria particularly, since it is believed that women's domain was to be in the kitchen and cradle; their contribution to the male sphere were not seen as deserving of any attention.

Apart from this, there exist so many aspects of destructions and discrimination in an African man's culture. Across Africa, there is an unbecoming cultural underdevelopment. Ejeh (2020: 9) asserts that:

The existence of many tribes in Nigeria would have given Nigeria an opportunity and the capacity of producing varieties of cultures that will eventually add more beauty to the national life. Every tribe in Nigeria, alongside to its languages and cultures, have different and certain positive qualities to offer for the integration and development of the nation openness to other cultures allows for growth and integration, but when people are too attached to their tribes as well as cultures to [the exclusion of others, as is the case with Nigeria since independence, the cultures will

hardly experience any growth. This is the reason why the various cultures in Nigeria have remained dormant and underdevelopment.

What Ekeh is saying does not affect Nigeria alone, it affects Africa generally. Let us take a look at the xenophobia and Afrophobia attack in South Africa. According to Mr. Paul Nwafor (Personal Communication 21 February, 2020), there existed both Xenophobia and Afrophobia in South Africa. He continued that despite economic factors and other social factors, the attacks against foreigners and other Africans in South African has serious cultural undertone. The people of South Africa disregard their fellow Africans cultures who are residents in their country. It was displayed in social media, how lives and properties of Africans were lost in 2019 in South African because of the so-called phobia attack. Similar attacks are witnessed against Africans by their fellow Africans duo cultural discrepancies. In fact, culture is an endowment that should promote itself by accommodating other cultural contacts. The positive parts of every culture especially among Africans should be appreciated. Those negative contents would be reformed or discarded as the case maybe through cultural ecumenism and dialogue. This cultural ecumenical dialogue will make Africans to see their cultures as one in diversity. When everybody sees one another's culture as ideal, and accommodating, even though there could be shortcomings among individual cultures, it will strengthen trust and human security. This will also go a very long way to make Africans view themselves as brothers and sisters and at the same time, be their brother's keepers. As brother's keepers they would fight against violence, human insecurity and discrimination among themselves.

Among Nigerians for example, ethnic groups in most cases condemn other ethnic cultural practice when there is no points or facts in their condemnation. Mallan Musa Idris (personal communication 20 May 2020) explains how an issue that resulted into fighting arose between an Igbo man and Gwari man in a market in Lagos on the cultural practice among the Gwari that prohibits Gwari women from carrying loads on their heads and exempt men completely from carrying loads. Hassan (2020) discusses this culture of the Gwari when he points that Gbagy or Gwari (also spelt Gbari is one of the people) in Nigeria, living in the North Central. He continues that some of them live in Kaduna, Abuja, Kogi and Nassarawa States. According to Hassan the Gwari attach so much importance to the head as source of wisdom and should be given some reference. It is also a practice done in respect and adoration of their traditional belief in a god. Kyanne (2014) avers that in most African cultures; humans move different

sizes of luggage from one place to another on the head or at the back of animals known as beasts of burden, especially when the journey is far. This culture is however different among the Gbagyi women. These women are majorly found in Kaduna, Niger, Nasarawa, Kogi and Federal Capital Territory, Abuja. They are distinguished with the way they carry loads on their shoulders. Their men are however, restricted from carrying loads. Despite the fact that they come in contact with Western Education and Civilization, this culture has not changed. This culture stems from the belief that the head is the king of the entire body and therefore should not be burdened with loads. It is also believed to be central box that houses the brain, hence, it should not be over-stressed because it is supposed to do the calculation work or thinking that directs the action and creativity or creative impulse of man. This culture is entirely unique among some other cultures in Africa. There are other cultures which are also unique and distinguished in their own ways. The cultural differences should not be mismanaged or misconceived. Ecumenical dialogue will remain the best managerial strategy for cultural variations in Africa. Cultural ecumenism and dialogue are therefore very much relevance for human security in Africa. When we understand the uniqueness of every culture, we accommodate them, and there will be no essence for violence, conflicts etc. This in return drastically reduces insecurity of human lives and properties. Ecumenical movements and dialogue against cultural misconceptions and differences will collaborate very well with religious ecumenical dialogue for a more secured African society.

Recommendations:

1. Africans should use a body like an African Union/Organization of African Unity (O.A.U) to curb religious and cultural violence or conflicts with a pragmatic application of ecumenism and dialogue on cultural and religious perceptions.
2. Independent religious practitioners, groups, and denominations should make it compulsory for their priests to study courses that have to do with general ecumenism, dialogue and peace resolution
3. African traditional rulers should have an African coverage of their council, at the same time maintain their independent country`s traditional rulers council where introductory speech of every discussion must always center on the need for ecumenical dialogue and movement against religious and cultural conflicts
4. There is need for a formidable African Youth Forum for peace in religious and cultural differences, with branches in every country, provinces, districts,

states, local government areas/authorities, communities and villages. This is very important because the youth is always the machinery for violence and destruction of human security. Moreover, the youth is at the same time the future of any given society

5. There should be special media or mass media through which lessons on religious and cultural ecumenism and dialogue will be particularly made for, other social media, mass media should still make it part of their radio and television programs
6. Annual African summit on religious and cultural harmony is also very necessary

Conclusion

Culture itself is the umbrella that shades religion eventhough religion has appeared to be more disturbtive culture. This culture is made by the society likewise religion. A panoramic view of culture will reveal that man creates culture and culture creates man (Anih, 1987:67). Man creates culture and man empowers culture to create him to enable him create a distinction between him and lower animals. Therefore, it sounds stupid, when man creates something and empowers that same thing to create him back with destruction. Man having created culture should not allow culture to create him back with whole lot of insecurity and making his environment unconducive for living.

Religion itself is felt by man as a means of connecting the supernatural. The divine matters cannot honestly be claimed to be under the charge of any human being. Therefore, religion should be practiced in a manner that believers should have a central mindset of sin against man or God. The constitution of the state or country must be a guide, no matter our faith affinity. The moment Africans come to see God as one Almighty God, for multiplicity of religion, supernatural realm will be easier to access. All these understanding will sustain security of human lives and properties. Since religion and culture have been misconceived by man there have been pandamomum against human security. The misconception needs immediate correction to save humanity

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Interview

1. Alhaji Mustapha Adamu Ibrahim, Yobe State, trader 60yrs, 4/12/2019
2. Mallan Jibril Ibrahim, Gombe State, trader 52yrs, 7/1/2020.
3. Mr. Paul Nwafor, Anambra State, lives in South Africa, businessman 45yrs, 21/2/2020
4. Mallan Musa Idris, Jigawa State, Farmer, 62yrs, 20 May 2020

ON THE NEED FOR REVOLUTION IN NIGERIA

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Abstract

This work attempts a philosophical survey of revolution. It argues that the concept of revolution is not new to philosophical discourse and that the meaning of revolution should not be narrowed to rebellion, resistance or war rather that it is the societal tool for change. It was instrumental in warding off colonial system for alleged wrong doings and it is the tool that the current Nigerian youths should apply in righting the ineptitude, corruption, and the perceived political insecurity in the country. Through revolution the Nigerian youths should demand for change not just in the formation of government personnel or a regime change, rather a total change in the mindset, episteme and attitude of the of the people in the society towards their political organizations. Using the method of critical analysis which is native to philosophical discourse, this paper concludes that the concept of revolution should not be misunderstood and it is a tool for rising against bad leadership. The work further argues that the Nigerian youth should see violent revolution as a means of restoring their dignity in the face of oppressive leaders.

Keywords: Philosophy, revolution, politics, youth, leadership, African, colonialism

Introduction

Overtime, the word “revolution” has become part of the vocabulary on the lips of some Nigerian youths. The clarion call for revolution in Nigeria is often attributed to the perceived ineptitude, corruption, insecurity, injustice, and political instability in Nigeria. However, some of the proponents and/or advocates for revolution in Nigeria may not be well-informed or have the epistemic mind to grasp the meaning and implications of the revolution which they continue to ask for. Hence, this article attempts to elucidate, dissect and clarify the meaning of revolution. Beyond this semantic task, this work attempts an intellectual roadmap which advocates of revolution should consider if their dreams will materialize into concrete reality. Further, this work attempts a rational justification for revolution.

Some civil war veterans would concur that war is not something wish for. Although this may be slightly different from the views of the jihadists, it is however, unreasonable for sentient beings to inflict pains upon themselves or their fellow men. Who is to revolt? Why, when and how? Do we have sufficient reasons for revolution in Nigeria? These are questions that everyone sympathetic to the ideology of revolution must come to terms with. This brings to question the issue of the purpose or mission of the revolution. This further brings to question, why should I revolt and what is the goal of my action/inaction? If I was a Trojan soldier, should I fight for Paris' love for Helen, another man's wife?

Philosophical survey of Revolution

In some Homeric poems, particularly, *Odyssey*, the king revolted against the god Poseidon who requested for loyalty in the form of gratitude for a rigged battle but when the king disobeyed he decided to punish him. If by revolution, we mean to say resistance, rebellion, demonstration, disobeying constituted authority or conflict, there could be instances of one revolting against oneself, the other, machine, destiny, supernatural forces, society but since we are yet to come to terms with the meaning of revolution, a quick philosophical survey of revolution will not be out of place. For the purpose of this work, we shall defined revolution as change, a change in the process or way in which the people are been governed and a change in the attitude of the masses towards politics.

If by revolution, we mean to say change then we will not be saying too much if one is to categorically ascertain that the history of philosophy is the history of revolution. Ideas revolting against ideas with Thales of Miletus standing as an aggressor or a field marshal who was tired of the old order of things. Thales revolted against the old methodological explanation of things. (Nkrumah 1964:6) He rejected the causes of things been pinned to religious and mythological happenings. He proposed a scientific cum rational order of explanation or causes. The religious priest and myth makers were not at home with this new arrangement and it obviously led to a break in epistemic transmission with each antagonizing the other. On May 27 585BC Thales army defeated the priestly order as the sky darkened in-between it became crystal clear that the mission of the revolutionary was legitimate and goal oriented. Thus, the society submitted to the superior argument put forth by Thales that all is indeed water. (Stumpf, 1978: 5)

However, Thales logic was short lived as the antithesis to his thesis was been prepared by Anaximander his pupil and follower who revolted and was in turn opposed by Anaxemenes. When the Pythagoreans, Heracliteans and Parmenidians got to the battle field it was clear that the revolution has turned into mockery as the Heraclitean theory of change seems more plausible and impregnable within common sense than the Parmenidean theory of permanence based on pure logic. Several attempt made towards reconciling the revolutionaries did not see the light of day. On note here are the views of Empedocles who saw Love and Hate as two opposing forces in history and the atomic theory of Democritus. (ibid, 8) Later on the Sophists took it upon themselves to explain and teach the mission and goal of the revolution to the Athenian youths. This insurmountable task became the mission of Socrates who died for a revolution he believed in and lived by. Sad enough his pupil came and destroyed the society which he died for. (Nkrumah, 1964) For two reasons, Plato betrayed Socrates. First for destroying the society and laws which Socrates believed in and secondly for inventing a noble lie of the world of forms and ideas which was more plausible, in his opinion, to this mutable and perishable world. It was clear that Aristotle will never accept this Platonic world given that he was a man of this world, very human, earthly, materialistic and realistic. He revolted against the Platonic world of forms in praise of this material, concrete but meaningless world fashioned by the Demiurge out of a recalcitrance receptacle.

Disgusted by this new frame of mind of atheism which is inherent in the revolution, an attempt was made to restore the old order of things, to bring back the old priest to the pulpit. These new revolutionaries were interested in reconciling man with his maker whom they argued is transcendent yet immanent. Their views were squarely matched with the modern revolutionists who sought for an empirical testing or verification for burgoos metaphysical claims. These soldiers revolted against armchair reflection or *a priori* thinking lacking even the slightest form of thought experiment. It was around this period also that Nietzsche revolted against explaining major issues of life with reference to a small group of people who clustered around Jesus. The superman should understand the issues of this world from a Darwinian point of view. Earlier on Darwin has revolted against the old theory of design or creationism. Darwinian theory of cosmology rushes us away from fixation to a theory of possible survival of the fittest.

Kant also revolted against the theories and movement of his time. The Kantian-Copernican revolution is a famous revolution in the history of philosophy. In his famous work, *The Revolt of the Mass Man*, Ortega yGasset lamented the emergence of a psychological mind whose ideas have dominated the Europe of his time. He continued by asserting that in contrast to the select man who is urged to appeal from himself to some standard beyond himself, superior to himself. The mass man ceases to appeal to other authorities and feels himself lord of his own existence, so long as his surroundings do not constrain him. Conservative and liberals, illiterates and elites, all are part of the decadence of the mass. All are equally incurious and equally complacent, guarded from reflection guarded by partisan formulas or solipsistic apathy. And despite this the mass agitates for power and relevance; there is no question concerning public life in which (the mass man) does not intervene, blind and deaf as he is, imposing his opinions. Hence Revolt. This is so because man is unable to keep pace with the progress of his own civilization. Even the mass man demands this progress which he does not know where it is coming from.(yGasset, 1960). Some Nigerian youths are no longer seeing themselves as part of the masses. He now secludes himself in the confines of his home with a the motive of making money without stress.

For Marx the society is that of class struggle resulting in synthesis of the thesis and antithesis. His position is that the oppressed has nothing to lose for revolting. Revolution against the oppressor is a fundamental step towards self liberation, political stability, security, classlessness. Marx's dream was to see the workers of his time revolt against the rigid, insensitive and oppressive capitalist regime of his time, the method and style which the revolution is to take is well spelt out in his *Communist Manifesto*.

The idea of the social contractarians which inspired the revolutionary movement of their time and equipped the youths for their fight against injustice is also worth pointing out here. In a time like this where the youths are busying discussing BBnaija we need ideas of revolution to be discussed in salons, viewing centres, lounges and houses and spread among people via books, pamphlets and movies. Montesquieu's *Spirit of the Laws*, Rousseau concept of the General Will, Locke's *Two Treatises of Government* which, for example, kicked against the absolutism of monarchy, today, we need revolutionary ideas which will kick against the ineptitude of some leaders. The notable French revolution was built on the views of these iconic scholars.

Excavating Revolution in African Discourse: A Map

Let us attempt to bring this philosophy back home. The German scholar, Hegel has opined that:

The peculiarly African character is difficult to comprehend, for the very reason that in reference to it, we must quite give up the principle which naturally accompanies all our ideas – the category of Universality. In Negro life the characteristic point is the fact that consciousness has not yet attained to the realization of any substantial objective existence – as for example, God, or Law – in which the interest of man’s volition is involved and in which he realizes his own being. This distinction between himself as the individual and the universality of his essential being, the African in the uniform, underdeveloped oneness of his existence has not yet attained; so that the Knowledge of an absolute Being, an Other and a Higher than his individual self, is entirely wanting. The Negro, as already observed, exhibits the natural man in his completely wild and untamed state. We must lay aside all thought of reverence and morality – all that we call feeling – if we would rightly comprehend him; *there is nothing harmonious with humanity to be found in this type of character.* (Hegel, 2001:110-111) (emphasis mine)

Others such as Bruhl, Kant, Hume, have pinched camp with Hegel. However, a new frame of academic thinking started with the publication of works such as *Black Athena*, *Stolen Legacy* and the masterpiece *Bantu Philosophy*. Perhaps, Tempel’s *Bantu Philosophy* became the foundation of African philosophy in an academic sense. Today, the contours of African philosophy are carved along a revolution against the Hegelian diatribe. It was this thinking too that made Dismaris Masolo in his *African philosophy in Search of Identity* to argued that what we might call African philosophy today is a reactionist movement, a revolution, against Hegel’s *Philosophy of History*, a response to Western discourse of Africa and Africans.

Soldiers such as Blyden, Du Bois, Abraham, Mudibe, Cesaire Alain Locke, Senghor etc joined in the battle for the soul of Africa. Senghor, for example, picked the negritude amour made in the factory of Cesaire and gave it a new meaning, definition and explanation. Negritude left the little space of cultural

identity and freedom to a tool of political freedom and existentialism. The Senghorian army later failed to retreat when the enemy change their strategy, in the hands of Senghor and his disciples, negritude went too far, it got to the extreme of becoming a racist movement. Sartre was quick to mention this when prefacing the work of Senghor. A deathblow sounded by the opponent himself. From Senghor to other African nationalists, we see a revolution against white supremacy and struggle for universalism of reason – haven defined humanity along the borders of reason – a revolution aimed at restoring African personality, identity and above all humanity was necessary. When in the wake of day, Africans were granted independence, it became a question as to which system of thought should be adopted in African. Kwame Nkrumah opted for *Consciencism* as an intellectual roadmap for the reconciliation of the three opposing systems – traditional, Western, Eastern.

Nkrumah himself erred in so many areas. First for thinking that socialism is egalitarian in nature and that this egalitarian philosophy is based on a materialistic conception of nature. His claim that everything that has matter is equal is facile. Secondly, for thinking that African society is materialistic and as such egalitarian. He failed to acknowledge the atheistic flavour inherent in materialism and he even attempted to solve political issues by making recourse to debatable metaphysical concepts. Thus, Nkrumah's roadmap ended up identifying Africans with Eastern thought. Nkrumah had a hidden agenda which a revolutionary should not have. He was found wanting of becoming a life president, a warlord and indeed his regime was dubbed as corrupt as it became obvious to even the finest person in Ghana that the beautiful ones are not yet born.

Julius Nyerere's *Ujamma Socialism* which was a revolution against Western style of political authority did not consider even in semantic terms that socialism is a Western invention and as such is alien to Africans. He dealt with the subject as if it was an African concept with a contextual meaning. He even found an African linguistic evidence for his claim. He forgot that prefixing socialism with 'ujamma' does not make socialism an African concept. His denial of class structures and upholding of brotherhood in Africa is facile especially in this period of xenophobia. Nyerere projected work as a way of sustainability and independence in Africa but his prophecies will not hold water given human nature. Man, if provided with his basic amenities, by nature is stubborn and will not work for the good of the society.

After Africans leaders have taken the mantle of leadership there were coups and counter coups. Hence, a new form of revolution to address this political instability in the continent began with the military finding a justification for their plunders. Notable among these coups is that of Jerry Rawlings of Ghana. He demonstrated high level of patriotism and revolutionary spirit but his leadership skills have not justified his actions. Today one African most sought after scholar on the necessity of violent revolution in the struggles in Africa is Frantz Fanon. From his clinical studies Fanon threw himself into Algerian anti colonial revolution. Instead of African culture to take shape around songs and poems as manifest in Senghor's negritude, it should be based on violent struggle to reassert the boldness of the Black man.

Psychologically Africans have been weakened since their oppressor, the Whiteman does not see anything positive in African culture, religion, history, epistemology, metaphysics, language, perhaps, traditional organizations. While Africans were abandoning his own culture, religion, etc., to embrace the other, the Whiteman secretly wished he was a black man. However, since he cannot have it, he then decided to alienate Africans from their roots – Africans became neither black nor white – they became the Whiteman's burden since the White man took it upon himself to humanize, civilize, and evangelize those who live in the world extreme corner fetching water and hewing woods. More derogatorily, Africa nations became the third world or developing countries while America (the plantation farm) became the new world. Thus, the Black man became inferior before the Whiteman. This inferiority complex was deepened by the look of the Whiteman, alienation of the black man and the religious foundation of racism in biblical terms.

Fanon, therefore, have a plan B should the Whiteman fail to dance to the songs and poems of negritude. His plan is the Marxist approach to free the oppressed from the chains of the oppressor. It is an attempt to restore the humanity and dignity of the oppressed – an attempt towards social justice. The first armor is a psychological conviction that both the Whiteman and the black man are one. Africans must begin to see themselves as non inferior before the Whiteman and this can be achieve through violent revolution. In short, Fanon thinks "... violence is a cleansing force. It frees the native from his inferiority complex and from his despair and inaction; it makes him fearless and restores his self-respect .

. . illuminated by violence, the consciousness of the people rebels against any pacification'' (Fanon, 1961: 94). Teodros Kiros, a noted Fanon scholar, explains:

Only through violence can the tortured and anguished colonial subject expunge from the depth of his or her soul the fear of the colonizer, who is just another human being. The interiorized invincibility of the colonizer can be washed away only by violence. In violence, then, Fanon thought he had found a solution to the apparently insurmountable presence of the oppressor's gaze, the oppressor's wealth and power, the oppressor's self-perpetuating colonial machine. The colonial machine must be broken, Fanon declares. Violence is precisely what the natives must fearlessly master in order to cleanse themselves of their wretched condition. Fanon is not celebrating violence for its own sake. He is arguing that, unless this violence is vented out, unless the pent-up energy is discharged onto the body of the oppressor, the "natives" are going to turn it upon themselves, and they will never cure themselves of fear, resentment, bitterness, and sorrow. (Kiros, 2004:219-20)

However, it is important to note here that the game oppression is still on only that the players of have change, it is no longer the Whiteman and the Black man rather it is now the oppressor and the oppressed – the leaders and the followers.

The Need for Revolution in Nigeria

Simply put revolution means change. Having defined revolution along Frantz Fanon's thinking, let us now examine the necessity of revolution in Nigeria. The question is; what is the relevance of revolution in Nigeria? What is the basis for opting for revolution as solution to the problems in Nigeria? in responding to the above questions, I will categorically say the quest for good governance is the basis for revolution in any civilized society.

Now, by good governance, the followers or citizens should know her duty and the leaders or those in government should also know her duty. For the duty of the follower is to obey while that of the leader is to rule. So good governance is knowing how to rule and ruling well. Plato, in his Republic, once argue that the state should be ruled by those who knows the art of statesmanship. Hence, since the episteme of the leader is inseparable from the duty of the leader, Plato built

an epistemological ladder which a person ascent if he is to become a leader. If the leader fails in his or her duties then the followers can request for a change. Change in the leadership system or change in the government personnel through violence is therefore justified if the personnel refused to embrace this change.

A leader, therefore, in this platonic sense, should be like a charioteer who must of necessity lead the horses (whether stubborn or insolence) to the river. When everyone, therefore fulfils his part or duty, there is bound to be peace or virtues in the society otherwise vices, hence revolution. Now, given the current state of affairs in Nigeria, have our leaders rule well? Using the electoral lens, in Nigeria for example, one will argue that we have a system whereby we continue to recycle our leaders. The electorates continue to live a rigged life given that some of the leaders who emerged from the electoral process are not the will of the majority of people. The majority of people do not longer participate in the electoral process because of the distrust for the electoral umpire. But leadership has not always been like this in Nigeria, how then did we get to this current situation? Where did we get it wrong?

Nigerian leaders inherited a dying country from the Whiteman. Since, the Whiteman exploited and raped Africa. The concerted effort brought to bear to displace the Whiteman was latter use to resist and fight ethnic wars or coups which today, the country is still suffering from. And as a result of these coups and counter coups, Nigeria has become what it is today. What we have in the country today is simply the rulers and the followers. The oppressor and the oppressed – it seems that the oppressed where use to displace the Whiteman so that oppressor becomes the Whiteman. Hence, colonialism is not over, inferiority is not over, alienation is not over, oppression is not over until one final step – revolution – a step to change. For example, Africa needs a revolution in their linguistic usage – a change to an African language.

Now while the oppressed, the followers think revolution is not over, the new masters, the leaders think revolution is a negative idea and that it should stop. A careful study of the new political arrangement in Nigeria does not show any significant difference with the arrangement setup in the colonial era which Fanon rejected. Hence, the need for revolution in Nigeria is borne out of the fact that there is a big gap between the rich and the poor in the country where the qualification for leadership or service even in the army is your wealth and connection. Thus, when Niger Delta Militant sprung up it was an attempt to ask

for change where dialogue has failed. The Boko boys are also asking the government questions which everyone sympathetic to good governance should not be afraid to ask. Although their resolute, doggedness, and convictions may not go down well with some non fundamentalists but one issue stand clear from their struggle, it is the believe that we are in want of good governance. The Biafra struggle which started in selfish proud by our leaders to respect the resolution of the Aburi conference, today it has become a struggle for change and demarcation of the territorial boundaries of Nigeria, a slice of our sovereignty – this is not revolution! In his poem, “The Hawk prays for peace, Tanure Ojaide captured the sorry tale of Nigerian leaders peace talk, when he states that after immortalizing themselves and becoming the sole proprietor of the world, after committing so many havocs they shout “Let there be peace.”

Revolution is similar to civil disobedience, Martin Luther King Jr, Mohammed Gandhi to name just a few disobeyed a moral law to protest against an immoral or unjust law. In revolting, every Nigerian youth should be reader to carry placards and chant the songs of freedom and change. Innocent Idibia popularly known as 2baba attempted such a protest or revolution but he was forced not to push it to a logical end. When a government is perverted the people should cease to obey.

Conclusion

From the above analysis, there is no gainsaying the need for revolution in Nigeria is as a result of bad governance. This brings to question; what is the end of revolution in Nigeria? Put in other words, what happens when the leaders are governing well? The Nigerian youth should not forget that a major cause of youth restiveness should be bad leadership and political instability. These factors prompted the revolutionary actions in Egypt that ousted Hosni Mubarak in 2011, the Iranian Shah Mohammad Reza Pahlavi was ousted in 1979 and in Libya Muammar Gaddafi was ousted in 2011 although revolution in Nigeria does not necessarily meant a regime change, as even a regime change does not guarantee a happy life but by this the youth will assume the task of changing the political narrative in Nigeria.

In many parts of the world, say Syria, Morocco, Bahrain, Mali, Nigeria, revolutions have been attempted with virtually no success often times leading to war and unnecessary bloodshed. Sometimes to get the full supports of Nigerians is also not easy given our heterogeneity. There are also efforts by the ruling class

to maintain the status quo in the pretence of protecting lives and properties and as such prevent revolution as seen in the case of 2baba, Femi Falana, Sowore etc. In all, revolution should be seen as change in the episteme of the youth, a change in their attitude towards politics, elections and social policies. A change against the narrowing or diverting of the youth mind, there is need for us to remember that the slogan "Your time is coming" does not seem to make any more sense since the Nigerian youths should understand that either he rules or he obeys.

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