

# UNIVERSITY OF ILORIN



**THE TWO HUNDRED AND FIFTEENTH  
(215TH) INAUGURAL LECTURE**

**“DETHRONING SILENCE AND  
INSTALLING MEANING: THE BURDEN  
OF APPLIED LINGUISTICS”**

**BY**

**PROFESSOR SOLA TIMOTHY BABATUNDE**  
B.A. (IBADAN), M.A. AND PH.D. (ILORIN)  
**DEPARTMENT OF ENGLISH**  
**FACULTY OF ARTS**  
**UNIVERSITY OF ILORIN, ILORIN, NIGERIA**

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Chairmanship of:**

**The Vice Chancellor**

**Professor Sulyman Age Abdulkareem**  
BChE, MChE (Detroit), PhD, ChE (Louisville), FCSN,  
COREN R. Engr. (ChE)

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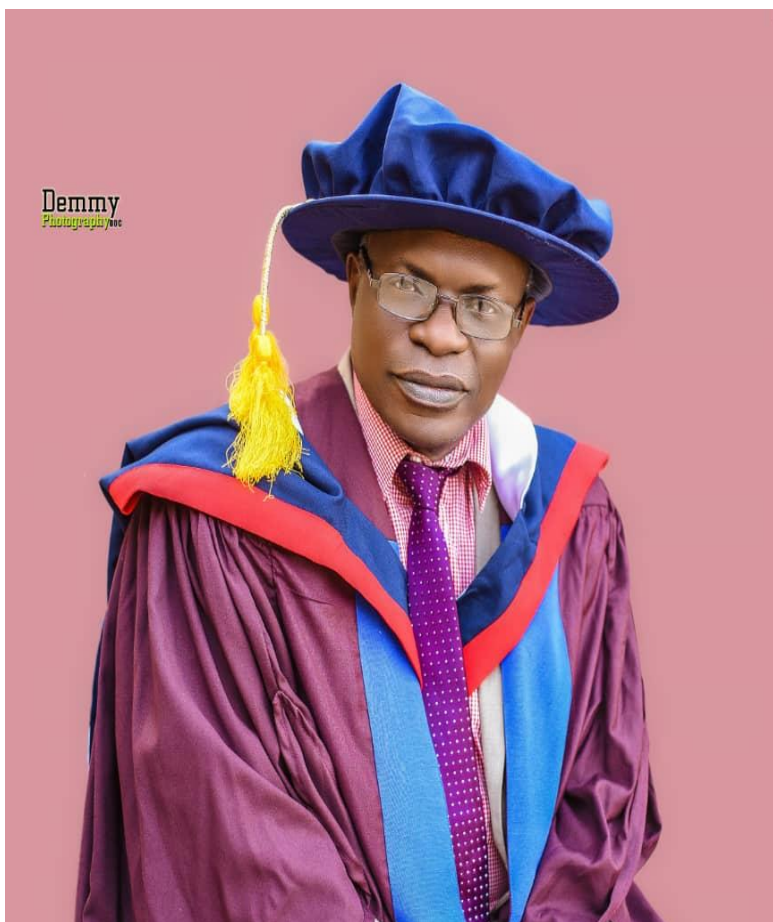
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**PROFESSOR SOLA TIMOTHY BABATUNDE**

B.A. (IBADAN), M.A. AND PH.D. (ILORIN)

**PROFESSOR OF APPLIED LINGUISTICS**

**DEPARTMENT OF ENGLISH**

**UNIVERSITY OF ILORIN, ILORIN, NIGERIA**

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## **The Eternal Word – All Hail the Immortal, the Invisible God only Wise...!**

I sing of

The primordial void, the silence and formlessness

The Ageless Spirit hovering over the waters of the beginning

The Eternal Word creating meaning in “Let there be light”

The Eternal Trinity working in the formless expanse

To establish structure and form

The Eternal Word enthroned speech and meaning

The Ageless Triune Smith spoke the first man into being,

Commanding the naming task for all created beings

And **using** man to dethrone void and enthrone meaning.

I lament

The misguided and erroneous exploit on the Shinar plain,

The conspiracy and treason at the intent Tower,

And the primordial dispersal at Babel -

The suspension of understanding and plain speech

I magnify

The Self-existent and Self-sufficient Wisdom Giver

For conferring understanding and meaning on this simple searcher

As I sing about meaning to banish void, conflict and silence.

All hail... The King Eternal!

As You bestowed extolled discernment and splendor

On the heir of the regal shepherd of the chosen race

That third monarch endowed with wealth, understanding and grace

Such profound insight and meaning expressed in Books of Wisdom

All hail... the All-Knowing King Eternal

As you endowed the Incarnate Son

With awesome Grace, even the professed teachers of His days

Couldn't fathom the depth of His Great erudition

All Hail... The Eternal Word!

## **Courtesies**

The Vice- Chancellor

Deputy Vice-Chancellor (Academic)

Deputy Vice-Chancellor (Management Services)

Deputy Vice-Chancellor (Research & Technology Innovation)

Honourable Members of the Unilorin Governing Council present

The University Registrar,

The University Bursar,

The University Librarian,

Other Principal Officers of the University,

The Provost of the College of Health Sciences,

Deans of Faculty (especially the Dean of Arts)

Dean of Postgraduate School,

Dean Student Affairs,

Professors and other members of Senate here present,

Heads of Department,

Other Academic Staff,

Members of my Family (Nuclear and Extended)

My Lords Spiritual and Temporal,

Gentlemen of the Press

Great UNILORITES (especially students of the Department of English)

Distinguished Ladies and Gentlemen

## **Preamble**

Mr. Vice-Chancellor sir, I give glory to God and I appreciate your administration for giving me the privilege to present the 215<sup>th</sup> Inaugural Lecture of this great University. It is the 4<sup>th</sup> lecture from the Department of English. The first was the 21<sup>st</sup> lecture delivered by Prof David Cook on January 30, 1986; the second was the 49<sup>th</sup> lecture by Prof Olu Obafemi delivered on July 30, 1997, and the third was the 56<sup>th</sup> lecture delivered by Prof Sam A. Adewoye on May 16, 2002. I am therefore grateful to God and the Administration for the privilege to deliver the 215<sup>th</sup> inaugural lecture which happens to be the first from the English language section of the Department.

Mr. Vice Chancellor sir, the rhetorical path elected for this lecture is to begin by conceptualising our title through some sort of operational definition of the key words.

**Silence** is the metaphor for language problems. Native speakers of a language are known to have a deep affinity with their language. As such lack of access to functional literacy in the language is seen as a language problem. As Kembo-Sure and Webb (2000:2) explain, language becomes a problem when it “is used to deny people access to information, to manipulate people (for instance to force people who speak a certain language to behave in a certain way), or to separate one group of people from another”. When language becomes a problem, anarchy, void and silence are enthroned. Refusal to address the problems is the endorsement of the state of nature where it is only the fittest who survives - where every human is on their own and no one is bothered about their neighbours. **Every form of speechlessness, muffling of speech and censorship – systemic, institutional, ideological, cultural, physical/physiological, etc. is silence.**

**Meaning** is the ability to use language for effective communication. It describes a situation of mutual understanding, where language, meaning and society are in cordial relationship. Meaning refers to an ideal situation where language problems are constantly being discussed and solutions are being proffered for them. There is meaning when human beings are in smooth communicative interaction; where every human being is constantly being equipped with the needed linguistic mode of interaction; where no one is denied (either directly or vicariously) access to language. Peace can only be guaranteed in the society where ‘meaning’ is enthroned; a society where everything people say is good and helpful, so that the words will be an encouragement to the hearers. In Ephesians 4:29, the Bible says, “*Do not let any unwholesome talk come out of your mouth, but only what is helpful for building others up according to their needs, that it may benefit those who listen*” (NIV).

**Applied Linguistics (AL)** is concerned with finding solutions to language problems which arise as human beings

engage in communicative interaction in intra-cultural, cross-cultural and intercultural contexts. AL uses what is known about language, how it is learned and how it is used to solve language-related problems. **As such, dethroning silence and installing meaning is squarely the burden of AL.**

Mr. Vice Chancellor sir, we shall further demonstrate our intention by presenting an analysis of the genesis of self-expression and interactive use of language – especially because the implications of globalisation for us in linguistics and language studies is communication explosion – communication, information dissemination and entertainment have become one of the most lucrative commodity in the global market. Communication explosion however has its foundation in the Biblical account of creation. Let us briefly illustrate this assertion.

In Genesis 2: 19-20, the Bible says:

“Out of the ground the Lord formed every beast of the field and every bird of the air and brought them to Adam to see what he would call them. And whatever Adam called each living creature; that was its name. So, Adam gave names to all cattle, to the birds of the air, and to every beast of the field....” (NKJV)

This passage is a demonstration of the primordial endowment and commissioning for fruitful self-expression. What informed Adam of the names given to these creatures? Adam was apparently also endowed with pragma-linguistic and socio-pragmatic knowledge (Leech, 1983, p. 11); i.e. “particular resources which a given language provides for conveying particular illocutions”. It might also be interesting that the names given by Adam reveal so much about the cognitive make-up of the created man. For now, however, let us just state that a major endowment of man was the passion to communicate. The Most High bent over backwards to partner with His creation by inviting him to name the animals He had created. Man, thus gave names to what he saw – we refer here to the different semantic



strands of the verb ‘to see’; even including sight, insight and foresight. Kecskes (2014, p. 6) submits that “Life and interaction with the world shapes our thoughts and language.” What Adam ‘saw’ shaped his thoughts and the language to express his thoughts in the names given to the creatures. **This is the genesis of seeing and saying**, and it is what communication entails. It is the first breaking of the human silence and the inauguration of meaning by the created man in partnering with the Creator.

Mr. Vice Chancellor sir, this has been the hub of my research activities for about three decades; in other words, I have been gripped by the need to ensure that humans are always empowered to continuously give meaning to this life through effective linguistic equipping for communication.

### **My Testimony**

Mr. Vice Chancellor sir, the state of the English language in Nigeria was the first prodigious challenge that caught my attention as I took my measured strides in the academics. My academic exploration took an uncommon route. I was trained in English studies in the University of Ibadan for my first degree in 1983. My first-degree essay was on the subject matter of racial oppression in the African novel. The writings of Ngugi wa Thiongo and Alex la Guma imposed themselves on my youthful sensibilities and I was lucky to have been supervised by the late Professor ’Molara Ogundipe-Leslie.

After the mandatory year of national service in the old Benue State, I became one of the first ten postgraduate students in English language in the then Department of Modern European Languages (MEL), University of Ilorin in 1985. Being a guinea pig set, the Department initially thought of a programme in Applied Linguistics thereby taking us through courses in both English linguistics and language education under some of the best foundation lecturers in English, Linguistics and Curriculum Studies in the University. We did peer-teaching using the Use of English classes for our teaching practice under the tutelage of Dr. Mrs. Pal, the Coordinator of the Applied Linguistics aspect

of the programme. I however, ended up writing a master's essay in the field of Semantics in 1987 under the supervision of late Professor Efurosibina Emmanuel Adegbija.

In 1989, I was employed as an Assistant Lecturer into the General Studies Division of this University to teach Use of English. The English Unit of MEL also made me an adjunct lecturer to teach courses in both literature and language in the Department. By 1990, I couldn't wait any longer for the Department of MEL to commence a Ph. D. programme in English language. I therefore enrolled in the Department of Linguistics and Nigerian Languages (LNL) for a Ph.D. in Applied Linguistics. Since I had not taken any course in Linguistics until then, I was required to take and pass prescribed courses in theoretical and applied linguistics. Inadvertently, I again found myself in the Faculty of Education for relevant courses in linguistics and language teaching, language teaching methodology, language testing, language materials development, etc. I finished the course work successfully in 12 months but there was no progress with the thesis due to procedural differences in the Department of LNL. By 1994, MEL had started her doctoral programme; and I am grateful to the PGS and the Departments of LNL and MEL for allowing me to change house. A Yoruba proverb says if a snail discovers splinters in its shell, it changes house. I discovered "splinters" early enough, thank God.

I continued with my passion for applied linguistics in MEL under the supervision of the late Professor E. E. Adegbija. The Ph.D. programme gave me the opportunity to undertake an evaluation of the English as a Second Language (ESL) programme in Nigeria. It is thus appropriate to begin from here.

### **The English Language in Nigeria**

I undertook an evaluation of the English as a Second Language (ESL) in Nigeria using the Senior Secondary Schools in Kwara State as my research population (Babatunde, 1998). This is because the linguistic situation in Nigeria with respect to

the English language is enthrone silence among the secondary students. How do we then install meaning in this context? The motivations for the investigation can be summed up with these questions:

1. What is the state of the English language in Nigeria in the light of the changing socio-political, pedagogical and ideological trends in the world? (Babatunde, 1996)
2. What is the state of English language teaching in the secondary school and use of English in the tertiary institutions in Nigeria? (Babatunde, 2003 and 2009)
3. How do we ensure a more effective implementation of the ESL programme in Nigeria in the context of obvious contradictions attending its development and the tentativeness of the ESL agenda in the country? (Babatunde, 2001, 2004, 2011 and 2012)

Let us attempt to briefly address these issues from some of the studies embarked upon.

1. The classrooms are constantly being influenced by changing trends and shifting perspectives in the world. Some of the trends have resulted into some earth-shaking revolutionary moves, while others have been evolutionary. Surely, however, a flurry of ideas resulted there from; ideas which have thrived in enhancing the polemic nature of scholarship and have necessitated the questioning of those aspects of the existence of man that have hitherto been taken for granted – the givens.

Clark (1985) identifies a few dominant themes in philosophy which influence educational ideologies and have, in turn, affected developments in language teaching. These are Classical Humanism (the philosophy behind subject-centred view of learning), Reconstructionism (the backdrop for the ends-means objectives approach to curriculum design), and Progressivism (a construct that informs the process syllabus approach), among others. Generally speaking, these influences, together with other concurrent cultural, social, economic and

political developments in the world at large have combined to ultimately engender a progressive re-examination of matters relating to language teaching and learning. For instance, the hitherto unquestioned prime role of language teaching (i.e. literacy) and an immersion in the classical tradition such that the target proficiency level for the learner was the native speaker's have yielded right of way to a consideration of the 'prime theme' (i.e. communicative competence/effective communication skills) (Halliday, 1992; Brumfit, 1995)

Some of the remote causes of this development are:

- a. New insights in theoretical linguistics, psycholinguistics and sociolinguistics provided solid foundation for the new perspectives in Applied Linguistics. The Chomskyan revolution which started in 1957 introduced mentalistic constructs into the field of language acquisition and learning. The emergence of the three parameters of adequate observation, description and explanation imposed the need for a logical and systematic presentation of views on the nature and use of language. Such issues as communicative competence/performance, universal grammar, etc. in their imprecision and indeterminacy, became the focus of research and argument. Ultimately therefore, the 'impurity' of any natural and living language became foregrounded and the supremacy of culture over language became undisputed. A language thus ends up as the property of its users, native or non-native.
- b. The oil boom in the mid sixties and early seventies changed the financial relations among countries when there was a spate of moves from oil-producing countries for more money for their oil. Brumfit (1995) mentions the international market of people who had to interact on this account. The English language became a handy tool for the exchange of information; those involved wanted English and had money to pay for it. So, this economic shift which became consolidated in the 80s fermented a rich body of

ideas which is very attractive to experts, teachers, curriculum developers and other stake holders.

- c. The intellectual changes all over the world were other significant areas of influence. These were manifested in substantial dislodgement of political ideologies and power relations in unpredictable ways. Brumfit (1995:104) puts it this way:

There has been a movement toward a post-modernist set of philosophical ideas denying many of the clear-cut assumptions that underlie our attitude towards language and language teaching as much as towards science and other forms of knowledge. Foucault, particularly, has been very influential on people looking at classroom language and asking questions like “Who is empowering whom?”, “In whose interest is the language being used?”; “If language is knowledge, and knowledge is power, who should decide what languages are taught and how?”...

In language especially, power relations in the ‘ownership’ of language, especially English have been changing. It should be noted also that the development in the education programme of a society is a political process, for it involves power relations. As such, the curriculum planning process is influenced “as much by values and politics as by pedagogy” (Lawal and Ihebuzor, 1995).

Clearly therefore, these developments gave attention to the emancipation and freedom of the individual. At the root of the notions of multi-culturalism and multilingualism is the ‘de-personality’ (or multi-personality) of man; the individual, to a large extent is made of various cultures and he/she is being developed to be able to function meaningfully in various socio-cultural contexts and situations.

These are a few implications of these developments. There is a tenuous demarcation between such notions as English

as a Mother Tongue (EMT), English as a Second Language (ESL) and English as a Foreign Language (EFL). The clear-cut definitions enjoyed in the past have changed and attention has shifted to the similarities among them, specifically because communicative skills' development seems to run through them all.

Of no less significance are the similarities identified between acquiring a first language and acquiring/learning a second language (cf. Gass, 1979; Anderson, 1983; Eckman, 1984; Nunan, 1989 and Adegbija, 1989, among others).

The specific observations are:

- i. Additional learning outcomes are imperative in the classroom and so ample opportunities must be given to the learners through appropriate tasks to demonstrate what they have taken in from the ESL classroom. The ESL teacher must be tolerant and perceptive of additional learning outcomes.
- ii. The fact that what has been taught has not been learned does not mean that efforts have been wasted in the classroom. "In fact, unanticipated outcomes may sometimes be as valuable as those which are anticipated" (Nunan, 1988, 179).
- iii. Learners should be increasingly allowed to make input into what they are taught and be adequately informed on the objectives of the classroom interaction at the micro and macro levels. This is in line with learners' needs assessment approach to curriculum design. At the beginning of a programme, or even a new term/semester, learners could be asked to suggest the language skills they need to face an impending task or examination (e.g. SSCE or semester examinations). When the response is collated, learners' aspiration about the ESL programme would be juxtaposed with the teacher's (school's) objectives and it will considerably make the ESL classroom more fulfilling for all.

- iv. Rather than specify what may be learned from a set of materials, arguments should be projected for a broader view of what may be ‘available’ to be learned. This suggests a broader basis of ‘input’ from which ‘in take’ may result (Little John and Windeath, 1989:156). As such, the output from teachers (because learners covertly see ESL teachers as models) and the materials used in the classroom should be richly endowed with relevant input facilities for learners.
- v. The teacher’s role should be changed from that of an instructor to that of a facilitator and he/she (the teacher) should be adequately trained and equipped to perform this role. Here in come the merits of the interactive language classroom where meaningful interaction is encouraged between learners and teachers (Babatunde, 1997a and b).

The study concluded that the ESL classroom today is complex indeed. The achievement of success is determined by an awareness of the numerous globally trendy insights and their appropriate utilisation in the classroom. The teacher needs a thorough insight into applied linguistics as it is today to operate meaningfully in this context; that is, not to mention the range of facilities and materials with which he needs to function.

- 2. We sought to evaluate the state of the English language in Nigeria. A summary of the study is presented next.

The purpose of the study was to ascertain the variety suggested by the materials in use in the English language class in the Senior Secondary Schools (SSS) in Kwara State. What is the variety being taught in the SSS and how appropriate is this target variety in terms of the availability of the necessary supportive contextual factors

for its realistic growth and development in the SSS; e.g. public examination bodies, home background, the news media, etc. We also wanted to ascertain if there was any significant difference between the experienced and less experienced teachers in terms of their suitability to be taken as models by their students. It was also the concern of the study to confirm if there was any significant difference between the teachers in the rural and urban areas with respect to the development of a standard local variety of the English language in Nigeria.

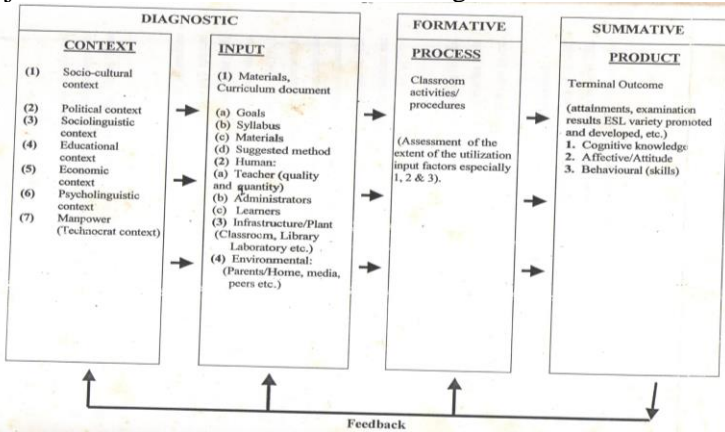
Our first study in this regard was a survey of the kind of English being taught in the secondary schools in Kwara State; that is, is it British Standard English (BSE), American English (AME), West African English (WAE) as sometimes claimed by the West African Examination Council (WAEC) or Nigerian English (NE) (Babatunde, 2002). Since the teachers can only teach what they speak, a checklist of BSE, AME and NE expressions was given to 100 teachers of SS class from which they were to select the correct option. The checklist shows that the teachers predominantly speak Nigerian English.

**In the light of this paradox,** we present a framework that specifies the total nature of perspectives and participation needed for the successful planning, implementation and assessment of the national ESL programme (Babatunde, 2012).

It is expedient to constantly appraise the national ESL programme to ascertain if it is in the position to bear the weight of the socio-cultural roles providence is thrusting on it in Nigeria. What are the worth and utility value of the English language making the rounds in Nigeria? To what extent does it meet the internal and international needs of the learners and users of the language in the country? Several studies over the years have consistently cast aspersion on the national ESL project in terms of its ability to satisfy the communicative and developmental needs of



Nigerians; especially that of the youngsters who leave the secondary school with the aim of pursuing their education in numerous tertiary institutions in Nigeria. Their hopes have always been dashed because of their low level of competence in the language of education. This incompetence is shown in mass failure in English language and the low level of pass or even outright failure in other subjects which are learnt and tested in English.



**FIGURE 1: A SCHEME FOR EVALUATING THE ENGLISH LANGUAGE CURRICULUM IN NIGERIA SECONDARY SCHOOLS**  
(Adapted from Stufflebeam et al 1971 and Afolayan 1995)

Stufflebeam’s et al (1971) Context Input Process and Product (CIPP) model is considered to be an appropriate evaluation model that is robust enough to provide the foundation for the specification of the total nature of perspectives and participation needed for the ESL project in Nigeria.

The CIPP model is an important seminal contribution to the decision-oriented approach to programme evaluation. The model is designed with the desire to maximize the utilization of evaluation results (Borich, 1992: 414). Each of the four distinct stages into which evaluation is divided in this model “is intended to represent a cluster of decisions to be served by the information provided within them” (Borich, 1992: 415). The CIPP model is a

useful educational decision model because it has an in-built information feedback device to aid administrators and project managers. It imposes some order and predictability on the decision-making process, and also allows for the maximisation of evaluation results. The model however has the propensity to eschew curriculum goals and objectives from the evaluation process because of the undue emphasis on organizers for the evaluation study and decisions to be made.

The CIPP model which is largely foundational in our scheme is modified to suit the peculiarities of the ESL situation in Nigeria in the following ways:

- 1) The four steps in the CIPP model are crucial aspects of the national ESL programme. The specifications are perceived as variables which play indispensable roles in the successful planning, implementation and assessment of the ESL programme in Nigeria.
- 2) The aspects are translated into notions of cause and effect in the national ESL project because beyond the provision of an avenue for the collection of data from which judgements of merit can be rendered, the aspects of the scheme are objectively determined criteria upon which these judgements should be made.
- 3) The stages thus affect each other in a cumulative manner. Evaluation carried out at any stage has the implications for the adjoining stages in this cyclic scheme. As such it is possible to predict the outcome of the activities in the Process stage, because, as Borich (1992: 416) opines, “Programme impact is inferred if outcome variance cannot be explained by input data alone”.
- 4) The scheme also reflects the total nature of issues and participation needed for a virile ESL programme in Nigeria. The issues are impediments to the success of ESL in Nigeria because hitherto they are neglected or inappropriately utilized. For effectiveness, the issues and specifications must be holistically perceived and

utilized. Improper attention to them makes these specifications to pose as constraints rather than facilitators to an ideal ESL programme.

The issue of the effective promotion of the English language in Nigeria is adequately addressed in the literature and there is almost a unanimous rejection of its rate of growth and development in terms of what is made available to learners who have to learn the language and learn in it at the same time. The solutions to the problem of low competence level of the pupils has however been predominantly (if not exclusively) found in renewing the apparently ambitious curriculum document and providing adequate facilities for the teaching and learning of English language in Nigeria (Bamgbose, et al (eds.) 1995, and others). Important as these suggestions are, this study however feels the nature of the problem has not been comprehensively perceived. This belief has informed the suggestion of a broad-based decision facilitation ESL presentation framework which captures the total nature of insights and personnel involved with the English language curriculum process in Nigeria.

The variables specified in the scheme should be carefully appreciated and utilized to turn them into facilitators of the ESL programme rather than being impediments to the programme. The adequacy of the scheme to ensure the effective implementation of the national ESL programme lies mainly in its all-embracing quality, i.e. in capturing the total nature of the participation needed, and in proposing that the various aspects of the scheme be holistically perceived to ensure the effectiveness of the programme to emanate from its adoption.

### **Language in Use**

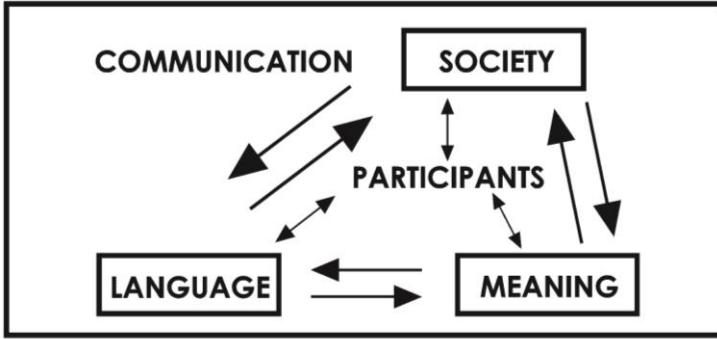
Language, the divine benevolence to man is so inexorably tied to the effective existence of man in the society such that it cannot be shut out of any meaningful discussion of man. The end and purpose of language is the enhancing of communication. If culture is seen as the sum of that which man

contributes to nature, everything which elevates the human life above that of animals, then language is at once the expression of culture, the depository of culture and the crucial mode of culture transmission. Human existence and development depend largely on the existence and development of language for communication.

Language is important because man can express content and meaning. Language enables man to have self-expression. Human perceptions and conceptions are conveyed through language in the forms of messages; messages are then transformed into meanings. Meaning is co-constructed by the interactants in the light of the experience gathered and shared in the society (Kescskes, 2014). Society creates meaning for language and language ensures the meaningful existence of the society. Language, meaning and society thus provide the needed ingredients for communication.

The interaction among Language, Meaning and Society is created, sustained, developed and interpreted because of and through communication. Any language that does not make itself available for natural communicative interaction soon finds itself confined to the department of dead languages. The substance of language is the meaning it is being used to convey as reflected/represented by and in the society. This interrelationship explains largely the paradox language; it is both static and dynamic. Its static nature makes it possible for communities to deploy language for interaction; and it is the dynamism of language that gives it life (Babatunde, 2001: 87-120).

Figure 2 shows this communication- based perception of the interrelationship between language, meaning and society.



Communication - based perception of the interrelationship between language, meaning and society

In the figure, Participants is placed at the centre of the trio to reflect the understanding that the interaction of Participants with the variables of language, meaning and society is required to ignite, direct and determine the functional relationship of Language, Meaning and Society. In other words, without man, language, meaning and society have no essence. It is the life in the Participants that gives these variables existence and significance. The existence and significance of the variables have relevance because they enhance the communicative interaction of man in the world. Where the Participants are inhibited in one way or the other from having effective interaction, Silence is enthroned, and it becomes a language problem for which AL must proffer solutions.

This framework is thus an Applied Linguistic (AL) concept. Carter (1993:3) says, “Applied linguistics is the application of linguistic theories, descriptions and methods to the solution of language problems which have arisen in a range of human, cultural and social contexts.” Halliday (1992) describes AL as a ‘transdisciplinary’ field which creates new forms of activities from existing disciplines; these activities are bound together by virtue of the thematic preoccupations of AL. This thematic bond among the disciplines becomes the orientation and

locus of activities for AL rather than having disciplinary orientations. This thematic orientation of AL is what we insinuate in this lecture as the ‘enthronement of meaning’. Our understanding therefore is that language is not just a shaper of reality, but also a metaphor for reality. Halliday avers that reality “is not something readymade and waiting to be meant – it has to be actively construed; ... Language evolved in the process of, and as the agency of its construal’ (1992:65).

In language planning therefore, applied linguists are “not engaged in forging some passive, ideologically neutral instrument for carrying out prearranged policy. They are creating an active force which would play a part in shaping people’s consciousness and influencing the directions of social change.” (Halliday, 1992:81)

In the light of the foregoing and the global agenda of information explosion (where even mathematical figures are significant only when they become facilitators for communicative interaction),

There is a shift away from English as part of an education that inducts you into a humanistic tradition to an education that facilitates your communication for whatever you want with whomever you want: a shift therefore, toward a notion of a communicative competence where communication is defined by the capacity for individuals of different cultures to interact.

Adegbija (1984), in a complete understanding of this context of global information explosion says, ‘Applied Linguistics is one of the disciplines that hold the key to intellectual liberation of the African masses. It has the potential to teach people to fish for themselves instead of receiving pittance of fish from a select elite group.’

Mr. Vice Chancellor Sir, this perception has largely informed our exploration into language use for interaction. We have investigated the means and mode of meaning-making in various contexts of language use, using a variety of theories and approaches with the aim of unraveling how man banishes silence

and thereby enthroning meaning in furtherance of the primordial endowment for self-expression. We shall henceforth present some representative samples of our numerous individual and collaborative studies in the exploration of language use for communication.

We examined the making of meaning as writers use literary texts to achieve self-expression. In the process, basic societal values were defined and redefined. In the portrayal of women in Osofisan's plays (Babatunde, 1995), we studied the realistic portrayal of women by the playwright in the context of the misconceptions and misrepresentations of gender relations and man's attitude to the material aspects of life. Illustrating with at least six plays, we showed how Osofisan's perception and definition of male-female relationship is both complex and dynamic. For Osofisan, the only constant distinguishing feature between the man and the woman seems to be the biological features; every other determinant of relationship changes constantly with regards the changing material aspects of life. Using appropriate meaning-making modes made available by tradition, history and artistic concepts and features, Osofisan articulates his understanding of role-relation as a complex phenomenon.

The materialist feminist theory was used to examine the status and roles of women in the following texts: *Red is the Freedom Road* (1982), *Morountodun* (1982), *Midnight Hotel* (1985), *Another Raft* (1988), *Once Upon Four Robbers* (1991), *Esu and the Vagabond Minstrels* (1991) and *Yungba Yungba and the Dance Contest* (1993). Osofisan roundly debunks the socio-cultural context of his writing which tends to give women a second-class rating; where women were "Not to be counted where men were speaking." (*Red is the Freedom Road*, p.118). From play to play, Osofisan does a dramatic and an impressive transformation of his characters so that women are perceived as both agents and victims. This total and complex perception enhances the plausibility of the roles and status of his female characters as they confront head on the system that incarcerates

and silences them. Newton and Rosenfelt (1985:xxii) aver that “Complex seeing is a dialectical perception which, in materialist-feminist criticism parlance prompts us to locate in the same situation the forces of oppression and the seed of resistance; to construct women in a given moment in history simultaneously as victims and as agents.”

The study concludes that Osofisan’s plays, as discussed, present balanced socio-cultural knowledge; they should thus be the kinds of texts recommended in the curriculum at all relevant levels for students of Literature. Some of the texts prescribed today paint unrealistic and distasteful image of women. Osofisan’s plays portray the enormous potentials of the female gender to positively inspire the growing and mature readers. Through a progressive and imaginative demystification and re-interpretation of myth and history, women are portrayed as archetypes, a necessary force and ally in subduing all oppressive and alienating structures.

We also examined how emergent playwrights in Nigeria used appropriate features to articulate the actual conditions of the existence of people in society. This we have referred to as ‘Linguistic Realism’ (Babatunde, 1997). Chidi Amuta (1989:128) identifies three types of realism – animistic, ethical and socialist. Socialist realism, which is relevant here, conceptualises drama as a conflict of wills, a clash of opposites, in which people make conscious efforts to realize themselves. Dramatic tension arises from desperate frustrations and the absurdity of the human condition; **for instance, imposition of ‘silence’ is an absurdity.** Marx believes that it is the existence of man that determines his consciousness and not the other way. Brecht corroborates this by insisting that during conflicting impulses which tear the human spirit, human nature is moulded by the actual conditions of his existence. **This then means what is uttered by an individual and the way it is said become ways by which understanding can be gained into the factors that shape the spirit of their class.**

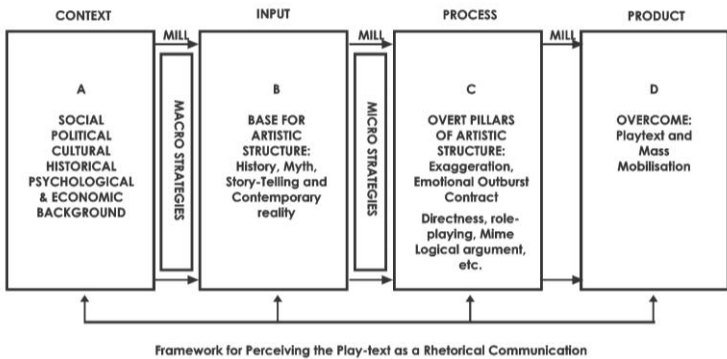


This concept was explored using selected plays of Tunde Fatunde, Bode Sowande, Femi Ososfisan and Olu Obafemi. The analysis was organised using their dual categorization of people in the society, i.e. the ruling or wealthy class and the poor masses. The study revealed a clear dialectical relationship between linguistic choice and the social, economic, political and cultural environment determining this choice. The writer is understood to be a macho-subject of a literary work who mediates between objective reality and its imaginative reconstruction. The works discussed clearly inform the audience on the contradictions and negations in a stratified society. We also submitted that the value of linguistic symbols rests not only in their content, but also in all the nuances of meaning they possess; that is, such meanings used to stir up the consciousness of the audience. Using linguistic realism, the playwrights present an objective assessment of the society and offer a rational hope that will make the spirit of man eventually triumph over the forces of oppression and alienation. The study recommended that discourse analysis should be in the mainstream of literary study, so that students can easily perceive the necessary linguistic features that will enhance the effective understanding of the writer's intention.

In the continuation of the usefulness of discourse analysis for literary appreciation, we examined the persuasive strategies in Olu Obafemi's plays (Babatunde, 2000). Indeed, Olu Obafemi writes with an avowed commitment to the social, political and economic situation of his environment. This, like other writers of this persuasion, is a function of their perceptive power and their ideological insights; that is, an essentially socialist and utilitarian ideology. Stirring up the consciousness of the audience and rousing them to positive action is the ultimate goal of the writers in this group. In other words, Olu Obafemi advocates mass protest against oppression and alienation, as opposed to a narrowly conceived individual heroism. He makes no pretences about his choice of a kind of informed, rational and coordinated mob reaction against massive

incarceration, oppression and exploitation. The plays are usually down to earth in confronting the masses with the harsh realities of their existence, and with the goal of sensitisation and mobilisation. The study thus set out to investigate the strategies used in his plays to achieve this persuasive intention and assess their objective level of effectiveness. In other words, how do we see Obafemi’s plays as some sort “of rhetorical communication in which the playwright intends to influence the thoughts or actions of other people”? (Croskey, 1980)

For the effective achievement of this research objective, a framework for perceiving the play-text as a rhetorical communication was proposed as shown in Figure 3.



**Figure 3: Framework for Perceiving the Play-text as a Rhetorical Communication**

This framework perceives the play-text as one long assertive act in which the playwright utilizes the whole gamut of the linguistic, communicative and literary background he shares with the audience to give a capsular message with the aim of persuading the audience to take an intended action. The features of one stage serve as ingredients for producing the features of the next stage. The implication is that, the intervening ‘distance’ between the stages has an in-built milling system (at least in the sub-consciousness of the writer) during which the features are filtered through and transformed into the subsequent stage, etc.

The literary text then gradually emerges from the writer's assembly line (the imaginative and creative workshop) to become a ready-made meal, an imposing beautiful structure, an assertive literary act, presentable to the audience.

After undertaking a critical assessment of Olu Obafemi's plays using this framework, we concluded that:

- a. The playwright, in a continuum, presents a series of dramatic experiences with the goal of persuading the audience to take specified positive actions.
- b. Olu Obafemi's artistic creation is one long speech that is deliberately structured and sequenced; it is also well-laden with appropriate discourse strategies and rhetorical devices (like exaggeration, juxtaposition, emotional outbursts, contrast, role-playing and mine, logical appeal, etc.) to ensure that the audience is persuaded to embark on rational mob reaction against oppression.
- c. A structure emerges as one moves from the beginning to the end, in which the author deliberately fashions out a coherent message for the audience. He comes on like an accomplished classical orator who uses the three forms of argument to appeal – he persuades with logos, moves with pathos, and makes sure the wad goes down smoothly with ethos (Cluett and Kampeas, 1971:1).

Mr. Vice Chancellor Sir.

I have explored meaning making strategies in other literary genres, especially poetry using Lexico-semantic approaches (Babatunde, 1997), Systemic Functional Grammar (Dahunsi and Babatunde, 2019), etc. with the ultimate goal of unveiling writers' meaning-making devices thereby advancing the strategies for more effective handling of reading comprehension strategies among language learners and users at all levels; that is equipping people with the strategies for comprehension and self-expression.

I have also explored advertisements as a mode of communication, and I have deployed a variety of linguistic

theories and approaches in doing this. A few examples of work done in this regard will suffice.

The contradiction in cigarette advertisements caught my attention. How does cigarette advertisement thrive in the environment of dissuasive forces? The obvious contradiction in the different aspects of tobacco – its production, sales and consumption – exposes the advertising of tobacco products to the prying eyes: while the producers and marketers work towards ensuring increase in the consumption of tobacco products, religious, health organisations and other governmental agencies consistently advocate its total ban. What communicative strategies are used in the adverts to persuade the target audience (TA)? How does the advertiser ‘dethrone silence and enthrone meaning’ in this contradictory context?

This study was carried out using the Systemic Functional Grammar and the modified four-step framework used to analyse Olu Obafemi’s plays (Babatunde, 2000). The framework became handy in our attempt to capture the nature of the contextual pressures (context of culture and context of situation) and contradictions within which the cigarette adverts are expected to thrive. We used a sample of nine adverts from three internationally recognised companies, St. Moritz, Rothmans and Benson and Hedges – three adverts from each. (Babatunde, 2007: 181-183).

The study was illuminating. In any form of communication, the meaning conveyed (at the levels of linguistic and non-linguistic representations) depends on the systematic process of effective interaction among the interlocutors. There is a system of network in any text which is deployed to perform certain semantic functions. The sum of what is coded becomes the basis for the negotiation of meaning between the interlocutors. As the encoder transmits the different modes of meaning construed by the grammar, the decoder is ‘guided’ to recognise the encoder’s intention in transmitting his message. The decoder is ‘guided’ through the choices made by the encoder to structure the meaning of his message.

The pervasive Message Execution Style of the three groups of adverts selected is the staging of different slices of life. Rothmans depicts success, Benson and Hedges portrays an overwhelming sense of aloneness and freedom, while St. Mortiz gives an air of elegance and relaxation. The shared knowledge of the natural desire for pleasure, joy, satisfaction and fulfillment is greatly evoked in the adverts. This is presented in form of an obtainable ideal which the TA can pursue simply by going for “The best tobacco money can buy”.

There is a sparing use of verbal codes such that the TA can become deeply reflective in order to unravel the sense(s) of the largely ambiguous expressions. What is missing in words was supplied through the non-verbal codes; that is the pictures in the adverts. This appears to be a ‘legitimate’ way of distracting the attention of the TA from the negative verbal publicity on tobacco products and avoid being accused of saying things that contradict the negative publicity. The negative advert uses the word “smokers”. This word or its symbol was not used at all (e.g. no one is seen holding a stick of cigarette in the adverts). Words used are ‘taste’, ‘buy’ and ‘choice’.

The analysis also shows that persuasive communication can thrive even in the environment of dissuasive forces. In a situation where dissuasive facts tend to discourage would-be customers, a marketer can rely on a range of semiotic features that will appeal to the eyes and hearts of the TA, if not their heads. Arousal and Performance are motivational tools capable of bailing the cigarette marketer out in the co-existence of the contradictory web of the persuasive and the dissuasive in the same advert.

Maslow’s (1943, 1962 &1987) hierarchy of human needs was adopted to enhance the understanding motivational design of these adverts. The needs are: Physiological, Safety, Belonging and love, Esteem, Self-actualisation and Aesthetic needs. The analysis revealed that the advertisers exploited the natural human tendency to pursue their needs in life by placing the message of the adverts within identifiable and meaningful

social and psychological contexts. There is a sense in which each advert makes an implicit claim to being able to systematically satisfy each of these needs, depending on which one is uppermost in the mind of the TA.

There is a pervasive atmosphere of the alluring in the adverts. Colours are perfectly mixed and actions coordinated, and goal driven. In the perfectly rhetorical semantic structure of the adverts, the TA's imagination is made to run wild for the attainment of the pleasurable.

## **Part Two**

In this section, Mr. Vice Chancellor sir, we shall be more interactive and practical. I shall look at our research efforts from the perspectives of Discourse and Globalisation / Glocalisation; and for ease of analysis, I have used Critical Discourse Analysis (CDA) as the umbrella framework capable of accommodating some of the approaches used to analyse the texts. The multidisciplinary nature of CDA helps to incorporate theories and approaches like Pragmatics, Lexico-Semantics, Forensic Linguistics, Genre Analysis, Conversation Analysis, etc.

Globalisation has been examined from various perspectives. My interest is in the discursive representation of globalisation. I thus submit that Globalisation is a diverse process that “embodies a transformation in the spatial organization of social relations and transactions ... generating transcontinental or interregional flows and networks of activity, interaction, and the exercise of power” (Held, et al. 1999:16). Tomlinson (1999: 2) avers that Globalisation is “complex connectivity ... the rapidly developing and ever-densening network of interconnections and interdependencies that characterise modern social life.” Our interest has been on how these ‘flows’, ‘networks’ and ‘interconnections’ are represented and reflected in discourse. We have been more concerned with how the universal features of these ‘flows’ are being combined with particularising tendencies of the socio-cultural features of

Nigeria. This is what is generally referred to as glocalisation. Glocalisation relates with the ways globally distributed services and products (including information) are adjusted to accommodate consumers/audiences in a local market.

This concern has compelled us to look at different narratives from a wide range experiences in various domains of language use in Nigeria. Some of these are Christian religious speeches (Babatunde, 1997), Nigerian English metaphors (Babatunde and Shobomehin, 2007) and Conceptual Metaphors (Babatunde and Aremu, 2016), Politeness in Nigerian Universities (Babatunde and Adedimeji, 2008 and Babatunde and Nurudeen, 2018), Medical Consultations in a Nigerian Hospital (Babatunde and Adeoti, 2014), Political Speeches (Babatunde and Odepidan, 2009), Political Advertisements (Ayoola and Babatunde, 2018), Pidgin Advertisements (Babatunde and Ayodele, 2010), Nigerian Pidgin Radio Discourse (Babatunde and Alege, 2016), Editorial Cartoons (Adeoti and Babatunde, 2016), Female-based advertisements (Babatunde and Osuolale-Ajayi, 2015), to mention just few.

Attempting to do an overview of these efforts is surely unwieldy for this occasion. We shall however propose a harvest of the analytical strands involved in some of these studies by undertaking a CDA analysis of a selection of data to present our perception of discourse and glocalisation. We shall use Norman Fairclough's model of Discourse and Social Practice for our analysis.

#### A. CDA of political utterances

The origin of Critical Discourse Analysis (CDA) is Critical Linguistics pioneered by Roger Fowler and Gunther Kress in 1979 (*Language and Control*).

Three main strands of CDA are identifiable in the literature, they are: Teun van Dijk: Socio-cognitive approach (1984); Norman Fairclough: Discourse and Social Practice (1989); and Ruth Wodak: Sociological and Historical approach (1989). There are other currents too like Kress, Paul Chilton,

Theo van Leeuwen, etc. A journal, *Discourse and Society*, was founded in 1990 as an interactive forum for CDA. A meeting in Amsterdam in 1991 provided opportunity for scholars to interact with their ideas of CDA.

The word ‘critical’ here refers to an attempt ‘to understand the relationship between ideas and their social conditions of possible existence’ (*The Linguistic Encyclopaedia*, 2002:102). An aspect of the ‘critical’ is the understanding of ideology which is seen as a “modality of power”. CDA questions the power and domination between groups and the moral and political implications of these in contemporary societies (i.e. in terms of social justice and power).

Terry Locke (2004: 9-10) submits that in the course of analysis, CDA is ‘critical’ because it considers “the social effects of the meanings a reader is being positioned or called upon to subscribe to in the act of reading, and the contestation of these meanings”. The analyst is also expected to take explicit positions thereby ensuring that social inequality is understood, exposed, and resisted.

CDA is a social analysis of spoken and written language and it explores themes and issues of interest in social interaction to some appreciable depth. So, it is problem- or issue-oriented, not theory- or paradigm-oriented. CDA addresses a wide range of issues in social research. It sees language as an avenue for doing social research. Fairclough (2003:2) says “Language is an irreducible part of social life, dialectically interconnected with other elements of social life, so that social analysis and research always has to take account of language.” The interest we have in CDA is thus simply because it provides a critical tool for examining the content, motivation and effect of self-expression. CDA provides the platform for the objective explication of meaning in discourse.

CDA thus seeks to know the socially constructive effects of discourse. This can be understood when a close look is given to what happens when people talk or write. Texts are social events and Wodak is emphatic that the context of language use is



crucial to discourse. CDA is neo-Marxist because of its claim that cultural and economic dimensions are significant in the creation and maintenance of power relations. It thus focuses on (group) relation of power, dominance and inequality and ways by which these are reproduced or resisted through text.

CDA is an approach which consists of different perspectives and different methods for studying the relationship between the use of language and social context. The elastic nature of CDA is an opportunity to give the touch of the peculiar socio-cultural context of Nigeria to the practice of CDA, as we shall see in this presentation.

CDA has profound interest in strategies of dominance and resistance in social relationship of class, gender, ethnicity, race, sexual orientation, language, religion, age, nationality and 'world religion'. In examining these strategies, CDA looks at the underlying ideologies that determine the reproduction of or resistance against dominance and inequality – these issues and ideologies may be implicit or explicit in texts. It also seeks to account for the forms of social cognition that are shared by groups, organisations and institutions – e.g. knowledge, attitudes, ideologies, norms and values (van Dijk, 2001:113)

Beyond observational, descriptive and explanatory adequacy, CDA adds the criterion of critical adequacy of social norms and values thereby bringing in social or political ethics within the scholarly enterprise.

Fairclough presents a three-layer model/framework in which the Text is at the core; next is Discourse Practice while Sociocultural Practice is at the expanding layer. He thus proposes a 'transdisciplinary' approach to enable the analyst 'see' the issues in the text through 'operationalizing' social theoretical perspectives and insights in textual analysis.

This is because "...texts have social, political, cognitive, moral and material consequences and effects, and that it is vital to understand these consequences and effects if we are to raise moral and political questions about contemporary societies, and

about the transformations of ‘new capitalism’ in particular.” (2003:14)

Ideological patterns and/or discursive structures are encoded in all linguistic usage and these mediate representations of the world in language. The different situations and purposes of linguistic usage give rise to different usages and the encoding of different ideologies. These different usages are seen in different sociolinguistic varieties or lexical choices or syntactic paraphrases.

CDA then uses Halliday’s SFG to analyse the text to reveal its different representations and metafunctions – ideational/experiential, interpersonal and textual. CDA therefore uses appropriate linguistic tools, with reference to relevant historical and social contexts, to bring out the usually hidden ideology of the text. This way, CDA illuminates the prevailing social, political and cultural processes enacted/represented in the text.

#### Doing CDA in Nigeria – *Omoluabi Philosophy*

In an attempt to contextualise CDA (a socio-politically conscious and oppositional way of investigating language, discourse and communication, van Dijk, 1995:18) and closely examine our sample data, we have reached out to the moral concept of *Omoluabi* to provide the needed socio-cultural platform for understanding the meaning-making and meaning-interpretation processes in this study. This concept has been a subject of serious critical analysis among various categories of Yoruba scholars – a full appraisal is not possible in this presentation.

An *Omoluabi* is ‘a paragon of excellence in character’. He/she exhibits certain inherent virtues and values summed up in *Iwapele* (being well-behaved); *Iwapele* is said to be the ultimate basis for moral conduct in Yorubaland. *Omoluabi* is demonstrated in speech, goodwill towards others, truthfulness, bravery, hard work, intelligence, good character, humility, respect for others – especially elders, carriage of dignity, etc.

Being an *Omoluabi* testifies about your family, lineage and society. This is because it is believed that it is the society and traditions that determine the morality of members. A good conduct is the mark of nobility in birth and upbringing; i.e. *Bibi ire ... (A mu ni buni, eran Ibiye...)*

Ethics is emphasised in the traditional Yoruba society as it is seen as the foundation for a well-ordered society. Everyone is expected to demonstrate this moral uprightness; it is more so for leaders. A leader, irrespective of age, is said to occupy the position of an elder.

So, how much of this is recognised today? How can a CDA analysis which incorporates the *Omoluabi* concept help us to illuminate the extent to which morality is upheld in Yorubaland, Nigeria?

Since we intend to analyse data from the Yoruba political setting in Nigeria, we need a socio-cultural/ethnographic basis for the analysis. This becomes the philosophy and ideology for evaluating the adequacy of the total conduct of the active and passive participants in the text to be analysed. Are the participants seen as models of excellent character? How are they received in the society? Does the society still honour this *Omoluabi* philosophy? *Etc.*

Every study must have a set of identified purpose or/and aim and objectives or/and research questions – in every literature-centered study. The linguistic theory or approach provides the basis for identifying the purpose of the study. In this case, we look at what CDA means, as espoused in the literature and as contextualized in this study to identify our purpose.

1. What implicit issues in terms of discursively enacted dominance or their underlying ideologies are revealed in analysing political discourse in Ekiti State?
2. What strategies of domination, manipulation, legitimation (the manufacture of consent and other discursive ways) are deployed to influence the minds of people in the interest of the powerful in the text?

3. What are the discursive means of mental control and social influence and what oppositional stance against the powerful and elites, especially those who abuse their power in the text?
4. What are the perspectives of solidarity with the dominated group – especially where the writer/speaker is not (an active) participant, e.g. a journalist, a creative writer, etc.?
5. What is the role of discourse in the enactment and reproduction of social dominance and resistance – is it for e.g. confirmation, legitimation or challenge?
6. How is inequality demonstrated in the patterns of social, political, mental and discourse control? [For instance, how do you tell an elder that he is telling a lie in Yoruba tradition – is it the tyranny of age?]. Also note the effects of censorship, etc. in the society
7. Discourse is a verbal action which involves meaning, interpretation and understanding. In analysing a text, how socially and morally legitimate or illegitimate is the influence and control of the mind of the people? When you understand the strategies of control, you then evaluate it using ‘objective’ socio-cultural values.
8. Texts are usually embedded with the ‘them’ and ‘us’ paradigm in manipulation and control. What are the textual and mental structures and strategies involved in the ‘them’ and ‘us’ paradigm?
9. How is language used in the text to assign meaning to groups and their social practices (this is the ‘representation’ function of discourse)?
10. What specific issues align with or contradict the provisions of the *Omoluabi* philosophy in the text?
11. What are the socially constructive effects of discourse? This is seen when we closely examine what happens when people talk or write?
12. How can CDA shed light on the complex social realities in a country like Nigeria as enacted in the text under consideration?

13. What moral, political and cultural lessons have been identified in the critical analysis of the text? This is because it is axiomatic for CDA to be effective in its procedures, conclusion, recommendations and other practical interventions.
14. CDA seeks to bridge the gap of inequality in the society ridden with the issues of power, dominance and inequality. What specific steps are suggested in the text and in its analysis to engender this?

### Discussion of the Data

1. Fayose on Obasanjo

#### **Translation of Governor Ayodele Fayose's Speech on Olusegun Obasanjo**

Fayose: [In an angry mood] And Obasanjo could come out **with a rotten mouth!** To come and be condemning PDP for which you were president for eight years. That gave you a platform from prison. A man when we saw the picture when Obasanjo was released by Gen. Abdulsalam, **you will not allow such a man to sit beside you.** But the same man is coming [**mocking gestures**] am opening the library. My ten million Naira is part of his library. We were made to pay ten ten million Naira as governors in 2005. And I have written to him. Return that money ooo. [audience laughter at the background]. **How can Nigerians be celebrating a corrupt man? Corrupt man! This is the worse ever. Worse ever!** He should put interest on that Ten million Naira. I contributed ten million. I stand to be corrected. All of you are afraid of what? When you are saying Obasanjo will do like this [body gesture]. Obasanjo will do what? His time has come and gone. We are in the centre of the business now. **Where I am, am governor now, where is he?**

The parts of the speech in bold print underscore the kind of expressions we can evaluate using the *Omoluabi* moral philosophy. Is it alright culturally for a younger person to say such things openly to an elder? What does this say about the speaker, his immediate audience and the object of vituperation and attack? How high or low is the ethical standard of some of the politicians in Nigeria? Are they good examples of *Omoluabi*? What does the text say about power relation? Even if political power is transient, are the cultural indicators of power, e.g. age and status this unstable? If the very foundation of cultural relation in the society is this unstable, how stable can the society be; especially in terms of the maintenance cultural values and etiquette?

CDA insists on a critical analysis of the relationship among language, ideology and power and continues to develop the kind of theoretical approaches that will illuminate this dialectical relationship as people engage in linguistic interaction in various contexts in the society.

#### B. Globalisation, Glocalisation and the CDA analysis of selected COVID-19 WhatsApp posts

The next presentation is a study of Globalisation, Glocalisation and the CDA analysis of selected COVID-19 WhatsApp posts. This is a descriptive study. The data is made up of 11 selected WhatsApp posts on COVID-19 to illustrate how globally transmitted information is adjusted to reflect our local colour in Nigeria. We have adopted the Theory Triangulation in the study. Our main theory, CDA, is combined with the concept of Globalisation (and Glocalisation) in discourse. We have localised these two by finding justifications for the comical/humorous response to COVID-19 in the socio-cultural motif of the jester, singer and dramatist in the traditional Yoruba setting. Since we are relating with humourous texts, we have also sought for theoretical basis in the theories of humour and we have found the Cognitive and the Psychoanalytical theories more relevant to this study. The procedure for analysis is to identify

the discourse features in the data using a combination of these theories.

There are crucial socio-cultural features of the local context that appear to motivate the discourse and influence the way the local audience is likely to ‘consume’ the product. Our text is not the official information on COVID-19, but comical rendition of the information, thereby making a perception of inter-textual analysis in CDA a possibility. Sometimes, the parody is so clear that what may be taken as the original texts in each case cannot be mistaken. We do not have the space for inter-textual analysis of the data here.

Fairclough (2003:2) says “Language is an irreducible part of social life, dialectically interconnected with other elements of social life, so that social analysis and research always have to take account of language.” CDA thus seeks to know the socially constructive effects of discourse. In other words, CDA is interested in how the globalised world responds to the material changes in the world through discourse. What are the new ways of acting and interacting, new identities, etc.? This is why we want to look at one of the ways the audience in the cyber space in Nigeria have responded to the global pandemic, and the possible effects of the selected response in this study on handling the overwhelming control of the pandemic on the world generally and on Nigeria, specifically. The posts seem to say, “COVID-19, you can’t enthrone silence, our lives must still be meaningful despite your scourge.”

CDA has profound interest in strategies of dominance and resistance in the social relationship of class, gender, ethnicity, race, sexual orientation, language, religion, age, nationality and ‘world religion’. In examining these strategies, CDA looks at the underlying ideologies that determine the reproduction of or resistance against dominance and inequality. The posts are ways by which the society responds to the dominance of the pandemic. The posts seem to be saying, if we play down the effects of this monster, it will understand our

desire to send it packing. These issues and ideologies may be implicit or explicit in texts.

The primary essence of discourse is in the social construction of globalisation. Different narratives are ‘analysed’ in terms of the extent to which they portray ‘reality’. Discourse is seen as a way of representing certain aspects of reality. Some specific conditions must thus be satisfied if discourse will effectively present the social construction of reality. These conditions include: **the structural characteristics of societies, features of their institutions, aspects of their history, as well as issues relating to the beliefs, attitudes and values of the people.** Harvey (1996) also views discourse as one of six distinctive and dialectically related moments of the social process, which are: discourse, power, beliefs and values and desires, social relations, institutions and rituals, and materials.

As we look at the posts, one issue that should occupy our minds is whether man desires to experience the world as it is, or man wants to determine how the global reality is to be experienced. The posts seem to be saying, “Corona Virus, where is your sting? You can control the socio-economic realities of the world, but you cannot control my response to those realities. I can, for instance, choose to joke over it.”

What then is the place of humour in the socio-cultural experience of Nigeria? How are aspects of these realities enacted in English language in Nigeria?

Therefore, we have tried to explore aspects of Yoruba culture for the philosophy underpinning of the role of jokes, comedy, drama, etc. in the Yoruba oral tradition. For instance, we can find expression and basis for the didactics in comedy, jokes, etc. in the following proverbs:

1. *O ku dede ka gbewi d’Akesan, Oba Jayin teri gbaso*  
(Olatunji, 1979)

Gloss: The fear of being disgraced (by the bard’s story) led to King Jayin’s untimely death.

2. *Maa wi maa wi, Oba ki i pa okorin*

Gloss: Continue with your song, the king does not kill a singer.



3. *A ki I pohun magogo lenu.*

Gloss: Once the gong is beaten, its sound cannot be stopped.

4. *Ti oro ba ju ekun lo, erin la a fi rin.*

Gloss: An issue that goes beyond the shedding of tears is responded to with mirth and laughter.

These proverbs among other things, underscore the power of the bard, the jester, the dramatist, etc. in the traditional Yoruba setting. The best of them represents the conscience of the society so much so that even in such banters and jokes, truth is said and ‘secrets’ are revealed. The artists are simply untouchable in their communities and they subtly affect and influence the society as they perform; artists are to expose and ridicule excesses, including excesses in the palace.

It can therefore be safely deduced that the COVID-19 posts selected for discussion in this study were informed by this fundamental cultural sense to be appropriate in the context of the global pandemic. The matter goes beyond the shedding of tears; it is thus legitimate to respond with banters, jokes and humour. Equally, where certain inconsistencies and illogicalities are noticed among the high, the low can question them comically.

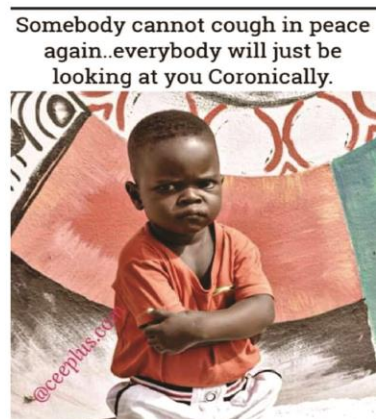
When we use samples of English expression in Nigeria as text for CDA study, it is important to note that we are not primarily interested in issues of varieties, standard norm, codification, etc. The interest is in the perception of the creative essence of NE, how the users of the various forms have responded imaginatively to the problem of using a ‘foreign’ language to express indigenous socio-cultural realities. The interest is analysing the features of the ‘domesticated’ English in Nigeria. As such, we shall deploy the lexico-semantic features of the English language in Nigeria as aspects of the tools used for analysing our text in this discussion.

The posts are largely humorous. It is thus expedient to recognise relevant theories of humour as we shall refer to some of them in the analysis of the data. Attardo (1994) presents an overview which captures the main currents of humour theories:

- a. Cognitive Theory: Incongruity and Contrast
- b. Social Theory: Hostility, Aggression, Superiority, Triumph, Derision and Disparagement
- c. Psychoanalytical: Release/Relief, Sublimation, Liberation and Economy

The Cognitive and Psychoanalytical Theories are attested to in our data. Incongruity and Contrast are obvious, and the overall intention is relief from the debilitating effects of COVID-19.

What follows is the presentation of the posts (data) before presenting the summary of the analysis.



This is where the problem started, one idiot must have mixed the two



I can never forget  
2020 as long as I live.  
A year you keep  
washing your hands  
without expecting  
food. 😞😞😞

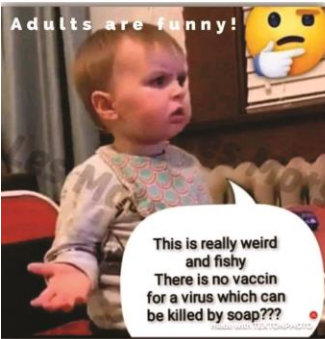
Lockdown is better  
than knockdown, Face  
mask is better than  
Ventilator, home is  
better than ICU and  
Prevention is better  
than cure.

History will remember  
this war  
A war that was fought  
by doctors not soldiers  
A war that was fought  
with soap not guns  
A war that was fought  
by keeping distance not  
contact  
A war that was fought  
at home not in the  
battlefield

Palliative no reach us but now you wan make vaccine reach all of us 🤔. Abeg they should hide this vaccine the same way they hide palliatives. 🤔🤔🤔🤔

You're crying for schools to resume, if they do social distancing inside examination hall...

Will You Graduate?



**Parents who tell teachers how to do their jobs, this is your moment to shine!**

We shall now undertake a brief analysis of the data for this study by raising some issues from the selected posts:

1. **Lexico-Semantic feature of Analogy:** When two otherwise unlike things are compared, it is referred to as analogy. This is a productive feature of NE and we have a few examples in the selected data. The analogy in this place has been combined with Parody to elicit laughter.

Datum 1. a. "... looking at you **Coronically**". "Coronically" is a derived adjective from Corona. One would have expected the

derivation to be ‘coronally’. It however appears that coronally is likely not to elicit as much laughter as coronically because the latter brings out the incongruity in the derived adverb more clearly.

b. ‘... cough in peace...’ This is an analogy of ‘rest in peace’. The use of this equally accentuates the comic effect of the post.

Datum 5. Hand washing: This post, among other things is a parody of expressions that begin with ‘I can never forget’ in our common cultural sense. Whatever you can never forget is more serious than not forgetting the year you will always wash your hands without food following this act. Traditionally, most of the available food items do not require cutleries; hands are washed to eat – **and there are a number of proverbs relating to hand washing and eating**. It is a denigration; a belittling of the protocol of hand washing to prevent being contracted.

Datum 7. Lockdown: This uses the analogy of ‘Death is better than shame’ that is common in our socio-cultural context. It is also a parody of that expression. The comic effect of this has been somehow lessened by the seriousness of the instruction or counsel contained in this post.

2. **Pejorative/Derogatory feature:** Many of the posts intend to disparage the COVID-19 protocols – overtly or covertly.

a. Datum 8, *Mixed the Two* presents a classic example of a pejorative post. It says Corona Virus problem started when ‘one idiot’ mixed *Corona Extra* with *Virus Vodea*. *This* is a derogative post on the pandemic, and it is totally incongruous with pulse of the world under complete lock down.

b. Datum 2, *Dear Money* disparages the social distance protocol. It evocatively appeals to money not to observe it, especially because the lock down prevents the numerous self-employed citizens from going out to look for their sustenance. The appeal to money may appear incongruous, but it is a way of letting out the steam.

3. **Covert strategies of dominance.** The posts systematically polarise the audience without making it obvious. It is an attempt

to achieve power shift covertly. In datum one, the toddler is asserting his right to cough without being stigmatised and it is a matter between ‘somebody’ and ‘everybody’. His countenance seems to dare anyone/everybody to look at him ‘coronically’. It elicits laughter because someone will ask, so what can you do?

Datum 9 portrays the ‘dominant’ role of children over adults because adults are funny. Children seem to want to assert themselves and resolve the contradiction in a virus that can be killed by soap but has no vaccin [sic]. The toddler is reprimanding adults for being insincere and suspicious. This is role-swapping.

Datum 10 also succeeds in swapping roles by placing teachers above parents as supervisors during the lockdown. Parents should ‘shine’ by showing that they can handle their wards better because they used to tell teachers “how to do their jobs”. Our socio-cultural sense will easily relate with the phrase, ‘your moment to shine’. The post is a subtle way of teachers hitting back at parents without making it obvious.

Datum 3, Face mask versus lipstick, is another post which achieves a subtle change of dominance. ‘Mask don kill market for lipstick’. The mask covers both the nose and the lips, as such applying lipstick appears irrelevant. Lipstick sellers are also indirectly counseled to shift to the trendy commodity. The use of NP is also note worthy in discussing English language in Nigeria.

**4. Exposing some social maladies:** Some of the posts covertly give some critical appraisal of certain social maladies so that the situations may change.

a. Datum 4 is a post in which two policemen are purportedly arresting a face mask seller for not wearing one. Incidentally the two policemen are also without face masks. This is incongruous and hypocritical on the part of the two parties. This inadvertently exposes the hypocrisy in Nigeria. The truth is that the picture doesn’t seem to support the narration, but many people will not look so closely before they respond to the post with laughter. The comic effect is accentuated by the question, ‘Who did we

offend in Nigeria?'. One it reminds the audience of Emmanuella or Success, the funny girl; and two, it suggests that this 'misfortune' has spiritual implications; that is, a 'witch' in the village has been hurt and has thus bewitched us in Nigeria to act 'irrationally'.

b. Datum 11 is a satire on examination malpractices. A parent appears to be reprimanding the ward who has been 'crying for schools to resume'. Since social distancing is a protocol in vogue, the lazy ward may not graduate because he would be prevented from interacting with anyone in the examination hall. This is a criticism of examination fraud in the society. Exposing this malady is a CDA strategy of calling for a change and it also aligns with the role of the traditional jester and singer of tales in the traditional setting.

**5. The Matter of Ideology:** We examine ideology in this presentation in which human beings are subjects and there is a focus on human cognition and action. Human life and society are characterised by a body of ideas which reflect the beliefs, opinions and interests of individuals, groups and the society at large. These are the ideologies of such groups or societies, and they influence their perception and action. van Dijk argues that "ideologies are the basis of social representations shared by members of a group. This means that ideologies allow people, as group members, to organise the multitude of social beliefs about what is the case, good or bad, right or wrong, for them, and to act accordingly." (1998:8) Ideologies inadvertently form the basis for the understanding of the world in general and these are expressed using language in discourse. What ideologies are perceived to underpin the COVID-19 posts in this study? How are these reflected in the data?

a. The transient nature of power is an ideology reflected in these posts. Expressions such as 'no condition is permanent', 'what goes around comes around', lend credence to this ideology in the socio-cultural context of Nigeria. This dominant ideology in the sample data operates at levels in the posts. At the micro level we

have the following: Teacher to parents, Adults to children, Face mask seller, Hand washing as preparation for eating, etc. When these are combined, we have the macro level in which the power of Corona Virus is undermined because we can joke about the pandemic and its manifestations.

In conclusion, this study identified five features in the reading of the COVID-19 posts on WhatsApp – analogy and parody, pejorative/derogatory feature, covert strategies of dominance and exposing social maladies. These features have been revealed because we have perceived the global pandemic from the local scene. We have seen how the local audience has responded to the pandemic in the discourse of the humorous posts. The exercise has examined the English language in Nigeria from the perspective of pragmatic competence and creative/innovative use of language. The English language is being made to bear the burden of local communication.

### **C. CLAUSE COMPLEX ARCHITECTURE AND LANGUAGE FUNCTIONS IN THE PARABLE OF THE GOOD SAMARITAN**

This section examines the lexico-grammar and logico-grammar of clauses in English using Halliday's submission on the import of taxis in understanding the meaning bearing implications of coordination and subordination in constructing sentences in English. The Parable of the Good Samaritan is a major teaching of Jesus Christ in which He addressed ethnic bigotry and holier-than-thou attitudes of the Jews of His time. The parable is adjudged a profound short story in which we see a rounded portrayal of the character of key personalities in the parable in a short passage. The purpose is to analyse the clause complex architecture of the parable and reveal how it has accentuated the wealth of meaning and consequently in the story. The clause complex architecture is done by first presenting the Experiential and Interpersonal Meanings of the text before presenting the analysis of the Taxis.



Systemic Functional Grammar (SFG) is an approach to grammar in which language is considered as a system and resource for making meanings. This is quite distinct from other theories that see language as a rule and describe it in terms of the individual elements of the sentence without consideration for the context of culture, context of situation and co-text. Thus, SFG as developed by Michael Halliday takes into account contexts and also the functions that language can be put to which is known as ‘metafunctions’. Three Metafunctions are identified: Experiential/Ideational, Interpersonal and Textual Metafunctions. We shall identify only the Experiential and Interpersonal Metafunctions. The textual aspect of the text is examined by considering the clause complex architecture as shown in the Paratactic and Hypotactic configurations of the parable.

SFG is equally concerned with the ‘choices’ available to the users of a language by the grammar of that language. These choices are the foundational elements of the language. Halliday (1985) states that

The theory...is known as ‘systemic’ theory. Systemic theory is a theory of meaning as choice, by which a language, or any other semiotic system, is interpreted as networks of interlocking options...whatever is chosen in one system becomes the way into a set of choices in another, and go on as far as we need to, or as far as we can in the time available, or as far as we know how.

In SFG, language is seen as a system and interpreted as having potentiality of meanings on all strata of this system. This system involves three strata apart from context and analysis is carried out on these levels: phonology, semantics and lexicogrammar. Phonological level involves the realisation of meaning by the sounds of words in a language. The semantic level involves the realisation of meaning through context while lexicogrammar, which is the concern of this study, realises meaning in terms of lexemes (words/vocabulary) and grammar (structure).

## Textual Analysis

This is a sample functional syntactic analysis of a few clauses from the Parable. The full analysis is found in the Appendix.

### 1. Then Jesus answered

	Then	Jesus	answered	
<b>Experiential</b>	Circumstance	Sayer	Process: Verbal	
<b>Interpersonal</b>	Adjunct	Subject	Finite (Past)	Predicator
	Residue	Mood Block (Declarative)		Residue

### 2. and said: “A certain man...the thieves?”

	and	said:	“a certain man...the thieves?”	
<b>Experiential</b>			Process: Verbal	Verbiage
<b>Interpersonal</b>	Adjunct: Conjunctive	(No Subject)	Finite (Past)	Predicator
	Residue	Mood Block (Declarative)		Residue

3. “A certain man went down from Jerusalem to Jericho,  
 A certain man                      went down                      from Jerusalem to Jericho

<b>Experiential</b>	Actor	Process: Material		Circumstance
	Subject	Finite (Past)	Predicator	Adjunct
	Mood Block (Declarative)		Residue	

4. and fell among thieves  
 and    fell    among thieves

<b>Experiential</b>			Process: Material	Circumstance	
	Adjunct: Conjunctive	(No Subject)	Finite (Past)	Predicator	Adjunct
	Residue	Mood Block (Declarative)		Residue	

5. who stripped him of his clothing,  
 who    stripped    him    of his clothing

<b>Experiential</b>	Actor	Process: Material		Goal	Circumstance
	Subject	Finite (Past)	Predicator	Complement	Adjunct
	Mood Block (Declarative)		Residue		

6. wounded him,

wounded

him

**Experiential**

Process: Material	Goal
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**Interpersonal**

Finite (Past)	Predicator	Complement
Mood Block (Declarative)	Residue	

7. and departed,

and

departed

**Experiential**

	Process: Material
--	-------------------

**Interpersonal**

Adjunct: Conjunctive	Finite (Past)	Predicator
Residue	Mood Block (Declarative)	Residue

8. leaving him half dead.

leaving

him

half dead

**Experiential**

Process: Material	Goal	Circumstance
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**Interpersonal**

Finite (Past)	Predicator	Complement	Adjunct
Mood Block (Declarative)	Residue		

**Table 1: Frequency of the process types and their percentage**

No.	Process Types	Quantity	Percentage
1	Material	27	75%
2	Mental	3	8.3%
3	Relational	3	8.3%
4	Behavioural	0	0%
5	Verbal	3	8.3%
6	Existential	0	0%
<b>Total</b>		36	100%

From the above table, there are 36 process types in the extract. The analysis reveals that material processes (75%) are predominantly used in the text, while relational processes (8.3%), mental processes (8.3%) and verbal processes (8.3%) have the same number of occurrences; each appearing three times to make a total of 24.9%. There are no instances of behavioural and existential processes in the text.

**Table 2: Frequency of the participant roles and their percentage**

No.	Participant Roles	Quantity	Percentage
1	Actor	15	35.7%
2	Goal	13	31%
3	Beneficiary	2	4.8%
4	Senser	2	4.8%
5	Phenomenon	2	4.8%
6	Sayer	1	2.4%
7	Verbiage	2	4.8%
8	Receiver	1	2.4%
9	Behaver	0	0%
10	Existent	0	0%
11	Token	1	2.4%
12	Value	1	2.4%
13	Carrier (Attributive)	2	4.8%
<b>Total</b>		42	100%

Table 2 reveals the frequency of the participant roles employed in the text. The dominant participant roles are actor roles, with 15 occurrences (35.7%) and goal roles, with 13 occurrences (31%). Other participant roles discovered in the data are beneficiary (4.8%), sener (4.8%), phenomenon (4.8%), sayer (2.4%), verbiage (4.8%), receiver (2.4%), token (2.4%), value (2.4%) and carrier (4.8%).

**Table 3: The percentage of mood types**

No.	Mood Types	Quantity	Percentage
1	Declarative	33	91.6%
2	Interrogative	2	5.6%
3	Imperative	1	2.8%
<b>Total</b>		36	100%

The analysis of interpersonal meanings as depicted in table 3 shows the three mood types are found in the data. Declaratives (91.6%) are the most dominant mood type in the text; this is followed by interrogatives (5.6%) and imperatives (2.8%) respectively.

**Table 4: The percentage of modality types**

No.	Modality Types	Quantity	Percentage
1	Modalization: Probability	32	88.9%
	Usuality	1	2.8%
2	Modulation: Obligation	1	2.8%
	Inclination	2	5.6%
<b>Total</b>		36	100%

Based on the percentage of modality types in the data, it was discovered that the expression of probability (88.9%) is largely used. Both obligation (2.8%) and inclination (5.6%) of the modulation type take up 8.4% altogether, while usuality type of modalization takes up 2.8%. the justification for the very high incidence of Probability type of Modalisation is that the text is a

parable. It presents a hypothetical situation to teach a lesson in love, care and empathy.

## **Discussion**

This text is a simple but practical narrative in which Jesus Christ tells the scribe (who interrogated Him) the virtue of showing mercy to someone not deserving of it. The Samaritan risked everything to be merciful to the attacked Jew in the parable. In a practical way therefore, Christ employs this parable to teach this scribe the message of love, mercy and kindness. The Systemic Functional Analysis of the parable revealed that the text is made up of 35 clauses; each clause contains a finite verb, hence, 35 process types are found in the text; the occurrence of material process is 27 (75.4%); relational process is 3 (8.3.4%); mental process is 3 (8.3%); and verbal process is 3 (8.3%). There are no instances of behavioural and existential process types in the text. The predominance of the Material processes agrees with the thematic concern of the text. Love is said to be an action word. Jesus was interested in showing that neighbourliness is not an empty philosophy; love is expected to be revealed in our concerted show of love to our neighbours. The action verbs (analysed here as processes) identify and describe various acts that were taken by the characters in the parable. The Good Samaritan, the protagonist in the story, has most of these action verbs as a model for others to follow in showing love and mercy to those we come across. It is therefore imperative to employ material processes to achieve His homiletic intentions.

The analysis of the Mood System in the text revealed the interpersonal relationship reflected in the parable. The dominant mood block in the text is the declarative mood, with 32 occurrences; that is 91.6%, while interrogative mood has the frequency of 2 times, which is 5.6%; lastly, imperative mood occurs only once, i.e. 2.8%. Declarative mood functions to give information and state facts. The Imperative mood expresses authority or command. Imperatives are often without a subject (that is, agent/doer) and describe the status and/or power

relations of the participants involved in the discourse. On the other hand, interrogative mood reflects interpersonal relations of the participants with respect to their status and social roles. Interrogatives ensure interpersonal interaction in discourse. Religious messages, such as the parable of the Good Samaritan, are largely declarative. As such the dominance of the Declarative Mood in this parable helps to foreground the didactic intent of the speaker. This Mood type strengthens the text's appeal to the readers or listeners. The declarative clauses in the text give the needed authoritative cadence to the teaching, offer strong religious realities that enhance interpersonal relations. The instances of the use of interrogatives are to allow for interaction in which the understanding of the teaching by the audience is ascertained.

The analysis of modality choices made in the text revealed that modalisation type (91.3%) occurs more than the modulation type (8.7%). This is because the text operates on solid propositions which occur through exchange of information between the speaker, Jesus Christ (who acts as provider of information) and the scribe (recipient of information). In addition, the nature of the teaching is not direct dishing out of instructions; it is the teaching of morals through story-telling, as such the Probability type of Modalisation overwhelms the Usuality type.

### **Clause Complex**

Clause complexing is a central idea to the system of taxis. As a notion initiated by Halliday, it refers to textually related messages that result from clauses being linked together by logic and meaning relations; and is the equivalent of traditional grammar's sentence. It equally refers to a logic-semantic unit that is above the clause.

Nguyen (2013, p. 27) stresses the difference between clause simplex and clause complex that the former is a realisation of a single situation, while the latter generates from a composite or compound situation. He also expresses that clause



complex results from language users' attempt to expand arguments by adding similar clauses to an original clause to create a series of related clauses with "the main clause as the core of the message" and other dependent clauses as the marginal information that stresses or emphasizes the message. He avers that

As the single independent clause can be thought of as the linguistic expression of a situation, the combination of several clauses together to form a larger unit – a complex of clauses or a clause complex - can be thought of as the linguistic expression of a complex situation. While a simplex of clause or a clause simplex is a clause itself, a clause complex can be built up from more than one clause linked together in certain systematic and meaningful ways. (p. 27)

Clause complex is based on interdependency of entities or elements. In other words, there is a degree or dimension to the relationship that occurs or exists amidst the clauses that make up a clause complex and it is formally known as *taxis*. This degree of interdependency may be of equality or inequality, that is, *parataxis* and *hypotaxis*. Halliday and Matthiessen (2014, p. 440) state that

Degree of interdependency is known technically as *taxis*; and the two different degrees of interdependency as **parataxis** (equal status) and **hypotaxis** (unequal status). **Hypotaxis** is the relation between a dependent element and its dominant, the element on which it is dependent. Contrasting with this is **parataxis**, which is the relation between two like elements of equal status, one initiating and the other continuing.

### ***Parataxis***

This type of interdependency is of equal status and involves entities "that are potentially independent of one another" (Halliday & Matthiessen, 2014, p. 438). In

representation, paratactic structures are expressed using numerical notation 1 2 3... (p. 441).

**Example:**

S/N	1	2
1	The cook did not arrive at the venue on time	nor did she apologise for turning up late.
2	The rain fell heavily each day for four months	yet the crops refused to grow.
3	My grandmother parked by the curb	and offered the stranger a ride.
4	James volunteered	but wasn't enlisted.

In the examples above, the clauses are of equal status where in clause 1 initiates and clause 2 continues. The syntactic arrangement of the choices in these clause complexes is paratactic in nature.

Sentences a-d below can be seen to mean basically the same thing as examples 1-4 above, respectively. In linguistics, this is called **an agnate** since it essentially expresses the same meaning as the examples above. Likewise, in examples a-d, the clauses are no longer in a clause complex and thus are not structurally interdependent on one another although they are related to each other and form a cohesive unit or progression.

- a. The cook did not arrive at the venue on time. She didn't apologise for turning up late.
- b. The rain fell heavily each day for four months. The crops refused to grow.
- c. My grandmother parked by the curb. She offered the stranger a ride.
- d. James volunteered. He wasn't enlisted.

The clauses that make paratactic clause complex arguments can stand on their own and make complete meaning and can be tagged and queried.

Example:

- i. The cook did not arrive at the venue on time nor did she apologise for turning up late.
  - Did she arrive at the venue on time? (query)
  - Did she apologise for turning up late? (query)
  - The cook did not arrive at the venue on time, did she? (tag)
  - She didn't apologise for turning up late, did she? (tag)
- ii. The rain fell heavily each day for four months, yet the crops refused to grow.
  - Did the rain fall heavily each day for four months? (query)
  - Did the crops refused to grow? (query)
  - The rain fell heavily each day for four months, didn't it? (tag)
  - The crops refuse to grow, didn't they? (tag)

### *Hypotaxis*

This type of interdependency is of unequal status and involves entities that are dependent on one another. In other words, the main clause is in a dependency relationship with the subordinate clause in the clause complex. The main clause is the dominant element in that relationship and governs the dependent element. In analysis, hypotactic structures are expressed by Greek letters e.g. **α**, **β**, **γ**, etc.

Examples:

S/N	$\alpha$	$\beta$
1.	Their father was dismissed without pay ( <i>dominant</i> )	because he was caught embezzling company's fund. ( <i>dependent</i> )
2.	She has been a bundle of nerves ( <i>dominant</i> )	since she put to bed. ( <i>dependent</i> )
	$\beta$	$\alpha$
3.	Although two can play the game, ( <i>dependent</i> )	the husband chose to forgive his wife's infidelity. ( <i>dominant</i> )
4.	Provided that you replace the broken crockery, ( <i>dependent</i> )	I won't be mad at you. ( <i>dominant</i> )

In sentences 1-4, there is only one main clause each in the clause complexes that can stand on their own and make meaning. The other clauses depend on the main clauses for complete meaning. That is, the main clauses have propositional content and can be tagged and queried while the subordinate clauses do not and cannot.

Examples:

- i. Their father was dismissed without pay because he was caught embezzling the company's funds.
- ii. Was their father dismissed without pay? (query)
- iii. Their father was dismissed without pay, wasn't he? (tag)
- iv. Was he caught because embezzling company's fund? (query)

### Clause Nexus

A clause nexus arises from a chain of clause complexes wherein tactic and logico-semantic relations are built on series of related and interdependent clauses. In other words, a nexus is a nest of a pair of related clauses. Halliday and Matthiessen (2014, p. 442) assert that a nexus is made of primary and secondary

clauses whether in a paratactic or hypotactic relationship. In a paratactic nexus, the primary is the initiating clause and the secondary is the continuing clause; while in a hypotactic nexus, the primary is the dominant clause and the secondary is the dependent.

Example:

<b>1</b>		I enrolled in the university
<b>2</b>	<b>α</b>	and became a certified medical practitioner
	<b>β1</b>	because I enjoy being a caregiver
	<b>β2</b>	although my mother was against it.

<b>1</b>		Mary will not turn a blind eye to her current fiancé's faults
<b>2</b>	<b>α</b>	nor will she act the docile partner
	<b>β</b>	because she has learnt some great lessons from past relationships.

<b>1</b>		She prepared earnestly for the interview
<b>2</b>		and was confident that she will ace it
<b>3</b>	<b>α</b>	but shockingly she failed woefully
	<b>β1</b>	even though all signs indicated that she shouldn't
	<b>β2</b>	because the questions asked were as simple as drinking water.

<b>1</b>	<b>β1</b>	If you want to camp outside
	<b>β2</b>	until daddy is back,
<b>2</b>	<b>α</b>	I will advise you use a tent
	<b>β3</b>	because it looks like rain.

In a clause nexus, there is a possibility of different logico-semantic relations between the primary and secondary clause. In other words, logical meanings can be realised through expansion and projection.

*Expansion*

According to Halliday and Matthiessen (p. 443), a secondary clause can expand the primary clause in three ways, either by elaborating, extending or enhancing it.

Elaboration: This occurs when the secondary clause restates, specifies, comments or exemplifies the primary clause. Adjei and Opoku (2017, p. 13) state that elaboration provides an indepth information about a clause through the restatement, direct repetition, rewording, clarification, or exemplification in the other clause.

**Example:**

S/N	<i>Paratactic structure</i>	
	1	2
1.	She didn't eat the food	but threw it away.
2.	The warrior princess can kill with any device	and an umbrella is the least ridiculous one.
	<i>Hypotactic structure</i>	
	$\alpha$	$\beta$
3.	She didn't eat the food	which you prepared for her.
4.	The company had a lucrative year	that doubled their profits.

Extension: Halliday and Matthiessen (2014, p. 444) say that this occurs when a clause adds some new aspect, gives an exception or offers an alternative. Adjei and Opoku (2017, p. 13) are equally of the opinion that extension functions to 'extend' a clause by adding up new information.

**Example:**

S/N	<i>Paratactic structure</i>	
	1	2
1.	Would you like a cup of tea	or a chilled glass of orange juice?
2.	I said the earth was geoid	but the class captain had a contrary opinion.
	<i>Hypotactic structure</i>	
	$\alpha$	$\beta$
3.	Nike solely worked on it	whereas it was a group assignment.
4.	I will come to the bash	though I may be late.

Enhancement: This occurs when the secondary clause embellishes the primary clause using circumstantial features of time, place, cause or condition.

**Example:**

S/N	<i>Paratactic Structure</i>	
	<b>1</b>	<b>2</b>
1.	The drummer ate the last loaf	because he was hungry.
2.	This little girl didn't sleep	until the arrival of her dad.
	<i>Hypotactic structure</i>	
	<b>α</b>	<b>β</b>
3.	The drummer ate the last loaf,	he was hungry.
	<b>β</b>	<b>α</b>
4.	You extend an invite to my best friend,	I will definitely come to the bash

**Projection**

According to Halliday and Matthiessen (p. 443), a secondary clause can be projected through the primary clause either by construction of wording or meaning--- locution and idea. According to them (p. 509), projection can be of different kinds, mode and function. In terms of kind, it can either be at the level of locution and idea; for mode, it can be paratactic quoting or hypotactic reporting; and for function, it can be a projected proposition or projected proposal. All of these are in a dialectical relationship with one another.

Locution: It involves quoted or reported speech which is projected through verbal processes.



Example:

S/N	<i>Paratactic structure: Locution</i>	
	<b>1</b>	<b>2</b>
1.	'Keep quiet'	the irritable teacher screamed.
2.	'This is a fruitful year already'	the pastor declared.
	<i>Hypotactic structure: Locution</i>	
	<b>α</b>	<b>β</b>
3.	The evangelist preached	'that the end was near'.
	<b>β</b>	<b>α</b>
4.	'You must extend an invite to my best friend'	Wumi said to the birthday girl.

Idea: It involves quoted or reported thought which are projected from mental processes.

Example:

S/N	<i>Paratactic structure: Idea</i>	
	<b>1</b>	<b>2</b>
1.	She thought	'the ball looked familiar'.
2.	The heavily pregnant seamstress desires	'a big bowl of chicken dipped in cayenne pepper sauce'
	<i>Hypotactic structure: Idea</i>	
	<b>α</b>	<b>β</b>
3.	I wonder	'if I can get a dash of salt?'
4.	The husband prefers	'when his wife covers up'.

The complete Paratactic and Hypotactic Analyses of the Parable is found in the Appendix 2. Below is a summary of the analyses presented in frequency tables.

**Table 5: Table showing total number of Taxis in the Parable and the percentage**

<b>Taxis Realization in the Parable</b>	<b>Total</b>	<b>%</b>
<i>Parataxis</i>	13	56.5
<i>Hypotaxis</i>	10	43.5
<b>Total</b>	<b>23</b>	<b>100</b>

The table shows that Parataxis has 13 occurrences of the 23 clauses in the text, making 56.5 percent, while Hypotaxis occurs 10 times with 43.5 percent. This configuration indicates a near balance in the clause complex architecture. A structure of this nature allows for a free flow of the discussion as it enhances the accessibility and simplicity of the text.

**Table 6: Table showing the types and distribution of the Logico-semantic relation in the Parable**

<b>Type of Logico-semantic Relation in the Parable</b>	<b>Total</b>	<b>%</b>	<b>%</b>
<i>Expansion: Extension</i>	12	52.2	69.6
<i>Expansion: Elaboration</i>	2	8.7	
<i>Expansion: Enhancement</i>	2	8.7	
<i>Projection: Locution</i>	7	30.4	30.43
<i>Projection: Idea</i>	0	0	
<b>Total</b>	<b>23</b>	<b>100</b>	<b>100</b>

There are two types of Logico-semantic relations of Expansion and Projection identifiable in the literature. The two of them are attested in the text. While Expansion has the frequency of 67.6 %, Projection has 30.4 %. Of the three aspects

of Expansion, Elaboration has Extension has the highest frequency of 52.2 %, while Enhancing and Elaboration has 8.7% each. Only the Locution aspect of Projection is attested in the text with 30.4%.

## Discussion

The distribution of the instances of Locution in the text, though fewer compared with Extension aspect of Expansion, appears rather overbearing. The global analysis of the Parable shows that the entire passage is a Projection; “Then Jesus answered and said: **‘A certain man went down....’**” The part in bold, is the Parable, which is syntactically a Projection of the verbiage of the Speaker.

This global and holistic analysis endows the text with authority and authenticity as the direct speech of Jesus. It inadvertently empowers the teaching as something to be taken seriously – a divine message. Jesus is known to always teach with authority; “And they were astonished at His teaching, for His word was with authority.” (Luke 4:32, NKJV)

Locution also occurs in the text where the Samaritan gave instructions to the Inn Keeper to take care of the wounded Jew. This Locution, among other things, helps the reader/hearer to appreciate the Samaritan’s level of commitment to the care of the wounded man. This emphasises the intended overall purpose of the Parable, which is to teach love, mercy and devotion to our neighbours.

The Expansion aspect of the Logico-semantic relations of the clause complex is predominated by Extension. Extension occurs when clause adds new information to advance the understanding of what is being expressed. The Parable is a narrative, it is thus not surprising that the clauses are developed via the adding of more information to unfold the event being narrated and provide more insight into the appraisal of the characters in order the see why the Samaritan is actually the model being presented for emulation in the Parable.

## **Recommendations**

The recommendations arising from this presentation have been submitted inadvertently as we move from one strand of the report to the other. The issues raised can however be summed up as follows:

- a. God recognised the need for man to have self-expression at the beginning because self-expression gives meaning to life as such nothing should be done to muffle human beings by denying them this opportunity.
- b. Among the necessary insights provided by our work on the English language in Nigeria and the reality of the language situation in Nigeria is the need to adopt a progressive live-and-let-live attitude to national, family and individual language planning. English language cannot function alone to handle the volume and varieties of communication challenges being confronted daily in a multilingual society like Nigeria. Nigerians must be functional literate in as many indigenous languages as possible; that is apart from learning and using the English language.
- c. Our studies have also revealed that persuasive communication can thrive even in the environment of dissuasive forces. In a situation where dissuasive facts tend to discourage would-be customers, a marketer can rely on a range of semiotic features that will appeal to the eyes and hearts of the audience, if not their heads. Arousal and Performance are motivational tools capable of bailing the speaker or advertiser out in the co-existence of the contradictory web of the persuasive and the dissuasive in the same advert/text.
- d. Man's intention is to determine how the global reality is to be experienced in the context of the local experience. As such, training in every discipline should be interested in developing the human mind for creative imagination. This is how to bring individual and societal fulfillment to bear on the global multi-various agenda.

- e. Structuring meaning through lexical choice and collocation has continued to determine the success or failure of linguistic interaction. As such knowledge of clause structuring and the logico-semantic import of the structuring can profoundly enhance effective encoding and decoding of linguistic communication; that is, in addition to shared contextual information.
- f. I suggest that we should be mindful of the literary texts recommended for teaching literary appreciation. Literary texts prescribed should be those which paint such pictures that will sensitise the readers to positive social action; not the ones promoting all kinds of moral perversion in the society.
- g. Discourse Analysis should be in the mainstream of literary analysis so that students can easily perceive the necessary linguistic features that will enhance the effective understanding and appreciation of the writers' intentions.
- h. This natural desire for imaginative response is also accountable for the creative response of Nigerian English to World Englishes, as exemplified in the reactions to COVID-19.
- i. Experience has shown that the Use of English courses taken by undergraduates in their first year of registration is not adequate for handling the various ways in which the language will be used in pursuing their education in the University. I thus recommend that two other courses with emphasis on speaking and writing skills be made available to them up to their third year of registration in the University. This will help them when writing their degree essays in their final year.
- j. All forms of legislations that deny citizens access to information and even prevent them from freely expressing themselves is obnoxious and ungodly and should thus be repealed. God created man for self-expression, and nothing should be done to recreate man.

The only snag is that language should be used to encourage one another and not to fatally hurt one another (Ephesians 4: 29).

- k. The *Omoluabi/iwapele/bibiire* concept should be reactivated in relation to peaceful co-existence in the society. When language is used with the mind of presenting the integrity of the language user and recognising the potential damage wrong use of language can engender, cordial human relation will be established in the home, in the community and in the society at large. The import of this for nation building and national development cannot be over-emphasised.

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