

A Speech Act Analysis of Speeches on Insurgency in Nigeria

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Certification

This is to certify that I am responsible for the work submitted in this Dissertation, that the original work is mine except as specified in the Works Cited.

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Dedication

This research is dedicated to the Almighty God; my comforter, redeemer, counselor, provider, sustainer and helper.

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Abstract

Nigeria is still battling with the problem of insurgency. Pictures of bloody acts of violence by insurgents are shown. Insurgency attacks cause serious destruction of lives and properties in Nigeria and have continued to cause fear, anxiety, anger, sorrow and pain to the people of Nigeria. On daily basis, one continues to hear some sad news of mass killings of human beings and destruction of valuable properties. Thousands of innocent people have been displaced, kidnapped and taken to some unknown destinations by these insurgents. If people keep quiet to this situation, it means encouraging the insurgents. Furthermore, people engage in speeches to describe insurgency as a way of finding a lasting solution and to stop the insurgents from their acts of violence. Speeches on insurgency are full of inflammatory verbal attacks on perceived opponents. Hence, this paper examines A Speech Act Analysis of Speeches on Insurgency in Nigeria with a view to finding out the speech acts and linguistic features that characterize the speeches made by the government representatives and the insurgent groups. The speech act presents and documents locutionary, illocutionary and perlocutionary acts that convey the intention of speakers in insurgency speeches. In an attempt to carry out the analysis, the researcher randomly collected twenty speeches on insurgency from ten newspapers. Instances of utterances/statements made by the government representatives and the insurgent groups form the

data for the study. These utterances were analyzed with the aim of revealing their speech act import. The study adopted a qualitative descriptive research method. The speech act theory as modified by Searle (1969) serves as the theoretical framework. The findings reveal that expressive, directive, commissive, assertive and declarative are found in the utterances credited to the speakers but the declarative dominates. Moreover, the following forceful modal verbs in the utterances mark the speech act categories: “will”, “must”, “do”, “shall”, “kill”, “destroy”, “die”, “wipe”, “kidnap”. In conclusion, utterances made during insurgency served as weapons of negotiation, dialogue, intimidation, blackmail, incitement and coercion and thus created an atmosphere of fear and anxiety within the country. Based on this, the paper recommends that language users or communicators on either side of contention must think before they speak, such speech should be devoid of rage, emotion, irrationality, but must reflect calm, reality and humility. Speakers should use transformational language that can impact positively on their readers/listeners and the society at large.

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Language is used by people for numerous reasons and activities in the society. Every human activity that requires communication demands the specific use of language that is context defined. Language is the source of human life and power. It is primarily spoken and written. It is through language that we recognize other people's feelings and emotions, which therefore helps us to appreciate our society. Language is used to eliminate misunderstanding and misrepresentation by using it as an instrument to conduct communication among people. Humans are inclined to disagreement. In many cases, the disagreement is resolved through the medium of language and harmonious relationship is achieved. Many other cases exist where the disagreement brings opposition, aggression and violence. Insurgency is associated with the other cases in which disagreement finds vents for *opposition, aggression and violence*. *The disagreement is usually between groups with different political goals and ideologies*. This is clear in the view of Bard. For him, insurgency is "a political scuffle with the ruling authorities by a non-ruling group in which the latter consciously employs resources and instruments of violence to establish legitimacy for some aspect of the political system it considers illegitimate" (1).

Insurgency evidently dates back to creation of nation states and has become a problem which has defied solution. Of course, conflicting ideologies and interests emerge from time to time and unfulfilled promises by the ruling political class engender many true reactions that culminate in political scuffles. When a political scuffle involves a group taking up arms and contesting territories with the legitimate government, insurgency is implied. On a daily basis, one continues

to hear some bad news of mass killings of human beings and destruction of valuable properties around the Nigerian society. Okeke concurs to the above assertion as he states:

In December 2010, twenty-nine Churches were burnt and pastors were killed by the Boko Haram insurgent group. In August 2011, the sect effectively used suicide bombing on the United Nations Headquarters in Abuja, Nigeria, killing twenty-three persons. In addition, a horrendous Boko Haram killing spree occurred between January 20 and January 22, 2012 when the group massacred three hundred people in Kano through suicide bombings and vehicle-burn improvised explosive devices (IED). In March 2012, Boko Haram attacked a Catholic Church in Jos and killed six people who were worshipping. On Easter Sunday the same year, the sect killed thirty-eight Christians while worshipping, using a vehicle bomb. The mass killing continued in 2013 when Boko Haram raided a church and killed worshipers. This situation alarmed the Christian Elders Forum of Northern States (NOSCEF) compelling them to raise voices against the atrocities of the sect. The Forum revealed that between January 2014 and February 2014, three hundred and sixty-seven persons had been killed in Adamawa, Benue, Borno, Kaduna and Plateau states. Thousands of innocent people have been displaced from their homes; thousands have been kidnapped and taken to unknown destinations by these insurgents. For example, in April 14th, 2014, Boko Haram sect abducted two hundred and seventy-six female students at Government Girls' Secondary School, Chibok, Borno state and nobody knows where they were taken to. As the search for the Chibok girls continues, attacks have occurred severally in Abuja and elsewhere in the North. Similarly, the sect

took over some villages in the North. They also recruit fighters from the neighbouring countries such as Chad, Cameroun and Niger Republic. They have inflicted incalculable havoc on Nigeria, particularly in the North where the sect is based (198-199).

Uweruninye (qtd. in Amanambu, 38) opines that, “the porous borders are not also helping matters as they facilitate the escape of insurgents after carrying out attacks”. Statistics have shown that between July 2009 and January 2012, Boko Haram conducted about one hundred and sixty attacks leading to the death of over one hundred persons. In addition, Dahiru states that the insurgency has claimed more than twenty thousand (20,000) lives with a further two million people internally displaced (qtd. in Uche and Uche, 145). The main target of the sect includes government buildings and infrastructures, police stations, churches, schools, banks and United Nations office. Idowu quotes the *governor* of Bornu state, Shetima as having said “Nigeria has lost a generation to the Boko Haram killing” (8). According to Uche and Uche (144), “these activities are hard to ignore”. Furthermore, the activities of these insurgents have brought about so much lawlessness, that Nigeria is almost turning into a failed state because of its lawlessness. Usigbe and Oderemi deciphered this from former President Jonathan’s address while declaring state of Emergency on three Northern states:

these insurgents seem determined to establish control and authority over parts of our beloved nation and to progressively overwhelm the rest of the country. In many places, they have destroyed the Nigerian flag and other symbols of state authority and in their place, hoisted strange flags suggesting the exercise of alternative sovereignty. They have attacked government buildings and facilities. They have murdered innocent citizens and state officials. They have set houses

ablaze, and taken women and children as hostages. These actions amount to declaration of war and a deliberate attempt to undermine the authority of the Nigerian state and threaten her territorial integrity...previously, we adopted a multi-track approach to the resolution of this problem through actions which included persuasion, dialogue and widespread consultation with the political, religious and community leaders in the affected states. We exercised restraint to allow for all efforts by both state governors and well-meaning Nigerians to stop the repeated cases of mindless violence. Yet, the insurgents seek to prevent government from fulfilling its constitutional obligations to the people as they pursue their fanatical agenda of mayhem, mass murder, division and separatism (3).

Amanambu explains that “the danger associated with waging war and the quest for the implementation of the sects’ plan in Nigeria can be grouped into physical, psychological and political (10). Physically, many people have been brutally wounded and others rendered physically challenged because of the uprisings carried out by the insurgents. Physiologically, what many people have passed through and the traumatic experiences are unimaginable. For instance, Maiduguri which is considered the headquarters of Boko Haram sect has been deserted by people especially those who are not from northern Nigeria because the level of killings and destructions by these sect are unimaginable and unprintable. Politically, the sect wants to establish an Islamic state, phase out western education and those working in the civil service because it is sinful. Hence, for their aim to be achieved, “all institutions represented by government, including security agencies like police, military and other uniformed personnel should be crushed” (Cook, 13). In the same vein, Kendhammer emphasizes that the “aim of the

group is not limited to doing away with Western education, it also wants Sharia imposed in its strict form in twelve out of the nineteen states in Northern Nigeria” (306). In addition, Oviasogie argues that the aim of Boko Haram is “primarily to overthrow the Nigerian state and then impose strict Islamic Sharia law in the entire country. In order to achieve this agenda, Boko Haram draws its members mainly from disaffected youths and unemployed graduates who willingly tore their certificates because of Jihad. Others include the *Almajjiris* (Street Children) who migrated from the rural areas to urban areas in search of better means of livelihood and to study under renowned Islamic teachers in the cities. Ironically, the sect has some well-educated, wealthy and influential people as members. The sect is estimated to have hundreds of thousands of members across the nineteen (19) states of the northern Nigeria, Niger Republic, Chad and Sudan.

She notes also that in terms of organization, “late Muhammad Yusuf was then the Commander-in-Chief (*Amir ul-Aam*). He has two deputies (*Na'ib Amir ul-Aam I and II*). Each state where they exist has its own *Amir* (Commander or Leader), and each Local Government Area where they operate also has an *Amir*. Below the Local Government Amirs are the remaining followers. They also organized themselves according to various roles, such as Soldiers and Police, among others” (26). Furthermore, Okereke posits that although from the outset, “the sect’s mission was to impose the Sharia law on Nigeria, the leadership went about its preaching peacefully. These preaching did not go without attracting attention among other Islamic preachers who saw the preaching and interpretation of the Quran as recipes for violence and an affront to constituted authority”(457).

As a political problem that affects every aspect of the political life of a nation, effort is made at local, regional, continental and international levels to bring about an end to it or ensure that there is minimal damage done to nations. Some of the efforts made include the arrest of some of the

sect members by the government authority, deployment of the military to contain the dissidents and the declaration of state of Emergency in some northern states. Despite all the efforts put in place, the insurgence has gone more sophisticated and has indeed assumed a very dangerous dimension. Similarly, Boko Haram is still launching increasingly, coordinated and sophisticated attacks that have left millions of people dead and the death toll keeps rising by the day, millions more displaced and millions living in fear. Agande in series of accounts released by the 21st century Wilberforce Initiative from United States of America and Stefanus Foundation based in Nigeria, notes, that these research groups released reports which stated that over fourteen (14) million Nigerians are directly affected by the humanitarian crises in the northeast of Nigeria. According to them, “there are over two million (2) internally displaced persons, over (2.5) million children under the age of five, pregnant women and nursing mothers who need special assistance. Other casualties include over six hundred and eleven (611) teachers, nineteen thousand (19000) displaced teachers fifteen thousand, five hundred (15,500) schools closed down, over nine hundred and fifty thousand (950,000) children denied access education, over thirteen thousand (13000) churches burnt, over two thousand (2000) children abducted and ten thousand (10,000) boys forced to join Boko Haram. The Global terrorism index shows that Boko Haram ranked the world’s most deadly terror group” (7-8). The above assertion shows that the insurgents have done lots of havoc to the nation.

The insurgents are exemplified in Boko Haram which means according to their belief (Western education is evil). According to Johnson, Boko Haram is an Arabicized-Hausa terminology that is simply translated into “western education is sinful and propagated by *Jamaatul Alhul Sunnah Lidda wati wal Jihad* sect who believed that they are committed to the Hadith of Prophet Muhammad’s teachings and Islamic Jihad” (28). He continues, the exact date of the emergence

of the Boko Haram sect is mired with controversies. Nevertheless, they were known to the Nigerian authority to have existed since 1995 under the name *Ahlulsunna wal'jama'ah hijra* which means congregation of followers of the prophet involved in the call to Islam and religious struggle. The sect subsequently metamorphosed and flourished under various names such as the “Nigerian Taliban”, *Yusufiyyah* sect and the current Boko Haram. For instance, the term “Nigerian Taliban” is used in a derogatory sense by the local people who despised the philosophies, methods and teachings of the sect. Although the sect is fashioned and operated like the Taliban in Afghanistan, it is widely believed that it has no formal links with its Afghan counterpart” (Oviasogie, 25-26). From the above observation, it means that no one can say exactly when insurgency started.

Recently, attention of language scholars has been drawn to the problem of insurgency. There is a strong belief that studying discourses about insurgency or dialogues and other exchanges between insurgents and government in power would produce results that would give direction to handling the problem of insurgency. The present study examines how speech act applies to the language used in the selected utterances by the government representatives and the insurgent groups with a view to revealing how language is used to convey messages in insurgency. This is because language is a vehicle which can be passed across in writing and speech. Language is a code which can be passed across to decoders in order for them to grasp the message therein. It can be used as a maker of what is happening at a particular time in a society as well as a powerful tool of control used by people. It forms a large part of culture of the people. Similarly, there is a symbiotic relationship between language and culture. One's language has a lot to do with one's identity. He who has no language has no identity.

1.2 Statement of the Problem

In times of conflict, or even wars, adequate management of information is considered to be a critical factor in escalation or reduction of tension points at various levels. This information is gotten from the use of language. In addition, the government representatives have been trying their best to curb insurgency or mitigate its effect using the medium of language. Yet, the insurgents continue to unleash havocs by the day. People have been lamenting to no avail. For example: Lynch says:

we see the terrible human and moral cost of violence. In regional wars, in crime and terrorism...we see the tragic consequences of a growing lack of respect for human life. We cannot really be peacemakers around the world unless we seek to protect the lives and dignity of the vulnerable in our midst (3).

This is an utterance credited to Lynch. This assertion gives clue to others about the cost of violence, crime and insurgency. Here, Lynch used language to do something. That is to present the case that violence; crime and insurgency have not done any good to the society. In support of the above assertion, Loomis adds “what is going on in Borno, Adamawa and Yobe states is a sad development, it is the problem of Nigeria and we should tackle it together” (55). The above shows that people do not keep quiet on the havocs being wrecked by the insurgents. When one considers the constant activities and the threats committed by the insurgents, it would seem as if no effort has been made against curbing insurgency. The government representatives have called the insurgents for negotiations and dialogue, but nothing seems to happen. In all their effort, they use the medium of language to make their cases known to each other from time to time towards handling the grievances. Similarly, the government representatives update the citizens on their

actions against the insurgents or steps towards controlling them. Consequently, there exist discourses in speech and writing arising from insurgency. These speeches and writings on insurgency have attracted linguistic attention because language is a colourful resource and provides plenty of choices for language users in general. Speakers in the insurgency field are not left out. The government representatives and insurgent groups make effective use of language in *different* insurgency contexts in Nigeria. The problem of the study is that despite the fact that the stakeholders make effective use of language, it seems that their language use has not been so effective in handling the issue of insurgency. This is because the result of effective speech is action. Language is used to persuade, inform, enforce and to change people's attitude and behavior toward negative issues. These characteristics have not been seen in the lives of the insurgents; instead, they continued their activities without any remorse.

1.3 Aim of the Study

This study aims at interpreting the speeches on insurgency in Nigeria using the framework of the speech act theory. It also looks at speeches of the government representatives in reaction to the actions of the insurgents, speeches of the insurgents in reaction to actions of government against them. Similarly, the study identifies the categories of the illocutionary force that characterize the speeches, which of the categories that is dominant, the implication of the dominant category and the linguistic features that characterize the speeches. By this, profound insight into the interpretation of the speeches would be provided to capture the inclinations of the insurgents and by that design veritable strategies at handling them.

1.4 Scope of the Study

This study is restricted to the application of the principles of the speech act theory to the analysis of forty carefully selected utterances/statements on insurgency in Nigeria by the government representatives and the insurgent groups. The utterances/statements are selected from articles in newspapers. The newspapers are Sunday Sun, Daily Sun, The Nation, Daily Independent, Business Day, the Sunday Punch, the Vanguard, Saturday Sun, the Guardian and Sunday Vanguard. This is because the selected newspapers feature negotiations and discussions on insurgency.

1.5 Significance of the Study

This study is significant for academic purposes. It contributes to existing literature on Pragmatics, particularly speech acts and speeches on insurgency. The study helps scholars, government representatives and insurgents to recognize fully the various speech acts performed in the speeches on insurgency by the speakers. It also persuades the general public to put hands on deck to seek for various avenues to combat insurgency and if possible eliminate it completely. The second language learner is also exposed to know that language is used as an instrument for doing something. This shows that one's feelings, experiences, ideas, emotions and opinions usually manifest through language. People use language to "express complex thoughts and ideas" (O'Grady and John, 46). These complex thoughts and ideas are revealed in the speeches of the government representatives and the insurgent groups. This work is also significant because speech act is applied to the speech on insurgency proving that the propounder of the theory is actually right. So, the work is consolidating the earlier claims on speech act which will eventually perpetuate the validity of the claim.

1.6 Research Questions

1. What categories of the illocutionary force are expressed in the speeches?
2. Which of the categories is dominant?
3. What is the implication of the dominant category for the interpretation of the speeches?
4. What are the linguistic features that characterize the speeches on insurgency?

CHAPTER TWO

REVIEW OF RELEVANT SCHOLARSHIP

Speech is for communication. Good or bad communication depends largely on the persons presenting the speech. This chapter starts with examining the key concepts that are essential to the discussions in this study. The words of Simpson are very relevant here. He says that a research worker about to launch into the investigation of a particular Topic “needs first to know what has already been published on that topic, both as a basis for his work, and in order to try to ensure that he or she is not duplicating research that has already been done” (33). This is because it is good to know what is on ground, but Simpson should note that it is better to improve on what has been written. This makes for creativity, sound scholarship and intellectual stimulation. The purpose of this is to show how relevant they are in the sum up of the entire research. The relevant scholarship is therefore organized under the following sub-headings: Conceptual Framework, Empirical Studies and Summary of Relevant Scholarship.

2.1 Conceptual Framework

2.1.1 Speech and Speech Delivery

Speech has been in existence long ago. In Old English (400-1100 AD), it is called *Spæc*. Middle English (1100-1500 AD) calls it *Speche* and Modern English (1500 AD- date) know it as *speech*. Hockett explains that “the problem of the origin of human speech is that of trying to determine how such a system could have developed the three properties of displacement, productivity and full-blown traditional transmission (8). The full story involves a great deal more than communicative behaviour alone. The development must be visualized as occurring in the context of the evolution of the primate horde into the primitive society of food gatherers and hunters, as

an integral part but a part of the total evolution of behaviour. It is possible to imagine a closed system developing some degree of productivity, even in the absence of other three features. Hockett also believes that “man is the only animal that can communicate by means of abstract symbols yet the ability shares many features with communication in other animals, and has arisen from these more primitive systems” (1). Human speech exhibits a phenomenon that could have this effect, the phenomenon of “blending”. Sometimes a speaker will hesitate between two words, phrases, both reasonably appropriate for the situation in which he or she is speaking and actually say something that is neither wholly one nor wholly the other. Blending is almost always involved in slips of the tongue, but it may also be the regular mechanism by which a speaker of a language says something that has not been said before. Anything a speaker says must be “either an exact repetition of an utterance he has heard before, or else some blended product of two or more such familiar utterances” (Hockett, 10).

Speech is the communication or expression of thoughts in spoken words. This goes on to mean that speech can mean a conversation; in that case, it is an exchange of spoken words. When it is used as an utterance, it means something that is spoken and when it is used as an address, it is usually a public discourse. Haralambos and Holborn conceive that speech is a “social phenomenon that stresses its importance to society and to the individual human being in his contacts with other human beings” (630). It accompanies every activity and is the indispensable means by which that activity is coordinated and made successful. It is influenced by and in turn influences everything that the speaking community/society does. It is also an oral means of communication in modern civilization to suit the social context or situation at hand. One expresses oneself formally and at length about a particular issue of concern. Humans express thoughts, feelings and ideas orally to one another through a series of complex movements that

alter and mold the basic tone created by voice into specific and decodable sounds. In addition, Clark, Yallop and Fletcher surmise that speech is “a relatively continuous flow” (6). Ladefoged explains that “in making speech that people can hear, humans have found a more efficient way to impart information” (1). Ladefoged in his definition made us to realize that speech is a form of imparting information.

Olateju (23) surmises that “speech is a continuous signal”. In natural speech, sounds overlap and influence each other. Listeners have the impression that they are hearing discrete units such as words, morphemes, syllables and phonemes. Speech is the expression of ideas and thoughts by means of articulate vocal sounds, or the faculty of these expressing ideas and thoughts (Dictionary.com.unabridged). This means that speech is the action of putting the conventions of language to use. It employs the use of eloquence and studied methods of delivery. The Collins English Dictionary defines speech as the “act or faculty of speaking, especially as possessed by persons to have speech with somebody” (567). In this case, there must be a speaker and somebody to listen to the speech. According to the American Heritage® Stedman’s Medical Dictionary, speech means “the faculty or act of expressing thoughts, feelings or perception by the articulation of words” (751). The last three definitions of speech agree that speech is a form of expressing/communicating experiences, ideas and thoughts.

The *Business Communication Leave a Comment* has another view of speech. Accordingly, it sees speech as the verbal means of communication that consists articulation: how speech sounds are made, voice: the human voice is a unique tool that is specific to everyone and like a fingerprint, it is an identifier. According to Akujobi, “the voice has varied qualities that make each speaker distinct” (2). It is also the use of breathing and vocal cord to produce sounds, fluency: the rhythm of speech. The researcher concurs to this definition of speech because for

one to make speech one must be articulate enough; appropriate breathing must be in place and the speaker must be fluent enough to convince the readers/listeners. In the same vein, speech means “communication, expression or interchange of thoughts in spoken words” (Merriam-Webster’s Collegiate Thesaurus, 705). The researcher believes in this definition because speech is a process of interchange between the speaker and the listener. During this interchange, speech is considered as a means of reproducing for one’s listeners the images in one’s mind.

Furthermore, Hillier defines speech as “the speaking of what has been written to be spoken” (120). Insurgency speeches and statements which are delivered as speech to a public reader/listener represent a genre which lies between written and spoken discourse. Consequently, Olaoye (128) opines that “speech is a learned system of communication requiring the coordinated use of voice, articulation, and language skills”. Language skills are very important in any kind of speech production. Pie agrees to the last definition as he adds that “the primary form of language is speech” (111). This is true because in language, it is perfectly possible to think out one’s speech. The influence exerted by speech upon the users is profound and is very much felt by the readers/listeners.

A speech consists of two inseparable components: what one has to say; that is content; and how one says it; that is delivery. If any of these components is taken away, the idea of speech would be hindered. This is because delivery without content is pointless, and content without delivery make the thought uncommunicated, and thus undisclosed to the addressee. It is on this note that Ngwu sees speech as:

The art of uttering articulate, coherent or organized sounds or words to express a thought, an idea, an experience, an opinion, a feeling, a piece of

information or to share a given message. Consequently, speech is not a mere articulation of sounds, but a means of sharing a message. Here, we are considering how thoughts and ideas are transferred from one mind to another by talking and not by blabbing or noise making. However to actually communicate, one develops and organizes one's speech according to the needs of one's listener (1-4).

Speech is a social tool and so the underlying objective behind every speech situation is to communicate effectively. Similarly, the "setting and scene(s) of speech are important" (Wardhaugh, 38). Setting refers to the time and place; the concrete physical circumstances in which speech takes place while scene refers to the abstract psychological setting, or the cultural definition of the occasion. A particular bit of speech may actually serve to define a scene, whereas another bit of speech may be deemed to be quite inappropriate in certain circumstances. Within a particular setting, of course, participants are free to change scenes, as they change the level of formality (example go from joyful to serious) or as they change the kind of activity in which they are involved. The participants include various combinations of speaker-listener, addressor-addressee or sender-receiver. They generally fill certain socially specified roles. Insurgency speeches in the newspapers involve an addressor and addressees (the reader/listeners). The necessary idea is that both participants (addressor and addressees) are expected to benefit from the exchange.

Simpson states that speech "is sometimes deliberately manipulated to create feelings of belonging" (40). This depends on the actual forms of the speech that is employed, such as language, code, tone or register that is chosen. When two people engage in a speech, they utilize sets of specific devices and strategies to gain the right to speak. Kachru and Smith say that "all

these devices differ from culture to culture and from the type of speech to be presented” (61). Speeches on insurgency circle around the practical touchstones of the government representatives and the insurgent groups. So many exchanges go on. In their speech, the insurgent groups reflect that what they say is not valued, so what they say according to them has no consequence. This is reflected in deliberate coarseness and derogatory comments to one another. They also distrust one another. These ways of speaking are not valued in insurgency because speeches on insurgency stem from the urgencies of a world whose solicitations demand constant readiness which impinges upon consciousness.

Speech should have three main parts: introduction, body and conclusion. These three main “components are specifically for persuasive speech structure” (Meave, 22). Introduction according to Eneh is to “get the attention and the interest of the audience” (30). Speeches of introduction are often relatively short as they present another speaker or make a newcomer known to a particular audience. Introductory speech names the person and gives some detail of the history and, perhaps qualifications, with the general purpose of increasing the credibility of the person and the general trust that the readers/listeners might place in him. This can be done by posing a question, telling a story, making a startling statement, or opening a quotation. The purpose of all these is to create a colourful opening that will make the people to hear more. The introduction of a speech is extremely important. It also gives the people an idea of what the speech is going to be about so that they can focus and follow the speech easily. It also arouses the curiosity and the interest of the readers/listeners so that they will listen to the speech with full attention. After getting the attention of the people and revealing one’s topic, one is then ready to move into the body of the speech. Weaver et al state that the conclusion has “specific functions in that it gives the people the feeling that the speech is coming to an end” (329). Therefore, the

conclusion of a speech should tie together all the ideas of the speech. A speaker should be able to plan the introduction and the conclusion of the speech well since these two significantly affect the people's impression of the speaker and the speech.

Speech is of different types. According to Meave, basic types of speech are “demonstrative speech, entertaining speech, informative speech, and persuasive speech” (16).

Demonstrative Speech

Meave says the “purpose of a demonstrative speech is to educate the audience on something” (17). Demonstrative speeches are similar to informative speeches only that informative speech normally does not include demonstrations. Demonstrative speeches can involve visual aids that add to the demonstration and describe in practical terms how to do something. A speaker can use a variety of visual aids so as to keep the audience's attention.

Entertaining Speech

Entertaining speeches are aimed at “getting the attention of a crowd in hopes of making people laugh and feel relaxed” (Meave, 15). Comedians try to get a good laugh out of an audience while presenting a comedy sketch as a form of an entertaining speech. Bits of humour and truth are often added to an entertaining speech. This type of speech provides a lot of enjoyment and pleasure for the audience. The main purpose of this type of speech is to entertain the audience. Meave adds that “this kind of speech involves illustrations, funny stories, and basic humour” (17). It is informal in nature and usually very short.

Informative Speech

Speeches that inform are typical of conferences where research or opinion is presented for the audience to understand and possibly use. It gives information to the audience about a particular subject. It presents statistics and facts about social and economic changes in the community but visual aids are not used. Instead, “it relies on educational information facts and various data so that the audience actually learns something” (Meave, 18).

Persuasive Speech

Persuasive speeches are used to persuade the audience that an opinion expressed by the speaker is the right one. Here, “solid facts are used by the speaker to back up his argument” (Meave, 19). This is one of the best ways to make sure that the persuasive speech does the trick. This also means that using research and statistics to develop the argument is always more likely to make people come to one’s side. In this type of speech, there are several important points to keep in mind. The speech must fit the occasion and reflect a certain mood. It must seek to change the beliefs or viewpoints of the readers/listeners. Insurgency speeches belong to this form of speech. This is because they are aimed at persuading the readers/listeners to change their minds and see the need for joining hands to fight insurgency. Furthermore, in the moment of delivering a speech, the speaker should possess an understanding of the different types of speeches and have their objective clearly in mind. They should be capable of delivering a speech that the people will remember for a long time to come. The four basic types of speeches function to inform, instruct, entertain, and to persuade. These are mutually exclusive of one another. Meave surmises that “the principle purpose of a speech will generally fall into one of these four basic types of speech” (19).

Meave (20) mentions four types of speech delivery: “impromptu, extemporaneous, manuscript and reciting from memory”. An impromptu speech has no advanced planning or practice. One might be called upon suddenly to respond to another’s speech. An example of such a speech is when one is in a meeting or gathering and suddenly one is called upon to say something either in favour of the last speaker or not. When such a thing happens, the speaker is expected to state his point on the matter, state the point you wish to make, support your points with appropriate statistics and summarize your points. These points will help the speaker to organize his thoughts quickly and clearly.

In an extemporaneous speech delivery, the speaker does not rely solely on a prepared manuscript. Major ideas may be outlined, but the speaker uses knowledge and skills to deliver the speech. In many cases, the speaker does not even use an outline. The speaker who uses this method would have cards or prompts that will guide him from point to point, but he uses his own words as he goes along. This is different from the impromptu speech delivery in that the speaker here has a loose guideline for his speech. According to Meave, “he did not memorize anything; he just used cues to know where to go next” (22).

In a manuscript speech delivery, the speaker reads every word from a pre-written speech. This is easy enough. This has some benefits: the speaker won’t miss a single word or important fact in the speech. The speaker has to maintain the time frame allocated for the speech, he has to be skilled in reading out the speech in the way that it will attract the audience. He has to try and make his speech come alive to the audience. Meave observes that delivering “a written speech might be boring” (23). The audience too might become uninterested especially when the speech is not interesting, but when the speaker puts on some strategies like eye contact, animation or movement on stage, the listeners would be kept motivated.

Reciting from memory delivery is a very tedious delivery. In this case, the speaker presents even the longest and most complex speeches from memory. This kind of speech delivery calls for one to memorize the speech thoroughly so that one would be able to concentrate on communicating with the audience; this is because if one forgets the words and tries to recall them, it may not be easy. The speaker may perform woefully. These speech deliveries are used by speakers in their speeches to reach the audience, anyone a speaker wants to use should be done very well so as to show one's credibility. The government representatives and the insurgent groups use any of the following speech deliveries in delivering their speech.

“Speech can be used largely for the establishment and maintenance of human relationships” (Olateju, 24). Speeches are powerful and can be used to move mountain. It can stir people to mutiny and can create a spirit. It can turn an adverse situation to a friendly one or it can turn a friendly gathering to a hostile move. Speech can move tension and can also relax tension. Speeches help us to relate with the leaders of the nation, hear what they say and then act on what they say. Speeches reveal the speaker's best and worst qualities which can impact on business, politics, world events and more. Speech is necessary for learning, interacting with others and for the people to develop. There are different elements that play a role in speech production. They include the word someone uses, how fast or slow they speak tone of voice and the brevity of speech. These features affect how someone relays a message, opinion, experiences and arguments that are associated with speeches on insurgency in Nigeria written in the newspapers.

Going by the above definitions and views of scholars, it is easy to realize that speech in form of utterances or statements by individuals can be used for diverse functions based on their pragmatic nature. The situation determines the choice of utterances during communication. Speeches have always been and are still used as an effective means of either spoken or written

way of expressing intention and meanings. It performs evidently in all the categories of speech acts identified by Searle. This strengthens and qualifies this study.

2.1.2 Language and Features of Language

According to Olateju, “language is a means of communication, which can be expressed verbally or non-verbally” (4). This means that in every human community, language plays a crucial role and therefore the analysis of language use becomes important. Language is important in everyday human interaction. It is not private to an individual; rather, everybody in a given society, culture, country uses language. Agbedo avers:

It is language which gives our thinking form, sequence and coherence and it is by means of language that we give substance to our thought. ...thus we think in language; and effective thinking is not possible unless we possess linguistic competence adequate enough to realize and express our ideas (173).

One must be competent linguistically in order to engage in effective thinking and communication. This is because we think in language, and effective thinking is only possible if one possesses linguistic competence that is adequate enough to help one express ones ideas and opinions. Language is as old as human race. It is the instrument that makes it possible for people to exist and to remain comfortable in existence. “Throughout the universe, language is conceived as being central to thought and particularly as an embodiment of people’s culture” (Sapir 207). Language equips the individual with greater responsibilities of self expression and provides man with access to the experiences of others through writing and speaking. It is human’s chief instrument for social organization. It is of tremendous importance in all stages of human

responsibilities. Odo supports the above statement as he says “man employs language such that his thoughts, wishes and communication are realized through language” (13). The researcher agrees with Odo’s definition because we live in the world where language makes a man. In insurgency, the government representatives and the insurgent groups employ language to inform, educate, report, sensitize, threaten, warn and persuade the audience. We can see the above characteristics in the review of some scholars who wrote on language of insurgency. Olarenwaju reports the activities of the insurgent group. He says “insurgents have again attacked a border community killing at least one person; they also burnt many houses and shops” (7). “A lot has been said about the activities of the Boko Haram insurgents in the past but the menace continues unabated. The truth remains that the issue is not handled rightly. I have said it severally that the only solution to the problem is through “true reconciliation” by dialogue and negotiations” (20). This is a report from a government representative who used the medium of language to pass his speech across to Nigerians. This language of insurgency enlightens the understanding of the issue at hand on insurgency. Similarly, it will help Nigerian government to plan on how to secure her state.

Furthermore, Qaqa (an insurgent) adds:

More attacks are on the way and by the will of Allah we will have unfettered access to wherever we want to attack. We have more than 100 men who are willing to lay down their lives for the cause of Allah ((Developing Country Studies www.iiste.org ISSN2225 vol. 3, No. 8, 2013).

This language of insurgency adds to information dissemination and communication. That goes to support that language informs and communicates. Similarly, report was given on the state of the nation by Awulu in the *DailySun*:

In some parts of Nigeria, mostly in the North East, apprehension rules the day, while at night people go to sleep with an eye open and one hand holding onto something to confront the dangers of darkness. Daily challenges of living have turned Nigerians into doubters of their nation's greatness and potentials. The ethnic and religious divides have widened, with many calling for the restructuring of the country. Fear grips the people as Boko Haram insurgent group has inflicted fear in the minds of everyone. No one knows what happens next (14).

In this speech, language is used to enlighten the public on the kind of trouble that has befallen the Northerners because of the activities of the insurgents. It is pertinent to say that the use of language in insurgency cannot be overlooked. The above shows that language reports issues. Speakers can only use the medium of language to do many things because their linguistic knowledge permits them to do so.

Language is regarded as the institution whereby humans communicate and interact with each other by means of habitually used oral-auditory arbitrary symbols. It is based on speech and has the following features:

Language is primarily vocal or oral. This means that language has a good sound system and rule guiding the combination of the sound elements. Writing is also a follow-up to the universal feature of speech. All languages can be written in one graphic form or another depending on the

speech community. It is very important to note that there is no natural connection between a linguistic form and its meaning. For instance, the word “table” has no natural connection with eating object named “table”. This establishes the fact that the choice of a word as a symbol for a given object is entirely arbitrary, because another word could also be used to signify the same object in another context.

Furthermore, language is a conventional system of habitual behaviour by which members of a community communicate with one another. This means that there is no established law guiding the phenomenon of language, yet, it is generally accepted by all in the society. Fromkin and Robert state that “language differs from community to community but people should know that human language shares universal feature in common” (139). This proves that all languages have form and meaning. Anyanwu states that “form means that every language has sounds and written marks that represent these sounds. She adds that “meaning is the idea which the form infers on the hearer or reader of a form” (140).

Another feature of language is that language is a system which means that it is made up of units, each of which may have internal structure. That is, every language has principles guiding the use. Chukwu states that “language is made up of organized combination of sounds” arranged in a certain fixed systematic order to form meaningful units or words. These systems could be viewed at two levels: one, at the phonological level, under this Chukwu states that “no word has initial consonant cluster with four letters” (94). Words are combined to form sentences in a systematic way. It is called grammatical or structural rules of the language.

Similarly, language is habitually and culturally transmitted. Language acquisition is not inherited from parental genes but it is habitually formed. If a child is in a human environment, he/she is

exposed to a language. Language is a deliberate act, that is, it is a compulsory activity which every human being must unavoidably engage in.

Another feature is displacement of language. This means that language is used to talk about “events, places, persons or situations that existed in the remote past or never existed at all” (Nnamdi-Eruchalu, 8).

Language performs some functions in the society. These functions include: “means of communication, medium of thought and transmission of culture” (Eruchalu, 8-9).

Means of Communication

Human beings use language to communicate their ideas, feelings and opinions to one another. language is also used to share opinions on the speeches on insurgency. The government representatives and the insurgent groups would not have been able to share their experiences on insurgency if not for the use of language. Furthermore, the impartation of knowledge would also not be possible without the use of language. According to Eruchalu, “without language, there will be no peace, unity and harmony in the society” (9).

Medium of Thought

People can think because they possess language. This is because people think in language. Our thoughts and processes are conceived in language, and through the use of language, the thoughts are made manifest to reality.

Transmission of Culture

Language helps human beings to transmit their culture from one generation to another without any problem. In those days, “culture was preserved exclusively through oral tradition” (Eruchalu, 9). In this modern time, the culture of the people is written down through the use of language

In whatever way we view our language whether as a dialect, a standard, or as an adulterated corruption, it is the property of society and should be judged by society. The society is made up of human beings who come together for various reasons. These reasons are facilitated through language. Languages are dynamic and affect themselves. Language is very indispensable and inevitable in the existence of the human race because it serves as a means through which human beings communicate. Hudson (113) opines that language “rules and skills vary from society to society”. Language fulfils the communicative needs of its people in the society. Language is also a social and cultural phenomenon. It cannot be studied outside the social context in which it is being used. Human beings are predestined to speak, they have the ability to learn a language but it takes a social contact for that to take place. Chomsky believes that every human being is wired with language acquisition device (LAD), a hypothetical module of the brain that accounts for a child’s innate predisposition to acquire a language. This cannot take place outside society. According to Hamers and Michael, “language does not exist in itself but has a use for the overall behaviour which is meaningful in a given culture...to some extent language is one of the variables that define culture” (8). Language functions in social settings. It expresses group identity. People in their small or large groups (families, places of work, friends, congregations, clubs) develop little changes in their languages to suit their interest. In different societies, people live together and use language to show identity, power, status, conflict, accommodation, solidarity and politeness.

Context is a crucial factor in pragmatics. It gives meaning to the utterances people make in understanding a particular text. It influences what people say, how they say it, and how others interpret what they say. Context concerns itself with factors such as the place, time of the utterance, shared experience, interpersonal relationship and interlocutor's background knowledge of the word. According to Norbert (86), "context is created dynamically as an interaction proceeds". Language is used in different contexts of social activities and fields of study. According to Osuala, every field of study such as "insurgency, banking, military, law, advertising has its own functional peculiarities in terms of ideas and its communication" (41). He states that the language user is constantly matching ideation to the particular social activity. That is the speaker's ability to vary language according to contexts. It is good to find out various aspects of context which contribute to our understanding of how language is used in a particular situation. Pragmatics being the study of the contribution of the context (that is the linguistic and situational context) to meaning is known to be more interested in language use rather than linguistic structures.

According to Fromkin, Rodman and Hyams "Pragmatics is concerned with the interpretation of linguistic meaning in context" (199). This implies that Pragmatics cannot be separated from the context because meaning is often determined according to the context of use. Pragmatic theories in contrast, do nothing to explicate the structure of linguistic construction or grammatical properties and relation. They explicate the reasoning of speakers and hearers in working out the correlation in context of a sentence taken with a proposition. In this respect, a Pragmatic theory is part of performance.

It is obvious that Pragmatics is more interested in meaning of utterance as it relates to the contexts of use. Crystal refers to context as the "features of the non-linguistic world in relation to

which linguistic units are systematically used” (109). He writes on context of situation which refers to the whole set of external-world features considered to be relevant in the analysis of an utterance at one level or the other. Similarly, Fromkin, Rodman and Hyams explain “two kinds of contexts: linguistic context and situational context” (199). Linguistic context is the discourse that precedes the phrase or sentence to be interpreted. That is, it refers to what has been said already in the utterance. Non linguistic or extra linguistic context affects the way words and sentences are used, these include conflict, culture, knowledge, they are the consideration one makes before interpreting certain sentences. Physical context refers to certain interpretation that people make which are based on the physical location. People’s understanding of what they read or hear is tied to the physical context, especially, the time the speech act is performed and place in which they encounter linguistic expression. It also refers to the location of a given word, the situation in which it is used, as well as timing, all of which aid proper understanding of the words. Consequently, Makay and Sawyer say that “each specific speech occasion operates within a broader context and this context also affects the speaker’s goal and the entire speech situation” (11). They illustrate with this example: An appropriate greeting in one region of the country might not be appropriate in another. Therefore, people’s understanding of the speech situation needs a bigger frame than the occasion. This larger framework could be called a context. The context is rather nebulous but real feature in the speech situation. It seems imminent, everywhere, and surrounding, but is difficult to describe precisely. The context according to them is determined by such things as whether the region is rural or urban, conservative or liberal, open and transient, or clannish and largely challenging, affluent or poor, cosmopolitan or provincial.

Furthermore, Grundy states that context is “any relevant element of the social structure” (298). He includes that context can help in “determining the meaning of an utterance” (10). He demonstrates this with this sentence ‘I am tired’. If this sentence is uttered when one is at work, it may count as a way of saying I want to go home, or may be as a way of saying, I want to take time off work, or I want to go on break. But if, one says one is tired in the morning after dressing for work, it may count as a way of saying, I don’t want to go to work today or one is tired of struggling for bus every morning and so many other ways of using context to decipher the meaning of an utterance at a particular point in time.

Socio-cultural context is concerned with people’s relationship with their interlocutors. It also has to do with a language belonging to a speech community and used for purposes of communication. However, the same language now spreads out to different socio-cultural areas across the world. English and Igbo are good examples. Even within the same country, as long as there are different ethnic groups speaking that particular language, it is exposed to different socio-cultural backgrounds. Similarly, epistemic (Psychological) context is concerned with the state of mind of the participants, whether sad, happy, hesitant, angry, and hungry. This can form the basis of utterances uttered by a particular person and can also affect the tone of the utterance. For instance, a mad person is psychologically unfit to produce sensible statements and a person is hungry may speak angrily just as the saying *A hungry man is an angry man goes*.

Forms of Context

Fromkin, Rodman and Hyams note that “situational context is virtually everything nonlinguistic in the environment of the speaker” (199). Furthermore, context of situation has been credited to a

great anthropologist, Malinowski as well as Firth a linguist. It has to do with language use and the environment where its meaning is derived. Malinowski and Firth dealt with how to “assign meaning to utterances in different environments where they occur” (2). The meaning being referred to here is semantic.

Context of Meaning

In this area, people look at how context affects meaning. This is how context contributes to meaning or the symbols of a language, their meanings and the users of the language. Context of meaning not only looks at how the transmission of meaning depends only on structural and linguistic knowledge of the speaker and listener but also on the context of the utterance and other factors like the inferred intent of the speaker, and any pre-existing knowledge about those involved.

People cannot study language without considering how far it helps in communication and the context in which it is used. Language and communication are sine qua non in this world of words and continued eruptions of conflicts. What defines humanity is language which is the vehicle for communication. Communication is a social affair usually taking place within the context of a fairly defined social affair. In such context, we rely on one another to share our conception of what the situation is. People therefore; engage in communication for many reasons and at all times. Language and communication therefore are very crucial in the management and resolution of insurgency between the two parties involved. Language is foremost a means of communication and communication almost takes place within some sort of social contexts. Context on the other hand creates possibilities for interpretation and helps to remove ambiguities that utterances would have had if they had occurred in isolation. This is why effective

communication requires understanding and recognition of the connections between a language, the people who use it and the context in which it is used.

Odo defines communication as “a process in which people share information, ideas and feelings” (14). In sharing information, ideas and feelings, the communicator uses the source, the message, the channel, the receiver and the feedback. All these are embedded in language. People must develop subtle and detailed knowledge about why, how, and when to communicate and the complex skills for producing and managing interaction. Krauss and Ezequiel opine that “communication is the idea of passing information from one person to another through the use of language” (131). This information originates in one part of a system and is formulated into a message that is transmitted to another part of that system. As a result, information residing in one locus comes to be replicated at another one. In human communication, the information corresponds to what are loosely referred to as ideas. Therefore, human communication may be construed as the process by which “ideas contained within one mind are conveyed to other minds” (Krauss and Ezequiel, 135). This definition fails to capture the richness and subtlety of the process by which humans communicate. In human communication, the same message/information can be understood to mean different things in different circumstances, and this fact necessitates a distinction between a message’s literal meaning and its intended meaning. Similarly, in communication, utterances that are intended to be understood nonliterally are a common feature of everyday language use. Although some canonical forms of nonliteral usages are so salient that they have names (irony, metaphor, hyperbole, simile and others). When people say that they understand what others say, they are implicitly claiming to comprehend what they intend for others to understand.

Meanwhile, at times misunderstanding occurs. This happens when an addressee interprets an ironic statement literally, but for the most part, people understand non literally intended utterances correctly, usually without consciously aware of the other possible meanings that such an utterance could have had in different contexts. Despite the facility with which this is accomplished, the process by which a listener constructs the intention of an utterance is exceedingly complex. In large part, the process depends upon the existence of knowledge that is shared between speaker and addressee. The most common ground which communicators rely on is knowledge of the language they are speaking. Despite knowledge, many utterances will be incomprehensible or will be interpreted incorrectly. This point is particularly relevant to the use of language in insurgency situations. Lack of mutually shared knowledge brings about communication failure and when there is communication failure, there is always a problem because information does not flow properly. Speakers and addressees act with respect to one another, but they act as individual entities. Communication consists of a set of discursively-related, but independent, episodes. Such a depiction may be appropriate for certain kinds of communication. Like the process by which writers communicate with their readers and broadcasters with their audiences. Participants in conversation and similar highly interactive communicative forms behave less like autonomous information processors and more like participants in an intrinsically cooperative activity. Herbert and Susan have made the point nicely:

It takes two people working together to play a duet, shake hands, play chess, waltz, teach or make love. To succeed, the two of them have to coordinate both the content and process of what they are doing...communication...is a collective activity of the first order (19).

Communication is regarded as joint accomplishment of the participants who have collaborated to achieve some set of communicative goals. Meaning is “socially situated” deriving from the particular circumstances of the interaction and the meaning of an utterance can be understood only in the context of those circumstances. Communication can be used to convey threats as well as offer reconciliation, to put forth unreasonable offers as well as acceptable ones, to inflame a tensed situation as well as defuse it. Given a genuine desire to resolve insurgency, communication can facilitate the achievement of this goal. Through communication, people can affect others and be affected by them. “The fruit of communication is the establishment of understanding” (Krauss and Ezequiel, 12).

The government representatives and the insurgent groups communicate their speeches on insurgency through the newspaper, magazines, internet materials and other forms of media. Language and communication has been at the forefront. The speech they use is regarded as a learned system of communication requiring the “coordinated use of voice and language skills” (Olaoye 128). Speakers can use paralinguistic features as well as words to ensure that communication is meaningful. The conclusion drawn from the above is that language is revealed in communication. Language and communication can be used to negotiate dialogue and mediate in times of insurgency. Their roles should be more focused and utilized in the society. Through language and communication the heart of a people can be seen. This implies that language makes it possible to express feelings, emotions, views, ideas, opinions, perceptions as well as judgment about people, objects, places, things, information situations and contexts. Therefore, information about insurgency can be expressed in language. Communication relates to the presence and sharing of accurate information about conflict, being able to talk about feelings and concerns of

parties, speaking about what parties would like to change, discussing the nature and type of the conflict, touching on the positions, interests, needs, and fears of the parties.

In language use, the user has a deep social knowledge of one's language. One knows the appropriate way to talk to one's parents, friends, clergy and teachers. One knows when to use cool language and when to speak formally. One is also able to know how to use one's language appropriately, even if one sometimes chooses not to. When people use language to make meaning, they do so in specific situations and the "language that they use in discourse is influenced by the complex aspects of those situations" (Bloor and Bloor 4). Language thrives on use. Examining the way people use language in different social contexts provides a wealth of information about the way language works, as well as about the social relationships in a community; and the way people convey and construct aspects of their social identity through language. Language is individualistic and people use different styles in different social contexts.

Furthermore, the Situation also affects the form of written English. For example, a letter to a relation will be quite different in form and style from a formal letter. The situation also affects not only the choice of words but also the grammar that is used. The situation can have such a constraining effect on language that society often develops clear conventions of use. The number of situations to which most people are exposed is relatively limited. Examples include situations found in the home environment, in the company of friends and families. As people grow older, they move into the wider society and the range of situations in which they can use language expands. Most of this language use is acquired without conscious attention, but some situations require such complex language production that training is necessary. For example, in insurgency, the government representatives and the insurgent groups are trained on the language use before they can present their speeches on insurgency in the newspapers, magazines and other media

houses. Without proper and adequate mastery of the use of language, they cannot relay their speeches to the sources mentioned above. This would have made it difficult for them to address the audiences and showcase their grievances. This goes on to support that language is a powerful means of expressing ourselves, making value judgements about what sounds good and what looks right.

Style is a person's characteristic way of using the resources of language in writing or speech. The person's language may be simple or complex, clear or obscure, concrete or abstract, dull or colourful. All these styles depend on the writer or speaker. Style is also the distinctive way of doing something that is peculiar to a person or group of people. People choose different ways to express their thoughts and every individual has his or her verbal style. "Three elements of style are of particular concern to public speakers. They are: appropriateness, clarity and vividness" (qtd. in Tedford, 234). These elements are used by speakers or writers in order to make their presentation interesting and captivating. Ngara says that "a writer needs not be limited by the norms of linguistic behaviour in his society, since style can in fact be described as "deviation from the norm" (26). It is possible for a writer to shock his readers by deliberately using language in a manner that is seen to breach linguistic parlance. In this instance, the manner of etiquette in the writer's society is deliberately violated to depict the state of mind of the authors to the situation in their environment. In any written or spoken speech, when a writer or speaker chooses a particular word or expression to suit his/her audience's needs, it is a matter of the person's style. Therefore, style is very necessary in this study because it contributes to the effectiveness of a mode of expression; furthermore, it is appropriate for the analyses of the speeches on insurgency by the government representatives and the insurgent groups.

2.1.3 Overview of Pragmatics

The term Pragmatics as a full-fledged branch of study in linguistics undoubtedly emerged in recent times. It relatively first gained attention of linguists in the late 1970's, unlike the other subfields of linguistics such as Phonology, Morphology, Syntax and Semantics which had long been investigated. According to Anazodo, "Pragmatics is primarily concerned with the 'intended' meaning of an utterance" (5). It investigates the meaning of an expression as reflected by the speaker. In order to interpret the intended meaning of a speaker, people must be able to depend on a lot of shared assumptions, expectation and knowledge. The investigation of those assumptions and expectations would provide people with some insight into how they can understand what was not communicated but meant.

Research on Pragmatics can also be traced back to ancient Greece and Rome, where the terms *pragmaticos* and *pragmaticis* were simultaneously used to refer to being practical. The modern use and current practical of *pragmatics* is credited to Charles (qtd. in Okeke, 95) in 1933 who describes the term as:

The science of the relation of signs to their interpreters living organisms, it is a sufficiently accurate characterization of pragmatics to say that it deals with the biotic aspects of semiotics that is with the psychological, biological and sociological phenomenon which occur in functioning of signs (qtd. in Levinson 17).

Nevertheless, this view of Levinson is in contrast with Akwanya's who states that "*pragmatics* as a theory of language use in conversation, was originally suggested by Bar-Hillel in the 1950s, but many semanticists failed to recognize it as a separate field until late 1970s" (122). He quotes

Grice (1975), who in an attempt to explain how sentences with definable meanings can be used to convey messages that have relation with linguistic content of that sentence, calls it “*the logic of conversation*” which takes place as a result of “*co-operative principles*”. According to him, *pragmatics* as a domain of linguistic theory originated in part as a result of some reactions against Chomsky’s treatment of language as an abstract device or mental ability not related to the uses, users and functions of language.

Continuing, Akwanya explains that another factor that prompted the development of pragmatics was that syntax, phonology and semantics were considered inadequate in describing such language phenomena as stress and intonation, unless by recourse to contextual concept. Context itself is a pragmatic principle. The context independence of syntactic phenomenon if left unchecked can generate unacceptable sentences. This is because syntax is mainly concerned with grammatically, well-formed sentences. Semantics, on its own, cannot incorporate intractable principles such as presupposition, speech acts, deixes and other context-dependent variable. It is on this note that the plunge into pragmatics was deemed necessary.

Akmajian et al (13) define pragmatics as “the subfield of linguistics that studies the use of words (and phrase and sentences) in the actual context of discourse”. It is necessary that for every word we learn, not only the meaning should be learnt, but also how to use it in context. Charles defines pragmatics as “the study of the relation of signs to interpreter” and later generalized it to “the relation of signs to their users” (29). This explains the general intention of pragmatics as a field of study that analyzes language use to the users. Rudolf calls pragmatics “the action, state and environment of man who speaks or hears a linguistic sign” (4). According to Akmajian et al, Carnap’s definition was too broad as it involves neurolinguistics and sociolinguistics while excluding the formulation of contentful pragmatic principles. On this note, they said that

pragmatics should not only cover the study of language use but also the study of linguistic communication in particular. They maintain that pragmatics must:

Identify central uses of language, it must specify the conditions for linguistic expressions (words, phrases, sentences, discourse) to be used in those ways and it must seek to uncover general principles of languages (343).

The focus according to Akmajian et al is on what a person is doing with words in particular situations. That is the intentions, purposes, beliefs and desires that a speaker has in speaking. Okeke states that “the meaning a sentence has when spoken in isolation and the meaning a word has in the lexicon need not be the same when contextualized” (96). Akwanya (1996) refers to this as speech act Pragmatics.

Bright maintains the goal of a pragmatics theory is “the explanation of the speaker’s ability to assign interpretations to given utterances in given context and draw inferences from them” (34). Pragmatics therefore, is the study of all aspects of meaning other than terms of truth conditions. Similarly, Yule defines pragmatics as “the study of intended speaker meaning” (127). It goes beyond the meanings of words in a sentence to understanding what the speaker or writer intends to convey even when he has not actually said or written that down. Yule refers to this as “invisible meaning”. Norbert avers that the task of pragmatics is to “explain how participants in a dialogue move from the decontextualized (that is, linguistically encoded) meanings of the word and phrase to a grasp of their meaning in context” (76). This process can involve several aspects like: the interpretation of illocutionary force, the interpretation of implicated meaning. In addition, Grundy opines that Pragmatics is “the study of language used in contextualized

communication and the usage principles associated with it” (301). This explains that in Pragmatics, language is used contextually.

According to Okeke (96), broader definition sees pragmatics “as the study of principles and practice underlying all interactive linguistic performances”. This includes all aspects of language usages, understanding and approaches. Context is also essential to the study of language use. Based on this, pragmatics can also be defined as the study of the aspects of meaning and language use dependent on the speaker (the utterer of a message), the addressee and other features of the context of utterance such as the following: The effect that the following have on the speaker’s choice of expression and the addressee’s interpretation of an utterance: context of utterance, generally observed principles of communication, the goals of the speaker.

Furthermore, “Pragmatics is basically concerned with the study of Language in its socio-cultural context. It is concerned with the study of language usage, namely, what people mean by what they say” (Niazi and Gautam, 191). The fact is that in every conversation, more is communicated than is actually said. Therefore, the study of what is implied, the non-coded meaning is the subject of Pragmatics. Niazi and Gautam opine that:

the study of speech acts is the heart of Pragmatics, and any consideration of language in context is essentially influenced by the Pragmatic theory of speech acts as first propounded by Austin (1962) who believed that people use language to perform actions (192).

Actions performed by utterances are generally called speech acts and are commonly given specific labels such as request, offer, greet, warn, threat, promise, order, criticize, compliment and apologize. These acts specify speaker’s communicative intention in producing an utterance,

namely what the speaker exactly means by what he/she says. Austin developed speech act theory from the fundamental idea that there is an intention behind every utterance produced by addressing a hearer. That is, in producing an utterance the speaker intends to achieve some communicative goal or target which is tantamount to performing actions.

Syal and Jindal state that “Pragmatics attempts to relate meaning to context of utterance; it views language as action which is performed by speakers” (157). This means that when a sentence is uttered by a speaker, that speaker has performed an act called a speech-act since it is performed by a speaker in relation to a hearer (or addressee). The speech depends on the conditions prevailing at the time the speech-act is performed. The conditions include the previous knowledge shared by speaker and the hearer, and the reasons for the performance of the act. All these taken together constitute the context of utterance-speaker(s) hearer(s) sentence(s) and utterance(s). This consideration of meaning as a part of the utterance or speech act was initiated by the Philosopher Austin (How To Do Things with Words, 1962). Syal and Jindal maintain that “Austin makes a distinction between sense and force” (159). They say sense is the propositional content or logical meaning of a sentence. Austin calls it the locutionary meaning. Force is the act performed in uttering a sentence. According to them, Austin defined it as illocutionary force. There must be a kind of relationship that exists between the speaker and the hearer for the utterance to have the force of request. That is to say speakers and their hearers must have some kind of relationship existing between them before they can initiate utterances that can yield to one result or the other.

Consequently, Crystal surmises that “Pragmatics has come to be applied to the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the

other participants in an act of communication” (379). This means that Pragmatics has been characterized as the study of the principles and practice of conversational performance which includes all aspects of language usage, understanding and appropriateness.

“Pragmatics is concerned with the interpretation of linguistic meaning in context” (Fromkin, Rodman and Hyams, 199). Two kinds of contexts are relevant. The first is linguistic context-the discourse that precedes the phrase or sentence to be interpreted; the second is situational context-virtually every nonlinguistic in the environment of the speaker. They say speakers know how to combine words and phrases to form sentences, and they also know how to combine sentences into larger discourse to express complex thoughts and ideas.

Furthermore, many scholars have tried to provide a better explanation of pragmatics by comparing and contrasting it with semantics-a related discipline which also investigates language meaning. Ndimele (123) states that:

Pragmatics and semantics are closely related in that both share a common denominator. The common denominator between them is the study of meanings of expression... whereas semantics studies meaning is devoid of context, pragmatics is concerned with context-dependent aspects of meaning.

In addition, Echebima opines that “in semantics, we hear words, but in pragmatics we sense the meaning from the spoken word” (150). This means that in Semantics, we talk about the literal meaning of a sentence but Pragmatics has special meaning attached to language use in context. Therefore semantics is encoded by linguistic forms, whereas pragmatics is not encoded but inferred. Semantics draws or depends on the structure of the sentence to interpret the meaning of

an utterance, pragmatics on the other hand focuses on extra or paralinguistic features. Pragmatic analysis of language can be understood to be investigation into the aspect of meaning which is derived not from the formal properties of words, but from the way in which utterances are used, and how they relate to the context in which they are uttered. In the same way, every utterance in insurgency is used with a set purpose in order to serve a function or functions. That is, behind every speech on insurgency either in the newspaper editorials, internet materials, magazines, academic materials and other forms of media there is a communicative goal to be achieved. The speech act analysis of individual utterances in insurgency in terms of the contexts in which they are used, can offer a wide range of explanatory possibilities about the intentions and purposes of the speaker.

In pragmatic analysis, certain tools are required. These include speech acts, presuppositions, mutual contextual beliefs, world knowledge, context, intention. This study engages the tool of speech act.

These definitions of Pragmatics are necessary in this study because they have made clear what Pragmatics is and how speakers and hearers use their language in social interaction. The researcher finds this aspect of the concept of 'Pragmatics' relevant to this study because the study deals on language use by the stakeholders on insurgency and how the language has affected the socio-cultural context of the users and hearers.

2.1.4 Emerging Issues on Speech Acts

Speech acts are used in this study for the analysis of the speeches on insurgency by the government representatives and the insurgent groups. Speech Act theory was proposed by Austin (1962). It originated as a theory within the Philosophy of Language to explain the ways

that we can use language for the purpose of communication. Since then, speech act has been used within a wider context in Linguistics. It studies the linguistic knowledge of language users as well as their knowledge of the world and more importantly, the relation between these two entities which together make it possible to communicate through spoken and written discourse. Ndiribe reveals that the underlying theme behind Austin's philosophy is that the "statement does not only describe a situation or state some facts, but also performs a certain kind of action itself. This theory points to the fact that an utterance functions as action...he insists that when we utter words that indicate marrying, congratulating, commanding, threatening, warning, we are doing something" (237)

Ndimele states that speech act theory "analyzes the roles that utterances play in relation to the behaviour or attitudes of the speakers and hearers in interpersonal communication" (127). The communication ability defined with respect to the intentions of the speaker while talking and the effects of the speaker's speech can affect the listener. In the same vein, Schiffrin believes that the essential insight of speech act theory is that language performs communicative acts. In order to support her belief, she uses Austin's words:

The hypothesis that the speech act is basic unit of communication, taken together with the principle of expressibility (whatever can be meant can be said), suggests that there are a series of analytic connections between the notion of speech acts, what the speaker means, what the sentence (or other linguistic element) uttered means, what the speaker intends, what the hearer understands, and what the rules governing the linguistic elements are (90).

She therefore asserts that speech act is basically concerned with what people do with language-with the functions of language. Schiffrin is by this referring to the illocutionary force of an utterance because people share rules that create speech acts.

Meanwhile, Mey notes that speech acts are “verbal actions happening in the world” (95). This means that in uttering a speech act, one does something with one’s word. That is, one performs an activity that (at least intentionally) brings about a change in the existing state of affairs. Anazodo contributes that speech act refers to “an utterance in terms of a speaker’s intention and the effect it has on a listener” (8). This effect is regarded as the perlocutionary effect.

According to Mey (23), “Austin is referred to as the father of Speech act theory”. This is because; he was the first to develop the speech act theory. He developed it on the basic notion that language is used to do things. For a long time, Philosophers believed that the task of a “statement” was only to describe some state of affairs or assert facts, either truly or falsely. They also believed that unless a sentence could be verified, that is, tested for its truth or falsity, it was strictly speaking meaningless. This general notion was the crux of the doctrine of logical positivism. It was in this period, when the logical positivism was pervasive in the philosophical circles that Austin propounded this theory of Speech Act in a set of lectures published as “How to do Things with Words”. According to Austin, a speech act is an utterance that has performative function in language and communication. He adds, in every utterance, a person performs an act such as stating a fact or an opinion, confirming or denying something, making a prediction or request, asking a question, issuing an order, giving a permission or a piece of advice, asking an offer, making a promise, thanking or condoling someone. Based on the above performatives, Austin analyzed speech acts on three levels: locutionary, illocutionary and perlocutionary acts.

Locutionary Act

This is the performance of an utterance, the actual utterance and its ostensible meaning, comprising the phonetic, phatic and rhetic acts, corresponding to the verbal, syntactic and semantic aspects of any meaningful utterance (Austin, 1962). He argues that locutionary act is simply the activity we engage in when we say something, for instance, I am finished. By saying these words, one is making a statement (not a wish, promise, threat, or judgment). Locutionary act is the literal meaning of an utterance, and it does nothing other than making a statement. Lawal, Ajayi and Raji explain that locutionary act is a “sentence uttered with a determinate sense and reference, an act performed in order to communicate” (639). They agree that locutionary act is the domain of descriptive linguistics which comprises Phonetic, Phonology, Syntax and Linguistic Semantics. In the same vein, Echebima points out that locutionary act is “the grammatical utterance and the semantic meaning” (10). In the words of Ndimele, locutionary act is an “act of producing a grammatical and meaningful utterance, recognizable from the point of view of the hearer” (131). He also noted that for instance, a sentence such as ‘I am coming’ is grammatical and meaningful, but it can only fulfill the locutionary act if the addressee understands not only the individual meanings of the words, I, am, coming as well as their relations in the sentence, but also can identify that the speaker is coming.

Illocutionary Act

Austin sees this as the pragmatic ‘illocutionary force’ of the utterance, that is, the particular intention the speaker has in mind (Austin, 1962). In the same vein, Mey sees illocutionary act as “the form an utterance may have like stating, wishing, promising, congratulating” (96). This is the linguistic act performed by a speaker in producing an utterance as requesting, forgiving,

encouraging, advising, warning, and threatening. This means that there is communicative intention involved. Moreover, Levinson points out that illocutionary act is “the making of a statement, offer, promise etc. in uttering a sentence, by virtue of the conventional force associated with it (or with its explicit performative)” (236). On the other hand, Echebima (2014) maintains that illocutionary act involves “the meaning in its contexts, i.e. the meaning beyond the words heard which seeks to make something happen”. Consequently, Ndimele avers that illocutionary act is defined as:

the act performed by the speaker in an effort to accomplish a communicative purpose. In other words, it is that act which is performed by the speaker by virtue of the utterance he produces. The act performed by the speaker may be in the form of a command, request, an invitation, a question, an apology, etc. A sentence such as *I hope you will be here tomorrow* might be intended by the speaker as invitation, a request, a compulsion or a threat. In fact, tokens of the same utterance-type may be used to perform quite a number of illocutionary acts depending on the intention of the speaker in a particular context (132).

Perlocutionary Act

This is the actual effect of the speech on the hearer, such as persuading, convincing, scaring, enlightening, inspiring, or “otherwise getting someone to do or realize something whether intended or not” (Austin,12). The interplay of locutionary and illocutionary acts affect the perlocutionary act in the sense that the locutionary act is the performance of an utterance while the illocutionary act is the Pragmatic illocutionary force of the utterance, that is, the particular

intention the speaker has in mind. These two aspects must surely be in place to affect the perlocutionary acts. That is why Austin insists that to perform an illocutionary act is necessarily to perform a locutionary act. The perlocutionary act is the causing of a change or creating an effect in the mind of the hearer as a result of producing an utterance. This causing of an effect on hearer is what he describes as “securing uptake”. It is worthy to note that the purpose of speaking is to create an effect on the hearer. Speakers want their opinions to be recognized, if not adopted, their assertions to be agreed with, their requests to be complied with, their questions to be answered, their advice taken, warning heeded, commands obeyed, thanks appreciated, apologies accepted. These are called “perlocutions” or “perlocutionary effects”. Levinson (236) supports that perlocutionary act is “the bringing about of effects on the audience by means of uttering the sentence, such effects being special to the circumstances of utterance”. Ndimele contributes that:

a perlocutionary act takes effect if the hearer answers a question asked by the speaker, carries out an instruction issued by the speaker, accepts that a particular state of affairs concerning him be altered as soon as the appropriate utterance is pronounced by the appropriate speaker, initiated by the speaker’s utterance or even refuses to comply with the speaker’s utterance. Whatever is the consequence of the speaker’s utterance upon the behaviour of the hearer is the perlocutionary act (132-133).

According to Mey (96), perlocutionary act is explained using the following instance;

(1) It is cold in here.

After uttering these words, the person being addressed closes the door or turns on the radiator, and then the person has carried out the perlocutionary effect of the utterance. Such further effects

depend, of course on the particular circumstance of the utterance, and are by no means always predictable. Perlocutionary acts happen due to the illocutionary acts. They are related but the illocutionary act comes before the perlocutionary act in the sense that it is the aftermath of illocutionary act that brings forth the perlocutionary act. Mey clarifies that:

Even though from a pragmatic point of view, the perlocutionary effect perhaps is the most interesting aspect of speech acting (since it may tell us something about people's motivation for using a particular speech act), illocutionary force is what has occupied speech act theorists most (96).

There are conditions that must be obtained before a speech act can be assigned a particular illocutionary force, these conditions are referred to as 'felicity conditions', since they have to be met before a speech act can happen 'felicitiously' or 'happily' and to prevent it from 'misfiring' as Austin (16) calls it.

For instance, when I say or utter the following words,

(2) I hereby pronounce this person a chief

For this kind of condition to become a valid speech act of 'pronouncing' firstly, we have to be sure that the person enunciating these words has the power to do so, and that secondly, the right circumstances for uttering it exist (Mey, 96). The appropriate circumstance can be in a case where a chieftaincy title is to be conferred on one. In this circumstance, the outgoing chief is the only one that has the authority to pronounce the incumbent one a chief. It is only in a situation like this can this condition work as a speech act of 'pronouncing' not when it is a mere wish. In any circumstance, the would-be speech act 'misfires'.

In the same vein, Levinson (236-237), Ndimele (133-134) and Mey (46-47) maintain that illocutionary force is the intended effect that an utterance ought to have on the hearer from the point of view of the speaker. It is the consequence that a speaker would want his utterance to produce on the part of his addressee. He may want his addressee to understand his utterance as a question, a command, a threat, a warning, an invitation, a request. On the other hand, perlocutionary effect is the actual influence that the speaker's utterance has upon the beliefs, attitudes or behaviour of the hearer. It is important to appreciate that the illocutionary force of an utterance and its perlocutionary effect may not coincide. In other words, it is observed that sometimes the actual illocutionary force (i.e. the intended consequence of an utterance from the point of view of the speaker) and the perlocutionary effect (i.e. the actual consequence from the point of the hearer) does not coincide. For instance, if one is advised on a particular course of action, one may or may not heed the advice. This is why Ndimele states that "most social problems that people witness daily in their transactions with other people are traceable to this mismatch between the actual intention of the speaker and hearer's conception of it" (133).

Austin also makes a distinction concerning the use of language by categorizing verbs into performatives and constatives and also tags performative as verbs used to present actions. Austin (32-3) provides examples:

(3) I name this ship the King George.

Example (4) below is a constative one

I drive a red car.

Constatives can be tested whether they are true or false, a phenomenon that does not occur in performatives because the utterance in example no. 3 does not make a statement, therefore it

cannot be treated as being true or false. This sentence is best interpreted as performing an action. Thus, a useful test for performative verb is the insertion of the adverb ‘hereby’ between the subject and the verb:

(5) I “hereby” name this ship the King George.

Of course, (6) is odd to say

I “hereby” drive a red car.

Although, the performatives do not drop to the distinction of true or false, an agreed procedure must be followed in order for performatives not to “go wrong” (Thomas, 36). This justifies ‘felicity conditions’ which must be fulfilled if the action performed is expected not to miscarry. Eventually, Austin later discovers that contrary to his initial criteria of accessing performatives in a happy or unhappy dimension or situation, and also the criteria of accessing constatives in a true or false situation, that the two are overlapping in the sense that performatives could also be accessed in a true or false situation and constatives in a happy or unhappy situation. Finally, Austin abandons the investigation of finding the criteria to distinguish constatives from performatives as the former criteria turned inapplicable. He thereby decided to create the three-way distinction:

It is time then to make a fresh start on the problem. We want to reconsider more generally the senses, in which to say something may be to do something, or in saying something, we do something (and also perhaps to consider the different case in which by saying something, we do something).

Austin's theory was later developed by Searle (1969) whose speech act theory is seen by some as an extended and more distinctly applied analysis of the former's theory. Searle on his own part, agrees with Austin on his rejection of the constative/performative dimension, but disagrees with Austin's locutionary act, and accepts that they are illocutionary and perlocutionary acts. He also goes further to propose a four-system act which are:

- a. Utterance act
- b. Proposition act which comprises reference and act of prediction
- c. illocutionary act
- d. perlocutionary act

These four basic categories are not independent or even separate from one another. Human beings make utterances that are propositional, some of which are illocutionary and some others are perlocutionary.

- a. Utterance Act: According to Searle (1969), is the production of morphemes, words and sentences without regards to whether they are being used or merely mentioned. In order words, to utter simply means to say a word with no particular forethought or intention to communicate a meaning. Furthermore, Searle sees utterance act as a speech act without determinate meaning. To perform an utterance act without performing a propositional act would be to "utter words without saying anything"
- b. Propositional Act: This is a meaningful type of utterance that makes reference to or describes a real or imaginary object. Searle (1969) comments that a propositional act is a speech act that a speaker performs when referring or predicating in an utterance.

Propositional act comes under two headings; Reference act and act of predication. Reference act is a complete speech act in the sense that we can refer to an object without saying something or anything about the object. On the other hand, the act of predication is an incomplete speech act because; one cannot say something without something being putative. With regard to the reference act, Searle (26) accounts for the use of referring to expressions as follows:

Any expression which serves to identify anything, process, event, action, or any other kind of ‘individual’ or ‘particular’ I shall call a referring expression. It is by their function, not always by their surface grammatical form or their manner of performing their function, that referring expressions are to be known.

For example,

(7) A woman came

‘A woman’ in (7), does not refer as it does in (8) Kate is a woman. In the first example, the expression serves to identify a woman. In the second example, it only predicates the Womanness of Kate. Clearly then, ‘Is a woman which is a predicate cannot stand on its own; it must accompany some referring expression. This is why Searle (122) says that the act of predication “is not a separate speech act at all”.

In addition, Searle advocates the need to distinguish between the sense of a referring expression, and the proposition communicated by its utterance. The sense is conveyed by the descriptive general terms given or implied by the referring expression but in many cases, the sense of the

expression is not by itself sufficient to communicate a proposition rather the utterance of the expression in a certain context communicates a proposition. For instance,

(9) 'The woman'

Example (9) has a sense independent of any particular context but will be used to refer to an individual in some particular context. In other words, an utterance can have meaning without being a propositional act since the referring expression is not functioning; that is, nothing is being identified in any context. Searle's utterance act covers cases of meaningful utterances that do not refer to anything and do not express any proposition.

C. Illocutionary Act: Searle proposed five classes of illocutionary act which are:

i. Assertive/Representative

ii. Directive

iii. Commissive

iv. Expressive

v. Declarative

These acts will be explained in chapter three because it is the aspect of the acts that will be used as the theoretical framework that will guide the analysis of this study.

According to Niazi and Gautam, "Austin was the originator of the term "speech act" (195). In his William James Lectures, which he delivered at Harvard in 1955, and posthumously published under the title "How to do Things with Words" (1962), he developed the first systematic theory of utterances as human action. Austin's target (1962) was to demolish the perspective of

language that would consider “truth conditions” as central to language understanding. He derived his theory from the basic notion that language is used to perform actions. These actions are called Linguistic actions or speech acts. People use language with certain intentions and purposes in mind to “bring about changes in the state of affairs” (Dijk 195) or “to achieve something with their words” as Austin observes.

In the same vein, Crystal (446) explains that speech act is “a term derived from the work of the Philosopher Austin and now used in Linguistics to refer to a theory which analyzes the role utterances in relation to the behaviour of speaker and hearer in interpersonal communication plays”. It is a communicative activity (a locutionary act), defined with reference to the intentions of speakers while speaking (the illocutionary force of the utterances) and the effects they achieve on listeners (the perlocutionary effect of their utterances). Several categories of speech act have been proposed. They include directives (speaker try to get their listeners to do something), example-(begging, commanding, requesting), commissives (speakers commit themselves to a future course of action) example- (promising, guaranteeing), expressive (speakers express their feelings) example- (apologizing, welcoming, sympathizing), declarations (the speaker’s utterance brings about a new external situation) example- (christening, marrying, and resigning) and representatives (speakers convey their belief about the truth of a proposition) example- (asserting, hypothesizing). The verbs which are used to indicate the speech act intended by the speaker are known as performatives. The criteria which have to be satisfied in order for a speech act to be successful are known as felicity conditions.

Ude, Mbagwu and Ukaegbu point out that Bach observes that “almost any speech act is really the performance of several acts at once, distinguished by different aspects of the speaker’s intention: there is the act of saying something, what one does in saying it, such as requesting or

promising, and how one is trying to affect one's audience" (10). They assert that the contemporary use of the term "speech act" goes back to Austin's development of performative utterances and his theory of locutionary, illocutionary, and perlocutionary. Speech act is an account of contextualized utterance meaning. The social interactionist view is that language results from acts of speaking and writing when a speaker says something to a hearer at a certain time in a certain place, often as part of a longer interchange.

Consequently, Winkler also wrote on speech acts, in her contribution, she adds that one of the most common speech acts is a representative: "a statement that supplies a fact" (The company was founded in 1976) or a piece of information (I am tired) or a description of some physical thing or condition (The car is red)" (153). These statements simply provide information that can be evaluated as true or false. She further states "we also make commissives in which the speaker has committed in some way to the truth of the statement made or has committed to some action in the future" (153). She states further that "performatives are action verbs". These verbs are those which by their utterances perform an action. Some examples include:

- a. I quit this stupid job. (Anyone with a bad job can say this)
- b. I swear to uphold the constitution (A member of a club can say this).

She insists that at times, the verbs act just like ordinary verbs when they are in the past or future tense. She illustrates with this example: 'Yesterday, I christened a baby'. The verb 'christened' is not performative in this sentence but solely a representative speech act.

In the view of Fromkin, Rodman and Hyams, "You can use language to do things. You can use language to make promises, lay bets, issue warnings, christen boats, place names in nomination, offer congratulations, or swear testimony. The theory of speech acts describes how this is done"

(207). By saying I warn you that there is a sheepdog in the closet, you not only say something, you warn someone. Verbs like bet, promise, warn are performatives. They say, “there are hundreds of performative verbs in every language” (207). The following examples establishes the statement “I bet you five dollars”, “I challenge you to a match”, “I dare you to stop over the line”, “I fine you \$100 for possession of Oregano”, “I move that we adjourn”, “I nominate Batman for Mayor of Gotham city”. In all of these sentences, the speaker is the subject who by uttering the sentence is accomplishing some additional action, such as daring, nominating, challenging, moving or fining. In addition, all the sentences are affirmative and declarative, and in the present tense. They are typical performative sentences. They also conclude that in studying speech acts, the importance of context is evident. The intention of the speaker may be giving a warning, a promise, a threat, a reminder or whatever. This is the illocutionary force of a speech act. This is because the illocutionary force of a speech act depends on the context of the utterance. Speech act theory according to them is “a part of Pragmatics” (207).

Ik-Iloanusi (19) opines that the first theory on speech act was proposed by Austin, and was later modified by Searle. According to Ik-Iloanusi, Mey (124) outlined some contributions and weaknesses of this theory as follows:

- i. Austin’s speech act theory laid foundation for more studies to be done on speech act; for instance, Searle makes more input, thereby advancing the theory.
- ii. Austin’s speech act theory helps in realizing that we don’t just say things to make statements, but we do things with words to perform actions.
- iii. He elaborates the speech act theory and introduces the three-fold levels of speech act (locutionary, illocutionary and perlocutionary).

Ik-Iloanusi (19) observes that:

- i. There are deficiencies in Austin's classificatory scheme
- ii. Austin's categories are not mutually exclusive as their criteria often overlap. For instance, the speech act of 'describing' belongs at the same time, in the category of "verdictives" and in that of "expositives", (Mey, 124). There is also a rather general confusion between the notion of "speech act" and that of "speech act verb". Leech in his criticism of Austin's notion on 'speech act' and 'speech act verb', says that "Austin's classification into 'verdictives', 'exercitives', 'behabitives', and 'expositives', is a prime example of what "I have....called the 'illocutionary --- Verb Fallacy'. Thus, we can do many things with words without having to resort to a specific verb or verb phrase" (176). In the same vein, Mey (124) says that the definitions of speech acts that Austin provides are too wide. The researcher feels that the reason why the definitions were too wide was because Austin was trying to find a more appropriate definition of the concept of speech act.

Mey also confirms that "Austin himself was not always happy with the classes of speech acts he proposed" (124). For example, his behabitives or exercitives which is Searle's directives caused him a lot of trouble. So in Austin's description of individual speech acts, he ended up describing particular speech acts verbs in English, which is the importance of his discovery that language is an instrument of action, not just of speaking. This is so relevant to this study because this study is based on how the speech acts are used as instrument of action to do something by the speakers.

In Searle's effort to improve Austin's speech act theory, he proposes his own speech act theory.

The contributions of this theory are as follows:

- i. It introduces the propositional act which classifies reference. This is a situation where an object is used to connect to another object.
 - ii. Searle's taxonomy is elaborate because he proposes rules that identify the conditions of each kind of speech act.
 - iii. It provides a more real-world-oriented view about speech acts.
 - iv. It is an improvement of Austin's theory. It tries to eliminate the inconsistency in Austin's classification
- i. Some of Searle's classifications re-baptized classifications of Austin's concept. For instance, Austin distinguishes five classes of speech acts, and one of Searle's classes, the so-called 'commissives', is more or less the same as the class defined by Austin under that name (Mey, 124).
 - ii. Searle's criteria of truthfulness have an uncertain status. This is because; there are many 'asserting' statements where the 'true/false' criterion does not hold. There are situations where the truthful condition needs to be justified.
 - iii. There is also a certain amount of impromptu conditions in Searle's theory.
 - iv. There is also an overlapping situation in some parts of Searle's theory. Searle (35) admits that it strictly speaking is neither necessary nor sufficient to establish the category of 'assertives'.

This study has reviewed the concept of speech act. It has also presented what different authors have said about speech act. No doubt, all the authors agree that Austin was the first to propose Speech act in the year (1962). Similarly, Searle, a student of Austin developed it the more in the

year (1969). The study also reveals that both speech acts from Austin and Searle made contributions to study and they also had their weaknesses. Not minding the weaknesses outlined in Searle's speech act theory, this research will adopt the five illocutionary speech acts in analyzing selected speeches on insurgency. The researcher finds it very useful in the present study because they are viewed from the perspective of performing actions as revealed in the speeches on insurgency in Nigeria.

2.1.5 Current Literature on Insurgency

The meaning of the term 'insurgency' varies from one scholar to another. According to Bard, insurgency is a political scuffle with the ruling authorities by a non-ruling group in which the latter "consciously employs resources and instruments of violence to establish legitimacy for some aspect of the political system it considers illegitimate" (1). Insurgents contest the political community, the regime, authorities or policies with the ruling group. Whichever one they contest defines them and how they approach their struggle. In speech, this is an introduction of the concept of insurgency. This is the early part of the speech where the speaker orientates his parts, conciliates and gains the attention of the audience. The concept of insurgency is used to inform the audience what insurgency really is and can do. This information is necessary since it has to enlighten the public. Still in the act of communicating to the audience, Galula defines insurgency as basically a "revolutionary war" and a "revolutionary war is a political war" (28). This means that insurgency is a war within a state for political reasons.

Scott asserts that the term insurgency refers to "efforts to obtain political goals by an organized and primary indigenous group (or groups) using protracted, irregular warfare and allied political techniques" (5). This definition excludes sudden coups, short-lived outbreaks of violence, or

invasion by non-indigenous guerrilla forces. Scott makes a distinction between “insurgency and irregular warfare. He says “irregular warfare refers to only military activities, whereas insurgency is irregular warfare plus politics” (10). He develops the idea of insurgency around two political themes: protracted war strategy and indigenous movement which he says is unexplainable. According to him, there is no real way of determining just when a conflict becomes protracted, and there is no specific way to determine how great a degree of outside intervention is compatible with a group being considered primarily indigenous. He believes that without these two ingredients, there can be insurgency. Insurgency is then reduced to a revolutionary, political and social phenomenon.

Musdapher says:

Insurgency may be said to be the use of force, usually violent, as a means of coercing a target population to submit to the will of the terrorists. Insurgency is intended to elicit or maximize fear and publicity, making no distinction as to combatants and noncombatants in a conflict (6).

He continues Boko Haram insurgency, political violence, corruption, nepotism, tribalism, indiscipline, abduction, kidnappings, armed robbery, murder, extortion, bombing of places of worship and innocent Nigerians are all the indications of a failing state. He adds:

Nigeria is clearly a nation at war with itself. The path we are trading is a threat to the continued peace, unity and prosperity of this land we call our home...this is not the Nigeria we inherited from our predecessors; this is not the Nigeria we envisioned as young men. Favouritism, nepotism, and tribal sentiments have made it impossible to run a merit driven system.

Hard work, brilliance, honesty and integrity in our dealings are no longer rewarded. Rather, we celebrate mediocrity soaked in the corruption we claim is our common enemy. I am seared and deeply worried. The situation is grave (8).

From all indications, insurgency brings about fear, anger, pain, sorrow and penury. This is reflected in the above statement by Musdapher. Furthermore, Lutz and Lutz brought out another psychological stance in examining insurgents in their definition of insurgency irrespective of the fact that their definition is lacking in the area of the motives and aims of insurgents. They declare:

Insurgency involves political aims and motive. It is violent or threatens violence. It is designed to generate fear in a target audience or government that extends beyond the immediate victims of the violence. The violence is conducted by an identifiable group. The violence involves a non-state actor or actors as either the perpetrators, the victims of the violence, or both. Finally, the acts of violence are designed to create power in a situation in which power previously had been lacking (9).

What makes this definition important is that it acknowledges the fact that insurgents can be lovers of 'power', seeking power since they cannot achieve it through candid or normal channel. This power may be either political or otherwise. Some insurgents are simply 'power drugged assassins and vandals'. This according to him majorly relates to state perpetrated insurgency by political leaders and individuals suffering from one psychological related ailment or the other. It

is important to note that insurgency is a method that is used in times of peace and conflict as Morris (20) pointed out.

Ikwumelu opines that “the term insurgency has been applied in some Literature as synonymous with such words as ‘insurrection, ‘rebellion’ and ‘mutiny’, which connote forceful takeover of the control of government or a country” (54). Insurgency generally means rebellion or revolt against a constituted authority especially when those taking part in the rebellion are not recognized as belligerents. In some cases, insurgency builds up slowly unnoticed in remote areas, and it is only noticed after it has garnered support of the people through indoctrination, conviction and mild intimidation.

Schaefer surmises that insurgency is the use of “threat of violence against random or symbolic targets in pursuit of political aims” (398). For insurgents, the end justifies the means. They believe the status quo is oppressive and desperate measures are essential to end the suffering of the deprived. Convinced that working through the formal political process will not affect the desired political change; insurgents insist that “illegal actions often directed against innocent people are needed”. They hope to intimidate society and thereby bring about a new political order. An essential aspect of contemporary insurgency involves use of the media. Insurgents may wish to keep secret their individual identities but they want their political messages and goals to receive as much publicity as possible. Insurgents admit responsibility for and defend their violent acts. Some political commentators have argued that insurgency defies definition because one person’s insurgency is another person’s freedom fighter. For example, Osama bin Laden and the insurgents who destroyed the world trade centre were heroes.

The United States Department of Defence (DOD) defines insurgency as an organized movement aimed at the overthrow of a constituted government through the use of subversion and armed conflict. This definition does not consider the morality of the conflict, or the different viewpoints of the government and the insurgents. It focuses more on the operational aspects of the types of actions taken by insurgents and the counter-insurgents. Furthermore, Trinquilier (61) opines that “insurgency is an interlocking system of actions-political, economic, psychological, military that aims at (insurgents intended) overthrow of the established authority in a country and its replacement by another regime”. This definition talks more on interlocking of actions, insurgents do not only engage in actions but also in killings and kidnapping.

Insurgency is the organized use of subversion and violence to seize, nullify, or challenge political control of a region. Insurgents seek to subvert or displace the government and completely or particularly control the resources and population of a given territory. They do so through the use of force, propaganda, subversion and political mobilization. They fight government forces only to the extent needed to achieve their political aims; their main effort is not to kill counterinsurgents, but rather to establish a competitive system of control over the population, making it impossible for the government to administer its territory and people. Insurgent activities are therefore designed to weaken government control and legitimacy while increasing insurgent control and influence (U.S. Government Counterinsurgency Guide, 2009). Morris illustrates more on insurgency as he explains:

When insurgency is used to describe a movement’s unlawfulness by virtue of not being authorized by or in accordance with the law of the land, its use is neutral. However, when it is used by a state or another authority under threat,

“insurgency” often also carries an implication that the rebels’ cause is illegitimate, and those rising up will see the authority itself as being illegitimate (15).

The use of the term ‘insurgency’ recognizes the political motivation of those who participate in an insurgency. It attempts to bring about change through force of arms. In an insurgency, the adversaries are asymmetric and the weaker, and almost always a sub-state group attempts to bring about political change by administering and fighting more effectively than its state-based foe through the use of guerrilla tactics. These tactics are characterized by hit-and-run raids and ambushes against local security forces. Confusion often results from insurgent movements using terrorist tactics to achieve local results. Insurgency is characterized by the support and mobilization of a significant proportion of the population. Insurgency has been used for years in professional military literature. “Insurgencies have existed in many countries and regions like Philippines, Indonesia, Afghanistan, Chechnya, Kashmir, North East India” (Morris 19). This means that insurgency has been in existence for centuries. Gray is of the opinion that “insurgency is determined by the interaction between opponents” (23). The goal of insurgency is to put the nation’s strength against enemy weaknesses. The researcher is of the opinion that insurgency is where a group of a society fights against the authority and the nation at large, inflicting pain through their heinous activities.

The speakers have made the audience to be aware of what constitutes insurgency and through this; they will have to arrive at their own conclusion. The concept of insurgency is relevant to this study. This is because the audience will be clarified on the term.

Insurgency has types based on what they fight for. O'Neil identifies "six types of insurgency" (2-3). They are: secessionist, revolutionary, restorational, reactionary, conservative and reformist. These types of insurgency need to be explained for more clarification.

Secessionists want to break away from the political community.

The revolutionaries want a change of regime

Restorational insurgency pursues the restoration of a recent regime

Reactionaries demand for restoration of a distant past regime

Conservatives want to retain the incumbent regime and

The reformists contest the authorities or policies of a government.

In Nigeria, three of the six types of insurgency have been experienced. They are:

Sessionists (Biafra)- This led to the thirty-month civil war (1967-1970).

Reactionaries (Maitaisine and Boko Haram) and

Reformists (Movement for the Emancipation of Niger-Delta-MEND).

This is important in this study because it will throw more light to the audience who may not have the idea that insurgency is of different types.

In trying to identify some characteristics of insurgency in Nigeria, the researcher came in terms with the following process of insurgency that began with a list of other insurgencies which were discussed. In Iraqi, the combat has a high proportion of attacks in urban environments; the insurgency is being prosecuted by a Muslim-majority population, many of whom are primarily

motivated by religion; the insurgency is multi-factional. In other words, it has no cohesive leadership, no ideology, and no common goals or productive vision for the future. The following are some of the issues that have characterized the Nigerian insurgency.

Taw and Hoffman say the high population density of urban environments enable insurgents to “use the civilian populations as cover, trading the concealment of the jungle for the anonymity of crowds of people” (20). In the Northern part of Nigeria, the population is so high that the insurgents were able to maneuver them. This is because whenever they attack, they hide under the population for cover. Similarly, when not actively engaged in rebellious activities, the ability to blend in with the population enables the insurgents to live relatively normal lives, or at least hide their abnormal activities. Insurgents also know that operating among a civilian population will provide them with some protection against retaliation. The counterinsurgent forces are often not able to retaliate with the full extent of their force power for fear of inflicting civilian casualties. Also, by blending in with the population, the insurgents create an environment of uncertainty where the military is constantly surrounded by citizens who could be insurgents. This quickly becomes a stressful operating environment for counterinsurgent forces.

Barry avers that “the urban environment gives an insurgent the ability to disappear into a crowd following an attack” (5). The insurgents chose to specialize in small ambushes and night raids. In these attacks, they target police posts, centers of transportation and communications. These attacks relied on surprise and needed to be completed quickly to allow insurgents to hide their weapons and assimilate into the local population. Alistair points out that “when insurgent members could not be found, it became impossible not to “regard almost every Moslem as a potential killer” (115). This element naturally made Nigerian soldiers less confident in their Muslim allies and brought out previously suppressed ethnic tensions.

Another characteristic feature of the insurgents is that they can obtain assistance from willing local supporters to improve their group. In most cases, it is the ability of guerillas to obtain support from the local population that will determine their success or failure. The local population assisted the insurgents by creating organized trade routes both in Nigeria, Egypt and Libya. These routes followed the traditional nomadic paths. These routes enable them to receive much-needed weapons and supplies. Furthermore, there is an improved communications capability in a densely populated area. Insurgents can employ low-tech communication methods. They may send messages through runners and flags or hold meetings in traditionally gathering places. In Algeria for instance, the *Kasbah*, “a traditional Muslim marketplace” where only Arabs gather was the headquarter for the insurgents. It functions as a sanctuary in which the insurgents could meet, sow discord, and recruit new members. Furthermore, the *Kasbah* simplified recruitment because half of the men living there were unemployed and under twenty years old. This is applicable to Nigerian insurgency. This overt display of power would not have been possible without the significant support from the population.

Olga notes that another characteristic that supports insurgents is urban infrastructure in cities that conceal movement. Olga surmises that “roads and alleys in cities allow insurgents to move in ways that counterinsurgents cannot detect” (19-20). Insurgents can use the unique three-dimensional nature of the urban environment to assist them in attack and escape. For example, an insurgent force might simultaneously utilize a sewer and a rooftop to mobilize their forces, mount an attack, or retreat. This is employable in a rural scenario. He continues, city infrastructure can also hinder the movement of counterinsurgent forces. The buildings and roads force a counterinsurgent military to move in predictable ways and in confined areas. Such movement makes it easier for the insurgents to ambush enemy forces and cut off escape routes,

much as mountains, rivers, and forests do in rural areas. This limited mobility of the counterinsurgent forces also simplifies the problem of escape and evasion for retreating insurgent forces after an attack.

It has also been the characteristic of the insurgents to make use of videos to disseminate its message. As most people know, the Iraqi insurgency has used videos to disseminate their message. This is similar to Algerian, Irish and Nigerian insurgencies. A New York article by Burns and Eckholm relates that “Zarqawi had his followers kidnap the sons of a provincial governor, sent a video tape of kidnapping to their father, and forced him to record an announcement of his repentance for cooperating with Americans” (24). This announcement was then sent to Al-Jazeera. Insurgents have issued statements through numerous videos as well. Similarly, Edward reports for the *New York Times* that Al-Jazeera aired a video of an insurgent group “holding a hostage and demanding that Poland withdraw its troop” (46). This means that the insurgents use the media to glean lessons learned from the attacks of other insurgents. Anthony supports the above as he writes:

The insurgents also can take advantage of new reporting on the internet, the steady growth of Iraqi media and near-real time new reporting, and other media coverage of the fighting, particularly by Arab satellite television. The coverage has often provided a near real time picture of what tactics and weapons work, what strikes have most media and political impact, and often what targets are vulnerable (47).

In Nigeria the insurgents gather their information through the use of speeches reported in newspapers, internet and other forms of media. They read about the plans the government has for

eradicating insurgency. The information they get gives them clue to the plans of the government. The researcher emphasizes that such plans should be hidden to avoid further planning and attack.

2.2 Empirical Studies

The empirical studies were based on the key words related to this study. Some scholars have written on some of the concepts like speech and its related parts, language used in reporting insurgency and its related areas, concept of Pragmatics, concept of speech act and concept of insurgency and its related areas. The researcher will explore these scholarly works that have to do with this research.

Fromkin, Rodman and Hyams studied speech perception and comprehension in the United States of America (2007). Their result suggests that “speech is a continuous signal” (367). In natural speech, sounds overlap and influence each other, and yet, listeners have the impression that they are hearing discrete units such as words, morphemes, syllables and phonemes. The speech is produced by precisely coordinated muscle actions in the head, neck, chest and abdomen.

Hockett studied human language and animal communication in Paris (1960). The study discovered that “the origin of human speech involves a great deal more than communicative behaviour alone. Similarly, the study explained that there is “solid empirical justification for the belief that all the languages of the world share every one of them but become worthy of mention only when it is realized that certain animal systems-and certain human systems other than language-lack them” (6)

Haralambos and Holbon conducted a study on (10) different instances of speech in London (2008). The result showed that “speech is a social phenomenon that stresses its importance to society and to the individual human being in his contacts with other humans” (630). This shows

that speech is the indispensable means by which people's activities are coordinated and made successful. It is influenced by and in turn influences everything that the speaking society does.

Hillier conducted a study on analyzing real texts on speech in New York (2004) to find out if speech is a viable line of study. The analysis revealed that "speech is the speaking of what has been written to be spoken" (120). It is clear that speech is a concept that can be looked into because it affects speakers and listeners or writers and readers. Furthermore, speech is one means by which social information is communicated to all and sundry.

Meave conducted a study on tips to make speeches more effective in Pittsburg (2009). The study identified four basic types of speech which include: "demonstrative, entertaining, informative and persuasive speeches" (16). The study discovered that these types of speeches are engaged by speakers in different speech situations and contexts to address issues, entertain, inform or persuade the hearers/listeners. The study also discovered that "in preparing a persuasive speech, speakers must accept that at least some listeners are going to disagree" (20). The researcher is of the opinion that speakers should attempt to anticipate objectives, counterarguments and address them during the course of speech.

Studies on language were also carried out by some scholars. One of such scholars is Olateju who opined that "Language is a means of communication, which can be expressed verbally or non-verbally" (4). This means that the use of language can be made through verbal or non-verbal communication. According to Odo "man employs language such that his thoughts, wishes and communication are realized through language" (13). This means that man cannot do without language because our language is central to everything we do and it, more than any other characteristic distinguishes us from other living creatures. Similarly, Sapir avers that "throughout

the universe, language is conceived as being central to thought and particularly as an embodiment of people's culture" (207). Language equips the individual with greater responsibilities of self expression and provides man with access to the experiences of others through writing and speaking. It is human's chief instrument for social organization. It is of tremendous importance in all stages of human responsibility.

Furthermore, some scholars wrote on language, communication and context. Krauss and Ezequiel observed that "communication is the idea of passing information from one person to another through the use of language" (131). This information originates in one part of a system and is formulated into a message that is transmitted to another part of that system. As a result, information residing in one locus comes to be replicated at another one in the right context. In human communication, the information corresponds to what are loosely referred to as ideas. On the other hand, Odo concurs that communication is "a process in which people share information, ideas and feelings" (14). In sharing information, ideas and feelings, the communicator uses the source, the message, the channel, the receiver and the feedback. All these are embedded in language, communication and context. Language and communication are important assets to insurgency because they help in disseminating information. In insurgency, citizens employ the use of language to inform, educate, report, sensitize, threaten, warn and persuade. For example, Adetayo and Adelani in their Article in the *Punch* newspaper entitled "An Impetus to the Federal Government's Uncompromising Stance on Dialogue" posit that language is used to threaten. They report what Shekau said to Alhaji Muhammad Sa'ad Abubakar III in an open message:

What happened in Kano will be inevitable in Sokoto unless you intervene and ensure the immediate and unconditional release of our members who

were specifically arrested in the city of Sokoto...once we see that things are being done according to the dictates of Allah, and our members are released [from prison], we will put aside our arms – but we will not lay them down. You don't put down your arms in Islam, you only put them aside (38).

The utterance shows that language is used to threaten. Language is used to enlighten and so on. It is pertinent to state that the use of language in insurgency cannot be overlooked.

In the same vein, Fromkin, Rodman and Hyams wrote on context. They assert that “Pragmatics is concerned with the interpretation of linguistic meaning in context” (199). They agreed that two kinds *of* contexts are relevant. The first is linguistic context-the discourse that precedes the phrase or sentence to be interpreted; the second is situational context-virtually every nonlinguistic in the environment of the speaker. This implies that Pragmatics cannot be separated from the context because meaning is often determined according to the context of use.

Style was also reviewed. It is the distinctive way of doing something that is peculiar to a person or group of people. In his study, Ngara identified that “a writer needs not be limited by the norms of linguistic behaviour in his society, since style can in fact be described as “deviation from the norm” (26). This means that a writer or speaker can deviate from the norms of the linguistic behaviour just to satisfy his readers/listeners.

In addition, the concept of Pragmatics was reviewed by scholars like Akwanya, Charles, Rudolf, Carnap, Akmajian et al, Okeke, Syal and Jindal, Niazi and Gautam and Crystal. Niazi and Gautam conducted a study on Pragmatics, Lorestan (2010). The result revealed that Pragmatics is “basically concerned with the study of language in its socio-cultural context” (191). It also

explored “the role of the situational context in the formulation of meaning” (xi). In the same vein, the study demonstrated that “the hidden meaning and beauty of utterances are embedded in the structural design of works as speech acts” (xii). The researcher agrees that for every word that is learnt, not only the meaning should be learnt, but also how to use it in the context is necessary. The relevance of any idea is its ability to communicate reality effectively. Pragmatics helps in the clarification of the meaning of people’s ideas by analyzing the practical effects of the ideas in concrete terms. The practicality of its clarification facilitates communication by establishing practical procedures for resolving ambiguous and complicated ideas.

Okeke conducted a study on the place of Pragmatics in linguistic analysis, Nigeria (2008). The study revealed that “Pragmatics is the study of all aspects of meaning other than terms of truth condition” (96). People believe that humans can improve their condition through intelligent action and that their value and intellectual reasoning can cause a change in their use of language.

Nevertheless, works on the concept of Speech Act was reviewed by Mey (23 and 95), Niazi and Gautam (195), Crystal (446), Bach (n.d.), Winkler (153), Fromkin, Rodman and Hyams (207). Mey conducted a study on how speech acts function, Maddan (2011). The study revealed that speech acts “verbal actions happening in the world” (95). This means that in uttering a speech act, one does something with one’s word. Similarly, one performs an activity that at least intentionally brings about a change in the existing state of affairs. The insight that words can change the world, is not only of importance in an insurgency context where one’s beliefs may be changed, it is part of speech act thinking as well as such, it has become an important linguistic discovery.

Scholars have tried to identify with issues on insurgency; one of such studies was carried out by Scott in Carolina (2013). The researcher adopted a social science approach which entails the use and analysis of questionnaire based on statistical data on how best to define insurgency. He gathered over a hundred academic and official definitions of insurgency and explained them. He discovered that the concept of violence, rebellion, political goal, anarchy chaos, causing and guerrilla operations emerged. What Scott did was a content analysis of those definitions. A content analysis is a careful, thorough, logical and systematic analysis and interpretation of the content of texts (images) to identify pattern, themes and meanings (5).

Musdapher “Media and Democracy” Kogi (2012) wrote on insurgency. The researcher examined the growth of various insurgency movements in Nigeria, noting the strengths and impact of each. He discovered that insurgency will destabilize the country Nigeria to the point of failure and possible disintegration. The article also addressed the causative factors of insurgency in Nigeria including the religious and ideological discontent which appears to be propelling the current conflict of insurgency in northern Nigeria (2). The study also revealed that “more than ever in the history of Nigeria, the scourge of insurgency poses great challenge in the Nigerian state” (7) is to intimidate, frustrate and raise the feeling of uncertainty, imminent danger and the loss of hope, so as to cripple or limit all aspects of human activity and normal livelihoods.

Lutz and Lutz studied Psychological stance of the insurgents in their definition, London (2008). The study revealed that “insurgency involves political aims and motives, “it is designed to generate fear in a target audience or government that extends beyond the immediate victims of the violence...the acts of violence is designed to create power” (9). This is true; those in conflict use the medium of conflict to showcase their power.

Furthermore, Ikwumelu conducted a study on a brief conceptual clarification of the term insurgency and goes further to examine the use of force as a way of countering insurgency, Nigeria (2017). The study revealed that the use of force as a way of countering insurgency is not a good strategy. The study concluded that, “there is weakness in using force for counterinsurgency, rather, speech should be used as a tool for negotiation in countering insurgency” (53).

Bard wrote on the types of insurgency Nigeria (1984). The study revealed that insurgency is of six types: secessionist, revolutionary, restorational, reactionary, conservative and reformist (2). Out of the six, Nigeria has experienced three. Knowing the following types of insurgency is relevant to Nigerians.

In another development, other scholars highlighted on the characteristics of insurgency. Such scholars include Taw and Hoffman who conducted a study on the effect of population density of mass population of urban environments (1994). The study revealed that high population density of urban environments enable insurgents to “use the civilian population as cover, trading the concealment of the jungle for the anonymity of crowds of people” (20). The researcher concludes that the insurgents hide under the masses to carry out their activities which made it possible for the police and the army to catch them easily

2.3 Summary of Relevant Scholarship

A review of relevant scholarship has surveyed the works of scholars whose findings touch on certain areas that form the heart of this research. The summary of the whole review is concerned with how speech as it concerns insurgency is used to persuade the speaker/reader/listener to act

towards an intended goal of curbing insurgency. The researcher observed that every utterance in insurgency has a message and purpose for the speakers, readers and listeners.

As the major focus of this study hinges on speech act analysis, a review on it reveals that it enables speakers to study language in action either spoken or written and to discover the relationship between language and context in which they arise and operate.

It is important to note that none of the various studies reviewed did a speech act analysis of speeches on insurgency in Nigeria. Furthermore, none of the studies examined utterances by the government representatives and the insurgent groups. These are the obvious gaps in scholarship and literature. This study therefore, intends to bridge the above gaps.

CHAPTER THREE

THEORETICAL FRAMEWORK AND METHODOLOGY

This chapter showcases the theoretical framework and the methods used in carrying out the study.

3.1 Theoretical Framework

The theoretical framework for this study is Searle's Speech act theory of 1969. According to Niazi and Gautam, speech act is "a theory of language use, which is basically, concerned with how people use language for the purpose of communication" (199). Speech act refers to an utterance in terms of a speaker's intention and the effect it has on a listener. It also analyzes the roles that utterances play in relation to the behaviour or attitudes of the speakers and hearers in interpersonal communication. It studies the linguistic knowledge of language users as well as their knowledge of the world and more importantly, the relation between these two entities which together make it possible to communicate through spoken and written discourse. Searle proposed five categories of illocutionary acts: Assertives/Representatives, Directives, Commissive, Expressives and Declaratives. They are explained below:

3.1.1 Assertives/Representatives

This speech act makes assertions about a state of affairs in the world; hence, it is also called 'representative'. It carries the value 'true' or 'false'. This is their point, as to fit, they should, of course, match the world in order to be true. Assertions most of the time stand for a subjective state of mind. In other words, the speaker that talks about a proposition as being true does so with force and also out of his or her belief. The belief may have different degrees of force: It

makes a difference whether one postulates something or merely hypothesizes, however, the point of the speech act remains the same. Many asserting statements abound for which the ‘true/false’ criterion does not hold. For example, a complaint is justified if and only if the content of the complaint is truthful, that is, represents the world in a true manner which is not the same as saying that the complaint is true. Searle (1979) says “the point or purpose of the members of assertive class is to commit the speaker (in varying degrees) to the truth of the expressed proposition”.

3.1.2 Directives

Directives are the speech acts that cause the hearer to take a particular action like command, request, and advice. “This is their illocutionary point; at the extreme of this category, there are imperatives” (Mey, 120). As to the ‘fit’ that these speech acts represent, there is also a clear ‘direction’ in the technical sense of it. This means from world to words: the world is adapted to the uttered words. Imperatives (at least in intention) change the world in that they (hopefully) make things happen in accordance with one’s wishes. Directives differ in force: from pious wish to peremptory, harsh order. Example:

(2) a. Sit down.

b. Give this book to John.

When the speaker directs, the listener or hearer does something in the sentences above, the hearer has to sit down in sentence (2a) and in sentence (2b) the hearer gives a particular book to John. Shows that directive act directs one to take a particular action.

3.1.3 Commissives

According to Mey (120) this class “turns out to be more or less identical with Austin’s of the same name; Searle calls it ‘unexceptionable’ (35). Commissives operate a change in the world by means of creating an obligation; however, this obligation is created in the speaker, not in the hearer as in the case of the directive. Commissives are speech acts that a speaker uses to make a promise that will take place in the future. As to their ‘direction of fit’, they are identical (adapted to words). The locus of the obligation created is different: whereas the promise creates an obligation in the promiser, the request does so in the ‘requiree’. It is important to note that requesting somebody to do something does not create the kind of obligation that a promise does. One could consider the act of promising to be a particular kind of request, specifically directed towards a speaker. There are great differences in the ways people use promises from culture to culture, this has brought about much misunderstanding and has given rise to number of cross-cultural prejudices on promises:

(3) a. I promise to take care of you.

b. I promise to visit you.

Here, the speaker in (3a) commits himself by promising to take care of someone. In (3b) he also promises to visit someone. In other words, he commits himself to do something.

3.1.4 Expressives

This speech act “expresses any inner state of the speaker; the expression is essentially subjective and tells us nothing about the world” (Mey, 121). Searle illustrates by this example, saying ‘excuse me’ when stepping on a person’s toe has nothing to do, causally or in terms of

consequence, with the act of stepping as such: the words ‘excuse me’ do not change anything here, done is done, and both stepper and ‘steppee’ will have to live with the change in world conditions that a stepped-on toe represents. In this sense, the criterion of ‘fit’ cannot be said to operate. People do not normally step on other people’s toes for fun, or with premeditation; and if they indeed should so do, they certainly will not apologize. This is certainly a point to take into consideration when discussing the speech act of ‘expressives’: because of its subjective character, this speech act is also subject to limitations and changes according to different conceptualizations of social guilt behaviour. In the same vein, another matter is the truth of the expressive speech acts or rather, the truth of the ‘embedded proposition’, called a ‘property’ of the speech act by Searle. According to him, the offering of condolences in the case of a bereavement is an expression of sorrow, supposed to be present in the speaker and to be in sympathy with the state of sorrow in the hearer; this naturally presupposes that the hearer indeed has suffered the loss I offer my condolences for. In other words expressive is the speech act that reveals the speaker’s emotions and attitudes towards the proposition. In the expressive act, there is no direction of fit; this means that in performing an expressive, the speaker does not try to get the world to match the words nor the word to match the world. The truth of the expressed proposition is presupposed. It has to do with thanking, apologizing, congratulating, welcoming.

Examples:

(4) a. I thank you.

b. I apologize for that deed.

3.1.5 Declarations

Declaratives are the speech act that could change the reality in agreement with the proposition of declaration. Declaratives affect immediate changes in the institutional state of affairs, and which tend to rely on elaborate extra linguistic institutions; for instance, declaring war, baptism, pronouncing a man and a woman husband and wife. Searle (16-17) classifies:

The defining characteristics of this class are that the successful performance of its members brings about the correspondence between the propositional content and reality. Successful performance guarantees that the propositional content corresponds to the world: If I successfully appoint you chairman, then you are chairman.

Declaratives attempt to get the word to match the world, but they don't attempt to do it by describing the existing state of affairs (like assertives) or by making someone go about a future state of affairs (like commissives). Examples:

(5) a. You are sacked

b. I pronounce you husband and wife.

According to Mey, when we focus on the 'fit' "between world and words, however, the declaratives seem to occupy a privileged place" (123). Even though 'declaring' that you have been fired may be a perfectly all right illocutionary act, it still is not the declarative, in and by itself that changed one's employment situation. That declaration has to obey other conditions, such as being uttered by a person in power.

3.1.6 Conditions that Qualify Categories of Speech Act

Despite the fact that Searle proposed the above five categories of the illocutionary speech acts, he also gave some conditions that help in determining the categories of speech act or that qualify each of the categories of the speech acts. Those conditions include:

Speakers must know how to deal with their language and they must not have any special handicaps. Handicaps here mean deafness, or any other form of handicap as relates to language use. Similarly, people should abstain from what Searle calls ‘parasitic use of language’ such as jokes or acting. In the same vein, if it is a promise, it must have content. For example, I promise to be there tomorrow, the content is for me to be there tomorrow (more precisely, the day after today). In addition, at the moment of uttering, the content of a promise must have to do with a future, this is the possible action of the speaker.

It is important to note that one cannot promise something that has happened in the past and no one promises anything in another person’s stead. At the same time, what is being promised must be to the advantage of the ‘promisee’. Searle explains the differences between a promise and a threat. According to him, “a promise is a pledge to do something for you, not to you, . . . a threat is a pledge to do something to you, not for you” (58). Therefore, even though the promise uses the words ‘I promise’, there is no promise unless it is to the advantage of the promisee; a threat remains a threat in accordance with the above, even though its wording is that of a promise; this can be seen in this sentence: If you don’t behave, I promise you, there is going to be trouble.

Furthermore, the content of the promise must not be something which clearly is going to happen anyway; for example, people cannot make a promise that the sun will rise tomorrow. As Searle rightly remarks, “a happily married man who promises his wife he will desert her in the next

week is likely to provide more anxiety than comfort” (59). The last two conditions are termed “preparatory conditions” by Searle that is, conditions that must have been met before people can begin to talk about promises. Another condition is the sincerity of the promises in carrying out the act of promising. If the promiser has no intention of fulfilling the promise, it means that there is no sincere promise. Searle calls this condition “sincerity condition”. This condition is the cornerstone of Searle’s philosophy of promises. A promiser intends to put himself or herself under the obligation of carrying out the promised act. This is more than just intending to carry out the act: only if the intention is accompanied by the speaker’s recognition of an inevitable obligation can one properly speak of a promise. In other way, “if a speaker can demonstrate that he did not have this intention in a given utterance, he can prove that the utterance was not a promise” (Searle, 60). This condition, being essential to any promising, is termed the essential condition.

Consequently, the next two conditions emphasize that the language used in promising must be the normal one, that is to say, it must obey “the Semantical rules of language” (Searle, 61). At the same time, the conventions for using that language must likewise be the normal, Pragmatically correct ones. For example, if a certain linguistic or cultural environment (may be even in a particular situation in our own culture), the word promise cannot be uttered successfully, then there will not be a true promise, no matter how much one ‘promised’. Searle’s husband-and-wife example could be an instance of a “misfiring” promise, or a promise made under “duress” or in a socially recognized state of non-responsibility. However, this is not a matter of Semantics, or Semantics alone. What the words, I promise mean is determined by the Pragmatic conditions governing the use of language in the particular context.

Conclusively, the society determines the validity of (or what counts as) a particular speech act. Having established the above conditions for proper speech act performance, Searle emphasizes that conditions one, eight and nine “hold for speech acts and their illocutionary force indicating device” (Mey, 101), while conditions two through seven are conditions specifically for promising. Furthermore, from the conditions, he extracted five rules governing the use of promissory illocutionary force indicating devices (IFID). These rules include: promissory illocutionary force indicating device should only be used when the content of the utterance is about something which is to happen in the future. This is called the content rule. It is also to be used only when the promise contains something that the promise actually wants to happen to him or her. Again, promissory illocutionary force indicating device is only to be used when the content of the promise does not concern the occurrence of an already scheduled, self-justifying or natural happening. Searle calls these last two rules preparatory rules and they are in tandem with the preparatory conditions four and five above.

Meanwhile, one can only use a promissory illocutionary force indicating device if one intends to carry out one’s promise. This has to do with the sincerity rule, and corresponds to the sincerity condition six. Finally, one can only use a promissory illocutionary force indicating device (IFID) on condition that the promise is uttered and recognized (accepted) as creating an obligation from the promise to the promisee. This rule has a higher status than the other four, this is because, it has to do with the very essence of the speech act. This implies that every promise is a promiser’s promise made to a real-life promisee. The users are the promisers promises as well as their condition of interaction. Mey maintains that “the five rules given above are not of the same level: while the first four can be called “regulative”, the fifth one is termed “constitutive” rule” (101).

Similarly, the speech act of requesting has its constitutive rule, a “stipulation that the requester wants the requestee to do something for him” (Mey, 103). This does not mean that one can or may request anything at all. This is the sanction embodied in the regulative rules. The regulative and the constitutive rules are not easily separable. The regulative rules define what the constitutive rules say they do, but the constitutive rules determine the weight that is given those rules in the daily exercise of them.

3.2 Methodology

This research aims at studying the language of insurgency as reflected in the speeches on insurgency in Nigeria from a Speech Act point of view. The speeches have been selected from some national dailies which give much attention to the negotiations and discussions on insurgency in the country. In addition, the study aims to demonstrate that the various acts were effectively used by the speakers to add significance to what they say, and to communicate their feelings about something they feel very deeply about in a very creative manner. Each illocutionary force used performs a specific function. The function of each of them would be discussed in relation to the context in which it occurs. The following sub-sections account for the procedure of the research.

3.2.1 Research Design

The qualitative descriptive research design method was adopted for this study. According to Anaekwe “descriptive research design is concerned with the collection of data for the purpose of describing and interpreting existing conditions of practice, beliefs, attitudes etc” (34). The study involves the analysis of written speeches on insurgency by the government representatives on one hand and the insurgent groups of Nigeria on the other hand using Searle’s speech act theory.

3.2.2 Sources of Data

Ten national dailies have been selected as sources of data for this study using simple random sampling. This technique, of course, gives the newspapers equal chance of being selected without bias. These dailies have been observed to devote much attention to the activities of insurgents, utterances of the government representatives and the insurgent groups on insurgency. The dailies are: Sunday Sun, Daily Sun, The Nation, Daily Independent, Business Day, the Sunday Punch, the Vanguard, Saturday Sun, the Guardian and Sunday Vanguard.

3.2.3 Method of Data Collection

Utterances/statements credited to the government representatives or the insurgent groups from speeches on insurgency constitute data for the study. In order to collect data needed for this study, a total number of two reports/speeches were collected from each newspaper giving a total of twenty newspaper reports. In addition, from each of the newspapers, four utterances/statements/excerpts are selected. This brings the total of the utterances to forty. These utterances were read and carefully transcribed. Based on the fact that these selected speeches cover up to two or three pages where they were written, the researcher uses only the areas that contain the speech acts being discussed. Below are the titles of the reports, names of the newspapers, their volumes and dates.

Title of Article/Speech	Name of Newspaper	Volume/No	Date
Insurgency: When silence is no more Golden	Daily Independent	Vol. 12 No.22259	April 14, 2014
Nigeria State of Blood	Daily Independent	Vol. 12 No. 22259	April 14, 2014
Boko Haram is Temporary	Sunday Punch	Vol. 11 No 561	April 15, 2014
My Worst Fear for Nigeria	Sunday Punch	Vol. 11	April 15,

		No 561	2014
A Letter to President Goodluck from the grave	Daily Sun	Vol. 10 No. 2865	April 22, 2014
Terror Attacks: What Next	Daily Sun	Vol. 10 No. 2865	April 22, 2014
Boko Haram: Nigeria may Break Up, Unless...	Business Day	Vol. 12 No. 96	April 24, 2014
Day of Terror in Abuja	Business Day	Vol. 12 No. 96	April 24, 2014
Boko Haram: Our Common Enemy	Vanguard	Vol. 17 No. 925	April 29, 2014
Boko Haram: Let Truth be Told	Vanguard	Vol. 17 No. 925	April 29, 2014
Boko Haram kills over 100, Abducts Eight more Girls in Borno	Sunday Vanguard	Vol. 10 No. 781431	May 7, 2014
We've Located Chibok School Girls	Sunday Vanguard	Vol. 10 No. 781431	May 7, 2014
Boko Haram Insurgent Shekau Threatens Jonathan	Guardian	Vol. 29 No. 11,907	May 21, 2014
Is Nigeria a Fool's Paradise?	Guardian	Vol. 29 No. 11,907	May 21, 2014
Deliver us from Evil	Saturday Sun	Vol. 10 No. 580	May 23, 2014
Our Encounter with Boko Haram	Saturday Sun	Vol. 10 No. 580	May 23, 2014
Boko Haram: More Deadly Attacks Coming	Sunday Sun	Vol. 10 No. 579	May 25, 2014
A Mother's Worst Nightmare	Sunday Sun	Vol. 10 No. 579	May 25, 2014
Boko Haram Storms Cameroun to Recruit Boys	The Nation	Vol. 9 No. 2883	June 20, 2014
Feeling this Pain of Boko Haram	The Nation	Vol. 9 No. 2883	June 20, 2014

3.2.4 Method of Data Analysis

This research deductively accounts for the speeches on insurgency in Nigeria. Facts about the use of language to do things as proposed by Searle have served as the foundation or basis of the analysis of the data. The study therefore determines to what extent Searle's model will provide helpful insight into the interpretation of the speeches towards achieving contributions to solving

the problem of insurgency. Hopefully, the interpretation of the utterances will evoke meaning, understanding and action in the reader/listener. In the same vein, it will make them to ponder and probe the utterances. This will go a long way in achieving more general objective of curbing insurgency. The first step in applying the theoretical framework is to write out the utterance, that is the locutionary aspect, then followed by the explanation of the illocutionary force of the utterance which is the intention of the speaker and then writing out the perlocutionary effect of the particular utterance made.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.1 Introduction

As already stated in the theoretical framework, the basic principles of the speech act theory are applied to analyze selected utterances with a view to providing workable and more in-depth interpretation of the utterances/statements. What this means is that each of the utterances has been presented to describe their locutionary, illocutionary and perlocutionary intentions. Their locutionary is the communication act, illocution is categorization into Searle's illocutionary categories, assertive, directive, commissive, expressive and declarative; and their perlocution is a product drawing of conclusion from the utterances/statements. The analysis proceeds from the conditions that qualify each category of speech act.

4.2 Data Analysis

In this section, each utterance is presented and followed by its analysis. The utterances are analyzed using Searle's (1969) framework. To this effect, the analysis of the data will focus on how Searle's fivefold classes of illocutionary speech acts were portrayed in the utterances.

4.2.1 Illocutionary Acts in Excerpts

4.2.1.1 Assertives in the Utterances: Assertive is an illocutionary act that represents a state of affairs by giving information that reflects the truth condition. They include reciting, asserting, claiming, describing, concluding, reporting, suggesting, predicting, stating. Instances are drawn from the utterances below.

- (1) Locutionary Act: Gunmen suspected to be members of the Boko Haram terrorists group on Tuesday killed no fewer than hundred people. (147. No.1) (*Sunday Vanguard*. May 7, 2014).

Illocutionary Force: Assertive (Stating) the fact that the speakers used facts to support what they said.

Expected Perlocutionary Effect: The action of the gunmen brings fear and anxiety on the people of Nigeria.

The above utterance is used to ascertain the truth condition about a state of affair on insurgency. It is therefore, an assertive speech act. Anyone that reads/hears the utterance knows that there is a problem caused by the insurgent groups. Chesa et al inform the readers of what the gunmen did. The implication of the utterance is that Chesa et al had used the medium of language to perform a particular action, that is, information. This means that speakers do things with words. In the utterance, key words, phrases and expressions were selected to reveal the facts which the reader is already associated with. They are: “gunmen”, “suspected to be members of the Boko Haram terrorists group”, “on Tuesday”, “killed”, “no fewer than a hundred people”. The linguistic features inherent in the utterance are:

Noun- Gunmen, these are the perpetrators of the action, they are usually males armed with guns, they are also professional killers. This tells us the exact men that committed the crime. “Tuesday”- This is the actual day the incident took place. This was mentioned to give a vivid illustration. It also means that the reporter has all facts to buttress his point.

“Suspected”- This is adjective giving information that the gunmen were believed to have been the cause of the act. It also presents the matter that the perpetrators were not really known. They

may or may not be Boko Haram, but because the Boko Haram has been unleashing problems, the killing was attributed to them.

“killed”- This is a performative verb- it tells the reader of the actual thing that the gunmen did. The speakers use verbs in the utterance to make their speech lively and vivid.

“No fewer than hundred people”- This phrase signifies that the actual number of the people killed were not certain. The speakers’ intention in each of these truth expositions is to state, assert or affirm the fact that Boko Haram terrorists group killed some people. In the overall, there is an evidence of using words to do something as indicated by Searle.

(2) Locutionary Act - More attacks are on the way (147 NO. 2) (*Sunday Sun*. May 28, 2014).

Illocutionary Force—Assertive (stating) the truth that more attacks are on the way.

Expected Perlocutionary Effect- The expected perlocutionary effect is that emotionally, there is fear and anxiety on the hearers of the above utterance. The hearers may be persuaded to try and avert the impending attack by engaging the insurgents into negotiation.

The utterance above is used to affirm the truth condition; it is therefore an assertive speech act.

On hearing this utterance, the people live in fear and anxiety because it is impossible to know when and where the attack will take place.

Qaqa, an insurgent uses language as a tool to perform an action of telling the reader of his intention. This is an example of using words to do something. The utterance is used by the speaker to threaten and provoke the opponent and invoke hostility to the insurgent group. He also made use of some linguistic features like: “more”- This is used as adjective in the utterance and means in a greater quantity or amount.

“Attacks” – In the context of insurgency, attacks is used as “noun” and it means an attempt to cause damage or injury to people. This means, the insurgent establishes the fact that he is not relenting in unleashing problems. He wants insurgency to continue. In other words, the utterance is used to enhance insurgency instead of impeding it.

- (3) Locutionary Act: Another set of the Boko Haram bandits were also reported to have kidnapped eight more girls (147 N0.3) (*Sunday Vanguard*. May 7, 2014).

Illocutionary Force: Assertive (Stating) the truth of the matter on insurgency. The utterance is used by the speaker to establish a communicative mood which could bring about active participation in fighting insurgency. Similarly, from the utterance, one could deduce that the speaker passes information. This enhances effective communication.

Expected Perlocutionary Effect: The expected perlocutionary effect of the utterance is fear and anxiety on Nigerian people.

The utterance is used to ascertain. It is therefore an assertive speech act. This utterance raises fear, anger and sadness in the readers/hearers.

Chesa et al made known their intentions to the reader using the medium of language. This means that they used their words to do things in insurgency situation. The assertion is a fact that states what the Boko Haram bandits did and the number of girls they had kidnapped.

- (4) Locutionary Act- Unless urgent steps are taken, the group will launch endless and violent attacks (147 N0. 4) (*Sunday Vanguard*. May 7, 2014).

Illocutionary Force: Assertive (Telling) the readers the truth that unless urgent steps are taken, the group will launch endless and violent attacks. This is a truth condition that is presented by the

speaker. Words are used in the utterance to do something, which is, “telling”. The speaker adopts the method of telling to communicate effectively and also to move along side with the readers/listeners, he also uses this utterance to arouse the interest of the readers/listeners to take a positive action that could stop the insurgents from launching endless and violent attacks.

Expected Perlocutionary Effect: The expected perlocutionary effect of the utterance is fear and apprehension to Nigerians.

This utterance is used to assert, it is therefore an assertive speech act. On hearing this utterance, the people addressed are usually expected to get a solution to the problem.

- (5) Locutionary Act- I have said it severally that the only viable solution to the problem of insurgency is through “true reconciliation” by way of dialogue (147 N0. 5) (*Daily Independent*. April 15, 2014).

Illocutionary Force: Assertive (Suggesting). This is the linguistic act performed by the speaker in producing the utterance above. A communicative intention is involved. Furthermore, the speaker stated a fact about insurgency.

Expected Perlocutionary Effect: The expected perlocutionary effect is adherence by the readers to invite the insurgents for a dialogue.

This utterance is used to state the obvious. It is therefore an assertive speech act. On hearing this, the hearers or readers are expected to get a solution on how to handle the issue of insurgency.

- (6) Locutionary Act-Negotiation suggested by Goodluck Jonathan between us and the government will not happen. He is lying. He cannot do it (147 N0. 6) (*Daily Independent*. April 15, 2014).

Illocutionary Force: Assertive (Stating) the truth condition that, they (the insurgents cannot come to negotiate with the government). The speaker uses this avenue to insult the president and invites more trouble to the society. This is because he does not want insurgency to be curbed. He uses language to do things like inviting problem, insulting the president and intimidating the populace. In addition, the speaker made the hearer to understand that “negotiation” is a process and it is a serious task.

Expected Perlocutionary Effect: The expected perlocutionary effect could be fear and anger on the president in particular and Nigerians at large.

This utterance is used to state the obvious. In this case, it is an assertive speech act. Anyone addressed with this utterance usually looks for another solution that can help in impeding insurgency.

(7) Locutionary Act - A lot has been said about the activities of the Boko Haram sect but the menace continued unabated (147 N0. 7) (*Daily Independent*. April 15, 2014).

Illocutionary Force: Assertive (Affirming) to make the readers or hearers realize that insurgency has defied solution despite all that have been said and done. The speaker’s affirmation serves as an illocutionary force to propel the readers/listeners take an action to avoid future pain.

Expected Perlocutionary Effect: The expected perlocutionary effect is fear and anxiety on Nigerians.

This utterance is used to ascertain. It is therefore an assertive speech act that states a fact. Anyone who hears this utterance feels bad about the menace that has continued unabated.

- (8) Locutionary Act - You Jonathan cannot stop us like you boasted, instead, we will devour you (147 N0. 8) (*Daily Independent*. April 15, 2014).

Illocutionary Force: Assertive (Predicting) the fact that president Goodluck cannot stop the insurgents' activity. This is an invitation to more trouble. The speaker uses the medium of language to intimidate and threaten the president as well as the entire Nigerians.

Expected Perlocutionary Effect: The expected perlocutionary effect is Fear and anxiety to the president and the entire populace.

This utterance is used to predict, it is therefore an assertive speech act. One addressed with this utterance is usually careful and equips himself ready to face the challenge that may arise from the speaker.

Assertives state a fact about the incident or issue being discussed. It is important to note that the utterances were used at the context of insurgency by the government representatives and the insurgent groups. There is a speech event involving a reporter and the audience to whom the report is been presented to. What is of interest to this study however is the choice of word used in the utterances. Words like gunmen, killed, kidnapped, will launch and so on psychologically raise fear and anxiety in the readers/hearers. Certain language in its conventional nature allows individuals to exercise their faculty as they socialize their environments. Similarly, in insurgency, speakers commonly use different words to express their views. The researcher adds that language here is an activity that produces speech act. This is because the linguistic communication is used to perform some actions. The utterances considered above present state of affairs in the world. The utterances are produced in actual situations of language use by people having something in mind. At the same time, there is an interaction between speakers and

hearers/listeners. These are human agents whose intentions are relevant to the correct understanding and description of the utterances.

Similarly, the linguistic features used by the speakers to present their utterances are:

Nouns like “gunmen”, “Boko Haram terrorists”, “Tuesday”, “people”, “bandits”, “girls”, “Goodluck Jonathan”, attacks, the group, government.

Verbs like “killed”, “kidnapped”, “reported”, “will launch”, “have said”, “will not happen”, “lying”, “do”, “devour”, “cannot” “were also”.

Pronouns like “I”, “it”, “he”, “you”. The way speakers deploy pronouns in their speech determines the effect it will have on the readers/listeners. The pronouns add meaning to the utterances analyzed. For Example, “you” is used mainly as an indefinite pronoun to refer to people generally as well as present the beliefs and ideas as general, thereby making it hard for them to question or doubt what is said. The use of impersonal “you” is relational because speakers use it to claim solidarity with the hearers/listeners. It is therefore ideological.

In any insurgency context, human beings rely on speech to settle issues. Through speech, people convey the very substance of their souls. In the speeches, people make statements that have meaning and comprise the phonetic, phatic and rhetic acts that correspond to the verbal, syntactic and semantic aspects of a meaningful utterance. Whenever a statement is made, it is for a purpose and it is very important to find out the intention of the speech acts, and what the language in use intends to reveal. The assertives in the above speeches gave specific information that help to remind the reader or listener that Boko Haram insurgency has done a lot of harm to the Nigerian nation. The views expressed reveal the intention of the speakers to make the readers

follow a line of action. The assertives found in this study cover statements, descriptions, assertions, affirmations and telling.

Some other words used to illustrate language of insurgency are “Boko Haram”, “insurgents”, “terrorists”, “enemy”, “fight”, “war”, “sad”. These speeches perform wonderful roles in insurgency. They help to touch people’s heart to take action. This is in support with Bellows (2) who says that speeches carry humoral valences but potentially transformative on every level. Speech deepens our understanding of what it means to change a person’s mind.

4.2.1.2 Directives in the Utterances: Directive speech act is an illocutionary act urging the addressee to do something. This class of speech act requests, orders, commands, questions and urges; in other words, they are speech acts that are to cause the hearer to take a particular action.

- (9) Locutionary Act - We will want the government to do something fast and release the Chibok girls (147 N0. 9) (*Sunday Vanguard*. May 7, 2014).

Illocutionary Force: Directive (requesting) the government to take an action that will lead to releasing the Chibok girls fast. The speaker in an attempt to buttress the point he is discussing, tries to command the government to do something fast. The speaker’s intention is to make the hearers/listeners act very fast. The speech act makes the readers/listeners see the whole message as urgent.

Expected Perlocutionary Effect: The expected perlocutionary effect is action to be taken in order to release the girls. Similarly, there is fear and depression because the girls are taken to an unknown place for their selfish interest.

This utterance is used to advice; it is therefore a directive speech act. It suggests that the government should do something fast to release the Chibok girls. The people being addressed with this utterance try to do something fast in order to get the girls released.

- (10) Locutionary Act - What happened in Kano will be inevitable in Sokoto unless you intervene and ensure the immediate and unconditional release of our members (147 N0. 10) (*Sunday Sun*. May 28, 2014).

Illocutionary Force: Directive (commanding) the president to make haste and release the insurgents that were arrested and put in prison in order to avert more problem from insurgent group. There is an obligation contained in the directive.

Expected Perlocutionary Effect: The expected perlocutionary effect is fear and anxiety on the society.

The above utterance is used to command, it is therefore a directive speech act. Anyone that hears or reads the utterance knows that the person directing wants more trouble on the existing one.

- (11) Locutionary Act - We will want the government to do everything possible to get those girls released (147 N0. 11) (*Sunday Sun*. May 28, 2014)

Illocutionary Force: Directive (urging) the government to do every possible thing that could lead to the release of the kidnapped girls. The speaker clarifies his communicative intention.

Expected Perlocutionary Effect: The perlocutionary effect expected from the above utterance is action to be taken by the government of the nation that will lead to the release of the girls.

The above utterance is used to enforce, therefore, it is a directive speech act. The person this utterance is directed to takes action that leads to the release of the girls.

- (12) Locutionary Act - Boko Haram warned all southerners to leave the North (148 N0. 12) (*Saturday Sun*, May 23, 2014).

Illocutionary Force: Directive (warning) the southerners to leave the North. This is another way of inviting trouble and intimidation. It is also a communicative intention used to warn the southerners to leave the North.

Expected Perlocutionary Effect: The expected perlocutionary effect is fear, anger and hatred from the southerners

This utterance is used to enforce, therefore, it is a directive speech act. On hearing this utterance, the listeners try to take action of leaving the North to their places so that they will not be killed since it is only a tree that one can threaten and it stands still not humans.

- (13) Locutionary Act - It is your duty to do something about the Boko Haram, unmask the sponsors now, order their arrest and prosecution now (148 N0. 13) (*The Guardian*, May 21, 2014).

Illocutionary Force: Directive (Commanding) the president to take an action of doing something to the Boko Haram. The speaker wants the president to unmask the sponsors, to order their arrest and prosecution immediately. This command is a way of curbing insurgency.

Expected Perlocutionary Effect: The expected perlocutionary effect is action to be taken by the president to do what is needful.

This utterance is used to warn, it is therefore, a directive speech act. The person this utterance is addressed with usually has a re-think of doing something immediately that would lead to curbing insurgency.

(14) Locutionary Act - We wish to call on our fellow Muslims to come back to the North of Nigeria (148 N0.14) (*The Guardian*. May 21, 2014).

Illocutionary Force: Directive (Commanding) the Muslims to come back to the North of Nigeria. This is to make sure that their Muslim fellows are kept safe so that they would be able to carry out their activities in other areas of Nigeria.

Expected Perlocutionary Effect: The expected perlocutionary effect is chaos to Nigerians

The utterance is used to request, it is therefore a directive speech act. The hearers of this utterance hasten up to take action. This causes chaos all over the country.

(15) Locutionary Act - The president must be very careful. The government must take a decisive step to deal with the looming threat of the insurgents (148 N0. 15) (*The Guardian*. May 21, 2014).

Illocutionary Force: Directive (advising) the president to be careful and the government to take a decisive step to deal with the insurgents. The speaker feels that the government has not taken a decisive step since Boko Haram's threat, hence the advice to take a decisive step.

Expected Perlocutionary Effect: The expected perlocutionary effect is an action to be taken by the president and the government to deal with the insurgents.

The utterance is used to advise, it is therefore a directive speech act. The persons who were addressed with this utterance usually heed to it and hasten up to do something in return.

(16) Locutionary Act - Jonathan should take the responsibility and stop blaming the entire world for his failures to curb insurgency (148. 16) (*The Guardian*. May 21, 2014).

Illocutionary Force: Directive (commanding) commanding the president to stop blaming anyone for his failures to curb insurgency. The speaker means that the president has failed in his duty

Expected Perlocutionary Effect: The expected perlocutionary effect is action to be taken by the president to do something tangible to stop the insurgents in order to restore peace.

The above utterance is used to command, it is therefore a directive speech act. The addressee must surely try to do something in return.

(17) Locutionary Act - The nation must rise up against what is called “sheer madness and affront on all Nigerians” (148 N0. 17) (*The Nation*. June 20, 2014).

Illocutionary Force: Directive (commanding) everyone to join hands in curbing insurgency. The speaker uses this medium of language to invite everyone to avert the problem that emanates from the insurgents.

Expected Perlocutionary Effect: The expected perlocutionary effect is that all hands should be on deck to find a solution to curbing insurgency.

The utterance is used to command, it is therefore a directive speech act. It commands that everyone must unite to stop insurgency.

The utterances invite the people being addressed, to act in a particular way. This shows that people can use the medium of language to give order, command, challenge and suggest. The same language makes hearers or addressees to follow a particular line of action. Language is irreplaceable in the society. This is because it is used by speakers to do something. It helps people to decide, motivate and act after listening to a particular speech. The report writer, Olarenwaju (GR) uses a lot of directive speech acts in the utterance. He urges the addressee to do

something. He wants them to act in a particular way. This command is seen in the following sentences: “I want the government to do something”, “we will want the President to do something”. All these commands show that the speaker is in dire need of getting everything he requires done to restore peace and harmony. Directives are particularly sensitive to the contexts of speaking and to specific social characteristics of the issuer and addressee. Their complexity stems from the fact that a speaker should phrase request, command, and challenge so as to have the greatest likelihood of positive result. The speaker must be sensitive to the feeling of the hearer. The government representative uses this speech to invite everyone to engage in the struggle to get the Chibok girls released.

The speaker uses “I” in the sentence to show that he is actually the one commanding the government to do something. In the second sentence, he uses “we”, “we” makes it unclear the actual people commanding, it indicates group membership. It gives the speaker the authority to speak for other members of his group as people that are in the same business together. In addition, it makes hearers/listeners feel they are fully involved in the subject of the speech. Furthermore, he uses “us” the objective case of “we”. There are sufficient uses of the performative verbs “I want”, “we will”

Ndibe (GR) adopts directive speech acts in the above utterance. The directives include “unmask the sponsors now”, “order their arrest and prosecution now”, “go ahead” “name”, “arrest”, “prosecute them”. The writer commands actions to be taken by the addressee. These actions will bring about unmasking the sponsors of the Boko Haram. These commands used imperatives such as “do” “order”, “go ahead” “arrest” “prosecute them”. All these performative verbs are directed towards cajoling the hearer to take a practical action. Expressing a command is authoritative in nature. The language of the utterances is geared towards persuading the listener to act. The

action is so essential for the speaker. Therefore, they want action to be taken to stop the perpetrators from killing more people.

Similarly, Ayodele (GR) warns that the “President must be careful”, “the government must take a decisive step”. “must” is a modal verb which means to do with certainty. It is used as an imperative or directive in the utterance to indicate that the writer is certain that the action he proposes will have to be executed. The implication of the message here is that the president has not been careful hence the advice to be careful. Similarly, the government has not taken a decisive step to deal with the looming threat of the insurgents; therefore he wants them to take a decisive step so as to achieve a common goal. This is to confirm that language is for every communicative event (Dijk, 98).

Directive speech acts in the utterances above give rise to perlocutionary effects on the hearers. The words “do” “will” “must” are performatives. They stir people into doing something. They generate a forceful appeal. “must” is very forceful in compelling the people to carry out an action which is expected of them. The aim of the utterances used in the directive speech acts is to direct both the writers and listeners on what should be done about insurgency in order to restore peace and order in the nation. Language enables the expression of values and attitudes. That expression of values and attitudes is complicated by context since different contexts enable the articulation of different sets of values and attitudes and the suppression of others.

4.2.1.3 Commissives in the Utterances: Commissive speech act is an illocutionary acts urging the speaker (i.e. the one performing the speech act) to do something. Examples include: promising, threatening, intending, offering, guaranteeing, vowing, betting, challenging. To

Ogunsiji and Olaosun, commissives “indicate that the speaker will do something” (171). Instances are drawn from the utterances below.

- (18) Locutionary Act - We will do everything possible to assist the military with information (148 N0. 18) (*The Nation*. June 20, 2014).

Illocutionary Force: Commissive (vowing) to assist the military with information. The information could lead to secrets that might help to stop the insurgents’ activity.

Expected Perlocutionary Effect: The expected perlocutionary effect is that the military would engage the speaker into discussions that would help them get the information needed. Similarly, this is another way of exposing the insurgents’ plan.

The utterance is used to guarantee, it is therefore a commissive speech act. The person addressed with this utterance is usually hopeful and looking forward for the information.

- (19) Locutionary Act - We will get the girls back (148 N0. 19) (*The Nation*. June 20, 2014).

Illocutionary Force: Commissive (Promising) to get the girls back from the kidnappers (Boko Haram Insurgents).

Expected Perlocutionary Effect: The expected perlocutionary effect is restoration of hope to the families of the girls in particular and Nigerians in general.

This utterance is used to promise, it is therefore a commissive speech act. Anyone who hears this usually has hope that the girls would be brought back to their homes.

(20) Locutionary Act - We should engage the insurgents physically in combat and also set up a secret investigative panel to find out who are the sponsors of Boko Haram (148 N0. 20) (*Saturday Sun*. May 23, 2014).

Illocutionary Force: Commissive (Promising) Nigerians that the insurgents will be engaged physically in combat and that secret investigative panel would be set up to find out the sponsors of Boko Haram. Their intention here is to find a solution of curbing insurgency.

Expected Perlocutionary Effect: The expected perlocutionary effect is restoration of hope to Nigerians.

The utterance is used to promise, it is therefore a commissive speech act. Anyone that hears this usually feels that the speaker is determined to engage in the envisaged action of fighting the insurgents and finding out their sponsors.

(21) Locutionary Act - My men have located where the Chibok schoolgirls were kept. ..just leave us alone, we are working (148 No. 21) (*Daily Sun*. April 22, 2014).

Illocutionary Force: Commissive (guaranteeing) Nigerians that they are working hard to undo the insurgents. The speaker arouses hope in the readers/listeners.

Expected Perlocutionary Effect: The expected perlocutionary effect is to be hopeful that the insurgents will be exposed and dealt with soon.

The utterance is used to guarantee, it is therefore a commissive speech act. It assures hearers that some people are working in order to better the lot of everyone.

(22) Locutionary Act - We are prepared to lead the rescue operation to locate our daughters (148 No. 22) (*Daily Sun*. April 22, 2014).

Illocutionary Force: Commissive (Promising) to lead the rescue operation to locate the Chibok girls. The intention of the speaker is to make Nigerians know that they are not relenting in the pursuit of curbing the actions of the insurgents.

Expected Perlocutionary Effect: The expected perlocutionary effect is restoration of hope to the society at large.

The utterance is used to promise, it is therefore a commissive speech act. Anyone who is addressed with this utterance is usually having trust on the speaker that something positive will happen.

(23) Locutionary Act - We must stand up for human life wherever it is threatened
(148 No. 23) (*Daily Sun*. April 22, 2014).

Illocutionary Force: Commissive (Guaranteeing) the people of standing up for human life wherever it is threatened. That means promising to fight until peace is restored.

Expected Perlocutionary Effect: The expected perlocutionary effect is Trust and hopefulness. The utterance is used to promise, it is therefore a commissive speech act. Anyone who is addressed with this utterance is usually hopeful.

(24) Locutionary Act - I will sell the girls (148 No. 24) (*Daily Sun*. April 22, 2014).

Illocutionary Force: Commissive (threatening) the government and the people. The speaker's intention is to wreck more havocs and to fuel hatred from the people.

Expected Perlocutionary Effect: The expected perlocutionary effect is to cause fear, anger and anxiety to the entire nation.

This utterance is used to threaten; it is therefore a commissive speech act. People get frightened on hearing it because; it is an invitation to more problems to the existing one on insurgency.

The above utterances contain enough evidence of commissive speech acts that would take place in the future. It is noteworthy to know that the promises create obligation in the promiser and not in the promisee. The grammatical implication of each usage justifies the force which the speech intends to achieve. In the first utterance on commissive, the speaker promised, “we will do everything possible to assist the military with information”. In the second utterance, there is another promise that says “we would get the girls back”. This implies that something is being done to fight the Boko Haram insurgency. In addition, the speakers have passed a message of hope to readers/listeners that they do not forget the lament of the people.

Furthermore, Olarenwaju, a government representative expresses the obligation of the people to carry out an action in the future, “we are prepared to lead the rescue operation to locate our daughters”. This means that they want to carry out the obligation. Instead of using “will” they used “prepared”. This shows their determination, willingness, threat and certainty to carry out their obligation. They also made another promise “we will do everything possible to assist the military with information”. “Will” is used to express determination, promise, willingness in the first person” (Murthy, 13). This means that they have fully made up their minds to do what they have agreed on. They were emphatic and vowed to do something. “We” makes the status of the promise more unclear. The implication of their commitment shows the level of their anger over the actions of the insurgents.

In the same vein, Oyegbile (GR), says he and his group has promised to engage the insurgents in physical combat and to set up secret investigative panel to find out who are the sponsors of Boko

Haram. “Should” is an auxiliary verb used to form the future tense of the subjunctive mood usually in the first person. It also shows that the subject of the sentence has an obligation to execute the sentence predicate, that is, to carry out the action. The implication of the speech is that they are angry on the activities of the Boko Haram insurgents and will like to do anything to stop them from their dangerous activities.

Cooke insists that commissive acts “must be enforced by performative verbs” (62). Many performative verbs were used in the utterances. The use of performatives relates to what Halliday sees as “material clause process of doing and happening” (224). Some of the commissives are: “we will” “we are prepared” “I will” “we are working” “we would” “we should” “we must stand up for human life wherever it is threatened”. “Must” is used to express certainty. This means that the speaker says emphatically that it is certain/compulsory/mandatory and no two ways about it, they have fully made up their minds to stand up for the people. All these are accompanied by modal and auxiliary verbs. According to Wang (259), Modal verbs are used to “convey the addresser’s attitudes and judgements”. These modal and auxiliary verbs are used by different speakers for different purposes. They could express ability, possibility, willingness, intention, insistence, obligation, prediction or probability on the part of the speaker. According to Basset, a careful use of “will” and “shall” “make ones work clear and forceful” (144). These modal auxiliaries explore the promises and how effective they are. In the last utterance, the speaker (an insurgent) threatens to sell the girls. In his words, “I will sell the girls”. This is an invitation to cause an added trouble to the existing one on insurgency. The utterance also is used for intimidation.

The researcher observes that all the utterances under commissive act are illocutionary speech acts inviting whoever listens or hears them to do something, that is, to perform an action. What is

the action? The action is simply to come together to fight a common battle of curbing insurgency. In addition, the act of using words to do something was achieved in these commissive acts.

4.2.1.4 Expressives in the Utterances: Expressive speech act is an illocutionary acts that expresses the mental state of the speaker about an event presumed to be true. Examples are: congratulating, thanking, apologising, controlling, appreciating, complaining, condoling, greeting, scolding. In the utterances under expressive speech act, cognizance should be taken on how the speakers convince their listeners/readers that what they say about a fact is true. It is needful to explore how this speech act affects the psychological state of the listeners. How the speaker transfers his/her emotions/feelings to the listeners/readers.

(25) Locutionary Act - President Jonathan... expressed sadness over the injured during the Boko Haram attack and condoled with the bereaved families (149 No. 25) (*Saturday Sun*. May 23, 2014).

Illocutionary Force: Expressive (condoling) with the affected family who fall victim to the Boko Haram attack. The intention of the speaker is to show that the President is not happy over the action of the insurgents.

Expected Perlocutionary Effect- The expected perlocutionary effect sorrow, pain, anger on the people.

The utterance is used to condole; it is therefore an expressive speech act. Anyone addressed with the above becomes sad over the incident or attack that has claimed lives of the people.

(26) Locutionary Act - Seventy-two people were confirmed dead when a bomb explosion rocked Nyanya major park in Abuja (149 No. 26) (*Saturday Sun*. May 23, 2014).

Illocutionary Force: Expressive (complaining) about the death of seventy-two people as a result of a bomb explosion at Nyanya motor park in Abuja.

Expected Perlocutionary Effect- The expected perlocutionary effect is pain, grief, sorrow, depression to Nigerians.

This utterance is used to express, it is therefore an expressive speech act. Anyone addressed with this utterance feels bad and depressed on the havoc committed by the insurgents that have led to the death of seventy-two people.

(27) Locutionary Act - Boko Haram is terrorizing communities inside neighbouring Cameroun and snatching young boys forcing them to join the sect (149 No. 27) (*The Nation*. June 20, 2014).

Illocutionary force- Expressive (complaining) of how Boko Haram has been terrorizing the communities inside neighbouring Cameroun and snatching young boys to join the sect.

Perlocutionary Effect- The expected perlocutionary effect is fear and anxiety to Nigerians.

The utterance is used to complain, it is therefore an expressive speech act. On hearing this, one becomes sad, angry and depressed on Boko Haram actions.

(28) Locutionary Act - I woke up this morning thinking about the missing Chibok girls. Nobody has spotted them, Distressing, frightening (149 No. 28) (*Sunday Sun*. May 28, 2014).

Illocutionary Force Expressive (complaining) about the missing Chibok school girls. The speaker's intention is to make the government intensify efforts in the search for the girls.

Expected Perlocutionary Effect- The expected perlocutionary effect is fear, anger and anxiety to Nigerians

The utterance is used to complain. It is therefore an expressive speech act. Anyone addressed with this utterance becomes frightened and depressed.

(29) Locutionary Act - Presently, Nigeria seems more divided and is floating on a conflict ridden sea of fear- provoking uncertainties (149 No. 29) (*Sunday Punch*. April 15, 2014).

Illocutionary act- Expressive (complaining) that Nigerians are living in fear because of the Boko Haram activities. This is a call to the government to intensify efforts in finding a quick solution to curbing insurgency.

Expected Perlocutionary Effect- The expected perlocutionary effect is fear and apprehension to Nigerians.

The utterance is used to complain, it is therefore an expressive speech act. Anyone addressed with this utterance becomes sad and sorrowful because of the provoking uncertainties caused by the Boko Haram insurgent group.

(30) Locutionary Act - Boko Haram had grown stronger and increasingly more sophisticated, defeating the sect would require a sophisticated and comprehensive domestic response (149 No. 30) (*Sunday Punch*. April 15, 2014).

Illocutionary Act- Expressive (complaining) about the renewed strength of the Boko Haram insurgent group. The intention of the speaker is to instruct the government to look for a sophisticated means of responding to the plan of curbing insurgency.

Expected Perlocutionary Effect- The expected perlocutionary effect is fear, worry, concern to Nigerians.

The utterance is used to complain, in that case, it is an expressive speech act. Anyone who hears this utterance becomes afraid over the power of becoming stronger by the day by the Boko Haram insurgent group.

In the above data, there are sufficient evidence and proof of the adoption of expressive speech acts in the utterances. The utterances raise claim to the truthfulness of the matter being discussed. The manner in which the utterances were presented explores how the speakers communicate with the hearers/listeners. In the utterances, the tone of the speakers matter a lot. It is this tone that helps the hearers/listeners to draw the expected interpretation from the utterance. This is what is referred to as pragmatic competence. The expressive arouses sentiment and emotion to any reader. According to Odell, they appeal to your heart by “choosing words that carry emotion” (288). The words “condole”, sadness, injured create an atmosphere of sympathy. These expressions show that the speaker is emotional, troubled and terribly disturbed. The utterances appeal to the heart of everybody because the writers choose words to create pity, anger, bitterness, regret and discomfort. In agreement with the above, Lannon surmises that the “words you choose tell readers/listeners where you stand” (275).

From the utterance, it was inferred that President Goodluck condoled with the bereaved; information was also given on the actual number of the dead during the explosion of the bomb. Expressions like “dead” “bomb explosion” touch the heart of both the writer and the reader. This is because the expressions express pity, sadness, anger, sorrow and pain. The verbs “confirmed” “rocked”, “is terrorizing communities, snatching and forcing the young boys to join the sect”,

give more information on the actions the terrorists have engaged themselves. The utterances portray pity and panic as the boys are being forced to do what is against their wish. The perlocutionary effect of this speech is confusion and fear. Knowledge of a language enables people to react to matters of great concern. Our creative ability is not only reflected in what we say but also includes our understanding of how to say it in the right context.

In the other utterance, Egbemode, the speaker is full of worry over the kidnapped Chibok girls. She expresses worry because nothing has been said about them, nobody has spotted them. She expresses that the condition is distressing and frightening. She reveals the truth. The choice of words and language of this utterance portray expressions that touch the heart and creates pity. “I woke up this morning”. This may have disturbed her from sleeping all through the night as she engages in thinking. The overall picture expressed in this utterance is that of concern, anxiety, hopelessness, plight, worry, pain, agony. All these are caused by the Boko Haram insurgents. The report writer uses some linguistic features like verbs: “thinking”, “are”, “has been heard”. Pronouns: “I”, “our”, “them”. All these lay credence to the utterances. Expressive speeches are persuasive in nature. They help in accomplishing required change in the lives of the reader/listener. The changes are achieved based on the choice of words used by the speaker/writer.

4.2.1.5 Declaratives in the Utterances: Declarative speech acts is an illocutionary act that change the reality in accordance with the proposition of the declaration. This means that it pertains to the power of words in bringing about a change. Examples are: baptizing, pronouncing someone guilty or pronouncing someone husband and wife, arresting, firing, bidding, passing sentences. The speaker performing the declarative act must have a special institutional role in the context for declarative to be performed appropriately.

(31) Locutionary Act - Father, we bring before you the task masters and captors of our children. Let them drink their own blood (149 No. 31) (*Sunday Punch*. April 15, 2014).

Illocutionary Force- Declarative (declaring) that the captors of our children, that is the Boko Haram insurgents should drink their own blood. This means that God should raise his anger upon them and at the same time expose them.

Expected Perlocutionary Effect- The expected perlocutionary effect is relief from anger and pain on Nigerians.

The utterance above is used to declare. It is therefore a declarative speech act. The speaker declares that God should make the captors drink their own blood, in other words, she declares iniquity upon them.

(32) Locutionary Act - Let confusion descend upon them until they turn against one another (149 No. 32) (*Business Day*. April 24, 2014).

Illocutionary Force- Declarative (pronouncing judgement) on the insurgents.

Expected Perlocutionary Effect- the expected perlocutionary effect is a relief of anger from the sorrowful state of people's mind.

The utterance is used to declare danger. It is therefore a declarative speech act. Anyone addressed with this becomes cautious to change his bad behaviour.

(33) Locutionary Act - I have the fear of anarchy (150 No. 33) (*Sunday Punch*. April 15, 2014).

Illocutionary Force- Declarative (declaring) that he is afraid of the chaotic and confusing state of Nigeria.

Expected Perlocutionary Effect- The expected perlocutionary effect is fear and anxiety on Nigerians.

This utterance is used to pronounce doom, it is therefore a declarative speech act. It creates fear on Nigerians.

(34) Locutionary Act - Unless the protracted Boko Haram insurgency confronting the country were quickly brought to a stop, Nigeria may break up (149 No. 34) (*Vanguard*. April 29, 2014).

Illocutionary Force: Declarative (pronouncing) a breakup for Nigerians if care is not taken to curb insurgency.

Expected Perlocutionary Effect: The expected perlocutionary effect is fear, anxiety and depression on Nigerians.

The utterance is used to pronounce, it is therefore a declarative speech act. The audience becomes afraid on hearing this utterance because of the danger that is trying to spring up.

(35) Locutionary Act - For your name's sake, Let joy cease in the lives and homes of the Boko Haram insurgents now and forever (149 No. 35) (*Vanguard*. April 29, 2014).

Illocutionary Force: Declarative (Declaring) upon the lives of the insurgents that joy should cease in their lives and homes now and forever. Intentionally, the speaker wants the Boko Haram to change their behaviour and stop their actions.

Expected Perlocutionary Effect: The expected perlocutionary effect that the above utterance could cause is anger, sorrow, pain on the insurgents.

The utterance is used to decree, it is therefore a declarative speech act. This utterance creates hopelessness, confusion and pity on the insurgents.

(36) Locutionary Act - Let them die a shameful death (150 No. 36) (*Business Day*. April 24, 2014).

Illocutionary Force: Declarative (pronouncing) death on the insurgents. Intentionally, this utterance could mean an invitation for trouble from insurgents.

Expected Perlocutionary Effect: The expected perlocutionary effects are sorrow and anger from the insurgents; in addition, the utterance tells them that people are angry over their actions.

The utterance is used to proclaim, it is a declarative speech act. It is intended to make the perpetrators repent of their deed or commit them to havoc.

(37) Locutionary Act - We need to end this Boko Haram thing because we are not safe (150 No. 37) (*Vanguard*. April 29, 2014).

Illocutionary Force: Declarative (pronouncing) that Boko Haram activities should be put to stop so that Nigerians should be safe.

Expected Perlocutionary Effect: The expected perlocutionary effect is that all hands must be on deck toward ending the Boko Haram matter so that Nigerians will be safe.

The utterance is used to pronounce an end to Boko Haram activities, it is therefore a declarative speech act. It makes anyone addressed with it to have a rethink and work towards ending Boko Haram activities.

(38) Locutionary Act - The sponsors share the same vision with “Boko Haram” (terrorists)
(150 No. 38) (*Business Day*. April 24, 2014).

Illocutionary Force: Declarative (confirming) that the sponsors of Boko Haram share the same vision with them. In other words, the speaker means that for Boko Haram activities to end, the sponsors must be brought to limelight.

Expected Perlocutionary Effect: The expected perlocutionary effect is that effort should be made to locate the sponsors of Boko Haram sect and if found, they should be punished.

The utterance is used to confirm, it is therefore a declarative speech act. It creates discouragement in the hearers to know that some prominent people sponsor the evil called Boko Haram.

(39) Locutionary Act - I started having the feeling that these Boko Haram people may come to our school, but God forbid (150 No.39) (*Business Day*. April 24, 2014).

Illocutionary Force: Declarative (pronouncing guilt) on the insurgents.

Expected Perlocutionary Effect: The expected perlocutionary effect is fear and apprehension on the people of Nigeria.

The utterance is used to pronounce, it is a declarative speech act. It creates fear in the listener.

(40) Locutionary Act - Let God Change the heart of the Boko Haram insurgents (150 No. 40)
(*Vanguard*. April 29, 2014).

Illocutionary Force: Declarative (Decreeing) that God should change the heart of the Boko Haram insurgents to stop posing threat or being enemy to their own nation.

Expected Perlocutionary Effect: The expected perlocutionary effect is sober reflection from the insurgents

The utterance is used to decree, it is a declarative speech act asking God to change the heart of the Boko Haram insurgents for the best outcome and for peace to reign.

Egbemode (GR) made these declarations because of the girls that were kidnapped by the Boko Haram members. In her anger, she wants “God to return the Boko Haram’s evil deed to them”. She declares that “confusion descends upon them”, “let them die a shameful death”. These expressions are so powerful and may cause the insurgents sober reflection or bring about a change in their life and character. Furthermore, the utterance could make the insurgents to examine their life to ascertain the true condition of their lives and to try and follow a positive line of action because nothing can be given in exchange of one’s life. The researcher sees the importance of using mere words to cause a change in attitude, therefore, there is power in the words we use daily. That is why it is said that declaratives change the world via words instantly.

Osewele and Orji (GRs) declare that they have fear of anarchy. This is as a result of the state of the nation. The insurgents are everywhere and can do anything at anytime. He declares “that is the reality”. This ascertains the truth condition of the speech. The truth brings about fear, apprehension, anxiety, pain. The linguistic features used are verbs: “have”, “will” “wake-up”, “discover”, “is”, “move”. Pronouns like “I”, “you”, “it”. These linguistic features help the speakers to present their utterances appropriately.

Fabowale (GR) presents what Olatunji declares. This is a pronouncement that “unless the protracted Boko Haram insurgency confronting the country is quickly brought to a stop, Nigeria may break up”. Rost opines “listeners/readers are not guided only by linguistic information, but also by contextual information such as the role and state of the interlocutor” (20). The speech writer pronounces the breakage of Nigeria if proper care is not taken to stop the insurgents. This means that every possible action should be taken to stop them so that Nigeria will not break up as

a nation. The speaker used the following linguistic features that helped him to present his speech.

Verbs: “were”, “brought”, “confronting”, “stop”, “may”, “break”.

Primarily, declaratives are used to make assertions and convey messages directly. According to Saeed, “a declarative as a speech act is used to effect immediate changes in the institutional state of affairs” (239). In the context of the utterances under study, declaratives have been used by the government representatives and the insurgent groups to present claims as certainty. The utterances under the declarative presented bear tone of declarations that produce a feeling of change in the immediate state of affairs of the readers/listeners. Action words in the declarative speech act project the forces which do not only suggest that change is imperative, but that the utterances fulfilled the purpose for which it was written. In excerpt (40) “Let God Change the heart of the Boko Haram insurgents”, “let” is a transitive verb used to introduce an imperative in the first or third person. It implies compulsion intended to prove the speaker’s credibility of being in position to make such declaration and this helps to achieve the desired perlocutionary effect on the audience. By its implication, one expects the readers/listeners to react. Brown and Yule agree that “while sentences can often be used to report states of affairs, the utterance of a sentence in specified circumstances can be treated as the performance act” (231). Therefore, considering the given circumstance of excerpt (40), which involves a speaker addressing the reader/listener on insurgency issues by her utterance, the sentence cannot be taken as a mere utterance but a performative act. The utterances under declaratives receive force in context of the obligatory role in bringing about a change of attitude from the insurgents and curbing of insurgency from the government which Nigerians seriously desire. In all the analysis the five illocutionary speech acts were represented in the utterances. This indicates that language of insurgency plays a vital role in the life of Nigerians.

The above are the categories of the illocutionary force that were expressed in the speeches on insurgency by the government representatives and the insurgent groups. These illocutionary forces were used by the stakeholders to share their experiences, opinions, ideas and grievances.

Speeches on the context of insurgency are generally believed by the society to be inspired messages, and so they believe with all their hearts to take a stand. The speeches are meant to reveal, bring to spotlight, uncover and disclose the thoughts of individuals. To achieve these, the words with which the messages were conveyed showed evidence of clarity, and forcefulness. A speaker's personal feelings, opinions and attitudes about a person or proposition generally speaking can be subtly or boldly expressed in order to influence the emotions and reactions of the people as well as demonstrate the speaker's commitment to the mentioned proposition.

4.2.1.6 Table 1: Frequency Distribution of Speech Act Types

Speech Act	Frequencies	Percentage
Assertive	8	20%
Directive	9	22.5%
Commissive	7	17.5%
Expressive	6	15%
Declarative	10	25%
Total	40	100%

4.2.1.7 Discussion of Analysis

As earlier stated, the Speech Act theory serves as the analytical tool of the present study and the researcher discovered that the five categories of Searle's (1969) speech acts manifested. Analysis of data revealed that each of the utterances performed has illocutionary acts. This implies that the speeches uttered by different speakers performed different functions. In a global macro-speech act sense, the totality of the speeches selected and analyzed in this data displayed efforts made by government representatives and the insurgent groups to intimidate or threaten perceived

opponents, warn the insurgents against curbing their activities, accept negotiations, and to come to terms with the government by stopping violence. This is revealed in the Overall Relative Frequency Percentages (ORFPs) table where speakers had used high number of sentences categorized as assertives 20% to say or predict doom, lawlessness and violence; directives 22.5% mainly to warn; commissives 17.5% to threaten perceived opponents; declarative to pronounce doom 25% while expressive has lowest occurrence of 15% and used to express emotional utterance.

In addition, the researcher finds out that the interpretation of the utterances is restricted to Language use. It is from the use of each interpretation of the utterances that it could be assigned to a particular category like assertive, directive, commissive, expressive or declarative. For instance, the utterances in, (1, 2, 3, 4, 5, 6, 7, 8) are categorized under assertive speech act because from their use, they either advice, suggest, state, predict or affirm. These speeches portray their category from their usage. The utterances under this assertive also state a known and obvious fact and as such, make it easier to state their category under assertive speech act from their use. Furthermore, the same observation has been with the other utterances that fall under the remaining categories of speech act. For instance, in directive speech act category (9, 10, 11, 12,13, 14, 15, 16, 17) are best used under this category. A look at this will help “We will want the government to do everything possible to get those girls released” From this example, the speaker orders the government to do everything possible to get those girls released. Therefore, the above given utterance is used to direct. Similarly, under the commissive speech act category, there are the following examples (18, 19, 20, 21, 22, 23, 24). Utterance (19) above states “We will get the girls back”. The speaker commits himself and others to do the job of

getting the girls back. The language he used here promises to do something, that is, getting the girls back.

In the expressive speech act category, examples (25, 26, 27, 28, 29, 30) by their usage fall under this category. Using (26) as an instance, “seventy-two people were confirmed dead when a bomb explosion rocked Nyanya major park in Abuja”. The utterance is used to complain. This reveals the psychological state and attitude of the speaker. This utterance and others lined with it by their use are categorized under expressive speech act because they were used to express and complain.

Consequently, examples (31, 32, 33, 34, 35, 36, 37, 38, 39, 40) are categorized under declarative speech acts. The speakers of the utterances must have special role in the context for the act to be performed appropriately. Such roles can be ascribed to individuals, depending on the context of usage.

4.3 Categories of the illocutionary force that were Dominant

From the table above the researcher finds out that the declaratives were dominant in the speeches analyzed. This is because the speakers are the subjects that give information at each point in time. The speakers used persuasive language to appeal to the readers/listeners. The information given sheds light on the truth of the matter and calls for urgency and necessity of action to be carried out by the public. This shows that language is used to move the people into action. Examples include: “I have the fear of anarchy”. Anyone that hears this declaration will know that there is a problem in the nation. He or she will like to act immediately to stop the anarchy. Similarly, declaratives brings about a correspondence between the propositional context and the world. “That is the reality” is a declarative that expresses the truth of the matter. “Now is the time for a change of approach” is another declarative used to inform people that the approach

used has not helped in any way, therefore another approach is needed. In the same vein, this declarative supports the claim that declaratives bring about correspondence between the context and the world. “Let confusion descend on them until they turn against one another”. Here, the speaker indicates that the victims deserve punishment based on their previous behaviour. The fact that the speaker justifies the threatened act done to the victims prior behaviour also serves to distance her from the act by shifting responsibility away from herself and placing it on the victims. According to Lord et al. (19) shifting responsibility away from her “diminishes or weakens her level of participation in the utterance.

4.4 The Implication of the Dominant Category for the Interpretation of the Speeches

The implication of the dominant category explains the fact that performative speech act verbs often serve as a formalized declarative role. The most common speech act verbs are fairly informal, which is typical of spoken language and informal written language. They also tend to function more frequently as verbs of attribution rather than verbs of interpersonal communication. The verbs literally identify the sources of information and serve the interpersonal function of distancing or strengthening a claim made by the speaker in the larger discursive context. In the case of distancing, the speaker uses attribution to state something sensitive or negative about another person or to justify or excuse his actions by placing blame on another. In the case of strengthening attributions, the speaker uses the voice of another to support or bolster his claims of propositions.

CHAPTER FIVE

SUMMARY OF FINDINGS, RECOMMENDATIONS AND CONCLUSION

This work has examined a speech act analysis of speeches on insurgency in Nigeria. These speeches were randomly selected from different newspapers by the researcher. The analyzed data reveal issues about insurgency. Some of the issues are discussed below:

5.1 Summary of findings

Insurgency language is powerful because it affects people's feelings, enters into their imagination, influences their emotions and gives the impression of conveying profound truth. Mey surmises that the "language we use, and in particular the speech acts we utter, are entirely dependent on the context of the situation in which such acts are produced" (94). The act of speaking by the government representatives and the insurgent groups is to influence the attitude of the readers/listeners/hearers toward the intended direction. Every speaker has a peculiar style of language use during the speech delivery in order to persuade the readers/listeners/hearers. The speakers in the analysis have, through their illocutionary acts being persuasive enough to affect the thinking, feeling and behavior of the readers/listeners/hearers. This is why it is said that every communication is a social act, and every social act is potentially persuasive. Speeches are delivered during insurgency activities and are intended to give advice, teach, admonish and make people rob minds together to look for solution to the menace called insurgency.

"Utterances are user-oriented. There is evidence here that interpretation of utterances on speeches on insurgency will not be adequate if real-users in real times are not involved. This means that an expected effect may not occur. Similarly, an utterance may belong to more than one category of speech act. For example utterances (24) and (33) show this, example (24)

belongs to the commissive category as well as declarative category. In the same vein, utterance (33) belongs to declarative category and can also belong to the assertive category. This goes on to prove that the context of use is not static but dynamic. The researcher also finds out that during the analysis, Searle's five classifications of speech act were well represented in the utterances; therefore they prove adequate for the interpretation of speeches on insurgency. At the perlocutionary level, there is the effect or reaction of the utterance on co-interlocutors.

Consequently, the researcher observed that the government representatives and the insurgent groups used the medium of language to present their speeches on insurgency matters. Through their utterances, they made logical claims targeted at convincing the readers/listeners to come together to fight Boko Haram insurgency because it has caused a lot of harm to the society at large. The language a speaker uses and the manner it is presented will make the speech touch the hearts of the people and make them to take positive line of action. The researcher observed that language is all in all in our everyday endeavours. It plays a vital role in understanding and analyzing speeches because it is bound to yield results under all situations. The ability to use language properly can affect one's understanding of a speech, this is because language is the medium in which societies interact and it therefore becomes imperative to use the medium very well as a tool. In support of this, Eyesi states "effective communication of one's thought by means of clearness, and correctness in language is dependent in no small degree upon personality. The way in which we write and speak shows what we are" (376). Similarly, Akudolu concurs in these words, "a person is identified by the language he/she speaks and the person's ability to use language effectively presents a good measure of sound understanding and personal culture" (xii). Language of insurgency is designed to capture psychological feelings of the people who hears or reads them. Speakers discover how forceful and important language could be in

passing across their message to the hearers/listeners. To this effect, Yule states that “when we read or hear pieces of language; we normally try to understand; not only what the words mean, but what the speaker of those words intend to convey” (27). This means that a speaker may mean more than what he had actually spoken. It is of great importance to know their message in the speeches for communication to take place.

The researcher also noticed that speeches on insurgency are contextual: Three types of contexts have been identified in the literature: the linguistic context; this is the phrase that precedes a discourse that provides the background for the interpretation of the utterances. The situational context; the facts about the real world that provide the background for the interpretation of the utterances; and the physical context which refers to certain interpretation that people make which is based on the physical location and is tied to people’s understanding of what they read or hear, the speech act performed and the place in which they encounter the linguistic expression. This is evident in some of the utterances interpreted, the acts performed are used to caution in some situations and in another situation, they are used to warn, complain, decree, or commit oneself. These are different situations or physical contexts that the acts could be used. Furthermore, the researcher finds out that utterances are compositional. This means that the sentences or phrases used derived its meaning from the individual meaning of the constituting words. Therefore, they provide the background for easy interpretation of the utterances in the right context.

5.2 Recommendations

It is evident from the proceeding so far that language takes a central stage in the sour relationships between the government representatives and the insurgent groups which the study has x-rayed. This study has also made known the latent effect of language in antagonizing

peaceful co-existence among these groups in the society. This situation is detrimental to peaceful co-existence of the nation. The researcher therefore suggests that language should be carefully, responsibly, and politely used so as to advance individual and group co-operation in social affair. Worthy of mention is the need for avoidance of inflammatory language in our speeches. This is to do away with the use of wrong and misconceived words or lexical elements while referring to ourselves in our relationships and style of communication. It is important for one to imbibe and exhibit self control during an argument for care to be taken not to inflict pain and embarrassment on aggrieved parties. Language users or communicators on either side of contention must think before they speak, such speech should be devoid of rage, emotion, irrationality, but must reflect calm, reality and humility. That is to say, people should use language of respect, the one that honours and respects human dignity, tolerance, truth and the language of national integration. Governor Abdulahi Adamu of Nasarawa state says that:

We all need each other and we must accommodate one another to be able to maintain the needed multi-ethnic state like ours. Hatred of peace and solidarity without which it is impossible to achieve development and progress in a neighbour will be the beginning of our downfall as a state...there is no viable alternatives in tolerance and good neighbourliness. We must seek to be our neighbours' keeper. This is precondition for our progress as a state Adamu (qtd. in Ihua, 22).

He adds that all the tribes in the state are bound together with the accord of common destiny. No tribe can be uprooted from here. The Kanuris cannot, the Fulanis cannot, the Eggons cannot, and the Tivs cannot. The sooner we all realize this, the better for all of us. We are all indigenes of this state, not settlers. Furthermore, language skills should be effectively used during the process

of sharing and exchanging information between individuals, groups, communities and parties in conflict. Parties should be able to talk freely about their feelings, concerns, interests, needs and fears. The government should shun corruption in the nation and make out time to think of ways of improving the youths; this will go a long way in making the youths remain focused than joining hands in insurgency.

5.3 Conclusion

A careful analysis of the data in this work helped the researcher to conclude that speech act analysis leads into finding the messages, theme and lessons embedded in the speeches on insurgency. This study has looked into the analysis of speeches on insurgency using a speech act analysis. It is important to submit that this speech act theory provide sufficient tools in finding out how insurgency speeches are written to make positive impact on readers/listeners. This has been achieved by not only discovering how these speeches align with each of the classifications but also how motivating the language could be.

As one of the most important things we do with words is to make a speech/utterance, du Bois (139) affirms that “it is essential to understand how speech in form of utterance functions in a variety of language situations”. Speeches help us to relate with the leaders of the nation, hear what they say and then act on what they say. Speeches raise the moral of the audience; reveal the speaker’s best and worst qualities which can impact on insurgency, business, politics, world events and more. Through speeches, words and sentences are carefully chosen and manipulated by speakers to achieve specific and desired effect on the reader/listener. This is because the pillar of support that good governance needs to thrive comes from informed citizenry. An informed citizenry is an asset in insurgency while it is a threat to an uninformed citizenry. An informed

citizenry digests information and actively participates in society by putting his/her knowledge to a good collective use. Informed citizens are involved citizens. The necessity of a free flow of information is a prerequisite for participatory activities in insurgency. Informed citizens will defend the government even when policies are hard and harsh. Abraham Lincoln said: "...I am a firm believer in the people. If given the truth, they can be depended upon to meet any national crises. The great point is to bring them to the real fact". The people and government cannot be safe without information. Similarly, there is bound to be misconceptions when the medium of information or communication is not understood by the people. In matters of insurgency, we need well informed and engaged citizenry. A lot of powerful people manipulate public opinion due to people's ignorance. But if people are well informed, they will be able to separate the wheat from the chaff, form good judgement and put pressure on their representatives to act accordingly. People have loyalty and interest in language because according to Tebbit "people are not willing to be governed by those who do not speak...language" (8).

This study reveals that speakers perform especially informative, declarative, persuasive, assertive, directive and expressive acts to convince the audience, thereby creating plausibility for the Advisory act the speakers were looking forward to performing at the end of the speech. Insurgency speeches in the newspapers have really exposed the intent of the speakers. The readers/listeners are to react in a positive way or negative way based on their understanding of the speech. It is only through the use of language that we can obtain information and take the right decisions to restore peace in our nation. Similarly, all we need to do is to honour what we know about who we are and how we come to be in language. Language as a means of communication is the medium by which selves grow, the social invention through which we

make each other and the structures that are our world, the shared product of our efforts to cope with experiences. We are also created in the process of sharing intentions, values and meanings.

In the same vein, insurgency language is a complex, contextually-dependent balance of forceful, violent language that demonstrates authorial intent, commitment to the proposition, and a level of seriousness and a polite language that mitigates the speaker's role and provides a more personal connection between the speaker and the listener/audience. The speaker rejects some social norms and takes a powerful stand while saving face and adhering to those norms that allow successful interpersonal communication between two social actors. Ultimately, it is this interplay of strengthening and weakening functions that give insurgency language its pragmatic form.

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Appendix 1

Utterances selected from the Study. Note that the utterances are arranged serially as they occur in the study. They are selected from the Newspapers used for the study

- (1) Gunmen suspected to be members of the Boko Haram terrorists group on Tuesday killed no fewer than hundred people.
- (2) More attacks are on the way.
- (3) Another set of the Boko Haram bandits were also reported to have kidnapped eight more girls.
- (4) Unless urgent steps are taken, the group will launch endless and violent attacks.
- (5) I have said it severally that the only viable solution to the problem of insurgency is through “true reconciliation” by way of dialogue.
- (6) Negotiation suggested by Goodluck Jonathan between us and the government will not happen. He is lying. He cannot do it.
- (7) A lot has been said about the activities of the Boko Haram sect but the menace continued unabated.
- (8) You Jonathan cannot stop us like you boasted; instead, we will devour you.
- (9) We will want the government to do something fast and release the Chibok girls.
- (10) What happened in Kano will be inevitable in Sokoto unless you intervene and ensure the immediate and unconditional release of our members.
- (11) We will want the government to do everything possible to get those girls released

- (12) Boko Haram warned all southerners to leave the North.
- (13) It is your duty to do something about the Boko Haram, unmask the sponsors now, order their arrest and prosecution now.
- (14) We wish to call on our fellow Muslims to come back to the North of Nigeria.
- (15) The president must be very careful. The government must take a decisive step to deal with the looming threat of the insurgents.
- (16) Jonathan should take the responsibility and stop blaming the entire world for his failures to curb insurgency.
- (17) The nation must rise up against what is called “sheer madness and affront on all Nigerians”.
- (18) We will do everything possible to assist the military with information
- (19) We will get the girls back.
- (20) We should engage the insurgents physically in combat and also set up a secret investigative panel to find out who are the sponsors of Boko Haram.
- (21) My men have located where the Chibok schoolgirls were kept...just leave us alone, we are working.
- (22) We are prepared to lead the rescue operation to locate our daughters.
- (23) We must stand up for human life wherever it is threatened.
- (24) I will sell the girls

- (25) President Jonathan... expressed sadness over the injured during the Boko Haram attack and condoled with the bereaved families.
- (26) Seventy-two people were confirmed dead when a bomb explosion rocked Nyanya major park in Abuja.
- (27) Boko Haram is terrorizing communities inside neighbouring cameroun and snatching young boys forcing them to join the sect.
- (28) I woke up this morning thinking about the missing Chibok girls. Nobody has spotted them, Distressing, frightening.
- (29) Presently, Nigeria seems more divided and is floating on a conflict ridden sea of fear-provoking uncertainties.
- (30) Boko Haram had grown stronger and increasingly more sophisticated; defeating the sect would require a sophisticated and comprehensive domestic response.
- (31) Father, we bring before you the task masters and captors of our children. Let them drink their own blood.
- (32) Let confusion descend upon them until they turn against one another.
- (33) I have the fear of anarchy.
- (34) Unless the protracted Boko Haram insurgency confronting the country was quickly brought to a stop, Nigeria may break up.
- (35) For your name's sake, let joy cease in the lives and homes of the Boko Haram insurgents now and forever.

- (36) Let them die a shameful death.
- (37) We need to end this Boko Haram thing because we are not safe.
- (38) The sponsors share the same vision with “Boko Haram” (terrorists)
- (39) I started having the feeling that these Boko Haram people may come to our school, but
God forbid.
- (40) Let God Change the heart of the Boko Haram insurgents.