LANGUAGE, IDEOLOGY AND POWER RELATIONS IN NIGERIAN TELEVISION TALK SHOWS

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ABSTRACT

Television talk shows (TTSs) are forms of talk-in interactive programmes where hosts and participants employ different discourse strategies, laden with latent ideologies – ideas that reflect their beliefs and interests – and power relations – the controlling of contributions by more powerful participants. Previous studies on Nigerian TTSs described their discourse strategies using conversation analysis, without adequate emphasis on their ideological basis and linguistic features. This study, therefore, examined the ideologies and forms of power relations in Nigerian TTSs in order to elicit their linguistic and paralinguistic cues.

The theoretical framework combined van Dijk's, Fauconnier and Turner's approaches to Critical Discourse Analysis and complemented them with Brown and Levinson's Politeness Principle and Poyatos' approach to non-verbal communication. The following public-owned stations – Nigerian Television Authority (NTA) and Lagos Television (LTV); and private-owned stations – Silverbird Television (STV) and Africa Independent Television (AIT) were purposively selected for having more talk show content. Eight talk shows: 'Today on STV' and 'Head to Head' (STV); 'Focus Nigeria' and 'Kakaaki' (AIT); 'Daytime Talk' and 'Morning Desk' (LTV); 'Good Morning Nigeria' and 'Reflections' (NTA); and three episodes of each, produced between 2012 and 2014, were purposively selected for possessing linguistic categories that accounted for ideologies and power relations. Data were subjected to critical discourse analysis.

The ideological underpinnings of the selected Nigerian TTSs vary, as revealed in the accompanying quoted expressions. NTA's talk shows employed pro-government and social-democratic ideologies: ''government has insurgency in control'' and "federal government is committed to creating a better Nigeria". LTV's talk shows employed libertarian ideologies aligned to the state party and in opposition to NTA: "federal government is a failure" and "government is the political Boko Haram". STV's talk shows expressed more social-democratic ideologies – "striking unions are insensitive" and "protesters against government are charlatans"; while AITs' expressed more liberal ideologies – "federal government deserves media support in the fight against Boko Haram" – both talk shows in favour of federal government. Power relations were evident in domination of turns and topics, guffawing satirical laughter and aggressive portrayal of ideologies in STV shows through shouting and fuming by participants and hosts' deployment of face threatening acts. NTA hosts ignored salient points against the station's ideologies and interrupted participants' turn to avoid revealing mitigating information. However, AIT and LTV talk shows were more cooperative. In the selected talk shows, hosts and participants employed linguistic cues such as relational modality to express commitment to the truth; indirect quotations and presuppositions to expose their non-neutral stance; and 'pretentious' positive other-presentation and negative self-presentation to express ideologies. The paralinguistic cues observed were eye contacts by hosts and participants to reveal states of disbelief; lack of it to show psychological distance; and low pitch in voice to signal hesitation and disappointment.

The selected Nigerian television talk shows are replete with leftist and conservative ideologies expressed by hosts and participants in an atmosphere of dominating and cooperative power relations. The talk shows rely heavily on linguistic and paralinguistic cues that promote their latent ideologies and determine how power relations are negotiated.

Keywords: Nigerian television talk shows, Ideology, Power relations, Discourse strategies, Relational modality.

Word count: 497

DEDICATION

to

My better half – Uchechukwu – who always believes in me;

and

My lovely sons – Henry and Richard

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At this point my heart swells with gratitude to my Maker, the Giver of life and the Sustainer of it. Three years ago I embarked on this journey and he has been faithful to see me through it to this point. The living and true God, Jehovah! I am forever indebted to him for this privilege he has granted my wish to come to a successful completion of this programme. I would not have made it this far without his divine guidance and abundant blessings. Despite the challenges that almost made me quit at a point, he saw it fit that I continue and come to this graceful completion. I praise his name!

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R. K. Oji
October, 2015

Certification

I certify that this work was carried out by Mrs. R.K. Oji in the Department of English, University of Ibadan, under my supervision.

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LIST OF ABBREVIATIONS

1. AIT   Africa Independent Television
2. CA   Conversation Analysis
3. CDA   Critical Discourse Analysis
4. CBT   Conceptual Blending Theory
5. CBN   Conceptual Blending Network
6. DTT   Daytime Talk
7. DTT1   Boko Haram Cease-fire Agreement
8. DTT2   Insurgency – What is the Value of Human Lives?
9. DTT3   Update on Ebola Virus
10. FG   Federal Government
11. FH   Female Host
12. FN   Focus Nigeria
13. FN1   Bayelsa State Politics and her LGA in View
14. FN2   Safety on Nigerian Roads
15. FN3   Abducted Chibok Girls – Matters Arising
16. FTA   Face Threatening Act (s)
17. GMN   Good Morning Nigeria
18. GMN1   ICT and E-Curriculum in Nigerian Schools
19. GMN2   Countdown to 100 days of Chibok Girls Abduction
20. GMN3   Impact of Terrorism on Socio-Economic Activities in the North
21. H   Host
22. HTH   Head to Head
23. HTH1   The Merger of Political Opposition Parties in Nigeria
24. HTH2   National Conference – The Way Forward
25. HTH3   Health Sector Suffers as Doctors Remain Adamant
26. KAK   Kakaaki
27. KAK1   Ebola Virus – Containing the Disease in Nigeria
28. KAK2   Building Collapse in Nigeria – Evaluating the Challenges of Regulation
29. KAK3   Ember Months Campaign – Driving Behaviour and Issues of Safety
30. LGA   Local Government Area
31. LTV   Lagos Television
32. MD   Morning Desk
33. MD1   Interview with PDP Senatorial Candidate: Election Matters
34. MD2   Boko Haram Insurgency: Issues Arising
35. MD3   Governors' Forum: Matters Arising
36. MH   Male Host
37. NTA   Nigeria Television Authority

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the study

Communication involves more than the words that are actually spoken. The context of an utterance and the beliefs shared by both hearers and speakers of a language play an important role in determining the success or otherwise of communication (Cameron, 2001; Clark, Eschholz and Rosa 1994). To communicate meaningfully, one must learn to make proper use of language. This involves learning the interactional norms that are considered appropriate in the society where we live and bringing them to bear when we communicate with others. Some of these norms are implicit, hence the need to acquire and understand them (Clark, 2007:52). This is essential because, once such norms are violated, the process of communication is obstructed and the conversational goal becomes non-realisable. The interaction may lead to crisis or peace, depending on how it is handled.

There are many interactive programmes on television where conversations take place among those in that speech event. One of such is the television talk shows (TTSs) which feature a lot of interviews. Topics of interest to the society are the focal point of most TTSs. They range from lifestyle through health, culture, politics, entertainment, tradition, to music and inter-racial marriages, education and employment. Importantly, views of both lay persons and experts in the field of discourse are always sought and questions are asked for the benefit of the viewing audience. Consequently, there may not always be a studio audience. Also, there is usually a host that moderates the programme.

In some TTSs, when certain issues are at the heat of the debate, caution, in terms of showing respect, is often thrown to the wind as there have been cases of outright insults and degrading of the other's personality. As the moderator of the programme, the onus lies on the host to manage the tensions arising from such discourse. It becomes pertinent to examine how the host frames and presents the questions being asked in the discourse as well as the host's position on the issues that are being discussed. This should help to indicate any degree of interest or bias on the

part of the host toward the participant or issue of discourse. Obviously, such examination reveals clearly any trace of power relations and ideology as used, not only by the host, but also by the participants in the talk show.

People activate meanings from what they watch on TTSs. They further relate same to real life situations, especially when it concerns issues that besiege the country in real time. Fiske (1991:58) related that, "making sense of popular television...is the process of activating meanings from it and this process is controlled within more or less determined boundaries by the socially situated viewer." This establishes the notion that people are what they watch. What is more, television (TV) invokes experiences, meanings and the power to do things, in viewers. Further elaborating on this, Fiske (1991:59) stated that "television is not quite a do-it-yourself meaning kit but neither is it a box of ready-made meanings for sale. Although it works within cultural determinations, it also offers freedoms and the power to evade, modify, or challenge these limitations and controls." This is ever more evident in TTSs where participants and hosts seek to use the opportunity to promote their ideological propositions.

In order to make it look more real, certain TTSs engage a live audience who can make inputs during the discourse. Others who would not incorporate a live audience would make provisions for the viewers to phone in, tweet, facebook, or even whatsapp their messages. In this way, it is reckoned that there is enough flexibility and acknowledgment of others' opinions on the discourse at hand. It becomes pertinent to assess the cognitive aspects of all such interactions so as to really find the ideological basis for the positions taken, as these create reality for the society.

Also, TTSs are seen as avenues where people can feel free to share their thoughts since most of the programmes are acclaimed to be live, not recorded and edited. I have had to send in tweets during a so-called live programme just to ascertain that it was really live and not recorded and my tweets were read out as I watched. This shows how most TTSs attempt to carry the viewers along as they make provisions for them to get involved. Again, TTSs are to be seen as agents of social change, of diversity and of creating a difference in the society. Fiske (1991:73) reiterated that 'social change can only be motivated by a sense of social difference, and television, far from being the agent of homogenization that pessimists in the past have feared, is more productively understood as an enabler, if not an active agent, of diversity and difference.' He added that many of the programmes on TV not only promote the dominant ideology but also offer opportunities to resist, oppose and evade it. Although

he claims that 'as yet we do not know how', this study is set to investigate the ways by which such dominant ideologies are expressed in discourses as well as resisted, opposed or even evaded by participants on the talk shows.

Interestingly, the view has been shared that what is most times brought on air for consumption by viewers are socially and politically determined with the intention of getting viewers to make meanings from them and thereby having their orientation or views shaped. Television has also come to be viewed as part of social power relations. In Fiske's words, 'it does not take a sociological training to regard television as an institution of power. A viewer's dissatisfaction with a programme may trigger a response such as: "That's what they want to make us believe!"' (p.83). This amply reveals that viewers do know that programmes such as talk shows can have a powerful effect on their lives. Nevertheless, because the shows are about happenings in the society, viewers tune in to watch so as to be acquainted with those.

1.2 Statement of the problem

Talk in interaction remains a viable field for analysis in language studies. Using a multidisciplinary approach to the study of language use has become indispensable. As such, there have been varied approaches to such analysis by different scholars which has in turn resulted in significant revelations as to how people actually use language. TTSs have been examined in the light of cultural and societal ideologies obtainable in Western countries (Livingstone and Lunt, 1994; Shattuc, 1997; Shen, 1999; Tolson, 2001; Lunt and Stenner, 2005; Amir and Fardin, 2012; Matthias, 2012; Leila and Amin, 2014; Jason, 2015; Mustafa, 2015).

Oji (2010) undertook a conversation analysis of some TV interviews and discovered patterns of interaction and communicative strategies that are readily obtainable in such interviews and the linguistic features that make for them. Olutayo (2010) also worked on TTSs and explicated the turn-taking structures that are used in managing such shows as well as other linguistic and non-linguistic cues that contribute to the overall makeup of the shows. Some of the discourses analysed are without recourse to the ideologies and power relations inherent in talk shows and their effects on the overall discussions. Also, as noted by van Dijk (2006), critical discourse studies have shown little interest in the mental aspects of discourse. While a number of studies have made outstanding revelations as to the role of pragmatics, speech acts and critical discourse analysis in the assessment of language use in the print media, (Chiluwa

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2005, Hunjo 2010, Osisanwo 2011), not much reference has been made to the role of cognition in language use, especially on TTSs where language or talk is constructed in real time. That such cognitive role needs to be highlighted is underscored in Chilton's (2004) view that any critical approach that lacks insights from the cognitive disciplines is not enough to introduce new developments in language studies.

Since previous studies on Nigerian TTSs have described their discourse strategies using conversation analysis, without adequate emphasis on their ideological basis and linguistic features, this study, therefore, examined the ideologies and forms of power relations in Nigerian TTSs in order to elicit their linguistic and paralinguistic cues. This helped to uncover issues of language manipulation and the ideological representations of different hosts and participants in Nigerian TTSs, not only from a socio-critical and cultural perspective, but also from a socio-cognitive point of view. It also made clear the power relations that exist within and are promoted by such discourses. The essence is to show what effects such ideologies and power relations have on people that engage in discourse as well as how those shape the discourse.

1.3 Aim and objectives of the study

The aim of this study is to investigate how language is used to construct ideologies and negotiate power relations in Nigerian TTSs, from a socio-critical and cognitive perspective. The specific objectives of the study are to

1. identify the ideologies behind conversations in the selected Nigerian TTSs;

2. describe the power relations that are expressed by hosts and participants through language in the selected Nigerian TTSs; and

3. highlight the linguistic and paralinguistic features that account for such ideologies in the selected Nigerian TTSs.

1.4 Scope of the study

In previous studies, shows such as *Patitos Gang*, *Inside Out with Agatha*, *New Dawn* by Funmi Iyanda and *Head to Head*, were examined (Oji 2010; Olutayo 2010). This study examined eight Nigerian TTSs that feature interviews on politics and other issues affecting the state of the nation: *Today on STV* (TOS) and *Head to Head* (HTH) on Silverbird television (STV); *Focus Nigeria* (FN) and *Kakaaki* (KAK) on African Independent Television (AIT); *Daytime Talk* (DTT) and *Morning Desk* (MD) on

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Lagos Television (LTV); and *Good Morning Nigeria* (GMN) and *Reflections* (RF) on Nigerian Television Authority (NTA). The television stations were selected based on a random purposive selection. Although Channels television is the number one TV station in the country and was included in the ballot, due to the random selection it was not among those picked; hence the use of the aforementioned stations. Three episodes of each talk show, produced between 2012 and 2014, were purposively selected for possessing linguistic categories that accounted for ideologies and power relations.

1.5 Significance of the study

Given the fact that many media houses now broadcast TTSs where pertinent issues are discussed, there is certainly a growing tide of interest in the language of the talk show discourse. However, most critical linguistic analysis of talk shows and other forms of media discourse have not paid much attention to the role of cognition in language use. It is one thing to focus attention on the social context as promoted by critical discourse analysis; it is yet another thing to link the cognitive approach to the social context so as to raise a critical awareness of language. The latter, when done, enhances human understanding and knowledge, while tapping on what actually goes on in people's head when they use language and thereby revealing their ideological positions.

The language used in constructing reality, as is presented on the talk shows, is examined in this study with a view to revealing ideologies and issues of power and control that will show the need for expertise by hosts in managing talk shows. Findings from this study would eventually be published into a book which would serve to give further enlightenment to media personnel, journalists and others who have the task of moderating talk events. They could be helped by such publication to appreciate what goes into conversations and how they should be managed skilfully, given that the views promoted by such discussions create our society. Students who are enlightened by this study would eventually graduate and serve in those positions; so the benefit to them is not only in terms of the theories. Also, other scholars with interest in the field of Pragmatics and Discourse Analysis will find this work a resourceful tool as Critical Discourse Analysis, Cognitive Linguistics and aspects of Conversation Analysis are the frameworks for its analysis. Furthermore, this work will add to the repertoire of works that have been carried out in analysing discourses for the benefit of language users.

1.6 The nature of TV broadcasting

Broadcasting has to do with the transmission of information through radio waves from a radio or television station, to the audience in far and near places, through their receivers which help in decoding such information. It also has to do with providing information that is geared towards educating the recipients as well as aiding the community on its daily operations (Onabajo, 2000). Broadcasting has developed in almost every country of the world. Each nation's broadcast system depends on the educational level of the populace, the wealth of the nation, its form of governance and the availability of radio and television frequencies. Onabajo (2000) acknowledged that broadcast 'helps to decipher trends, interpret and put together unfolding events in the society. This helps our adjustment capabilities, through understanding the links among different scenarios, which help predict future occurrences'. He also noted that broadcast may be used as an exclusive tool of government or the party in power, serving primarily political and propaganda purposes. It may serve exclusively, as an agency for information and education with power for centralisation, or may entirely be local in scope and organisation.

Compared with other forms of broadcast, the television broadcast stands out given its allure with visuals and visual illustrations. It disseminates information in colour and that gives it more attraction than the radio news. Most of the programmes aired on television are prepared for those who own TV sets or can have access to them. On TV shows, as well as on some radio shows, participants are welcome to phone in, send messages or appear on the shows (Abt and Mustazza, 1999; Parkin, 2010). Some of such individuals are considered experts, some lay, on the issues being discussed. To make a success of such TV shows, the talk is usually designed to appeal to overhearing audiences. Consequently, different styles are adopted in the programme presentation, commentary, dialogue, interviews and debate (Tolson, 2006; Kniffel, 2011). Interestingly, talks on TV, as Tolson (2006) noted, appear to be 'live' even when they have been recorded. They also appear to be relatively unscripted even though some sort of pre-planning is apparent. All of these are geared towards making the show 'conversational' and interactive even with an absent audience.

In analysing media talks, Hutchby (2006) reviewed televised audience debates, open-line radio talk shows, advice-giving broadcasts, news interviews and political panel discussions as different forms of talk shows. In Nigeria, talk shows are featured on almost every TV stations. Issues on health, education, marriage, social life,

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politics, economy, globalisation, violence and crime are all talked about on such TV shows. Given the popular nature of some TV houses and the topical issues they bring on for discussion on their talk shows, people are inclined to watch the shows often.

The influx of talk shows on our media stations can be attested to, given the rise in cases of insecurity, corruption and other happenings in the society. Such issues are meant to be addressed; hence the need for talk shows to discuss their propriety or otherwise. Shows such as *Head to Head*, *Focus Nigeria*, *The Amazons*, *Face-Off*, *Sunrise Daily*, *The Morning Show*, *The AY show*, *The Teju Baby-face show* and *Moments with Mo* are interactive talk shows on Nigerian TV. It becomes pertinent to analyse talk as it happens in such discourses with the aim of finding out what, if any, ideological propositions that underlie them. The language used in the discourse promptly identifies any such ideological underpinnings. It also reveals power relations as exercised during such discourses.

1.7 The history of TV broadcast in Nigeria

Broadcasting in Nigeria began in 1932 when as part of an experiment by the British Broadcasting Corporation (BBC), Lagos was chosen as one of the centres around the world to receive and retransmit British Empire service signals from Daventry, England (Onabajo, 2000). Part of the objectives of establishing the broadcast system in Lagos included to develop links between the Great Britain and English speaking people throughout the world and to keep British citizens outside Britain informed of happenings back home.

Onabajo (2000) added that the BBC later metamorphosed into other broadcast services and as a result, the Radio Distribution Services (RDS) followed suit in 1935. In 1952, the Nigerian Broadcasting Service (NBS) was commissioned but in 1957, it was eventually rejected and redesigned as the Nigerian Broadcasting Corporation (NBC) so as to remove all trace of colonial interference. Other regional stations emerged thereafter as well as the Federal Radio Corporation of Nigeria (FRCN). In 1973, the Broadcasting Organisation of Nigeria (BON) was established with the aim of bringing together the radio and television stations in Nigeria. Television broadcasting in Nigeria started on October 31, 1959 and has continued till date (Onabajo, 2000).

Regarding the timing of Nigeria's joining the world of TV broadcasting, Daramola (2006) noted that it was in 1959 when the Western region adopted her after about one hundred years of print medium in Nigeria. He described TV as a 'sight and

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sound medium of communication which transmits sound and pictures from a given broadcasting studio to millions of homes every day by means of electromagnetic radiation, using the techniques of radio' (p. 131). More to this, he described in detail the political undertones that gave rise to the approval and emergence of TV broadcasting in Nigeria.

In preparation for the second All-Black and African Festival of Arts and Culture (FESTAC) that took place in Lagos in 1977, the Federal Government contracted for a domestic satellite (DOMSAT) Communication System, based on leased state of the Federation, Daramola (2006) explained. Thus, the first ever-simultaneous nation-wide telecast, or network, took place on 1st April 1976 from the studios of NBC-TV in Lagos.

1.8 A brief overview of the selected TTSs for this study
1.8.1 *Today on STV*

Today on STV (TOS) is a Silverbird Television's breakfast show with Aghogho Eboh, Victoria Pepple and Chinyere Ejemi as the anchors. A broad range of issues are decisively discussed on the talk show. Issues ranging from birth control to tracking road crimes and offenders, tackling terrorism and a host of other topics are usually brought on air for discussion. The show is broadcast every week day, from 9 to 10 in the mornings.

1.8.2 *Head to Head*

Head to Head (HTH) is a hard core interview programme on STV with focus on topical issues that bother on everyday living of Nigerians. The host, Uzonna Ononye is a thoroughbred broadcaster who dares to look at issues from all sides. Prior to his hosting the programme, Victor Ayara manned the talk show successfully. There is always an effort to bring on air individuals with related expertise to the subject under consideration, as a way forward is sought. The talk show aims to answer questions of why, what, where and how. The show is broadcast on Monday evenings by 7:30 and a repeat broadcast follows on Wednesday evenings by 9.

1.8.3 *Focus Nigeria*

Focus Nigeria is a discussion programme on AIT designed to engage all critical issues affecting the polity of the country, Nigeria. The issues range from

politics to other daily subject matters that engage and affect the ordinary Nigerian. In addition to analysing such issues, *Focus Nigeria* seeks to proffer solutions where there are identified challenges, by means of a carefully selected panel of guests with related expertise. The programme has a large audience who participate through the facebook or twitter medium. The award-winning programme has definitely carved a niche in the TTS genre as a must watch show every weekday between the hours of 9 to 10 in the mornings, as attested to even by participants on the show. Furthermore, it is aired on AIT to both terrestrial and international audiences, thereby enhancing its wide coverage. *Focus Nigeria* has been on air since 2005 and is manned by Gbenga Aruleba.

1.8.4 *Kakaaki*

Kakaaki (KAK) is a programme on AIT that brings to light current matters that are adjudged important by the TV station to the nation. The station describes the programme as a 'potpourri of news, sports, entertainment, business, health and info-tech'. There is also the interview segment, special features, documentaries, diary of events from Nigeria's seat of government, voices from the street on *People's Parliament*, weather and a host of other sub-themes. More specifically, the interview segment focuses on a broad range of issues relating to current happenings in Nigeria, the African continent and other parts of the world. The AIT station uses *Kakaaki* as a platform that highlights anything that has to do with the black race so as to amplify their slogan "Sharing the African Experience". *Kakaaki* is aired on AIT every weekday from 6 to 9 in the mornings, both to terrestrial and international audiences. It is hosted by Adaora Onyechere, Salamatu Ibrahim and Senami Ohiomokhare.

1.8.5 *Good Morning Nigeria*

Good Morning Nigeria (GMN) is a weekly breakfast show on NTA aired in the mornings between 9 and 10. The talk show is anchored by Kingsley Osadolor and Claire Adelabu. The show focuses on varying issues that range from politics, state of the nation and education, to health and insecurity.

1.8.6 *Reflections*

Reflections is a talk show geared at examining various happenings in the country. These include but are not limited to issues of domestic violence, insecurity,

insurgency, education and politics. The host is Nwaemennor Emejom and she endeavours to make participants get to the point of the discourse.

1.8.7 *Daytime Talk*

Daytime Talk (*DTT*) is a show on LTV. During the programme, issues related to politics, health, insurgency, security, corruption, state of the nation and governance are discussed. *DTT* is a noon programme that runs from 12-1pm. Different hosts are assigned to anchor the programmes; one of whom is Shola Kosoko.

1.8.8 *Morning Desk*

Morning Desk (*MD*) is a breakfast TV show on LTV that is broadcast every Monday to Friday between 10 and 11am. Just like the *DTT*, various issues related to the state of the nation and politics in general are discussed. The show is produced and sometimes anchored by Bukky and a host of other presenters.

1.9 Conceptual clarification

Language, power and ideology intertwine in daily discourses. By means of language, people engage in interactions. By means of such interactions, people see opportunities to wield their power over those with less power as well as promote their reasoning which may have ideological undertones (Van Lange, Bekkers, Chirumbolo and Leone, 2012). Such reasoning and positions may very well come to be accepted by others because of the status of those who utter them. Hence, they come to be accepted as the reality, as 'common-sense' assumptions as Fairclough (2001) called them. There is, therefore, a need to examine the role of each of these indices in talk so as to have a proper perspective of what happens during talk in TTSs as well as how they shape our society.

1.9.1 Language

Language is essentially a human phenomenon and a resource for meaning. This means that language is used by man alone to convey his thoughts, feelings and ideas which are supposed to be made understandable to others in the process of communication. Language may be regarded as the innate gift of God to man by which he organises his meanings in the process of interaction with other people in a particular community. Lyons (1981) views language as a purely human and non-instinctive

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method of communicating ideas, emotions and desires by means of voluntarily produced symbols. This study projects language as the tool or channel for interaction and communication which may not necessarily be vocal. When people engage in interactions, they communicate to establish, extend and maintain relationships. On TTSs, language is a primary tool for interaction.

The activity of talking has been trivialised by many who broadcast or anchor talk shows. However, notwithstanding the importance of the issues being talked about, it is important to acknowledge that the message is passed across using spoken language. This serves as a reminder as to why it is essential that the language of the talk show be examined. Hutchby (2006) notes that the accounts of relevant events that the media produce are necessarily linguistic, that is, they use language to describe events in a particular way. He acknowledges that even when language is written rather than spoken; it most times relies heavily on the spoken form, especially in the collection of information. This certainly underscores the importance of analysing the role of language in what happens during talk shows. This becomes pertinent considering the view of Fairclough (2001) that language is a form of social practice. This implies that language is a part of society and not somehow external to it and that language is a social process. It also implies that language is a socially conditioned process, in which case, it is conditioned by other non-linguistic parts of society. In this study, the language used by both the host and guests in the talk show are examined with a view to highlighting how it shapes societal views as well as constructs society.

1.9.1.1 The role of language in meaning construction

Language plays a very important role in meaning construction during discourses. Taylor (1997) observed that 'language must 'give' us what we 'get' through communication.' Although it has been argued that words in themselves alone do not make for communication in a discourse, language is seen as that 'conduit' which makes meaning communication possible. Reddy (1979) viewed language as the conduit metaphor which functions in the following ways:

1. Language functions like a conduit, transferring thoughts bodily from one person to another;

2. In writing and speaking, people insert their thoughts and feelings in the words;

3. Words accomplish the transfer by containing the thoughts or feelings and conveying them to others; and

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4. In listening or reading, people extract the thoughts and feelings once again from the words.

Words have been seen as the machinery that carries information from speaker to hearer. However, the cognitive approach to language is optimistic that beyond words, meaning is communicated through other implicit and explicit uses of language in discourse. Additionally, language has many other social functions. In acting as an affiliation, language is used to support the performance of social activities and social identities and to support human affiliations within cultures, social groups and institutions. In turn, institutions shape social activities and identities (Gee, 2005). Gee made this point explicit by stating that there is no institute unless it is enacted and re-enacted moment by moment in activities and the identities connected to them and it is through language that these activities and identities are shaped. He also noted that 'language is used to build committees, to give value and meaning to things and in certain ways, to build significance.'

Language is also used to create identities, that is, to show what role you occupy at a given time during discourse regardless of your social status or position. Also, language is used to signal what sort of relationship we have, we would like to have or are trying to have with others, especially with those with whom we are communicating. In other words, language is used to build social relationships. During discourse, the way people address each other and identify with others conveys the kind of relationship that exists between and among them. It becomes easier to detect when a discourse is laden with power, given who dictates the pace of the discourse and how the participants in the discourse are addressed. Gee (2005) also observed that language is used to convey politics, that is, one's perspective on a social issue. This study has reiterated that in the process of such conveyance, there are usually disguised or hidden ideological propositions, by means of language. That is the focus which this study explicates.

1.9.2 Power

Power in discourses has been looked at from two perspectives: power in discourse and power behind discourse (Fairclough 2001). This work is concerned with the use of power in discourse. From a perspective of 'power in discourse', reference is made to a type of face to face discussion where participants are unequal, in which case,

one exercises undue influence over the talk, interrupts the turns of other participants and dominates the discussion. Fairclough (2001:38-39) asserted that power in discourse has to do with 'powerful participants controlling and constraining the contributions of non-powerful participants.' He also noted that powerful participants can indirectly constrain contributions during talk by selecting the discourse type. However, even when a discourse type has been selected, say a TV interview where there are conventions that should expectedly be binding on all participants, the powerful ones still find a way to undermine those conventions and wield their influence on the discussions.

Johnstone (2008:129) viewed power as having 'to do with the respects in which relationships are asymmetrical, with some participants more able than others to shape what occurs or how it is interpreted.' She asserted that power is always at play in any relationship and comes with social status. She, however, acknowledged that power is also negotiable. This implies that people compete for the ability to make things happen, even in situations in which institutionally allotted power might make such competition unequal. According to her, 'if we think of power as the electric current that makes human interaction possible at all, then it is possible to see power as constantly circulating in any situation. If there were no power, there would be no interaction, just as the lights would go out if the electric current were cut' (p. 130). Viewed from this word picture, power is not to be seen as necessarily dominating but as an agency that has to be in place in every discussion (Sułkowski, 2014).

Power would then refer to an individual's ability to determine what goes on during discourse, that is, how it is shaped and how it turns out. It is believed that in most TTSs, the host has the institutional power to determine how the talk is shaped. However, this work acknowledges that the view of power having to do with the powerful participants constraining and controlling the contributions during discourse, obtains. Most guests on TTSs seem to come to them prepared to show off their knowledge, wield influence over the hosts or even ironically, determine how the discourse turns out (Pan, 2015). Such exercise of power is of critical interest to this study.

Fairclough (2001) regarded power relations as 'relations of struggle'. Struggle here is used to denote a situation where people with different interests engage with one another. Interestingly, language is viewed as both a site of and a stake in class struggle and those who exercise power through language must constantly be involved in

struggle with others to defend or lose their position. Power relations in TTSs may be implicit or explicit.

Power relations are evidenced in behaviour or tactics intended to magnify a speaker's influence or power. The host presumably has the power and control over the talk show. He or she has the authority to determine what is said, when it is said and by whom. Such control by the host sometimes leads to inequalities in the discourse where a participant might not be allowed to fully express his or her views. This leads to power play on the part of the host. Fairclough's (2001) view of power in discourse as relating to the "powerful participants controlling and constraining the contributions of non-powerful participants in terms of contents, relations and subjects," is upheld in this study. The effects of all such power relations on interactions are fully highlighted in this study.

1.9.3 Ideology

Fairclough (2001:2) acknowledged that 'ideologies are closely linked to power, because the nature of the ideological assumptions is embedded in particular conventions and so the nature of those conventions themselves, depends on the power relations that underlie the conventions.' Also, because they are a means of legitimising existing social relations and differences of power through the recurrence of ordinary, familiar ways of behaving, they take these relations and power differences for granted. He also noted that ideologies are closely linked to language because using language is the commonest form of social behaviour and is the form of social behaviour where we rely most on 'common-sense' assumptions. Fairclough (2001) argued that power is not just a matter of language, especially as there are other modalities through which power relations are effected in the society such as by depriving people of their jobs, their homes and even of their lives. But he emphasised that language is still a major means of effecting power. According to him, 'ideology is the prime means of manufacturing consent', that is, making people acquiesce to situations or regard them as how they ought to be, given that they have been influenced to take assumptions for granted (p.3). This positions leads to this work taking a critical look at language, power and ideology, to ascertain the trueness or otherwise of these claims by Fairclough (2001).

Positing that nobody has yet come up with a single adequate definition of ideology because the term has a whole range of useful meanings, not all of which are compatible with each other, Eagleton (1999: 1-2) created a list of definitions:

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1. the process of production of meanings, signs and values in social life;
2. a body of ideas characteristic of a particular social group or class;
3. ideas which help to legitimate a dominant political power;
4. false ideas which help to legitimate a dominant political power;
5. systematically distorted communication;
6. that which offers a position for a subject;
7. forms of thought motivated by social interests;
8. identity thinking;
9. socially necessary illusion;
10. the conjecture of discourse and power;
11. the medium in which conscious social actors make sense of their world;
12. action-oriented sets of beliefs;
13. the confusion of linguistic and phenomenal reality;
14. semiotic closure;
15. the indispensable medium in which individuals live out their relations to a social structure; and
16. the process whereby social life is converted to a natural reality.

Each of these definitions was criticised by Eagleton (1999) with a view to highlighting their limitations or weaknesses. For instance, he noted that not all of these formulations agree with one another. As an example, he cited that given some of the definitions, if ideology means any set of beliefs motivated by social interests, then it cannot simply signify the dominant forms of thought in a society. As much as a body of idea might be termed ideological, he argued that they might not necessarily be wrong or labelled false. Ironically, while an individual might label the other groups' positions or set of ideas ideological, it stands to reason that the basis of such labelling is ideological in itself.

On the one hand, Clark (2007:138) viewed ideology as 'a set of fundamental beliefs and ideas; that is, the values and attitudes held by any society or community that govern behaviour and social interaction.' On the other hand, Eagleton (1999) argued that ideology need not consist in peculiarly rigid sets of ideas as some claim, because not every rigid set of ideas is ideological. He suggests that ideology is a matter of discourse rather than of language, hence it concerns the actual uses of language between particular human subjects for the production of specific effects. In this study,

ideology is perceived as the body of ideas that reflects the beliefs and interests of the TTSs as evident in the hosts' and participants' use of language, choice of words and attitude during interaction. This study also upholds the fact that ideological formulations in TTSs are legitimised by the more powerful participants in the discourse.

1.10 Operational definitions

The following words are defined as they are used in this study:

Gaze   is defined as casting a look at a participant because of a feeling of surprise at what was said.

Gesture   involves pointing, or throwing the hands in the air, in agreement or disagreement with what a participant says.

Host   represents either a male or female anchor of the TTSs selected for this study.

Participants refer to the individuals invited to serve as discussants on the programme. They are perceived as experts on the issues being discussed. In this study, they are sometimes referred to as guests or interactants.

1.10 Summary

This chapter has introduced this work by means of background to the study which explicates the need for communication and how it is achieved in TTSs especially using the components of ideology and power relations. The aim, scope and significance of this study have been highlighted in this section of the work. A conceptual clarification was also undertaken to highlight the key terms of this research. The next chapter focuses on a review of relevant literature and theoretical issues.

REVIEW OF RELEVANT LITERATURE

Introduction

      This chapter is devoted to the discussion of the literature relevant to this work. It is divided into two sections. The first section is a review of works on TTSs. The second section reviews some works that use the Critical Discourse Analysis (CDA) model and other issues related to television talk show genre.

2.1 Review of works on TTSs

      Thornborrow (2001) investigated talk show stories as mediated performance. She examined the ways in which personal experience stories get transformed into public discourse, that is, how participants' personal narratives become interactionally mediated narratives. She found that there is a defining feature of the way stories get told on TTSs and they get to be retold by the teller in different ways on different occasions for different audiences. Her interest lies in the effect that this mediated context has on how stories are told, how they are embedded into the talk and how they might be designed for the participating studio audience. She also explored how the local production of personal experience narratives is managed in the context of talk shows and how the narratives are designed and "performed" as public discourse.

      Furthermore, the role of the host in contributing to the production of the narratives as a performance was also emphasised. She showed that talk show hosts can and do take up a range of narrative participant roles in that they act as story introducer, primary recipient and co-narrator. The talk show hosts also perform the story-eliciting work to open up participants' narrative space while in some cases they participate in the story's telling and occasionally, they act as 'problematizers'. From her work, it is deducible that her concern seems to be that, to fully account for the hosts' contributions to the design of the stories, the role of a 'dramatizer' would need to be added since that would ultimately lead to the production of the narrative as a performer. Thornborrow approached the analysis of TTSs as mediated performance by

concentrating on the story telling aspect. Her work actually shows how and when turns are yielded and reveals some non-verbal cues that would not otherwise have been noticed. However, the attention seems to be mainly on the role of the host in making the story telling come alive. Analysis of the other participants' role in the production process of the discourse as stories could have been an added insight.

Some talk shows take personal conflict as their topic and that is what Myers (2001) focused on. He analysed the way a topic is made into a public issue, such as he did in one episode of The Jerry Springer Show. He identified four stages in his analysis of the show. He observed that the show had a way of defining and representing the issues on hand. Also, great effort was put in by the host Jerry Springer to make the issues highly controversial as he then sought to make the audience take sides with either of the conflicting parties. Myers (2001) also noted from the shows that to keep the tension rising, there was need to make the controversy very dramatic so as to lead it to its desirable climax. Finally, he discovered that there was need to make the controversy meaningful, by generalising from the particulars of the story. He focused on the sequential organisation of turns by the host, guests and audience and the articulation of frames between the studio and the broadcast. His analysis also included how information was conveyed by participants in the talk show; how the conversational implicature was observed. He used elements of pragmatic principles in the analysis of his work and this provides a better understanding of the spoken interactions between participants in the talk show. The role of language in the resulting conflicts should have been explored for an appreciation of how language in itself is a tool for creating conflicts.

In making a distinction between two types of talk shows, Grindstaff (2002) considered shows that are 'classy' and 'trashy' by their nature. The 'classy' shows tend to be more formal, while the 'trashy' shows tend to be very informal and almost degrading. As their names imply, they have a set of individuals that are attracted to them. Her work shows how the host endeavours to manipulate the guests in a bid to get them to produce some emotions that will make the show sell as a 'good' one. She undertook an ethnographic approach to her analysis of TTSs in order to find out not only the content presentations but also other background details that make the show acclaimed as a 'good' one. But it is obvious that in such shows, people talk about their messed up activities in public as though it were normal. Grindstaff (2002) obviously disagrees with the way such shows tend to simplify very serious societal issues just to

make them sound appealing and unserious. She also examined how the process of 'fluffing' or preparing the participants' emotionally leads to the production of the so-called 'money shot'. Grindstaff's work is laudable in the area of making new revelations about the issues behind the production of such 'classy' and 'trashy' TTSs. However, there are lapses in showing how language is used by all the participants in that speech event to communicate meaning.

Contrary to the general belief that discussants always bring in a cooperative behaviour in conversations, Oji (2010) observed that there are abundant cases where the principle of cooperation is not applied. The maxims of quantity, quality, relation and manner are sometimes observed but most times flouted. In most of the cases, the respondent flouted especially the maxim of quantity which was evidenced in his refusal to give adequate answers to some of the questions he was asked and thus led to un-cooperation. At other times, he went on to give more information than was required, sometimes cluttering his answers with unnecessary details. This led to his flouting of the maxim of manner since such answers he gave could be considered irrelevant to the questions asked but might also be a strategy of keeping the conversation going. The interviewer too failed to observe the cooperative principle at the point when he did not make his questions clear enough and had to repeat and modify them again. In all, she noted that in TV interviews, the cooperative principle is adhered to as well as flouted. But it seems that it is flouted most of the times as there is always the use of indirect speeches with the expectation that the hearer should make inferences from what is said by the speaker. She also examined how the principle of positive and negative politeness come into play in her analysis and uses other aspects of conversation analysis such as turn-taking, feedback, repairs and sequencing in making her findings. Her work adds up in terms of highlighting the interactional patterns in television interviews. However, her work does not show how other contextual features contribute to the making of the discourse in the television interviews.

On turn management in TTSs, Olutayo (2010) used three TTSs namely, "New dawn with Funmi Iyanda", "Patitos gang" and "Inside out with Agatha" to investigate the turn distribution strategies as well as patterns and features of turn taking found in them. She undertook both a quantitative and qualitative analysis of the talk shows. From her quantitative analysis, she observes the use of turn distribution strategies such as 'CSSN'- current speaker selects next speaker, 'NSSS'- next speaker self-selects and

'CSC'- current speaker continues. The topic of discussion most times affected or gave rise to the dominant distribution strategy applied. Again, where the participants felt free to share their views, there was more of the NSSS strategy, but where the host felt she had the upper hand to select who had the floor to speak, there was a decrease in the NSSS strategy. She found that there are other factors that affect the distribution strategy that was more in use by the participants. Use of features of turn-taking such as complete grammatical unit, adjacency pairs, interruptions, overlaps, preliminaries and questions in her analysis of the TTSs also revealed among other things, absence of contest for the floor, the overbearing nature of the host and the nature of the talk, the interactive nature of the show and the host's readiness to give enough room to the participants to engage in the discussion and high rates of overlaps. Of course there were variations in each of the talk shows analysed with respect to each of the features of turn-taking.

In undertaking a qualitative analysis, Olutayo (2010) used features such as openings, closings and turn allocation techniques to examine the turn distribution strategies. She found that CSSS occurred mostly at the beginning of the shows especially where the hosts introduced the guests through direct questioning, gaze and gestures. Her analysis also showed that NSSS was a major strategy utilised by the participants in the talk show, especially in shows presented by liberal hosts and those with controversial topics. This strategy was achieved through questioning, interruptions, overlaps and discourse markers after a pause and after a falling intonation. She also examined the use of maxims of quantity, quality, relation and manner in those shows as well as the politeness principle and use of face threatening acts with and without redress. Olutayo (2010) also identified seven main determinants or factors that contribute to turn-taking patterns in TTSs namely, the discourse topic, the personality of the host, the composition of the guests, the studio audience, duration of the programme, social status of the participants, gender and culture. Her unravelling of the turn-taking distribution strategies and features are essential to understanding how TTSs work. However, there is need to examine the ideological basis for the discourse and the implicit role of language as an instrument for the creation of discourse on Nigerian TTSs.

2.2 Review of works that use the CDA model

Pragmatic processes and social meaning in the print media – news headlines and lead stories – were critically examined by Chiluwa (2005). Using the news headlines and selected lead stories of three major Nigerian news magazines, namely, *Tell*, *The News* and *Newswatch*, he undertook a media data analysis within the Systemic Functional Linguistics approach. The study revealed that an individual journalist or magazine convey ideological positions by means of discourse markers such as lexical, graphological, stylistic and grammatical devices. Such devices enable the news maker to 'expose criminal activities of some corrupt public officers and social malaise'. More specifically, *The News* magazine engages the use of literary devices such as personifications and hyperbolic metaphors as well as multiple sentences, 'NP-modifier-actor naming strategy and nominalization of prepositional phrases'. Similar strategy is used by the *Tell* magazine in addition to its use of literary devices like symbolism, idioms and metaphor. An in-depth analysis of the usage of these literary devices and other discourse markers foreground the fact that ideology is undoubtedly expressed through language in print media discourse.

Chiluwa (2005) noted that 'pragmatic discourse tacts are critical linguistics strategies aimed at social change'. In his view, the three magazines engaged the use of media discourse strategies to 'satirise, attack, denounce social ills as well as erring public officers; reveal, expose and probe law breakers; inform, educate and persuade the Nigerian people toward social change; motivate, incite and garner supports for equity in the body polity as well as encourage, praise and eulogise deserving Nigerian patriots'. He found that ideology was reflected in language used by the reporters or journalists in terms of what is reported, how it is reported and what is left unreported. While Chiluwa's study focused on the print media, this study focuses on TTSs with a view to analysing how ideologies are expressed during talk-in-interaction. Reportage is based largely on a lot of preparation and conscious use of discourse markers to achieve its intended purpose on print. Additionally, discourse on TV – with its question and answer modes – is based on spontaneous reflections of the mind. It is, therefore, pertinent and interesting to note how people during talk bring their ideological positions to bare and that is what this study hinges on.

Hunjo (2010) engaged in a critical discourse analysis of Wole Soyinka's socio-political texts, *You must set forth at dawn*, Interventions (volumes i-v) and *Climate of fear*, with focus on aspects that centre on themes of democratisation, political economy

and national security. He analysed those texts with a view to finding how Soyinka as a text producer constructed political texts that promote resistance ideologies considering the anti-democratic happenings of his time. He found that certain linguistic devices were used to achieve this by Soyinka, particularly the use of language to represent the need for social change so as to prompt a democratised and decolonised system through resistance by the people. One of the main concerns of Hunjo (2010) was to investigate the text production processes of Soyinka as they tap into his knowledge of the ideal political culture needed for an ideal democratic experience. Hunjo (2010) examined the tools or devices used by Soyinka to portray his long term memory or knowledge of how things should be in the society and how they really are; thereby projecting the need for change in the way things are done. Hunjo's work highlighted the lexical items that constitute elements of transitivity clause and clause complexes in the considered text that are used to represent ideologies that should instil in people the desire to request for change from the electorate and bring about the true and needed democracy. He noted that Soyinka used metaphors of crime, game and commerce, for example, 'stolen goods', 'armed robbery' and the like to depict the fraudulent electoral system. His work also revealed that 'metaphors are enriched with intertextuality which benefit greatly from metaphoric structure and function'. He went on to show how knowledge of the socio-political situation in Nigeria influenced Soyinka's lexical choices as he puts across the ideologies for change. While Hunjo's work is of a critical discourse orientation with focus on written texts, there is yet need to examine how people bring on their sociocognition of the world and Nigeria in particular during their discussions on TTSs.

A study of language and ideology in the print media was what Osisanwo (2011) examined. He focused on two Nigerian magazines, *Tell* and *The News*, while examining the language and ideological perspective expressed by their reportage of the 2003 and 2007 Nigerian general elections. One of his concerns was the way the ideological orientation of a newspaper influences the way it carries out reporting of pertinent issues. Thus, using the critical discourse framework, Osisanwo (2011) analysed the 'ideological underpinnings' of the two newspapers. In addition to identifying the social actors of the election events, he studied the choice of lexical items of the newspapers and their pictorial representation of those social actors in a way that connotes their ideological biases. A major finding in his study is the fact that the reportage attempted to shape the perspective of the readers of the magazines,

through the way they presented the issues and made the populace think they had first-hand information on all the issues related to the elections; also by their use of the quotation sequence. Osisanwo (2011) found that the magazines employed the use of linguistic devices such as 'affixation, blending, borrowing, compounding and collocations', expressed in words like 'anti-third term', 'executhieves', khalifa, 'sit-tight agenda' and 'tenure elongation'. In addition, linguistic tactics in the form of nominalisation and process nouns, pre-modification, post-modification and circumstantialisation, among others, were used by the newspapers' agents to proliferate ideologies. He thus made a case for 'how the ideological beliefs of the magazines are used in taking dominance and control over their consumers' – that is, their readers – thereby revealing how language is used by the print media to achieve these and other effects. Osisanwo's study is revealing in terms of a critical perspective on the language used in reporting electoral matters. However, further insights into a critical-cognitive perspective would be in place to show how those ideologies were conceptualised by the reporters or journalists. This study, therefore, includes a conceptual framework for its critical discourse analysis of TTSs in accounting for the expressions of ideologies by interactants.

From the foregoing, aspects such as the role of language in talk shows, ideologies behind naturally occurring discourses in talk shows, the negotiating of power relations by the discussants and the use of linguistic and paralinguistics features to communicate and express ideologies have further need of attention. This study seeks to describe and highlight these areas so as to improve the understanding of what takes place in TTSs by means of discourse.

2.3 Broadcasting

Broadcasting has been acknowledged as a 'creative medium' which is characterised by 'professionalism, choice and innovation', for the purpose of serving the interest of the general public. Broadcasting uses audio and video technology to make it possible to reach a broad range of audience concurrently and also elicit their contributions (NBC Code, 2012). The language of broadcasting should be simple. This is to enable viewers and listeners of all walks of life to easily grasp the sense of what is being broadcast. There are three main codes utilised in television broadcasting, namely; image, language and symbol. The television uses both visual and linguistic codes. The NBC Code (2012) identified the social objectives of broadcasting.

2.3.1 Objectives of broadcasting

The business of broadcasting is guided by social, cultural, economic, political, technological and professional objectives. As highlighted by the NBC Code (2012, p. 8) the social objectives of broadcasting are to

i. promote generally acceptable social values and norms, especially civic and social responsibilities;

ii. promote the acquisition or pursuit of knowledge;

iii. disseminate, impartially, news and opinions in a manner encouraging meaningful and articulate dialogue and discussion of issues of public interest;

iv. promote the physical, mental and social well-being of the people;

v. foster the spirit of self-discipline, self-sacrifice and self-reliance; and

vi. encourage respect for the dignity of man.

2.3.2 Language of broadcasting

The purpose of the interaction determines what form of communication will exist between participants in a speech event as well as the choice of language that is used. To ascertain the kind of language to be used in broadcasting, Atiba (1987) suggests that consideration is usually given to the following: the medium of broadcast, the type of project to be embarked upon and its purpose, the intended audience and the relationship already established with them, the time the broadcast will take place and the tone to employ – serious, comic, or somewhere in between. Since in broadcast, interactive sessions are held, it becomes pertinent to note what form of language is used so that meaningful interaction can be achieved.

Atiba (1987) goes on to highlight what the language of broadcasting should encompass:

1. Mode: there are both the written and spoken modes of language. The language to be used depends on the balance that is sought to be achieved between the two modes;

2. Manner: this also varies according to the programme that is featured. The manner could be formal or informal just as in face to face situations, also depending on the purpose and time slot of the programme. For example, when the news bulletin is read, it is with a very formal language, in contrast with the language used in soap operas or during talk shows;

3. Status: the relative status of a programme and its participants is directly linked to the relationship created between them;

4. Topic: a programme has one or more topic. Documentaries focus on a particular topic, for example, while soap operas have more than one topic of focus. The topic will depend on the goal of the programme. For interactional programmes, there are bound to be topic shifts where more than one issue is being addressed. Use of linguistic and prosodic features is indicative of a change in topic. Speakers use punctuations, exclamations and other discourse markers to highlight a speech. The end of a topic is equally organised. Also timing is crucial. Suppose the participants in a programme run out of time, turns can be broken. The interviewer could say, 'I'm afraid we are running out of time and have to stop so far.' Or the technicians could use sound effects to highlight that they are running out of time;

5. Structure: this will depend on the type of the programme. If it is part of an on-going series, it will run from episode to episode. If it is a one-off programme, then it must be self-contained. The overall structure must be packaged to use the allotted time. The structure will include distinctive features, pre-defined patterns; the opening and closing will also be considered;

6. Prosodic features: these play an important part in conveying meaning. The sound variation, intonation, vocal effect, pauses and pitch, all reinforce the meanings of the words spoken;

7. Lexis: this is directly linked to the content of the programme. Some of the programmes will be subject-specific and the language will reflect it. However, if it is based on ordinary interaction, the use of lexis will be broader;

8. Grammar: the form of grammar that is used is usually linked to the kind of programme and the intended audience. The more serious the context, the more likely the grammar is to be complex and the language formal and vice-versa;

9. Normal non-fluency features: these are apparent in the use of repetitions, hesitancy, lack of fluency and hedging, among others; and

10. Repair: there are measures of self-correction, self-monitoring address and rephrasing.

This study focuses on aspects of the language of broadcasting relevant to its analysis. They include the structure, prosodic features, lexis, grammar, normal non-fluency features and repair.

2.4 Patterns in television interviews

The interview is of interest to people of different professions. Several reasons have been given for this. For one, it has been noted that the television news is one of the more complex forms of media programming. For another, television news is often crucial in establishing and maintaining the reputation and credibility of television stations, if not entire networks. Additionally, the interview is seen as an important tool in gathering information for news programme. Atiba (1987) explained that all interviews are social encounters. He also noted that all interviews involve at least two persons performing specific roles, 'that of the interviewer and that of the interviewee.' He further noted that:

> During the course of an interview, questions are posed by the interviewer to the interviewee in order to obtain information. The nature of the information exhibited can be verbal or nonverbal. The information can be factual or attitudinal. Finally, there can be various reasons why interviewees submit themselves to an interrogation by another individual. All of these points seem to indicate that there is good reason to consider the interview as a special form of interaction, with social and psychological implications... (p. 30)

This study upholds that for reasons of clarification and status projection, people submit themselves willingly for interviews or deliberations on talk shows. The interest of this study especially lies with examining this 'special form of interaction' with a view to unveiling the 'social and psychological implications' as seen in the expression of ideology and negotiating of power relations in discourse.

2.5 The role of media in meaning construction: TV in perspective

The media as a medium for enlightenment and promotion of societal values surely has its place in the construction of meaning in discourses. The media really does have a great influence on what we know and believe in. Media messages are also 'constructed by individuals and teams of people with the intention of sending messages that influence public opinions and individual actions.' This makes it crucial for both individuals and social groups to be able to 'critically analyse and understand the workings of media as well as their role in the promotion of ideologies (Gaines, 2010). Specifically, TV as a form of media has been avowed a medium that encourages wide

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participation to its viewers. Indeed, Shen (1999) stated categorically that 'while both radio and TV share easy accessibility, TV is more engaging with its visual effects and less demanding than literary print. In stressing the role that TV plays in the promotion of cognition, she further pointed out that 'sight has come to be regarded as that which provides our immediate access to the external world...looking, seeing and knowing have become "perilously" intertwined that visual activity has become conflated with cognition.'

Another important role the TV media plays in the construction of meaning for individuals is the fact that it releases us from dependency on literacy for getting informed. This means that one does not have to know how to read and write before he is able to get information on the goings-on in the society. This is an advantage over the print medium, during which era, illiterates could hardly be enlightened. According to Shen (1999), with this edge the TV has over all of its counterparts, it 'can easily defeat all other media in an open communication market because it favours all people regardless of their educational background.' On TTSs, therefore, people sit in and listen without the obligation of reading. They merely have to process the information and create their own 'mental spaces' which helps them to take what they can from the discourse as well as form their own ideologies.

2.5.1 TV as a medium that offers different types of information

In further contrasting the benefits of the TV over the print media, Shen (1999:35-36) highlights three main dichotomies that emphasise their differences:

1. Communications versus Expressions

   She notes that communications are consciously given and as such are highly manipulatable and can be about anything intended by the communication. However, expressions are unconsciously 'given off' and are thus less controllable. For her, expressions are always something personal and idiosyncratic about the individual who may not realise that they have been given off. At this point, one would infer that writings in the print media are consciously put together, to easily manipulate the reader and portray the intentions of the writer. However, in spoken interactions, people make expressions and may give off information they would not have wanted because expressions are natural-occurring. It becomes viable to find out how such non-prepared constructs still can be categorised as ideological and power-filling.

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2. Discursive versus Presentational

    On this Shen argued that discursive symbols, such as language, are abstract and arbitrary and bear no physical resemblance to the objects and events they describe. Representative symbols such as pictures and photographs are always imitations of the real world and their elements gain their meaning only when they are arranged in a pattern that reflects the shape of real objects or people. I relate this to talk shows in terms of viewers seeing the real people making the discourse and not just a reflection of images or words, in which case, it becomes easier for the viewers to construct meaning as they listen to the discourse.

3. Digital versus Analogic

    Shen described digital symbols as discrete units such as numbers or words, with the implication that digital systems are based on discontinuities. She further noted that human communication based on digital symbols such as a word or sentence, involves a content message that can be about anything in general. However, human communication based on analogic symbols, such as a hug or a handshake, really does involve a relationship message. The advantage of viewing this dichotomy from this perspective is that talk happens in real time; hence, people are able to make inferences from even the 'unsaid saids' by way of paralinguistic features that are observable in the discourse. While examining TTSs one need not engage in an imposition of feelings on the characters as it were, because of not knowing how the expressions were made, as in the case of computational linguistics.

She summarised this category by admitting that the second categories in the three dichotomies tend to be regarded as 'less efficient, less publicly desirable and thus devalued in public communication because the print culture has shaped human communication in a way that favours a division of public/private space so as to ensure that the back stage mess in private life is not mixed with the front stage order in public life.' The interesting part of the second categories of these dichotomies is that, according to her, 'they are an equally form of mental activity and another "intellectual" means of describing reality.' And this could not be any less true, giving the views of the socio-cognitive linguists who believe that the mental state of individuals should be

adequately accounted for, during discourse since interactions begin in the mind (Chilton, 2004).

2.6 Talk shows

2.6.1 Definition of talk show

It has been presumed an arduous task to give a one-fitting description to the genre 'talk show'. This is so, given the fact that there are so many shows on TV that feature talk while 'selling' other products such as 'infotainment', 'edutainment', 'politainment' and the likes. So whether it is education, information of any kind or the issue of politics, they are presented as shows in an entertainment format. Shen (1999) is of the opinion that 'practically all programmes that feature talks rather than events or actions are in the same camp of the talk show. Since almost everything can be talked about, the talk show can be as diverse as whatever may attract a sizeable audience.' In this study, talk show is defined as any TV programme where a host and one or more participants engage in a discourse concerning matters affecting the state of the nation. These matters may include, but are not limited, to education, politics, governance, insurgency and economy.

2.6.2 Forms of TTSs

Tolson (2001) gave three identifying features of talk shows and on this basis its various forms can be identified.

1. The talk has some affinities with the patterns of interaction normally found in everyday conversation;
2. Unlike ordinary conversation, the talk must be understood as institutional, that is, talk that is produced in an institutional setting; and
3. Unlike any other kind of institutional talk, this talk is produced for and oriented toward an overhearing audience – that is, whatever else is happening in the studio, there is always a wider audience which is not co-present, visible and (usually) unheard.

On this premise, a look at the various forms of talk shows identified by Muson (1993), as quoted in Shen (1999:78) shows that these features are embedded in them. Variants such as talk/service, news interviews, talk/variety and news/talk magazines

have been identified, among others. These are subsequently considered one after the other:

1. Talk/service:

   Munson (1993) shows that TTSs in this category are dependent on the goal to be achieved by the shows. One core purpose of such show is to proffer suggestions on how to deal with interpersonal and psychological matters related to women. In the United States, *Donahue* and the *Oprah Winfrey shows* dominated the screens of its inhabitants for a long while. In Nigeria, a similarity is found in shows that attempt to boost the morale of women. There are shows such as *Our ladies our pride* and *Moments with Mo*.

2. News interviews:

   This kind of TTS basically involves interviews of the elite by journalists and other media representatives. In Nigeria, shows such as *Today on STV*, *Sunrise Daily* and *Good Morning Nigeria* fit the description of news interviews. In America, *Meet the Press and Face the Nation* is a show whose name aptly describes its goal.

3. Talk/variety:

   This form of talk show is acclaimed as a celebrity talk or chat show. In the United States, it is usually a late-night talk show affair, with a touch of fun. In Nigeria, *The Teju-Baby Face* and *The AY* shows fit into this description, although they are not necessarily shown at night.

4. News/talk magazines:

   This is a combination of live and reported news with the inclusion of other hybridised forms such as celebrity interviews, film reviews, entertainment news and the likes. The regular TV news are replete with such hybridisation here in Nigeria. While the news is being cast, certain individuals are usually invited to join live for a chat and afterwards the news continues. Channels Television news and Silverbird Television news often incorporate an interview segment while casting the news. On some breakfast shows like *Kakaaki* on AIT and *Today on STV*, individuals are also invited to give their opinions on newspaper reviews and the news continues after that session.

2.7 Summary

In this chapter, a presentation of the review of relevant literature in terms of empirical works and other works that highlight the use of the CDA framework has been done. Theoretical issues on TTS, its forms and characteristics have also been reviewed in this chapter. The theoretical framework and methodology for this study are discussed in the next chapter.

THEORETICAL FRAMEWORK AND METHODOLOGY

Introduction

In this chapter, focus is on the theoretical framework and methodology adopted in this work. Critical Discourse Analysis (CDA), Cognitive Linguistics, Face, Politeness Principle, Paralinguistics and other related concepts are examined in the first section. The methodology used for this work is explicated in the second section.

3.1 Theoretical framework

The theoretical framework combined van Dijk's, Fauconnier and Turner's approaches to CDA and complemented them with Brown and Levinson's politeness principle and Poyatos' approach to non-verbal communication. This work focuses on a critical as well as analytical approach to its data for a robust analysis. The critical aspect of the analysis draws on the use of CDA conventions while the analytical aspect focuses on the use of politeness principle, paralinguistic features and other pragmatic conventions, to identify ideologies and show how power relations were expressed. Some transcription conventions proposed by CA expert Ten Have (1999), were used in describing the data.

3.2 Critical Discourse Analysis (CDA)

3.2.1 Views on CDA

There are several approaches to CDA. Meyer (2001b: 18) notes that 'there is no guiding theoretical viewpoint that is used consistently within CDA, nor do the CDA protagonists proceed consistently from the area of theory to the field of discourse and then back to theory.' Weiss and Wodak (2003) admit that the plurality of theory and methodology is a specific strength of CDA, even though the theoretical framework of CDA seems 'eclectic and unsystematic'. It follows that CDA is to be viewed both as a theory and as a method of analysis of data by means of its interdisciplinarity. Through interdisciplinarity, CDA touches on other disciplines by bringing for example, social theories and linguistic theories together, for a better understanding of how both work

and as such, sociology can be put to work in the development of linguistics. CDA has its roots in Classical Rhetoric, Text Linguistics and Socio-linguistics, as well as in Applied Linguistics and Pragmatics and takes a particular interest in the relationship between language and power. Fairclough and Wodak (1997) give their view of CDA as it relates to discourse:

> CDA sees discourse – language use in speech and writing – as a form of 'social practice'. Describing discourse as social practice implies a dialectical relationship between a particular discursive event and the situation(s), institution(s) and social structure(s) which frame it: the discursive event is shaped by them, but it also shapes them. That is, discourse is socially constitutive as well as socially conditioned – it constitutes situations, objects of knowledge, and the social status quo, and in the sense that it contributes to transforming it. (p. 258)

This view as expressed by Fairclough and Wodak (1997) shows that there is indeed a tie between language and the society. They further suggested that since discourse is so socially consequential, it gives rise to important issues of power. More than that, such discursive practices may have major ideological effects – that is, they can help produce and reproduce unequal power relations between social classes, women and men and ethic/cultural majorities and minorities through the ways in which they represent things and position people.

This study upholds that there is no differentiation that can actually be held between language and society since both are inseparable. People make up a society because they have a common or uniting language through which they express themselves. Their expressions may have ideological effects or unequal power relations. This study examines such relationships on TTSs with a view to highlighting how language is used to express all such ideologies and power relations. The relevance of the CDA framework for this research is underscored in Clark's (2007) assessment:

> Critical Discourse Analysis investigates the structures of power that underlie all acts of speech and writing, and is therefore concerned with the politics of language. It analyses the ways in which speech and writing and the practices associated with them construct and shape reality and the world in which we live. It is 'critical' in the sense that it encourages readers to question assumptions and not to take anything for granted, to analyse social issues as they are

constructed in discourse and how discourse contributes to the construction of society. (p.137)

CDA aims to use analysis not only to reveal structures of domination, but also to effect change in the way power is wielded, maintained and reproduced in social organisations and relationships (Young and Harrison, 2004). This further underscores the basis for the use of this framework in the analysis of data for this work. Several other scholars such as Clark (2001), Cameron (2001), Fairclough (2001), Weiss and Wodak (2003) and van Leeuwen (2008), have built on the CDA theory and some have even added other dimensions to the framework.

Meyer (2001) examined theoretical components of different origins within the CDA framework. His examination revealed that there are theoretical levels of sociological and socio-psychological theory within the CDA varied approaches. Below is his diagram showing the connection between theory and discourse in terms of the model for theoretical and methodological research procedures.
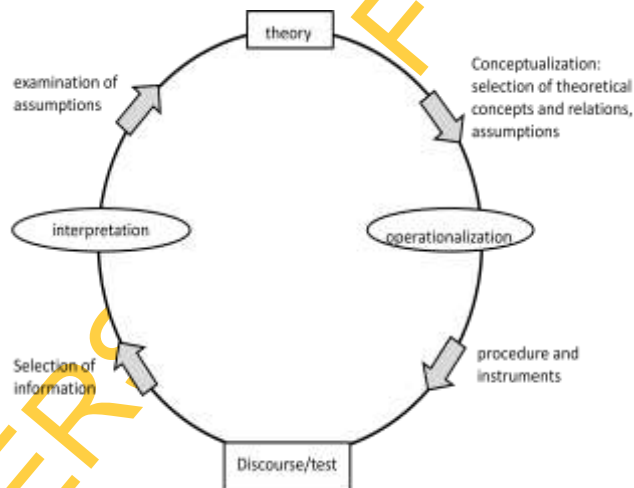
Fig. 1 Empirical research as a circular process
Source: Meyer (2001: 19)

The diagram above shows the process that is undergone while carrying out a research in CDA regardless of the discipline or theoretical underpinning. Meyer (2001:19-20) attempted to capture the theoretical levels of sociological and socio-psychological theory based on Merton's (1967). Interestingly, all the theoretical levels described below can be found in CDA:

1. Epistemology covers theories which provide models of the conditions, contingencies and limits of human perception in general and scientific perception in particular.

2. General social theories, often called 'grand theories', try to conceptualise relations between social structure and social action and thus link micro- and macro-sociological phenomena. Within this level one can distinguish between the more structuralist and the more individualistic approaches. To put it very simply, the former provide top-down explanations (structure→action), whereas the latter prefer bottom-up explanations (action→structure). Many modern theories try to reconcile these positions and imply some kind of circularity, between social action and social structure.

3. Middle-range theories focus either upon specific social phenomena (such as conflict, cognition, social networks), or on specific sub-systems of society (for example, economy, politics, religion).

4. Micro-sociological theories try to explain social interaction, for example the resolution of the double contingency problem (Parsons and Shils, 1951: 3-29) or the reconstruction of everyday procedures which members of a society use to create their own social order, which is the objective of ethnomethodology.

5. Socio-psychological theories concentrate upon the social conditions of the emotion and cognition and, compared to micro-sociology, prefer causal explanations to hermeneutic understanding of meaning.

6. Discourse theories aim at the conceptualisation of discourse as a social phenomenon and try to explain its genesis and its structure.

7. Linguistic theories, for example, theories of argumentation, of grammar, of rhetoric, try to describe and explain the pattern specific to language systems and verbal communication.

This study is more concerned with the sixth level which explicates discourse theories with emphasis on discourse as a social phenomenon. Talk, as it happens on TTSs, is examined in the light of its relationship and effect on the society (in this case the participants on the talk show). van Dijk (1988) also mentioned that the aim of CDA in analysing both spoken and written texts is to 'reveal the discursive sources of power, dominance, inequality and bias and how these sources are initiated, maintained, reproduced and transformed within specific social, economic, political and historical contexts'. This view agrees with that of Fairclough (1993), which states that CDA primarily engages in a systematic exploration of 'opaque relationships' between discursive practices, texts, events and wider social and cultural structures, relations and

processes. Such 'non-transparent' relationships are analysed with a view to determining how they contribute to the securing of power and hegemony by more powerful participants. By discursive practices, reference is made to rules, norms and mental models of socially acceptable behaviours in specific roles or relationships used to produce, receive and interpret the message. They might be likened to interactional norms or rules of speaking binding upon a community of language users (Richards and Schmidt 1983).

CDA also highlights issues of power imbalances, social inequalities, non-democratic practices and other forms of injustices perpetuated via discourse. The aim is to get people not to take things for granted but to question them with a view to correcting them as they eventually construct the society. Foucault (2000) shared a similar view of the exposure CDA brings on of such issues in the society and emphasises the need for redress. Knowledge is a key tool for people to begin to question all such assumptions or happenings, hence CDA. This study gears towards analysing discourses with a view to highlighting how issues of power imbalances and social inequality are revealed in ideological propositions expressed by individuals in the talk show event.

3.3 Cognitive Linguistics

Cognitive Linguistics (CL) is an approach to the study of language that has been increasingly active since the 1980s, with focus on semantics, syntax, morphology, language acquisition, phonology and historical linguistics (Croft and Cruse, 2004). Cognitive Linguistics has been associated with scholars such as George Lakoff, Ronald Langacker, Charles Fillmore and Gilles Fauconnier. Postulating that Cognitive Linguistics is an approach to language study, van Hoek, Kibrik and Noordman (1999) noted that it 'is not a single theory but is rather best described as a paradigm within linguistics, subsuming a number of distinct theories and research programmes. It is characterised by an emphasis on explicating the intimate interrelationship between language and other cognitive faculties.'

A deeper look at the paradigms encapsulated by the Cognitive Linguistics approach reveal that there are a number of theories which focus on various aspects of linguistic/conceptual structure, including conceptual metaphor theory, conceptual blending theory, discourse space theory, mental space theory, frame semantics and cognitive grammar. Hart and Lukeš (1997: x) defined Cognitive Linguistics as 'inquiry

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into the conceptual structures behind language.' Croft and Cruse (2004) identified three major hypotheses as guiding the cognitive linguistic approach to language study and which serve as a response by the initiators of the approach:

- language is not an autonomous cognitive faculty;
- grammar is conceptualisation; and
- knowledge of language emerges from language use.

They adopt a conceptual approach to the study of Cognitive Linguistics with emphasis on frames, domains, spaces and construal operations. This study is however concerned with aspects of Cognitive Linguistics that have been fused with critical discourse analysis to produce a socio-cognitive and conceptual approach to critical discourse analysis. Aspects such as the mental and context models as highlighted by van Dijk (2006), conceptual blending theory promoted and elaborated upon by Fauconnier and Turner (2002), Chilton (2004) and Hart (2007), are further discussed in this work as they relate to the fusion between CDA and CL and are, therefore, part of the framework for the analysis of this study.

3.4 A case for the integration of CDA and CL

CDA and CL are approaches to language studies from two entirely different perspectives; however, they also have much in common. As has been noted above, CDA 'investigates the structures of power that underlie all acts of speech and writing and is, therefore, concerned with the politics of language' (Clark, 2007). CL, however, 'is an approach to language that is based on our experience of the world and the way we perceive it and conceptualise it' (Ungerer and Schmid 1996: x). Both approaches have worked independently with the assumptions that they could never be integrated as one or 'cross-fertilised'. Such assumption notwithstanding, Jesús-M and Sánchez-Garcia (2007:224) noted that 'CDA could benefit from incorporating a cognitive approach which would really be to no detriment of its critical vocation because no cognitive approach will specify the actual social, moral or political value or disvalue of constructs and discourses.'

Having reviewed some work in cognitive-oriented and discourse-oriented approaches, Jesús-M and Sánchez-Garcia reached the conclusion that CL and CDA need such 'cross-fertilisation'. They also showed ways in which 'CL can be of use for CDA to orient itself as a discipline that is concerned with the possibility of change in

society since, (i) (understanding) understanding is prior to and essential for (exercising) critical understanding; (ii) (Exercising) critical understanding is prior to and essential for (introducing) social change'. 'Understanding' happens in the cognitive domain and ability to put it to use – with words and other communicative acts during interactions – prompts the change that CDA seeks to promote. For this, it stands to reason that an integration of both approaches would make for a more coherent understanding of how language is actually used, as well as make it possible for language to be used to create the change that is so sought after in the society.

Further reiterating the fact that there is need for an integration of the two approaches, Chilton (2004) stipulated that a critical approach lacking insights from the cognitive disciplines is not enough to introduce new developments in language studies. Hence, he noted that for 'CDA to be a research enterprise that enhances human understanding and knowledge, what goes on inside people's heads must become a prime concern (Chilton 2005). In stating what fills this enormous gap between CDA and CL, he acknowledges that the blending theory – a concept in CL – can suffice to serve the purpose of assessing ideologies in language use.

Attia (2007) undertook a rigorous examination of efforts made so far by scholars to integrate the CDA and CL approaches. She found that Wodak (2006) made attempts to prove the interconnectivity of both approaches. This, Wodak did by explicating the fact that the production and comprehension of texts that include issues that are constitutive concepts of CDA such as those of stereotypes and prejudices, would require that an individual deal with 'perceptions, beliefs and opinions which are all cognitive notions.' She added that 'it is mental processes or cognition that create a link or an intermediate step between discourse and society.' This shows that individuals actually process thoughts and form impressions of society at the cognitive level before they are manifested as ideologies, manipulations, or social inequalities. Hence, the need for an amalgamation of the CDA and CL theories for a better understanding of what happens in the mind and how it is translated to linguistic choices that account for ideologies.

Although some scholars have resisted this merge, stating that it is almost impossible for one's state of mind to be ascertained by analysts or researchers, Attia (2007) pointed out this knowledge has prompted the likes of van Djik to pay attention to a study of social interaction with focus on the public dimension of discourse. In line with this, she noted that van Djik (2002) proffered that "only a cognitive theory is

able to spell out this interface between the social and the personal, namely through the relations between episodic mental models and other personal representations of groups, on the other hand." van Dijk's proposition or approach to a socio-cognitive CDA is later explicated in this study.

Other attempts to fuse the CDA and CL concepts have resulted to other varied kinds of amalgamations or focus such as the study of metaphor in the constitution of ideology, using the Cognitive Metaphor Theory (Koller, 2005, Wodak 2006), the postulation of the Critical Metaphor Theory (Charteris-Black, 2004), Mental and Context Models (van Djik 2006), Mental Space Theory and Conceptual Blending Theory (Fauconnier, 1994, Fauconnier and Turner 2002) and Discourse Space Theory (Chilton 2004), among others.

This study does not dwell on each of these aspects of the merger between CDA and CL. Rather, focus is on aspects of the socio-cognitive and conceptual approaches that are relevant for the purpose of this study. The relevant aspects shall be considered one after the other.

3.5 Mental models

van Dijk (2001b) suggested that a mental model is subjective representation of specific events covered in discourse. It represents the personal episodic memory of individuals, so it can be identified with people's experience. He also noted that though they are personal, they also involve the instantiation of general, socially shared knowledge or beliefs. They represent the indispensable interface between the personal and the social between discourse and society. According to him, they tend to describe and explain 'how social structures influence and are affected by discourse structures.' van Dijk (2001a) postulated that as much as specific mental models are needed to build general knowledge, general knowledge in itself is also needed to construe specific mental models. The formation of such mental models makes it possible for language users to generalise such models and then construct more general knowledge.

Importantly, van Dijk (2001c) mentioned that the mental models encapsulate personal knowledge, beliefs and opinions which may be instantiations of socially shared attitudes, which may be controlled by ideologies. It can then be said that the mental models, on the basis of their being ideologically biased, inevitably form the input of discourse production and comprehension. The importance of the mental model in the analysis of the data for this study is seen in the fact that mental models are

representative of our interests. Naturally, humans are inclined to emphasise what they are good at, while criticising or highlighting the negative deeds of others. This mental model helps to explicate how such positive self-presentation and negative other-presentation is brought about in a discourse event such as the TTS. Below is a diagram showing the mental model as an interface between discourse and society.

Fig. 2 Mental models as an interface between discourse and society
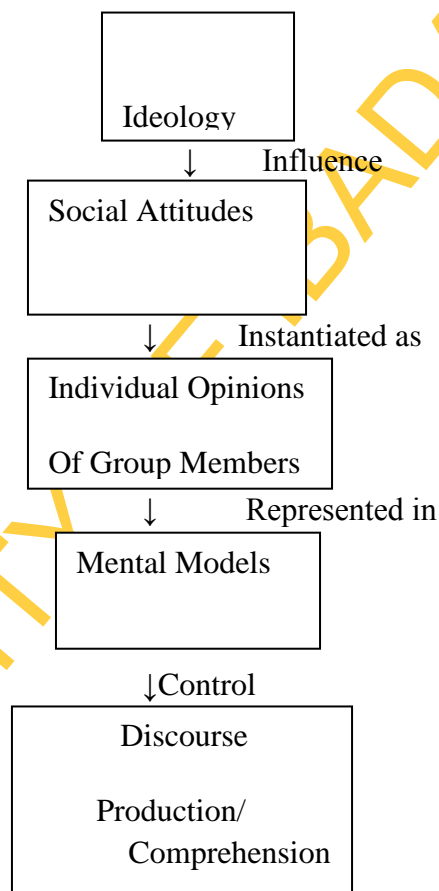
Source: Attia (2007:88)

3.6 Context models

Context models are also postulated by van Dijk, in his socio-cognitive approach to the study of language use. Attia (2007:89) stated that context models 'define not only the different properties of discourse, but also the overall interactive strategy of positive self presentation and negative other presentation'. van Dijk (2006b) referred to context models as subjective participants' mental constructs of communicative situations. From van Dijk's perspective, a socio-cognitive account of

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context views the context model as 'encompassing the personal and locally interactional constraints besides the social, political and cultural constraints'. He added that they "provide the constraints that allow language users to make situationally relevant selections of information people have and construe these as meanings to be expressed in talk" (van Dijk, 2001c:111). He further elucidated the point stating that people in discourse bring their background knowledge of a shared situation to the fore and this helps them to determine what may or may not be expressed in discourse. This, van Dijk (2006b:171) called a 'special knowledge-device or K-device'. This special knowledge device "represents the relevant beliefs of speakers and hearers about the knowledge of their interlocuters."

In addition to this, van Dijk (2001a) highlighted some contextual categories that can be relevant in the description of discourse. They include the domain, global actions, roles, social relations and cognitions. Having made a difference between the personal and social in discourse and communication as local and global contexts, van Dijk went on to explain that domain is the global social domain in which people interact, for example, in the realm of politics. Also, participants are seen as engaging in global actions, such as legislation, which are realised in local actions, such as when they engage in criticising the government. In such criticisms, the participants take up different roles such as the communicative, interactional and social.

The relevance of this model for this study is highlighted in the fact that ideology is a social and cognitive phenomenon that is regarded as the 'basic social representations of social groups and the basis of the knowledge and attitudes of groups' (van Dijk 2001c: 115). This shows that ideologies are not necessarily personal beliefs, but a special form of social cognition that refers to any kind of socially shared mental representations.

Attia (2007:91) noted that ideologies 'influence the social attitudes expressed in discourse structure which in turn influences the mental processes involved in discourse production and comprehension. She also shared that ideologies can be hidden or disguised in the form of opinions about specific events or the manner with which they are presented to the public. Such ideological positions, she added, often represent the polarised form that indicates polarised opposition between two parties, usually, the government and the people or its political rivals. In accounting for how people use discourse to promote ideological propositions, van Dijk (2000) noted that people who have access to public discourse are in a position to influence other

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people's knowledge formation on those issues. This study looks out for how participants in the talk show discourse work effectively at forming or changing social representations such as knowledge, opinions, attitudes and ideologies. The context models examine aspects of context in discourse that bring to bear, ideological propositions, such as topics, level of description, argumentative moves, and rhetorical devices. These are further explained in the course of the analysis of the data for this study. Other conceptual approaches to CL and CDA are further examined.

3.7 CDA and conceptualisation

CDA in its examination of ideologies and their impact on the society has been analysed from various perspectives. One of such perspective is the socio-cultural approach, prominently illustrated by Fairclough. His approach to CDA is based on a three dimensional framework, namely, description, interpretation and explanation. In that model, he showed that the connection between the text and social practice is seen as being mediated by discourse practice (Fairclough, 1995). Another perspective to the study of CDA is, as has been earlier highlighted, the socio-cognitive approach. This socio-cognitive approach whereby discourse and social structure are mediated by social cognition, is according to van Dijk (1995) defined as "the system of mental representations and processes of group members". The socio-cognitive approach to CDA is well supported given that scholars believe that the construction of knowledge about social objects, identities and processes, which are in turn brought to discourse, are actually constructed in the minds of the individuals engaged in the interaction (Chilton, 2005). However, as Hart (2007) observed, conceptual approaches to discourse have not been featured in the socio-cognitive approach to CDA. He suggested that since CL has tools with which CDA can effectively deal with issues of conceptualisation, there should be a merger of the two with appropriate conceptual frameworks. The reason for this, according to him, is that "CL like socio-cognitive CDA, explores the relation between language, cognition and society. This is an important framework for this study, hence, Conceptual blending theory, as a conceptual approach to socio-cognitive CDA, is further examined in the light of how it helps to show the role of conceptualisation in the promotion of ideologies and power relations in Nigerian TTSs.

Conceptual blending theory

Hart (2007) explained that Conceptual Blending Theory (CBT) is a theory of online meaning construction which accounts for some of the conceptual operations performed during discourse. The theory is also known as Conceptual Integration. The theory derives from two traditions within cognitive semantics, namely, Conceptual Metaphor Theory and Mental Spaces Theory, which were principally initiated by Gilles Facounier. Evans and Green (2006:400) held the view that the main thrust of CBT is that 'meaning construction typically involves integration of structure that gives rise to more than the sum of its parts'. They added that the process of conceptual integration or blending is a general and basic cognitive operation which is central to the way we think.

Gilles Fauconnier and Mark Turner developed the blending theory as a consequence of their research programmes. In accounting for this origin, Evans and Green (2006) shared that Fauconnier had developed the Mental Spaces Theory in order to account for a number of traditional problems in meaning construction, while Turner approached meaning construction from the perspective of his studies of metaphor in literary language. Since frameworks developed by either of them could not fully account for some of the linguistic phenomena observed, they both decided to come up with a theory that could adequately account for why in many cases, meaning construction appears to derive from structure that is apparently unavailable in the linguistic or conceptual structure that functions as the input to the meaning construction process. That gave birth to the CBT by both of them.

The Mental Space Theory holds that words do not refer directly to entities in the world but rather prompt for the construction of mental spaces, which contain certain elements. This is further defined by Fauconnier and Turner (1996). They view mental spaces as 'small conceptual packets constructed as we think and talk, for purposes of local understanding and action. They are interconnected and can be modified as thought and discourse unfold.' Those packets which are constructed during discourse as we think and talk apparently include whatever entities, objects, actions and processes that are referred to explicitly or implicitly in discourse. In any stretch of discourse, a number of interconnected mental spaces may be constructed, where, according to Fauconnier (1994), "linguistic expressions will typically establish new spaces, elements within them, and relations holding between the elements." Here, the Conceptual Metaphor Theory cannot fully account for those spaces that are

implicitly referred to, since only two inputs are provided for and without being present in the text, there cannot be an accounting. In order to tackle this problem of not being fully able to account for mental spaces that are constructed during discourses, the blending theory is brought in. Hart (2007:109) observed that, 'in the case of metaphor, mental spaces constructed during discourse undergo a specific conceptual blending operation whereby they are manipulated in an integrated network, producing inferential structure.

The blending theory, therefore, makes it possible to fully account for the workings of metaphors in discourses. The importance of metaphor to CDA is seen in Hart's (2007:109) take on what its function is: "metaphor is a linguistic and conceptual phenomenon which should be of particular significance in CDA." He went further to observe that some scholars contend that 'ideology involves a systematically organised presentation of reality' and on the basis of that, metaphors are to be regarded as ideological in so far as they 'define in significant part what one takes as reality'.

Since CDA has as one of its concerns, the formation of a coherent view of reality, it suffices that metaphors be examined, as they help in promoting the understanding of reality. To achieve this, the blending theory serves as a reference point for fully accounting for how metaphors contribute to the construction of mental spaces wherein the expressions, whether explicit or implicit, would aid the understanding of ideological propositions by participants in a talk event. The blending theory stipulates that blends arise in networks of mental spaces.

However, unlike the Metaphor theory that has just two inputs – the source and the target domains, the basic blending network consists of four mental spaces: two input spaces, a generic space and the blended space. Fauconnier and Turner (2006) also noted that a blended space can have multiple input spaces. In addition to these, background frames are also recruited to build these mental spaces. Each of these input spaces are further discussed below.

Fig.3 The Blending Space Model
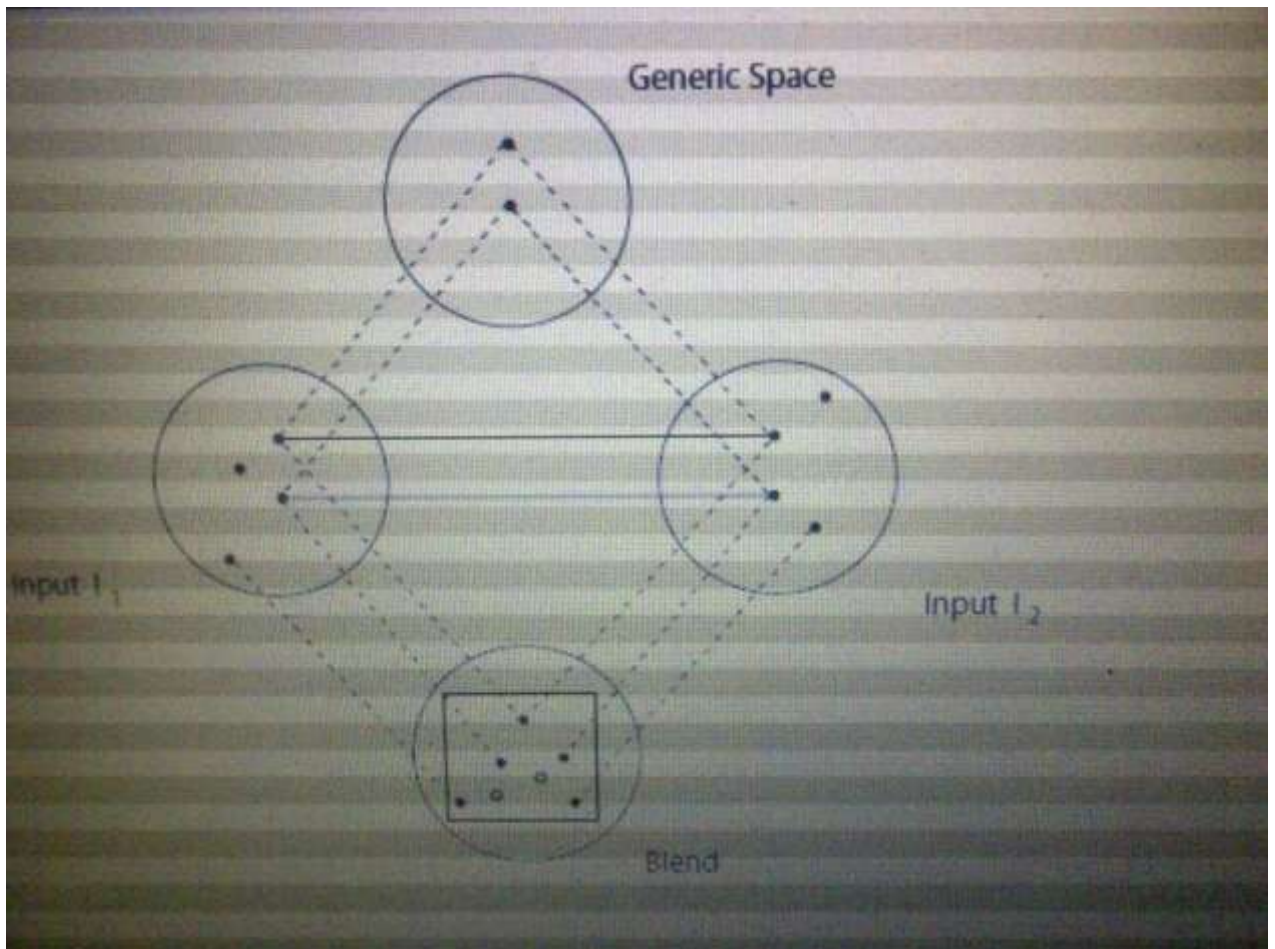
Source: Fauconnier and Turner (2002:46)

Input space

   That 'a new space is set up when utterances concern objects or events that require different background assumptions', is the view of Coulson (2000:23). Hart (2007:110) further enlarged on this, stating that, 'metaphorical utterances in discourse are of precisely this kind; they involve spaces which contain elements belonging to two different (potential) scenarios with different background frames or assumptions. As metaphorical discourse unfolds, then, a space is created for each scenario. These spaces are input space1 and input space2.' He added that during the process of integration, the two input space share counterpart connections between elements, which are represented in the notation by solid lines.

Generic space

Fauconnier and Turner (1998:8) noted that there is a generic space which maps onto each of two inputs. They postulated that 'the generic space contains what those two inputs have in common at any moment in the development of the conceptual integration network'. In further elaborating on this, Hart (2007) mentioned that the generic space may also be projected back to from the blended space and not just the elements in the generic space projecting onto the counterpart elements in the input spaces. He says to think of structure in the generic space in terms of theta roles, that is, semantic categories, which structure the ideational representation in discourse of a given scenario. The focus of the generic space then would be in relation to who did what to whom, where and how.

Blended Space

Regardless of the number of inputs a blend has, they eventually get to be projected into the blend space. The two typical inputs are, therefore, mapped onto a single slope by means of conceptual blending operations (Fauconnier and Turner, 2006). This is highlighted by Fauconnier and Turner (1996:113) in these words: "In blending, structure from two input spaces is projected to a separate space, the 'blend'. The blend inherits partial structure from the input spaces and has emergent structure of its own." They also posited that 'generic spaces and blended spaces are related because blends contain generic structure that was captured in the generic space. (Fauconnier and Turner, 2002). Hart (2007:110-111) explained that emergent structure is unique to the blend. This is so because 'the blended space contains structure which is not copied there directly from the input spaces but which rather is a product of blending operations'.

Emergent structure

There are three blending processes by which the emergent structure is constructed. They are composition, completion and elaboration. These processes make it possible for elements not in the two inputs to be generated at the blend space.

Composition

"Composition of elements from the inputs makes relations available in the blend that did not exist in the separate inputs," noted Fauconnier and Turner (1998:10).

Adding further insight to this process, Hart (2007:111) stated that, "counterpart elements can be composed to produce two separate elements in the blended space...in the case of metaphor, a special kind of composition occurs, referred to as fusion. Here, counterpart elements in the input spaces get projected into the blended space creating a single compound element."

Completion

Completion is said to bring additional structure to the blend (Fauconnier and Turner, 2006:144). Fauconnier and Turner observed that "blends recruit a great range of background conceptual structure and knowledge without our recognising it consciously and in this way, composed structure is completed with other structure". However, only relevant structure gets projected or recruited onto the blend. This is what is referred to as selective projection. It is selective in that only structure that is relevant to the speaker's intention is projected onto the blend while leaving out other extraneous structures which may be there but not useful for the context.

Hart (2007:112) categorised selective projection as that which contributes to the ideology of metaphor. In his words, "where selective projection in conceptual blending networks is a pragmatic phenomenon, integration networks are constructed according to speakers' communicative (and rhetorical) intentions. In other words, ideologically, speakers may choose to recruit particular structure in order to promote a certain perception of reality." This study explores the ways by which speakers' structures are selectively projected to account for ideologies in discourse.

Elaboration

Of the three processes, elaboration is the most significant as it is the running of the blend (Hart, 2007). It utilises imaginative mental simulation according to principles and logic in the blend. It is usually characteristic of cognitive work performed within the blend according to its own emergent logic. For Hart (2007), this process of elaboration shows the importance of conceptual blending for CDA in the sense that metaphor, as a function of emergent structure in the blended space, gets to be seen as 'cognitively real'. It becomes obvious how metaphors that surface at the blended space can be accounted for and as well reveal ideologies in discourse. In the analysis for this study, it is seen how these cognitive structures are revealed through the blended theory by means of emergent structures in the blended space.

3.8 Modality

Modality serves an interpersonal function in language, in that it is used to express comments, attitudes and evaluations (Clark, 2001). Modality shows how language is used to construct reality as well as social issues in TTSs. It does this by focusing on grammatical realisations through modal auxiliary verbs, lexical verbs, adverbs and adjectives. Four aspects of modality namely truth, obligation, desirability and permission, are identified. Lexical as well as grammatical constructions help to determine the role language plays in TTSs.

3.9 Facework

Facework is one of the conditions for normal interactions. It relates to the process of managing one's own and other's face (Bloor and Bloor, 2007). The Bloors argued that power is central to the way people carry on their discourses with a view to shaming the face of others, saving face or losing face. For them, it is the responsibility of all participants in an interaction to protect the face of each other. Face, therefore, refers to the way others are seen or would like to be seen as well as addressed. When behaviour that does not protect the face of other participant in a discourse is brought in, it leads to the breakdown of such talk and such act is regarded as a face-threatening activity or acts (FTAs). Consequently, when people perceive a threat to their social status they cannot help but feel embarrassed; and that is a major effect of FTAs on them (Banks and Zimmermann, 1993; Keltner and Buswell, 1997, 1996; Keltner and Haidt, 1999; Keltner and Anderson, 2000).

Goffman (1981) stipulated that maintenance of face is a condition of interaction but not its objective. He considered facework to mean the actions taken by a person to make whatever he is doing consistent with face. He also noted that people respond to face threats with negative emotions (Goffman 1967). Facework serves to counteract those events whose symbolic implications threaten face. Further reactions of people to FTAs include discomfort, embarrassment, annoyance, anger and outright hostility because people want to save their face and put away the shame from themselves (Anderson and Pearson, 1999; Bayraktaroglu and Sifianou, 2012; Mugford, 2012; Brown, 2013; Joseph, 2013).

3.10 Politeness

Politeness in conversation refers to linguistic expressions that indicate a friendly attitude towards speakers and listeners. The words and expressions do not in themselves reveal the concept of politeness; rather, they lie in their intended social meaning and function (Clark 2007; Cook, 2012; Haugh, 2015; Mapson, 2015). Positive and negative politeness is identified by Brown and Levinson (1987). They see politeness as what a speaker does to maintain the face of both speaker and hearer. Positive politeness, therefore, refers to the speaker's desire for the listener to share the same perspective, emphasising their commonalities. In contrast, negative politeness focuses on respecting the differences between the speaker and the hearer and granting them autonomy and freedom from obligation to each other. In other words, Brown and Levinson (1987) characterised politeness strategies as either positive (paying attention to the other's face needs) or negative (ensuring that the other is not imposed on). They defined positive and negative face more specifically, thus:

a) Negative face: the basic claim to territories, personal preserves, rights to non-distinction – i.e. to freedom of action and freedom from imposition; and

b) Positive face: the positive consistent self-image or 'personality' (crucially including the desire that this self-image be appreciated and approved of) claimed by interactants (1978:66).

The concept of face cannot then be detached from the politeness principle. Consequently, Brown and Levinson (1987) viewed face as the public self-image that every member wants to claim for himself. On Nigerian TTSs, the quest for expressing and promoting an ideological construct seems to make participants flout the politeness principle. Hence, there exists the case of hosts and participants performing very direct FTAs, thereby ignoring the politeness principle. Politeness is a cultural thing and should be maintained as such. However, observing the reverse on TTSs may as well be indicative of changing times and a re-definition of politeness (Blitvich, 2013; Blitvich, Bou-French and Lorenzo-Dus, 2013; Miller, 2013; Makoni, 2015; Herraiz and Serena, 2015)

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3.11 Topic control

In a discourse where there are power relations, there is a marked presence of control of topic by one participant over the other. For Bloor and Bloor (2007), that is one attribute of power and includes control over turn-taking and hence the content of the discussion. Fairclough (2001:38-39) states that, "power in discourse is to do with powerful participants controlling and constraining the contributions of non-powerful participants," and this is seen mostly in their ability to select the discourse type. He noted that 'those who hold power at a particular moment have to constantly reassert their power and those who do not hold power are always liable to make a bid for power'. For him, 'power is won, exercised, sustained and lost in the course of social struggle'.

3.12 Turn-taking

Turn-taking is central to the structure and management of conversation. It involves three basic strategies on the part of the speaker: taking the turn, holding the turn and yielding the turn. (Clark 2007). Lerner (2004) notes that turn taking practices organise the allocation of opportunities to participate in conversations and the turn-constructional forms such participation takes. This study examines turn taking in talk shows because most of the actions carried out through talking are shaped by the organisation of that talk into speaking turns. Turn taking helps to reveal issues of power relations in discourse because it shapes how speakers compose their contributions, where they position their contribution in the ongoing interaction and when they get to participate or take the floor during the interaction.

In an attempt to characterise the organisation of turn taking in its simplest systematic form, Sacks (1974) used audio recordings of naturally occurring conversations to make some projections. He argued that talk proceeding in a 'one party talking at a time' is not unique to conversations, even though such may be obtainable during press conferences, meetings, therapy sessions and trials. On the basis of that, he suggested that there be other turn-allocational and turn-constructional techniques that will make for more than one next speaker, as well as the minimisation of gaps and overlaps in conversations. The turn-allocational techniques comprise two groups; those that allocate next speakership via current speaker selecting a next and those that use self-selection for next speakership. For turn-taking in conversation to be organised, he mentioned that there would be need to integrate the two techniques so as to preserve

'one-talking-at-a-time' across change of speakers while minimising both gaps and overlaps between turns. He then postulated the rules that are next discussed as an integration of the two allocation techniques.

3.12.1 Rules for turn-taking

The following set of rules was postulated by Sacks et al (1974) to represent an integration of the two allocation techniques:

1. If a current-speaker-selects-next-speaker is used, then the selected speaker has rights to, and is obliged to take the next turn to speak, and all others are excluded;

2. If a current-speaker-selects-next-speaker is used, then on the next possible completion of the sentence current speaker is constructing, transition should occur; i.e., current speaker should stop and next speaker should start;

3. If, by any next possible completion of the current sentence of a turn, current-speaker-selection of a next has not been done, self-selection may- but need not- be instituted, with first starter acquiring to a turn at talk; and

4. On any next possible completion of some current sentence, current speaker may stop, but unless he has done selection he need not stop unless another has self-selects.

This study analysed how speakers in the TTSs perform, as it has to do with turn-taking patterns. Their adherence to the rules of turn-taking or otherwise and how it contributes to the show of power in discourse is examined accordingly.

3.12.2 Adjacency pairs

Turn-taking involves the participants in a conversation taking turns to speak and is structured by successive utterances. Each utterance is however, functionally dependent on the previous one. Adjacency pairs refer to a sequence of two utterances, each by a different speaker (Clark, 2007). The most obvious adjacency pairing is that of a question and answer. When questions are asked, responses are usually expected, especially preferred responses. Cutting (2002) cited examples of preferred response adjacency pairs as:

1. A question – an answer
2. An offer – an acceptance
3. An invitation – an acceptance

4. An assessment – an agreement
5. A proposal – an agreement
6. A greeting – a greeting
7. A complaint – an apology
8. A blaming – a denial

However, there could be dispreferred responses which entail responding to the question with a question, a refusal or disagreement that can be interpreted as either meaningful or rude. This study examined the responses given by participants in the talk shows with a view to highlighting how they contributed to the overall structure of the show and their implications for the talk in the discourse.

3.13 Paralanguage

Aside from evaluating discourse from a linguistic perspective, a paralinguistic perspective also does more in telling about the way individuals communicate about the act that is being performed in the sense of its being received properly, its being agreed upon or not and if it will be acted upon or not. Mey (2001) posited that such feedback can be not only linguistic but also given via a pragmatic act of body language. He defined body language as an accompaniment to the more important verbal signals. He also noted that the importance of body language in discourse has been emphasised to include the constraining of the delivery of the speech signal and the facilitating of the choice between the different interpretations that are open to the listener. According to him, 'if your body does not follow you, your listener will not either'. Rowlands (2000: 107) acknowledged that 'bodily movements are used to represent situations all the time.' Additionally, van Leeuwen (2005) added that communicative acts are used to link items of information in discourse. These schools of thought indicate how vital it is to consider the 'unsaid saids' in discourses in order to fully account for what takes place in the talk event.

Further substantiating this point, Pennycook (1985) described paralanguage as encompassing kinesics, proxemics and paraverbal features. He lists some of such features as gestures, facial expressions, interactional synchrony, eye contact, use of space, touching, aspects of voice modification and silence, as playing a crucial role in human interaction as well as being highly culture-specific in nature. Pennycook goes on to cite Trager (1958) as the first to use the term 'paralanguage' to mean 'a synthesis of the linguistic and psychological material collected on the kinds and categories of

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voice modification which could be applied to different situational contexts'. He noted too that Trager (1958: 278) stated that, 'in analysing a communication, one must, to cover all the data, include material in the areas of paralanguage and kinesics as well as in language.' What is more, the significance of paralanguage in any framework of communication is highlighted by Stevick (1982:163) as cited by Pennycook (1985), in these words: "if verbal communication is the pen which spells out the details, non verbal communication provides the surface on which the words are written and against which they must be interpreted'. Of importance to this study is also Pennycook's quotation of Key's (1975:9) position: "whatever language or whatever the purpose in communication, informational or expressive, emotions and attitudes always project themselves in an overlay of superimposed patterns". This study in an effort to balance its linguistic analysis, couples it with an analysis of paralinguistic cues that help to account for the ideologies expressed by hosts and participants on the TTSs.

3.13.1 Kinesics features

Mey (2001) focused on body language that is used to take part in dialogue and he names any such associated acts as 'dialogue act' or 'composite dialogue act'. He noted that when the body speaks as it were, such moves form an integral part of the interaction and represent or are a part of a pragmatic act. According to him, pragmatic acts take the totality of the communication into account and engage the whole individual in communication, not just the speech portion of his or her contribution. He identified a kinesics marker known as 'body move take turn' which is fashioned after Conversation Analysis' turn taking. This occurs mainly as interactants enter or leave the common engagement space.

Other kinesics markers identified by Pennycook (1985) include head nods, eye blinks, small lip movements and chin thrusts. Jenkins and Parra (2003) posited that meaning in focused interactions is co-constructed by the participants through situated interpretations of both linguistic and non verbal behaviour as participants manage their talk in interaction. They explained the following kinesics features:

1. Eye contact: this conveys positive feelings toward others in social interaction. It has been associated with liking, intimacy, attraction and trust and assertiveness while low levels of it have been associated with non-immediacy, psychological distance and lack of involvement in the discourse;

2. Smiling or positive facial affect: this is part of a cluster of non verbal behaviours linked also to attraction, liking, trust and intimacy as well as viewed as an element of persuasion;

3. Affect displays: these refer to facial and other markers of expressions that show emotional reactions or primary affects, for example, happiness, surprise, fear, sadness, anger, disgust and interest;

4. Regulators: these refer to acts that control the flow of conversational exchange and turn taking such as nodding of the head, eye contact, postural shifts and verbal reinforcers;

5. Illustrators: these are said to synchronise with speech as a form of emphasis and punctuation and are usually acquired tacitly; and

6. Rhythm, voice quality, pitch change, intonation.

3.13.2 Paraverbal features

Paraverbal features are described by Pennycook (1985) as non lexical aspects of speech communication which are largely characterised by distinguishable degrees of intensity, velocity, extent and duration of pitch fluctuation, duration of utterance segments, the use of sounds not occurring in the standard language system and the role of silence. Jenkins and Parra (2003) noted that such features are to be regarded as 'implicit communication, lacking overt rules, but instantly recognised and interpreted in conversation'. They gave instances of 'a flat or narrow pitch range being regarded as passive, cold, and withdrawn, whereas greater pitch variety is regarded as more dynamic and extroverted'. They concluded that long silent pause, absence of affect displays, non-interactive regulators (e.g., upright body lean, no eye contact, inappropriate stress, narrow pitch range, or unattractive voice quality, are signals that are rated unsuccessful in discourse).

Poyatos (2002) identified types of laughter as chuckling, giggling, guffawing, tittering and snickering. He also noted that there can be voluntary laughter which is natural, spontaneous and sincerely motivated; forced laughter which happens when one feels obliged to laugh; affected laughter when one feigns what is not truly felt; involuntary laughter in its uncontrollable forms; inappropriate social laughter which happens when one thinks of something amusing at the wrong time; infectious laughter which occurs whether or not one is aware of what prompts that person to laugh; laughter from tickling, triggering all manner of verbal, paralinguistic and kinesics

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extreme reactions; and functional categories of laughter as: solidarity laughter; status-seeking laughter; adulatory laughter; flirtatious laughter; bond-confirming laughter; laughter of play; laughter of affection and love; seduction laughter; satirical laughter; laughter of contempt; laughter of scorn; laughter of mockery, derision and ridicule; skeptic laughter; sardonic laughter; laughter of challenge and threat; cruel laughter; invasion of privacy through laughter; anxiety laughter, uncomfortable laughter, embarrassment laughter, expectancy laughter, relief laughter; elation laughter, congratulatory laughter and satisfaction laughter, among many others. These kinds of laughter perform various functions in discourse and aid the understanding of linguistic features of the discourse.

3.14 Methodology

This subsection covers the methodology adopted in this work. It discusses the method of data collection and data analysis.

3.14.1 Sampling technnique

The following public-owned stations – Nigerian Television Authority (NTA) and Lagos Television (LTV); and private-owned stations – Silverbird Television (STV) and Africa Independent Television (AIT) were purposively selected for having more talk show content. Eight talk shows: '*Today on STV'* (*TOS*) and '*Head to Head'* *(HTH)* on STV; '*Focus Nigeria' (FN)* and *'Kakaaki'* (*KAK*) on AIT; '*Daytime Talk'* (*DTT*) and *'Morning Desk'* (*MD*) on LTV; '*Good Morning Nigeria'* (*GMN*) and '*Reflections*' (*RF*) on NTA; and three episodes of each, produced between 2012 and 2014, were purposively selected for possessing linguistic categories that accounted for ideologies and power relations.

3.14.2 Procedure for data collection

All the selected programmes that served as data for this study were collected primarily through direct recording by means of a camcorder during the period of their being aired. Few episodes that were recorded but not clear enough in visual presentations were elicited from the office of the TV station that aired them. Series of visits were made to the Silverbird TV office at Lekki and later Victoria Island, to request certain episodes of '*HTH*' and '*TOS*' programmes televised in 2012 and 2014 respectively. The request was not promptly acceded to and as such the researcher had

to make repeated visits and follow-up calls to the personnel in charge of releasing the data. Visits were also made to LTV office at Agidingbi, Ikeja to elicit recorded tapes of '*DTT*' and '*MD*' that were not captured by the researcher and they acceded to the request.

The above-named television stations are popular, known to bring on incisive programmes and apt at the use of modern technology in the airing of their programmes; thereby making them more interesting than the others not used. Recordings of the selected TTSs were between 2012 and 2014. The period marked a notable turn in the chain of events in the country – increased cases of insurgencies, violence, corruption and political upheavals, among others. One hundred episodes of the talk shows were recorded. However, based on the topical issues discussed in some of them, twenty-four of the talk shows were purposively selected for the analysis of this research. Some members of the House of Assembly, governors, security experts and political affairs analysts were brought in for interviews which made the discussions very robust. Three episodes of each talk show were used for the analysis and an orthographic transcription was done to facilitate smooth analysis of the data.

3.14.3 Transcription

All twenty-four episodes of the selected TTSs were fully transcribed in order to aid analysis of the data. The following transcription notations suggested by Ten Have (1999) were utilised:

(.)	Just noticeable pause
(0.3) (2.3)	Examples of exactly timed pauses, in seconds.
wo(h)rd	'Laughter' within words
end.	Full stop (period) denotes falling, ending intonation; punctuation marks are generally for intonation rather than grammar.
word?	Question mark depicts rising, questioning intonation.
£words£	Pound signs enclose talk said in "smile voice".
cu-	A sharp cut-off of a prior word or sound.
lo:ng	Stretching of the preceding sound.
(word)	Transcriber's guess at an unclear part of the tape.

run=	Material that runs on
=on	Under emphasis using volume and/or pitch
°soft°	Speech noticeably quieter than the surrounding talk
>fast<	Talk noticeably quicker than the surrounding talk
over [lap]	Overlapping talk
↑word	The onset of a noticeable pitch rise
↓□ word	The onset of a noticeable pitch descent

3.14.4 Method of data analysis

A qualitative method of analysis was adopted for this study so as to determine how the linguistic and paralinguistic features accounted for ideology and power relations in the TTSs. The data was subjected to critical discourse and critical cognitive analysis. Using conventions of CDA such as relational modality, presuppositions, negations, overlexicalisation and the mental and context models explicated by van Dijk, ideologies expressed in the selected TTSs were identified and examined.

Fauconnier and Turner's conceptual blending theory was further put in use to determine ideological patterns that were conceptualised by participants in the talk shows. The Politeness Principle was used to pinpoint issues of power relations and facework as displayed in the TTSs. Additionally, Paralinguistic conventions aided the identification of non-verbal cues that contributed to the expression of ideologies and negotiating of power relations in the data. A diagrammatic representation of the framework for this study is set below:

Fig. 4 Diagrammatic representation of the conceptual framework

Fauconnier and Turner's CBN

critical cognitive analysis
conceptual blending operations
selective projection
blended space
emergent structure
⇩
Ideologies

→ categories →

van Dijk's mental and context models

critical discourse analysis
meaning
level of description
argumentation
rhetoric
⇩
Ideologies

⬇

Poyatos non-verbal communication

Paralinguistics
Kinesics
Nods/silence/gazes/frowns
Smiles/ rage, etc
⇩
Aid ideologies

→ categories →

⬇

Brown and Levinson Politeness Principle

Facework
Face threatening acts (FTAs)
Topic control
Power negotiation
⇩
Show power relations

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3.15 Limitations to the study

The major problem encountered with collecting data over the period of three years was inconsistency with power supply. There was almost always power outage when the time came for the programmes to be aired and recorded. For this reason, there was constant need to have a standby generator functioning lest the power supply was withheld and there would be a gap in the recording. Also, making visits to the offices of the media houses did not meet with favourable responses at the initial stage. Even though it was documented that the data was needed for academic research purposes, one of the talk show hosts asked the researcher, 'Do you want to critique me?' That made it difficult for the researcher to have access to the recordings. In other instances, the need arose to make repeated visits as the bureaucracy in the offices would not facilitate a simple handing in of the recordings. This cost the researcher more money and time, given the location of some of the offices. Additionally, the inability of STV personnel to access previous files on their system contributed to the researcher's not getting some clear pictures for some of the plates. The online versions of the episodes had been edited and as such did not capture the part needed by the researcher.

3.16 Summary

Issues related to the theoretical framework of this study as well as its methodology have been considered in this chapter. Concepts in Critical Discourse Analysis, Cognitive Linguistics, Politeness Principle and Paralinguistics were also examined. The next chapter presents the analysis of the data for this study, using the twenty-four purposively sampled episodes of the selected TTSs.

CHAPTER FOUR

IDEOLOGY AND POWER RELATIONS IN NIGERIAN TTSs

Introduction

This section focuses on the analysis for this research. The analysis is based on twenty-four episodes of eight different TTSs which were purposively selected, ranging from 2012 - 2014. The talk shows are *'Today on STV'* (*TOS*) and *'Head to Head'* (*HTH*) on Silverbird Television (STV); '*Focus Nigeria*' (*FN*) and '*Kakaaki*' (*KAK*) on African Independent Television (AIT); '*Daytime Talk*' (*DTT*) and '*Morning Desk*' (*MD*) on Lagos Television (LTV); '*Good Morning Nigeria*' (*GMN*) and '*Reflections*' (*RF*) on Nigerian Television Authority (NTA). The episodes which were selected and analysed in this section are:

On *TOS*

- *'Doctors' Sack and the Ebola Virus'* –TOS1
- *'National Council of MSME's – Implementing the Policy'* – TOS2
- *'The Missing Chibok Girls'* – TOS3

On *HTH*

- *'The Merger of Political Opposition Parties in Nigeria'* – HTH1
- *'National Conference – The Way Forward'* – HTH2
- *'Health Sector Suffers as Doctors Remain Adamant'* – HTH3

On *FN*

- *'Bayelsa State Politics – Her Local Government Administration in View'* – FN1
- *'Safety on Nigerian Roads'* – FN2
- *'Abducted Chibok Girls – Matters Arising'* – FN3

On *KAK*

- *'Ebola Virus – Containing the Disease in Nigeria'* – KAK1
- *'Building Collapse in Nigeria – Evaluating the Challenges of Regulation'* – KAK2

- *'Ember Months Campaign – Driving Behaviour and Issues of Safety'–*
  KAK3

On *DTT*

- *'Boko Haram Ceasefire Agreement' – DTT1*
- *'Insurgency – What is the Value of Human Lives?' – DTT2*
- *'Update on Ebola Virus' – DTT3*

On *MD*

- *'Interview with PDP Senatorial Candidate: Election Matters' – MD1*
- *'Boko Haram Insurgency: Issues Arising' – MD2*
- *'Governors' Forum: Matters Arising' – MD3*

On *GMN*

- *'ICT and E-Curriculum in Nigerian Schools' – GMN1*
- *'Countdown to 100 days of Chibok Girls Abduction' – GMN2*
- *'Impact of Terrorism on Socio-economic Activities in the North' –*
  GMN3

On *RF*

- *'The Missing Chibok Girls' – RF1*
- *'Violence Against Women' – RF2*
- *'National Conference: Matters Arising' – RF3*

4.1 Ideologies and power relations in the selected TTSs

This section shows the analysis of the data for this study from critical discourse, cognitive and pragmatic perspectives in order to tease out the ideologies and power relations expressed in the selected TTSs. Hosts are represented by **H**, participants or guests by **P.** Where both a male and female host anchor the talk show, they are represented by **MH** and **FH** respectively. Where there are two or more participants, they are represented by **P1**, **P2**, **P3** and so on. The positions held by the participants are mentioned but their names are not, for ethical reasons. Also, points to be particularly noted in the excerpts have been italicised.

4.1.1 Relational modality in the selected TTSs

Relational modality is used to express desirability, obligation and commitment to the truth by the hosts and participants and is very revealing of ideology (Clark,

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2007). Modality also accounts for the mood with which a sentence is expressed. When participants coin questions and ask them as though they were the host, they use same to convey their underlying thoughts regarding the issues discussed.

The first episode considered here is titled "Boko Haram Cease-fire Agreement" (*DTT1*). The talk show is aired on LTV which is owned by the opposition political party in the State. It is noteworthy that participants who feel that the national party is not performing well are brought in to speak on the issue of the ceasefire agreement between the Federal Government (FG) and the Boko Haram insurgents. The participants speak in a way that supports the ideals of the LTV. The contention is whether there really was a cease-fire agreement between the FG and the insurgents, as claimed and announced by the FG.

Regardless of the supposed agreement, the insurgents continue to perpetuate heinous acts in the North-Eastern region, leaving many with doubts in their minds as to the veracity of the claim by the FG. Such were the issues discussed on *DTT1*. In the first excerpt of *DTT1*, A participant uses a barrage of expressions with the interrogative mood to underscore his ideological position that the national party representing the Federal government of Nigeria is unfit to govern and protect its citizenry and not sincere in its claim to really want to salvage the North-Easterners from the Boko Haram menace:

Excerpt 1:

> **P1:** Up until today (.) we have not seen (.) the government has not named one sponsor of Boko Haram. *Who is the sponsor of Boko Haram? Who buys bombs for them? Who is teaching them (.) arming them? Why has it taken so long?* Not a single individual has been successfully prosecuted in our cause of law for the dastardly acts committed by the Boko Haram. *Why is it that Boko Haram ahead of time would warn that they are going to strike and they will strike successfully? Don't we have a government? Or are they stronger than the government?* At some point even the President was saying (.) well (.) we know who they are and so on and so forth (.1) but this has not added up to much↑.
> **(*DTT1*)**

The participant's use of grammatical questioning in his expressions projects his anger and view of the system as inept. Such use of relational modality by means of the interrogative mood engages his audience to begin to reason along with him and see

reasons why the government is to blame for the insecurity in the country. He also appeals to the common knowledge that 'Boko Haram ahead of time would warn that they are going to strike and they will strike successfully'. This discourse strategy is used by the participant to appeal to people's desire to know the truth and to be told same. He thus asserts that we do not have a government, unless the Boko Haram is stronger than they are. That is a troubling assertion.

On 'The Governors Forum: Matters Arising' – an episode on LTV's Morning Desk (*MD3*) – the participants also actively engage the use of grammatical and rhetorical questioning in driving home their point. They reveal their ideological position to be that the sitting president is insincere and has not performed. This position is further emphasised by the way the host, representing the party in opposition to the national ruling, coins her questions.

Excerpt 2:

> **P3:** The Governors Forum is alien to our constitution and I see no reason why they should be disturbing us. All these crises we are witnessing here and there are orchestrated by masterplan distraction (.) because you take your attention away from your man there who is scoring himself as having passed↑ when it's very obvious to the man on the street that the man hasn't performed well. *What justification do you have to now say you want to recontest and you expect yourself that you must win?* Asari Dokubo is insisting that the man must win. *How can he win? The criteria for winning (.) has he met any of them? How can he?* That's the question we're asking now. So all these quarrel here and there among the governors and whatever to someone like me is a masterpiece of distraction to take our minds away from the substantive issues of the states bedevilling us.
>
> **H:** And even in the forum we have the Northern Governors Forum. Do we also have em (.) the Southern Governors Forum? What's the aim of bringing out these groups in and among them? And also we have em (.) some of them pulling out↑. They're pulling out of the Northern Governors Forum. **So what does this spell out for the 2015 election?**
>
> **P1:** Because we have been leading a lie (.2) and we're not yet a nation that we're pretending to be. *It is clear that we are going to fight a very bitter war in 2015.*
> (*MD3*)

The participants in the excerpt above clearly reveal their ideological leaning towards the activities of the Presidency. They use the interrogative mood as highlighted to show that the President has not performed and so his wish to contest again during the 2015 elections is doomed to fail. The host also during the discourse emphasises that the Governor's forum is a handiwork of the national ruling party and as such she poses her question geared towards a desire to present what ought to be to the audience. Her follow-up question, 'so what does this spell out for the 2015 election?' hinges on the fact that she is concerned about the activities of the forum, especially as they are not organised by the party that owns the station she works for.

The next excerpt further exemplifies the case of a use of relational modality in expressing ideological constructs by participants on Nigerian TTSs. The host on FN1 titled "Bayelsa State Politics – Her Local Government Administration in View" uses the interrogative mood to convey his position on the crisis going on in some Local Government (LG) councils in Bayelsa. Part of the crisis was said to be due to the incumbent Governor's meddling with LG elections in a bid to impose his own candidate on the council. The participants do not seem to be generous with information on the reasons for the crisis, hence the host's question:

Excerpt 3:

> **H:** are you saying that the only issue that has stirred the crisis in this local government is the issue of wanting to substitute the valid chairman apart from the issue of having to em also interfere in the legislative function of the council?
>
> **P3:** no, not at all.
> (**FN1**)

The host uses the interrogative mood – an interpersonal function of language which is very typical of a TV interview. In coining his question this way, the host raises other issues known to have been the cause of crisis in Bayelsa State and throws it to the participants as he expects an exploration of the issues. In effect, he says, 'don't make us think that the issue of substitution of chairman in the LGA is the only problem at hand; we know what the real issues are and we want you to talk about them.' The host also uses the interrogative mood to drive home a point as is seen in the next excerpt:

Excerpt 4:

> **P2:** for him (Nelson Okedinachi) to come here it shows you that if (unclear). The Chief Judge wrote a letter which was copied to you Nelson Okedinachi and yet you still come here and then insult her and ask MBA in Yenegoa of which incidentally I'm the provost. It says a lot about the character and person of Nelson Okedinachi. It's very unfortunate.
>
> **H:** Is he a member of the bar?
>
> **P2:** No↑ now that is even the funny thing, he is even based in Lagos. Okedinachi does not live in Bayelsa and yet he has come to insult the governor (.2) that the governor is not working (.) that there is no project. Come before this time, I could drive from my house to the office for ten minutes (.) Now it takes me two hours to get to my office.
> (***FN1***)

Even after having had a full session with the said Okedinachi the previous day and should have all the details about him, the host still poses the question 'Is he a member of the bar,' to P2. This seems to be for the purpose of making the public get more insight into the personality to Okedinachi and probably shows that even the moderator is not comfortable with him. Okedinachi Nelson is a barrister that served as Counsel to the Chairman of the Sagbama, Ekeremor and Kolokuma Local Government Areas in Bayelsa. He claims to be residing in Lagos and yet heaped a lot of accusation on the MBA as well Chief Judge of the Bayelsa state. The participants in this show, however, claim to be residing in Bayelsa and feel that they are in the best position to comment on what is truly obtainable in the Bayelsa politics, hence the discrediting of Okedinachi.

There is also the use of grammatical questioning – the interrogative mood – by P3 to reveal his own position and thus ideology. With regard to their holding the Chief Judge of the State in high esteem, he makes a point:

Excerpt 5:

> **P3**: you also heard her respect for the institution, of the judiciary and the rule of law by (.) refusing (.) to set up the panel simply because she had some notice, not by way of saying she was served or anything. How could that (.) that person not be applauded (.) for doing what she had done? Now what happened was that she had no inkling with regards to Sagbama local government. (***FN1***)

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P3's point appears to be that the Chief Judge deserved some applause and not criticism. Hence, the question, 'how could that person not be applauded (.) for doing what she had done?' For P3, his position remains that the Chief Judge had always upheld the law as the number one caretaker of the law and so there should be no criticism or questioning of her respect for the law. By the use of relational modality, the participant expresses the ideological construct that the Chief Judge has a highly reputable personality that cannot be unnecessarily tarnished.

The use of relational modality to express desirability, obligation and commitment to the truth by the participants is also highlighted in the following excerpt:

Excerpt 6:
> **P1**: how do we handle such issues? That boy who came here yesterday *ought to* be questioned. His case *ought to* be taken up by the relevant authorities because he lost decorum by coming here to say what he said. Now I am also struggling to see the link between em his Excellency Seriake Dickson and the entire scenario and I have not seen it. As a point of fact we have other examples where (.) governors have refused to hold elections and this is a governor who has decided that elections should hold in March 2013. How much more do you want to em (.) recognise such a person than to praise him in accordance with the provisions of the constitution? (***FN1***)

Here, the participant expresses an important feature of relational modality. Particularly, he expresses what is called deontic modality – the use of the mood to express what ought to happen. In talking about what should happen, P1 states that 'that boy who came here yesterday ought to be questioned.' His use of the phrase 'ought to' even twice – a repetition of words – shows clearly how strong he felt about his position. He also expressed a desirability modality by showing his disapproval of the 'boy's' action. First, this is seen in his choice of vocabulary – calling a man, though younger than himself, a boy. Second, he communicates his disapproval of the 'boy's' action by saying that 'his case ought to be taken up by the relevant authorities', even stating the reason – 'because he lost decorum by coming here to say what he did.' This implies that left to him, that 'boy' should be put away.

Additionally, P1 engages the use of a relational value of grammatical features by using the questioning mode or what is called a grammatical question. He further asks, 'how much more do you want to em recognise such a person than to praise him

in accordance with the provisions of the constitution? The commonsensical assumption here is that his Governor is deserving of praise rather than condemnation. He desires that recognition be given to his Governor.

Further instances of desirability – an aspect of modality – showing actions that are disapproved in the matter being discussed can be seen in P2's assessment of what their opponent barrister Okedinachi did in the previous show:

Excerpt 7:

> **P2**: the chief judge wrote a letter which was copied to you Nelson Okedinachi (believing that Nelson must also be watching the programme) and yet you still come here and then insult her, ask MBA to call her to order, abuse the MBA in Yenegoa of which I'm incidentally the provost↑ It says a lot about the character of person of Nelson Okedinachi. It's very unfortunate↑
> (*FN1*)

P2 uses lexical verbs such as 'insult' and 'abuse' to depict actions by Okedinachi that are highly disapproved by the participants. This is especially so as the insult is to the Chief Judge of the State and the abuse to the MBA of which he, the speaker, is a part. It becomes easy to see why he would feel insulted, also given that he is a provost of the MBA and the abuse was directed to the MBA. Hence, Okedinachi's actions to him are 'unfortunate'. There is also the use of a complex sentence by P2, marked by coordination and packed, to express his feelings. This further reveals the ideological position that the Chief Judge is without blame.

NTA's 'Good Morning Nigeria' (GMN) show on 'Countdown to 100 days of the Chibok Girls' Abduction', also exemplifies the use of relational modality by the host to show support for the Federal Government (FG). The station is owned by the FG and the hosts invite individuals who support the station's position on issues, as reflected by the hosts' position. In the episode, there is the desire to show that the FG is at its best to bring back the abducted Chibok girls, despite the belief by the majority of Nigerians that the opposite is the case. The female host's use of grammatical questioning and coinage of the question reveals this implicitly:

Excerpt 8:

> **FH:** Now the President met with some of the parents and of course some of the girls who escaped from the em Boko Haram abductors↑ yesterday after much criticism that they didn't do so

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earlier. Now sir how might that deepen you know (.) confidence in government's effort to er: er: of course tackle terrorism and insurgency?

P: Well for me (.) I think the issue of deepening the knowledge of Nigerians to understand that Government is serious (.) of course em some of the time (.) I mean in the newspaper (.) on the radio (.) you hear people discussing. They say Jonathan is just in Abuja. Why doesn't he go to Chibok? I say what is he going to do in Chibok? Now *we've succeeded in bringing the Chibokians or what you call them↑ (.) the parents of the girls and the relations of the girls↑ even the Principals of the school (.) em to Abuja to discuss↑. I think that that has made an impact in that (.) first of all (.)* the components of the people↑ that of course we have seen the person that is processing our situation↑. He has assured us and so they will go home satisfied and then other Nigerians will begin to understand that Jonathan I think (.) em well (.) *even when you see his face (.) he is serious about this situation...*
(GMN2)

Without mincing words, the female host succeeds in getting the participant to promote the ideology that the President has done enough by inviting over the Chibokians to Abuja for a chat. To her, that should deepen the citenzry's confidence in the government's effort to tackle terrorism and insurgency. Although the participant goes ahead to build on such thinking, even suggesting that the call to Abuja is enough to leave the populace satisfied and the face of the President conveying seriousness and commitment to the course of bringing back the girls, it is obvious that such actions in themselves do not result in bringing the girls back. However, the national television promotes such reasoning in deference to the FG especially that government has insurgency in control.

The following episode of *Focus Nigeria* (*FN*) centres on an interview section by the host and his participants – a public affairs analyst with very special bias for security issues and the Director of Defence Information. They deliberate on the topic: "Abducted Chibok Girls – Matters Arising" (FN3). A video released by the Boko Haram Chief Shekau had been shown to the world, of the abducted Chibok girls, three weeks after their being held hostage. Issues on the propriety or otherwise of airing the video for general viewing and the implications for national security was discussed. The use of relational modality by the host and his participants is observed as they express their ideological leanings. The host uses relational modality to find out the take of the participants on the issue while tactically refusing to state his own position. This kind

of modality shows his desire to know the truth. He uses a negative sentence to achieve this while inadvertently revealing an ideology. The following excerpts substantiate this:

Excerpt 9:

> **H:** *...I don't know whether you are one of those that are excited* but a lot of Nigerians are excited about the development yesterday↓. Excited↑ not because er (.2) not because (.2) we're happy that the girls are in the situation they're in (.) but excited in the sense that at least we all know now that if truly these are the Chibok girls they are alive↓. They've not been sold into slavery↑ as Shek- Shekau initially said↑. They've not been married off↑ to husbands in Niger and Chad as Senator Ahmed Zana said↑. *I don't know (.) what's your take?*
>
> **P1:** er (.) suffice it to say that I am eclectically excited one side and I'm also very concerned↑ on the other↓. The excitement comes with the fact that (.) finally faces have been shown to the Nigerians and the International community↑ that *this may be or are the girls* (.) I chose my language because of the fact that the insurgents are very brilliant in narratives↓. *I want to believe that these are the real children↓ but that security mind tells me that I hope Shekau has not orchestrated these girls to represent the faces that are missing* (.) Therefore it is incumbent on the parents of these children based on the exposure given in the media so far=
>
> **H:** =mmm=
>
> **P1:** to begin to say yes (.) this is my daughter (.) that is my daughter (.) so that we can all be on the same page.
> **(*FN3*)**

The host raises issues of concern to Nigerians as regards the real status of the abducted girls. But he claims not to know which position to take among all expressed by different individuals. He prefers to let the guests take the viewers through their own reasoning and they gladly do so. P1's position is that the video may be about the real girls or not, hence the ideology that Nigerians remain unsure of the Chibok girls' fate. P1 also uses the interrogative mood, although of a rhetorical type, in expressing his ideology regarding the role of the State authorities in the Chibok girls' issue.

Excerpt 10:

> **P1:** I'm coming now to the Governor's issue. The Governor according to information we have in the internet (.) has built a serious expansion in the government house.
> **H:** A serious what?
>
> **P1:** Expansion (.) in the government house and it is alleged that some girls are in the government house in (.) in Maiduguri (.) *What?* (.) *Why would that be?* (.) It is also said that over 500 children (.2) were billed for that exam and as we speak about 304 are taking exams somewhere (.) *Where?*
> (***FN3***)

P1 raises two pertinent questions that explore his ideological reasoning. First, after noting that the Government has an expansion where some of the girls are alleged to have been kept, he asks, 'Why would that be?' In other words, why tell Nigerians that there are missing girls while they have been kept somewhere? He, therefore, projects the ideology that the Borno State government has the Chibok girls. Second, out of the 500 children billed for the examination, 304 were said to be taking theirs somewhere. He further asks, 'Where?' That question remains unanswered. This use of questions by the participant reveals his ideological position that the Borno State government has some hidden agenda which is related to the Chibok girls' abduction. Consequently, until the questions are answered or facts about them provided, the Chibok girls' case would remain a mirage.

The participant also uses relational modality to express his view on the carrying out of a required obligation by the First Lady of Nigeria, in contrast with the First Lady of Borno State and makes a case for the commendation of the First Lady of Nigeria. Up until that moment, the First Lady of the Borno State Government had not paid any visit to the school where the girls were said to have been abducted from. That, the participant considers as a must-do. However, the First Lady of Nigeria had made some effort at bringing together and addressing some people from the Chibok School and WAEC officials. The next excerpt shows how P1 conveys his view on this:

Excerpt 11:

> **P1:** A whole scenario is playing out↓. The First Lady of Borno has not come out (.) ACF (.) NEF (.) are busy indicting our First Lady↓. I'm not a fan of the First Lady but I think in this particular issue she done justice (.) The issue is communication (.) She communicated and emotions overwhelmed her because those children are her

children↑ (.) So to go on air by a Nobel Laureate and arrogantly insult the First Lady is not in the best interest of Nigeria.
(***FN3***)

He uses the lexical items 'arrogantly insult' to describe the action of a Nobel Laureate who rather than appreciate the effort of the First Lady of Nigeria, insulted her. This shows that he believes that she did her best and the First Lady of Borno who has not done anything up until that time should be the one to be criticised.

The host further uses the interrogative mood in an endeavour to find out the perspective of the Director of Defence Spokesman on the said video. He makes an assumption that the General is excited about the video but attempts to put it through to him as a question:

Excerpt 12:

> **H:** er: *will I be right if I assume that you are excited about the fact (.) that at least we know that these girls are not dead↑* (.) they are not sold into slavery↑ (.) er (.) they've not been married out to husbands in Niger (.) in Chad and in Cameroun (.) At least we could see them together (.) since yesterday. *What has been happening er (.) in the Military? Are you excited about the development and how do we proceed from there↓*
>
> **P2:** Well (.) every information is important to us (.) and we consider this as one of such information (.) Nevertheless we are studying the video very closely to be sure (.) to verify if indeed it is real in any sense and then the various proclamations there (.) how sensible they look like (.) But at the moment it's being studied for intelligence purpose.
>
> **P2:** OK.
> (***FN3***)

P2's response does not give a direct answer to the question of whether he is excited. This seems to be in consonance with the military ideology that not too much information should be given out at a time. He says they are 'studying the video very closely to be sure, to verify if indeed it is real in any sense...' Such lexical expressions indicate that the Military did not as yet believe in the veracity of the video clip.

There is also the use of deontic modality by P2, although in a questioning mood, in talking about what should happen between the media and the military. After P1 mentioned that the media houses aid the terrorists by projecting videos that could

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enable them communicate with their counterparts and send messages to do more harm, the host uses a question to express his concern of what ought to be between the media and the military, thus showing off the ideology that the military and the media may not be working closely together; hence the need for both parties to have 'more interaction':

Excerpt 13:

> **H:** General (.) I didn't know until he said that (.) *I didn't know that inadvertently while trying to do our job and also let members of the public see (.) that one could inadvertently (.) be also helping the course of the insurgents. I don't know (.) isn't there a need for more interaction between yourself↑ and when I say yourself I mean the military=*
>
> **P2:** =yes=
>
> **H:** =and the media (.) because certainly no Nigerian TV station can record Nigerian issues the way those international networks are reporting it.
>
> **P2:** yes
>
> **H:** certainly we cannot because we have a stake↑ when everything dies down (.) This is our country and if everything scatters (.) this is our country.
>
> **P2:** Good (.) Now what er (.) er (.) *I agree there should be more interaction and on our part a lot of effort is being put into this to ensure that the media understands the military better but the restraint also should be understood by the media* (.) Many times there's the pressure to want to get what will not be helpful to the public. A number of media houses are determined to engage in mischief which may not help our course em (.) generally (.) A station relocated here purposely to give negative information about Nigeria and the ongoing operations. Unfortunately (.) many times they have a lot of influence on the populace to give the populace for instance the impression that the system is not able to manage the situation and then to proclaim us in line with their racist position all along as a country in disarray and unfortunately er: many many people swallow this and unfortunately many of our media organisations replicate what these guys churn out and for whatever intentions it may be (.) but let's keep educating one another.
> **(*FN3)*

The comment of P2 expresses the ideology that the media inadvertently aid the Boko Haram group in their terrorist acts while the host tries to perform a repair by

mentioning that the media also ought to assist the government in fighting Boko Haram by means of its activities.

Another episode of NTA's *Good Morning Nigeria* (*GMN*) explicates the use of questions by the participant to express a feature of relational modality that shows commitment to the truth. In discussing the topic, "ICT and E-Curriculum in Nigerian Schools", a participant – former Principal of Kings College, Yaba and Commissioner for Education, Kogi State, uses the interrogative mood to drive home his point about reasons why implementation of the e-curriculum in Nigerian schools would be difficult. He had earlier mentioned that the lack of quality teachers is a constraint in the implementation of the e-curriculum. The male host however feels differently:

Excerpt 14:

> **MH:** I see that your point is noted but it's unlikely to be a major hindrance to the implementation (.) to the utility of the e-curriculum.
>
> **P2:** You see (.) the curriculum itself is not the problem. Access to the curriculum is not the problem but the problem is quality teachers who can translate the curriculum into knowledge. *Are we teachers properly trained?* That's what we're talking about. Now we are saying that there are trainings going on well (.) maybe in some states yes but there are some states where no training is going on at all (.2). *Why do we say that if you have 150 in JAMB you go to teaching but if you have 180 and above you go to read medicine and other courses that are important?* You are ignoring the teachers. *What of the future of teachers (.) the future of education? What are we doing?* This is not encouraging. The e-curriculum is excellent. I accept it but somebody has to translate that curriculum into knowledge. That person is not knowledgeable enough because he has not been properly taught. That's what I'm saying↑. That's the basic thing. (*GMN1*)

The participant uses a series of questions of drive home the point that he is not against the government's e-curriculum but the constraint with it would be that teachers are poorly trained and the less intelligent are being pushed into the teaching profession. Hence he puts forth the questions: 'Are we teachers properly trained?', 'why do we say that if you have 150 in JAMB you go to teaching but if you have 180 and above you go to read medicine and other courses that are important?', 'what of the future of teachers, the future of education?' These questions reveal the participants intent to show the ideological reasoning that the teaching profession is relegated to the

background and viewed as a lesser profession for those with less intelligence. The future of education should be worried about, he posits.

To reveal that the hosts on the talk show are not comfortable with the participant's take on the issue, as though he were reducing the efforts of the government in providing the e-curriculum which is avowed laudable, they also use the grammatical questioning to express their desirability to know the real worry of the participant:

Excerpt 15:

>**FH:** I don't know if Chief Onaja is thinking that the e-curriculum is a substitute for the teachers. I think it's just a learner (.) learning teaching enhancer you know and I see the link between even helping to develop the quality of teachers if you access this very important tool↓. *You don't get that?*
>
>**P2:** The e-curriculum is a tool. I agree with you. It's a very good idea. It's very good. There's no doubt about that. But what I'm saying is that the person who's going to operate it must (.) and should understand the curriculum. Somebody has to interpret it well.
>
>**FH:** *What's your real worry about this?*
>
>**P2:** My worry and the only worry I have is that the quality of teaching and the quality of teachers and the quality of institutions that are producing these teachers must be improved. Teachers must be knowledgeable.
>(***GMN1***)

The female host seems to feel that the participant is not appreciative of the government's effort in providing the e-curriculum as a teaching and learning enhancer. Consequently she asks him, 'you don't get that'? When he acknowledges that the provision is a good one but lacks the personnel to operate it, she asks again, 'what's your real worry about this?', therefore, minimising the reasons the participant had given as to the lack of quality teachers who have the responsibility of interpreting the curriculum to the students. The host's coinage and use of such interrogative questions reveal her biased leaning or deference to the government, who for the participant should engage in more productive tasks of training teachers and improving the quality of institutions that produce them so that teachers in turn can adequately interpret the curriculum and impart knowledge to their students accordingly.

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4.1.2 Intertextuality in the selected TTSs

Intertextuality has to do with the presence of a chain of texts in a single text and is found in the use of discourse representation, presupposition and negation in texts (Fairclough, 1992).

4.1.2.1 Discourse representation in the selected TTSs

In discourse representation, other texts are incorporated into a given text. Usually, such text is explicitly marked with devices such as quotation marks and reporting clauses. Such quotations, direct or indirect, reveal the hidden ideological positions of the speakers. This can be observed in the data that follows. In FN1, there is the use of discourse representation through an indirect quotation to reveal a position by the host. The issue being discussed concerns the reputation of the Chief Judge of Bayelsa State and related activities to the Local Government elections. The participants have endeavoured to restore the reputation of the Chief Judge which was tarnished by a participant that came on the same show the previous day. The host at this point uses discourse representation to show that he supports the position of the participants:

Excerpt 16:

> **H:** you know I was going to call you (.) [motions to P3]. It will then appear that the Chief Judge of Bayelsa her Lordship Justice Abiri proceeded to set up the committee to hear the allegation of gross misconduct in Sagbama pure (.) one (.) because she is not a party to that suit. I saw that process lately. Unfortunately Barrister Nelson took the paper from me. But I saw the suit and know for sure that she was not a party. Then now one is Honourable something and two others that were defendants and *I specifically asked him if the Chief Judge was a party and he said no but that she was aware of the proceedings and attempts to serve her were debunked and all of that↓*
>
> **P3:** he prevaricated. See I am I am very glad that the facts are clear. Hear the antecedents how it came to pass that the Chief Judge swore this em Chairman in=
>
> **H:** =yes at the slightest opportunity
> (***FN1***)

Here the host uses an indirect quotation or reporting clause which inadvertently reveals his own position as that of deferring to the Chief Judge. In his line, he says, 'I

specifically asked him if the Chief Judge was a party and he said no but that she was aware of the proceeding and attempts to serve her were debunked and all of that...' The host could have chosen not to mention that he had asked someone about the position of the Chief Judge. But in a bid to promote the view that the Chief Judge was innocent, he brought that information on air too. One would also say that based on the facts presented, the host took his own position by saying that 'she was not a party to the suit.' However, the facts presented were by the participants in the show, in addition to the one he claimed was taken by Okedinachi – the participant on the show the previous day. The host thereby showed that he deferred more to what the participants said about the Chief Judge than to what Okedinachi said. Again, the host employed the use of negative shading by using the grammatical structure 'it will then appear ...' This shows his uncertainty as to the reasons for the Chief Judge's setting up the committee but at the same time, he went on to give the reasons he felt should be the basis for her decision and apparently, his own position.

Another use of discourse representation by a participant in *FN1* is seen in the next excerpt:

Excerpt 17:

> **H**: Now there is an existing order which they referred to yesterday. Em (.) Mr.Johnbul (.) there is an order they referred to yesterday made by High Court which restrained the Councillors from sitting and further restrained them from debating anything that has to do with the removal of the Chairman.
>
> **P2**: Well, the (.) I (.) [I
>
> **H:**   [are you aware of this?
>
> **P2:** No. However I (.) *I even called em Napoleon Napuso when I watched the interview. I called him. I said (.) Is there any existing order? He said no that he is not aware of any suit (.) he neither agreed himself.* The pertinent question you ask sir and then in law that order is called [exparte
> (*FN1*)

Here the participant engages the use of both a direct quotation and an indirect one. They both serve the same purpose. His use of direct quote in referring to his question to Napoleon Napuso, one of the contending Councillors in one of the Local Government Areas, − 'I said, "Is there an existing order?" − was to serve the purpose

of sending the message that as a newsworthy individual, he confirmed the fact that there was no such order and so the audience should believe him. So it is also with his reference to the response of the Councillor—'he said no that he is not aware of any suit'. Telling the audience that the Councillor said he was not aware of any order should impress on the people's mind that there was no such thing even as the host's mention of 'an order' presupposes that there indeed was such an order.

Further findings of the use of discourse representation were seen in the following excerpts of the talk show episode *FN3*, on the Chibok girls' abduction and matters arising. For one thing, there is the case of indirect quotation by P1 in an effort to substantiate his position that the State authorities are responsible for the abduction of the Chibok girls.

Excerpt 18:

> **P1:** When Federal Government moved all the schools resulting from the Yobe massacre (.) I was on this programme and I said that my concern is what will happen to those children that are attending State institutions (.) and based on the recent discussions between the First Lady and the (.) and the group (.) and the WAEC officials (.) *it has shown that security reports warned the governor that you should close down this institution and the Governor promised that he would give security. What happened to that security?* So for people to come out and say that the military and security agencies had 4 hours late time is cheap blackmail.
> **(FN3)**

According to P1, security reports warned the Governor "that you should close this institution and the Governor promised that he would give security". This indirect quotation indicates that the participant felt that the Governor was liable for what happened to the Chibok girls since he had been forewarned but did nothing to provide the security he promised. To further substantiate the position that the State authorities are to be viewed as having something up their sleeves, the host makes an indirect quotation of the comment of the D.P.O of the Chibok Town, a comment that leaves much to be desired. This is shown in the next excerpt:

Excerpt 19:

> **P1:** I blame the Governor first of all by not agreeing to move these girls to another location to take the exams.

H: I don't know whether you saw clips of that meeting where those officials met with the First Lady (.) Unfortunately we tried to see whether we could make something out of that video but it's giving a lot of problem (.) but it will interest you to know that the D.P.O of Chibok↑ that's the town=

P1: =yes

H: said he was not aware that the school was (.) was (.) opened (.) and that there were students there writing exams↑
(*FN3*)

The host projects the ideological position that the State authorities are not straightforward in accounting for the missing girls by quoting that the D.P.O of the town claimed ignorance of the fact that the school was opened and there were students there writing exams. Also, P2 endeavours to maintain the military ideology of not divulging more information than is necessary on air. When asked about the level of contact he had been having with the State authorities, he uses a direct quotation to express and reiterate his ideological position:

Excerpt 20:

H: er (.) is there (.) are you in touch with the (.) or have you had any kind of contact at all with the authorities in Borno State↑ the State Government (.) er: the authorities of the school↑ who should know these students (.) merely seeing the video (.) They are the students (.) they should be able to tell us.

P2: Well (.) that's part of what we must determine (.)

H: This is 24 hours after↑

P2: No↑ their: own idea is different from ours (.) *I said we're studying it for intelligence purpose.* We want to know (.) er: if the characters that're there (.) displayed there (.) how real (.) for instance we should expect parents to come up and say this is my daughter↑(.) that does not end it↑ The cumulative of the information we get that we'll find useful at the end of the day so we'll not be assessing it piecemeal↑ when we meet A or B (.) when we can eventually make deductions that will be of use to the operations (.) Maybe if we find the need to make statement to the public↑ (.) we will (.) otherwise we'll just use it for the operations.
(*FN3*)

His direct quotation is seen in his statement, "I said we're studying it for intelligence purpose..." thereby reiterating the fact that no pressure even by the host would suffice to make him state otherwise. P2 also uses a reporting clause to show that he defers to what his co-participant on the show said about airing the video clip of Boko Haram's show of the girls by the media:

Excerpt 21:

> **P2:** *I refer to what Max was saying a while ago (.) that when you just expose these characters anyhow (.) you don't even know you're helping them to communicate and er (.) it takes some restraint or understanding to know what you are doing even with your communication↑ whether it is favourable to the total course of the nation or just favourable to er: hostile em: em: entities and many times that happens.*
> (***FN3***)

P2 refers to what P1 had mentioned regarding the activities of the media in unwittingly assisting the insurgent group in carrying out their heinous crimes. In making such a reference, he shows that he defers to his co-participant's position and as such his own ideology, that the media has a hand in supporting the activities of the insurgents. P2 also uses discourse representation by way of negative shading to depict the actions of leaders who attempt to blackmail the military, as he suggests. This is seen in his use of the expression 'it appears':

Excerpt 22:

> **H:** Senator Zana also said more than two weeks ago that the girls have been married out=
>
> **P2:** =Given in marriage (.) you see (.) He also was the one that came out to say over 300 people were killed in em Humgala. He seems to be in very close contact to monitor but at the end of the day *it appears* his information is often misleading (.) many times with a view to painting the military in bad light (.) with a view to embarrassing the system↑ and he er: seems to be so consistent with this despite all: attempts on our part to give him the respect we think is due his place as a Senator. At a point the military has had to raise issues as to his person and conduct to the Senate↓. We don't expect that from leaders↓ and many times what he says are: just there to operate like spokesman for the other people.
> (***FN3***)

The actions of a particular Senator were decried by P2. In his use of the phrase 'it appears' as a negative shading, he puts across the message that the words of the Senator were not to be taken seriously, for they are likely misleading. He goes further to highlight several attempts that have been made even by the Military to call the man to order. He concludes by noting that 'we don't expect that from leaders', referring to the Senator's attempt to negatively present the Military. The ideology of leaders misleading the public on the activities of the Military is acutely highlighted.

To project the ideology that the Government of Nigeria did not do what it was supposed to do to forestall the Ebola case in the country, one of the participants on '*Today on STV*'s 'Doctors' Sack and the Ebola Virus Control' (*TOS1*), used reporting clauses as a form of discourse representation. The male and female hosts interview the ARD President at Igbobi and the NMA Secretary, Lagos Chapter. They talk about the ongoing strike and sack of the doctors which unfortunately coincided with the Ebola outbreak in Nigeria. They also talk about the ineptitude they perceive from the actions of the Minister of Health in forestalling the spread of the disease into Nigeria.

Excerpt 23:

> **P1:** OK this Ebola issue is em (.) from the beginning to the end is em just like my colleague just said now. *The Minister had been informed back by other Ministers of Health in West Africa. He did not come back to Nigeria to come and brief his President. The Minister was informed by security agencies about what to do (.) how to lock down the ports. That was not done↓.* Sawyer came↑ fine↓. So many things now. It was until WHO came to Nigeria that we actually took this thing serious and when WHO came they said we're 0% ready because there was really nothing on ground. Now even this PPE some people call it (Hamzard) gowns. There's a way you use and those ways are not available. (*TOS1*)

From this excerpt, it is clear that the participant decries the Minister of Health's action in his failure to report a matter as serious as the outbreak of Ebola to his President when he was informed by other Ministers of Health. After the Minister was advised by security agencies on 'how to lock down the ports', the participant says, 'that was not done.' He thus posits the ideology that the leadership of the health sector in person of the Minister of Health who was privy to the knowledge that Ebola was in circulation, did not take prompt action and as such is partly responsible for its outbreak in Nigeria.

4.1.2.2 Presuppositions in the selected TTSs

Fairclough (1992) mentions that presuppositions are propositions that are believed to be existent and produced or reported as such by the reporter. When 'that-clauses' are introduced, they presuppose the existence of the verb formation that appears before the word 'that'. He also notes that definite articles have existential meanings in that they point to the fact that something does exist. Presuppositions cleverly promote propositions such that there is no denying the fact that they exist. They show what the speaker believes in regard to the issue being discussed. In *FNI*, an excerpt on Bayelsa State and issues bedevilling the LGAs shows the use of that-clause to signal a presupposition which reveals an ideological position:

Excerpt 24:
> **P2:** for him (Nelson Okedinachi) to come here it shows you that if
> (   ). The Chief Judge wrote a letter which was copied to you
> Nelson Okedinachi and yet you still come here and then insult her
> and ask MBA in Yenegoa of which incidentally I'm the provost. It
> says a lot about the character and person of Nelson Okedinachi.
> It's very unfortunate.
> **H:** is he a member of the bar?
> **P2:** No↑ now that is even the funny thing, he is even based in
> Lagos. Okedinachi does not live in Bayelsa and yet he has come to
> insult the Governor (.2) *that the Governor is not working (.) that
> there is no project.* Come before this time, I could drive from my
> house to the office for ten minutes (.) now it takes me two hours to
> get to my office.
> (*FN1*)

P2 uses that-clause in his expression to debunk the allegations levelled against his Governor by Okedinachi– "... that the governor is not working (.) that there is no project." This presupposes that there was indeed an allegation against the Governor of Bayelsa State. However, it is clear that P2 shows that his intent is to water down that claim and he hurriedly does that in his next line by explaining that road constructions are ongoing and as such he is also personally affected as a result of the inevitable road traffic that is being caused. He gives so much support to the Governor. That leads one to wonder if the said Okedinachi did not notice all such constructions and projects before he accused the Governor of 'not working'. The participant thus uses the presuppositions to establish his own position that runs contrary to that of Okedinachi. He uses the presuppositions to emphasise the ideology that the Bayelsa State Governor is working.

Another use of presupposition is seen in the creating of a formulation by the host, in favour of the participant. This is to support a known position and adjudge it as right, since it cannot be denied. By creating the formulation, the speaker compares a situation to another, draws an analogy and posits his ideological position as to what he believes (Fairclough, 1992):

Excerpt 25:
> **P2**: it is very unfortunate and there we saw, that is why you know the (.) there is a common saying in law that a man should not be held uncondemned. Many persons on Twitter, [yes Facebook
>
> **H:** [even God didn't condemn Cain=
>
> **P2:** =yes Adam
>
> **H:** didn't condemn Cain
>
> **P2:** yes even Cain
>
> **H:** even when he knew that Cain was responsible for the death of Abel after they were in the Garden of Eden.
> (***FN1***)

The host makes a biblical reference to the story of Cain and Abel in the bible. According to the story, God did not decide to kill Cain even though he was deserving of death for killing his own brother. The participant agreed and mentioned Adam. Based on the same story, Adam the father of Cain and Abe who brought death upon the entire human race was not speedily killed off as well. Hence, the presupposition that if those who were held guilty were not condemned, one acclaimed innocent should not all the more so be condemned. This is with reference to the Chief Judge. This clearly reveals the ideological position of both the host and his participants as that of deferring to the Chief Judge. The host and participant created a formulation with the situation of Cain and Adam, who although guilty, were not executed. Similarly, it presupposes that the Chief Judge who is much more innocent should not be held in a condemnable view.

On the Chibok abducted girls' episode − *FN3*, P1 presupposes that the Borno State Government did not do what was expected of them, hence the resulting calamity on the Chibok girls. He uses a that-clause to reveal this presupposition which reveals his strong ideological position about the Borno State Government and the School authorities:

Excerpt 26:

> **P1:** But let's take the substance of those issues. You know I was *alluding to the fact that if the Borno State government and the authorities of that school had done the needful at the right time (.) it would have been easy for everybody now to say oh yes this face (.) er (.) in the photography that was released much earlier by the Borno State government matches this face and all of that* (.) We would be able (.) and within the last 24 hours we would have been able to say categorically that oh yes these truly are the Chibok girls (.) But right now even 24 hours after we don't know whether these girls (.) are some other girls from nowhere or whether they are the girls we are searching for↓=
>
> **H:** =whether these are our girls↑
>
> **P1:** Exactly
> (*FN3*)

To P1, it is a 'fact', a write-off that the Government did not do what they were supposed to do, hence the abduction of the Chibok girls. He notes 'that if the Borno State Government and the authorities of that school had done the needful at the right time it would have been easy' to match the faces seen on the video clip with the faces of the Chibok girls. He presupposes that the Government and school authorities were not proactive. He also uses a that-clause to represent what for him is a misleading ideology by foreign observers. Presuppositions are sometimes used in the TTSs to identify an ideological position which may or may not be accurate, from the speaker's perspective. If viewed as incorrect, the speaker goes ahead to posit the correct view while debunking the position he perceives as misleading. P1 goes on to debunk those ideologies while presenting what he assumes to be the way out:

Excerpt 27:

> **P1:** I think that the government has all of a sudden woken up and understood that Nigeria must tell Nigeria story. I wept when I listened to Favid Zecharia and two Americans *alluding that girls in the North don't go to school↑ (.) Do they know that the Chief Justice of the Federation is from the North?* And then another one=
>
> **H:** =the President of the Court of Appeal
>
> **P1:** Exactly↑ and we need to change that narrative↓. Then one of them said *that North is so poor↑* How? This country since 1970 has been governed by the North except the last 14 years that we're under democracy. North is not poor↑. The best mineral resources in this country are in the North↑ It's just that we need to put these things for the youths to be gainfully employed.   (*FN3*)

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Interestingly, the presupposition here introduced by P1 by use of that-clauses is also debunked by him. In contrast with his use of the expression 'alluding to the fact that if the Borno State government...' in *Excerpt 26 FN3* where he succinctly states that it is a fact, he uses the next expression without noting it as a fact, thus: "alluding that girls in the North don't go to school." To him it is not a fact, hence he gives examples of women in Nigeria who have attained to very prominent statuses and are notably from the Northern part of Nigeria. He also debunks the presupposition "that North is so poor", giving reasons why it could not be. He states that given all the resources owned by the North, the leaders simply need to put them together for the 'youths to be gainfully employed.' That is a solution he proffers. So, the ideologies that the 'North is poor' and 'female children in the North are uneducated' are unaccepted and debunked by the participant, using examples and relational modality to express what ought to be done to make the area insurgency-free.

The *Daytime Talk* show on LTV with focus on the cease-fire agreement between the FG and the Boko Haram insurgent group (*DTT1*) has the participants making use of presuppositions by means of that-clauses to indicate their ideological leanings that the Nigerian Government is insincere in its bid to uproot insurgency in the nation. The following excerpt illustrates the use of presuppositions by one of the participants:

Excerpt 28:

> **H:** OK Nelson (.) let me come to you. This is not the first time we're hearing an announcement on cease-fire. When you heard it did you think it was different from the other ones or?

> **P2:** Well em (.) I think one thing we must give to the government is their ability to tell lies often and often. I think they deserve an A plus there. It is very glaring to the Nigerian people *that the Nigerian government is being economical with the truth with regard to the insurgency.* So you want to ask (.) who were they discussing with?

> **H:** OK. Let me come to Mr. Suraj. Some people have asked (.) why this announcement? Why the er interest to reach a ceasefire agreement all of a sudden? Why at this point close to election? Is it to add more to Mr. President Goodluck's scorecard or what? Why do we feel that there is this sudden interest actually in announcing a cease-fire at this point and does it mean anything?

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> **P3:** Well (.)I think the interest in making the announcement is not different from the interest that has propelled the activities of the Boko Haram up until this stage that has been happening. The former National Security Adviser to the current president (.) Late Patrick Azazi made it known to the whole world (.) *that the main sponsors of Boko Haram are in PDP↑*, he's actually also a PDP member and he made that point while serving as a National Security Adviser.
> (***DTT1***)

The two participants on this show do not mince words about their lack of trust in the motives of the FG especially regarding the issue of the cease-fire agreement. They show that by the use of that-clauses in their expressions to portray the government in a very bad light. P2 notes 'that the government is being economical with the truth' and as such suggests that they are not telling Nigerians all they know about the insurgent group and their agreements with them. He credits the government with ability to tell lies. Such assertion removes any iota of trust in the government. Furthermore, P3 also makes recourse to the statement of a former National Security Adviser to President Jonathan, 'that the main sponsors of Boko Haram are in PDP'. By promoting such a position, the participant inadvertently shares the presupposition that the government know about the activities of the insurgent group and are merely trying to deceive Nigerians and that is thus their own ideological position.

4.1.2.3 Negations in the selected TTSs

Negations also aid the understanding of texts and how other texts have been added to a given proposition to contest, deny, or reject them. Negation may also have to do with threat to face or politeness wherein we find a case of positive self-presentation and negative other presentation. Negations are realised in negative sentences. Fairclough (1992) noted that negative sentences are used for 'polemical purposes', that is, they carry a special type of presupposition which brings about a proposition. As has been seen in the case of presuppositions, they aid in the formulating or debunking of ideologies. Negations are used to debunk ideologies that are perceived as misconstrued and are used to portray the supposed right ideologies. In the example that follows, from *FN3*, we find a case of negation:

Excerpt 29:

> **P3**: you also heard her respect for the institution, of the judiciary and the rule of law by (.) refusing (.) to set up the panel simply because she had some notice, not by way of saying that she was served or anything. How could that person not be applauded (.) for doing what she had done? Now what happened was that she had no inkling with regards to Sagbama local government.

> **P2**: she refused to set up an injunction that she is aware that there is an application for injunction and she will not do [anything

> **H:** [as a chief law officer of the state

> **P2:** as a chief law officer of the state, she is the chief custodian of the law for Bayelsa state. She will not do anything to flout the law...
> (*FN3*)

The use of negation here underscores an ideological underpinning. First, P3 sees the accusations levelled against the Chief Judge as a threat to her face as well as a negative presentation of her by Okedinachi to, not only the people of Bayelsa, but also the entire country and even beyond since the talk show is aired on cable network as well. Hence, P3 endeavours to make a positive self-presentation for the Chief Judge by asking, 'how could that person not be applauded (.) for doing what she had done?' That presupposes that the Chief Judge's actions so far were not being appreciated by the likes of Okedinachi. Furthermore, the use of negation here serves to debunk such view by pointing to the positive aspect of the Chief Judge's role in the State. In other words, any who attempts to rubbish the image of the Chief Judge is to be seen as out of touch with reality. By thus presenting the question, he makes a negative other-presentation of any who would tow that line of action.

In further making a positive self-presentation of the Chief Judge, P2 boldly asserts that she would never do anything to flout the law since she is the Chief Law Officer of the State. This clearly shows that the Chief Judge of the State was indeed reckoned with by her representatives. They not only praised her but also served a warning note as it were to any who would further attempt to defame her personality.

On the Chibok girls' abduction issue, it can be deduced from *Excerpt 27 FN3* that one of the participants in the talk show uses some negative sentences to portray a point of note. In that excerpt, he states emphatically, with a rising intonation that 'North is not poor↑' and as explained in that excerpt, he presents facts to back up his

own ideology. Furthermore, the participant questions the motive of the American government in their bid to help Nigeria in her insurgency-stricken condition. He does this by using negation. This can be seen in the following excerpt:

Excerpt 30:

> **P1:** It strikes me that America designated Boko Haram a terrorist group and even gave an award er (.) er (.) er (.)=
>
> **H:** =a bounty=
>
> **P1:** =a bounty for the capture of their leader and American drones are in Niger Republic (.) Now you begin to ask yourself questions since we have become a country of interest and that North-East area in American parlance becomes an area of interest. At which point did the great satellite of the United States orbit that area? *Is it not possible that the American drones has also transverse that area (.) and what do they have in their information that they don't want to share with Nigeria↓* (.2) Now British government were in Nigeria for a rescue operation in Sokoto (.) We know what happened. The equipments they brought down that could have helped us (.) they took it back↑. So all these lip service should stop.
> (***FN3***)

Of particular interest is the participant's use of the negative sentence, "Is it not possible that the American drones have also transverse that area (.) and what do they have in their information that they don't want to share with Nigeria?" This sentence presents the American government in a negative light: as people who have something that should benefit Nigeria but are unwilling to share it. He also mentions that the British government took back equipment that should have been of use to Nigeria. He regards all of such as 'lip service'. He projects the ideology that 'world governments pay lip service to their bid to help Nigeria fight insurgency.' P1 also uses a negative sentence to exemplify the ideology that the Governor is both aware and responsible for the abduction of the Chibok girls:

Excerpt 31:

> **P1:** If: if I may just add to what General has just said regarding this information you articulated (.) The only thing missing from the information Senator Zana and his Excellency gave to the security authorities is MIS and that is misinformation↑ in tackling asymmetrical warfare↑. Enemy combatants usually do what we

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call (redhairring) to see how prepared the military are or would be in case there is a need to face certain operations. You have heard the General talk about the information the Governor gave about 60 vehicles↑. *I'm not saying that the Governor is an enemy combatant but his body language has been suggesting so↓.*
(**FN3**)

P1 uses the negative sentence, 'I'm not saying that the Governor is an enemy combatant but his body language has been suggesting so' to imply that he somehow believes that the Governor has knowledge about the insurgency case going on generally in Borno State.

Further on the use of negations to promote ideologies, the NTA *Good Morning Nigeria* talk show (*GMN1*) has the host projecting some states over the others, especially those belonging to the same party as that of the FG. During the talk about the e-curriculum recently introduced to schools, he suggests that some states are not grounded in their bid to train teachers so as to be ICT efficient. The next excerpt captures this:

Excerpt 32:

> **MH:** I get your point Chief Onaja that yes we have challenges with teacher quality and teacher education but a number of states are addressing this issue. *I'm not talking about states that make a lot of noise about whether you're qualified (.) whether you have primary 6 or not.* But a number of states embark on various training programmes in the course of the term (.) and also during the school holidays.
> (**GMN1**)

The host alludes to happenings in a state where the Governor, a member of an opposition political party, made a show of teachers who are not adequately qualified and could not even read out a simple passage. By negating the actions of those states where what they have done to ensure teacher quality is reduced to a mere 'making of noise about whether you're qualified or whether you have primary 6 or not, the host shows his leaning toward states whom he says are actually embarking on training programmes in the course of the term and even during the school holidays. The participant however insists that the overall low quality of teachers is an impediment to a successful implementation of the e-curriculum.

4.1.3 Overlexicalisation in the selected TTSs

Fairclough (1995) refers to overlexicalisation as overwording. It relates to the intense preoccupation that points to the peculiarities in the ideology in a given text. The overwording of a domain with collocational properties aids the discovery of the ideological stance or position of a speaker. The use of overlexicalisation is seen in *FN1*. The following excerpt exemplifies this:

Excerpt 33:

H: was the order served the Chief Judge or not?

P2: the order was never served no no no (.) even up till now it has never been served. As a matter of fact we saw that order for the first time on the TV and we are debating the authenticity of that order. But we are saying that assuming that an order was not served you cannot blame a person for flouting that order. Secondly, the Chief Judge like you rightly asked was not reacting to that particular order, to show you the (.) the (.) the (.) eno (.) *enormous damage* that has been done to the person and character of the Chief Judge.
(**FN1**)

P2 uses collocation of words to reveal his depth of angered feeling regarding what had been done by the opponent, by his choice of the words 'enormous damage'. Here, 'enormous' collocates with 'damage'. He could simply have used the word 'damage' but used 'enormous damage' to depict an ideologically specific scheme for classifying damage. 'Enormous' here too can be seen as a pronominal adjective since it affords the participant the opportunity of self-expression. It modifies the noun 'damage' and goes a long way to expose his ideology as that of deferring to the Chief Judge.

In *Excerpt 9 FN3*, one of the participants uses a collocation of words to express his ideology of being uncertain as to the real situation of the abducted Chibok girls. When the host asks him about his take on the released video of the abducted Chibok girls, he notes, '...suffice it to say that I am eclectically excited on one side and I'm also very concerned on the other↓'. Note his use of the words 'eclectically excited' to show that he is at least impressed by the fact that 'finally faces have been shown to the Nigerians and International community'. However, he is also 'very concerned' because his security mind tells him that Shekau, the Leader of the Boko Haram group could have 'orchestrated the girls to represent the faces that are missing'. Such lexical

expressions show that as much as he is happy, he is equally very concerned about the issues he raised. Also, in commenting about the said Governor who failed to provide the much needed security and the D.P.O who was not aware that the Chibok Girls' School was open and examination ongoing, the participant uses overlexicalisation to express his ideology of the whole situation thereby showing that the school authorities are not without blame as well. Note again how he exemplifies this in the next excerpt:

Excerpt 34:

> **H:** That is why I had always alluded in every interview that I've given (.) that there must be a *grand conspiracy↓*. Something is not so (clear) ↑ apologies to my Jewish friend. Where in the world does a Principal hand over students without a teacher guiding the students? Assuming the premise was that the people that came in to take the children were soldiers or men in uniform (.) and the President (.) the Principal of a school allows her pupils to follow these people without putting a senior teacher or someone with authority to join them (.) it begs for question.
> (*FN3*)

Here P1 uses 'grand conspiracy' to denote and sum up the action of the school authority. That the conspiracy is of a 'grand' nature classifies its degree and shows that P1 believes that some underhanded things went on in the State with the knowledge of other concerned authorities. P2 also uses overlexicalisation to project still the military ideology that not much should be said on any occasion but more of actions are to be taken. In response to the host's question, he emphasises by means of overlexicalisation that which is of paramount interest to him and the Defence. This is shown in the following excerpt:

Excerpt 35:

> **H:** Yeah (.) but has there been any form of information at all or from the Borno State Government?

> **P2:** Definitely there's contact (.) there is contact (.) there's interaction with the government↑ with the various school authorities↑. But that will not detract us from the *painstaking study* both of the videos and of the various characters displayed there (.) including the [one

> **H:**   [including Shekau

> **P2:** Exactly (.) They are of importance to us (.) they are not just (.) We are not just taking one angle of information to analyse this and

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the pressure we're under often is the pressure to want to be compelled to disclose too much that may end up not being helpful to the overall operations and em (.) we've had to resist this pressure from every quarter but if to answer your question (.) definitely we're in contact and we're making use of every information that can be helpful at the end of the day.
(***FN3***)

P2 refuses any attempts to pressure him to divulge more information than is necessary. The use of 'painstaking study' is an overlexicalisation that depicts that the videos would be perused through so as to help them detect what the real thing is. The expression 'painstaking study' is used to show the degree of work that is to be put in by P2 and his men so as to leave no stone unturned in deciphering the reality or otherwise of the released video. Hence, he sees any vain interactions as 'detraction'.

4.1.4 Facework in the selected TTSs

These are the actions taken by a person to make whatever he is doing consistent with face in terms of not losing one's own face or causing others to be shamefaced. However, in TTSs incidents of face threatening acts (FTAs) are performed intentionally. The following excerpt on the Bayelsa crisis (*FN1*) shows how power relations are expressed through language.

Excerpt 36:

> **H:** now there is an existing order which they referred to yesterday. Em Mr Johnbul (.) there is an order they referred to yesterday made by High Court which restrained the councillors from sitting and further restrained them from debating anything that has to do with the removal of the chairman.
>
> **P2:** well, the (,) I (.) [I
>
> **H:**   [are you aware of this?
>
> **P2:** no. However I (.) I even called em Napoleon Napuso when I watched the interview. I called him. I said (.) Is there any existing order? He said no that he is not aware of any suit (.) he neither agreed himself. The pertinent question you ask sir and then in law in law that order is called [exparte
> **H:**   [I know what I read in the order
>
> **P2:** yes [yes

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H: [I'm just asking you if you are aware↑

P2: no no no...
(***FN1***)

The host vehemently asserts his position which is predicated on his saying, 'I know what I read in the order.' So P2 was forced to give a response to the question as it was posed to him even thrice. The host's insistence on getting an answer to the question reflects the use of his authority as the moderator of the programme. Showing that he is in charge of the show, the host performs a direct FTA to P3. After P3 mentioned that he watched the clip the previous day, the host sharply cuts in:

Excerpt 37:

H: you were supposed to be in court

P3: (laughs) no no

H: that's alright (laughs)

P3: [as a matter of fact

P2: [by the way your programme is a must watch

P3: this is a (.) this is a (.) I must commend you Gbenga. This is a must watch (.) a must watch programme. Yes even abroad and that is why we decided on our own as stakeholders of sorts to come here and debunk the fallacies which was em(.) which were fed to the public.(***FN1***)

The host does not attempt to mitigate the FTA to the Barrister by telling him, 'you were supposed to be in court.' He felt that he was in charge. But the Barrister simply laughs it away to save his face. Here we note the use of the host's first name by P3 –'I must commend you Gbenga'. Apparently he felt very comfortable with the host but would not likely have taken it that way should someone else in another setting have performed such act toward him.

So far, the host leads the audience in identifying the issues and possibly the solutions through his repeated use of questionings. He uses less of power and control in order to make for a very meaningful contribution to the discourse. Participants revealed their ideologies through the use of modalities. Prompted by the host, they expressed their thinking to be in tune with the Government of the State that they work for.

The next show, HTH, abounds with examples of power relations or what Fairclough (2001) calls social struggle. In the following excerpts and subsequent analysis, there is a high degree of domination of the discourse by the participant. He exerts his right to speak and even has the host under his control. This is evident in his choice of focus on the questions asked, long turns and at times refusal to answer the questions asked. The topic or 'point' of the discourse is on the merger of the opposition political parties in Nigeria into the All Progressives Congress (APC). The coalition is thought to be the messiah for politics in Nigeria against the Peoples Democratic Party (PDP) – the then national ruling party. The participant was the presidential candidate for the Action Alliance party. He endeavoured throughout the discourse to discredit the activities of the national ruling party and even the merger exercise by the other opposition political parties into the APC.

Excerpt 37:

> **H:** But your party (.) em would you say that your party had any strong structure? Did you go into that election with the mindset that you were going to win? Or did you go into that election just because you pretending to be that much↓
>
> **P:** No (.) no (.) no (.) no (.) if it was a free and fair election, we would have won↑
>
> **H:** You would have won? Action Alliance would have won?
>
> **P:** Excuse me sir (.) please:
>
> **H:** OK
>
> **P:** Please: excuse me sir↑ First of all, what is a free and fair election? It has to be according to the law....
> (***HTH1***)

P refuses to be undermined and uses the expressions 'excuse me sir' and 'please' to get the host to allow him to continue holding his ground and make his point. He uses the word 'please' not as an appeal per se but as a linguistic device to hold his ground. In the next excerpt, P contests the topic with the host and even though he later obliges, at another point he refuses to give a preferred response to the question posed to him.

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Excerpt 38:

    H: Now let me ask you

    P: No let's deal with the facts

    H: No (.) no (.) is it [because

    P: [no↑ let's deal with the facts

    H: Is it because you did not have [access to public funds

    P: [no no

    H: Would you have done differently if you were the ruling party?

    P: My answer to that is that stealing is not an option. Stealing is not only a vice (.) a moral vice but crime.

    H: But would you have done differently?

    P: We are not thieves. It's only thieves that would behave like that.

    H: So are you saying that the ruling party are thieves? That they are thieves?

    P: Oh oo so many people have called them thieves (.) publicly in the media (laughs loudly)

    H: Is that what you're saying?

    P: (guffawing satirical laughter continues)
    (***HTH1***)

Here is seen what Fairclough (2001) calls social struggle. P evades the question 'would you have done differently if you were the ruling party?' He only presupposes or expects the host to know that since only thieves would behave the way the ruling party does and he had succinctly stated that 'we are not thieves,' there should be no basis for the comparison in terms of what could have been done differently. But he succeeds in leaving the question unanswered except the host chooses to make the inference.

Again, P's action can be seen as what Goffman (1989) terms the avoidance process which is a defence measure taken to keep off topics that would lead to the expression of information that is inconsistent with the line that he is taking. P's outright burst of laughter also leaves the host embarrassed and in a bid to control him he asks the next question, 'is that what you're saying', hoping to get a response which

should calm the laughter. The host by this tries to initiate the corrective process which according to Goffman (1989) includes the challenge, offer, acceptance and thanks. However, P laughs on and does not even respond. He laughs so sarcastically that the host was forced to take the action of asking for a commercial break.

Another indication of facework on the talk shows can be seen in LTV's Morning Desk's interview of a PDP senatorial candidate (MD1). It is noteworthy that LTV is state-owned and as such belongs to the APC, the ruling party of the state. The senatorial candidate gave reasons why he feels qualified to take up the senate seat in place of candidates of other parties, acknowledged that the sitting Governor is making remarkable efforts, but notes that the efforts of those in the Constituencies are not enough as the governed people are poverty-stricken. His personal contributions to the Alimosho Local Government, he claims, are more than what six Local Council Development Chairmen have done. The host however tries to appeal to the knowledge that the PDP as the national ruling party has suffered lots of setbacks that exposed the country to severe cases of insecurity and wanton loss of lives and property. The host thereby insists on finding out if the performance of the party at the Federal level would not affect this candidate's wish to be voted into power. The PRO in answering the question misses the point and is quickly reminded of that fact in a way that is to be perceived as an FTA. The following excerpt exemplifies this:

Excerpt 39:

> **H:** OK↑ (.) Now let me come back to you. With this array of candidates that you say you are bringing on board (.) are you confident that em the performance of your party at the federal level will also help em build the people's confidence in this array of candidates that you are presenting↓.
>
> **P2:** Indeed very well (.) indeed very well and em just to buttress on what Segun Adewale just said (.) You see (.) what he's saying is that em he's not ever been in government (.) not ever collected one kobo (.) yet he's done this lot. I know on record he's done over 97 boreholes=
>
> **H:** =OK=
>
> **P2:** In Alimosho (.) opening up roads=
>
> **H:** mmmm
>
> **P2:** I mean paying em (.) giving the poor the=

H: =*OK. Time is not [our friend*

P2:   [yes I'm

H: *I want you to answer that other question*

P2: I will answer it
  (*MD1*)

The host as shown in the above excerpt becomes impatient with the participant's beating around the bush, as it were. This she shows by telling him, 'time is not our friend' and progresses to performing the FTA by telling him still, 'I want you to answer that other question.' She implies that the participant was attempting to evade the question since it touches on the ineptitude of the national ruling party which the participants were trying to portray so wonderfully. She also sees an opportunity to exalt subtly, the party of her station. The participant was forced to save his face by promptly responding, 'I will answer it.'

Power relations is also seen in the episode of the Chibok girls' abduction *(FN3)* When P1 makes a comment which the host feels uncomfortable with, the host immediately stops him from continuing in that line of discourse:

Excerpt 40:

> **P1:** Gbenga please (.) what is the timing between the bombing in Nyanya and the sudden exit of a former CBN Governor wanting to leave the country↓. How many times has he gone to Sudan where some of the fundings of this insurgency have been traced? I'm not saying that (.) that particular Governor is a financier (.) but [he's an interest that should be looked into
>
> **H:**   [I'll (.) I'll (.) I'll stop you there because in the absence of proof I'll not allow you to linger there. General (referring to P2) (.) you have to sum it up for us...
> (*FN3*)

The host performs a direct FTA where he tells a participant that he lacks proof that a former CBN Governor could be a financier of the Boko Haram menace. As such, he would not allow him to 'linger there'. However, it is of particular note that he shifts quickly to address P2 whom he asks to sum up the points. Hence, even if P1 has a valid point, the host uses his power to ensure that such controversial issue is not aired

on the programme. It is his position as the host of the talk show that he capitalises upon to interrupt the participant and forcefully take the floor off him. On an earlier occasion, the host also had to interrupt this same participant without allowing him to finish his turn, in order to accommodate the second participant who had just entered the studio. While he performed a direct FTA, he mitigated it by giving what could be considered a plausible reason for doing so:

Excerpt 41:

> **P1:** ...assuming that the premise was that the people that came in to take the children were soldiers or men in uniform (.) and the President (.) the Principal of a school allows her pupils to follow these people without putting a senior teacher or someone with authority to join them (.) it begs for question=
>
> **H:** =OK let me just put you on hold because I don't want to be court marshalled even though I'm a bloody civilian. The General has just entered the studio↑ so we need to allow him to sit properly↑. Let's take a quick break to allow the General ehen (.) join properly.
> (***FN3***)

The reason that he does not want to be court marshalled seems enough for the host to put the current speaker on hold. However, referring to himself as a 'bloody civilian', using military parlance, suggests that he also intended to make light his action and not really shame the face of his participant. He performs a direct FTA with mitigation.

The 'Head to Head' TTS episode, "Health Sector Suffers as Doctors Remain Adamant', *(HTH3)* abounds with issues of power relations between the host and his participant. The episode centres on the strike embarked upon by the Nigerian Medical Association (NMA). The participant, the PRO for the Lagos chapter of the NMA, insists on providing reasons why the cause of the NMA is justified. The host, however, sees things differently. The host perpetuates FTAs and does not show much regard for the face of his participant. The participant, however, does not accept to be treated in that manner and as such he endeavours to make a case for himself while putting it to the host that his actions are not making for a cooperative discourse. The power struggle in their discourse leads to raised voices, interruptions, overlaps and practically throwing up of hands and tensed emotions. This section explores some of the highlights of their discourse that account for power relations in that TTS.

Excerpt 42:

> **H:** You know it makes sense for you to argue your case in that manner (.) but when you begin to tell Nigerians that your strike is because of their health↑ you're interested in making their health better↑ you're interested in (.) in improving the health sector (you'll get no response) because to a large extent 100% of your argument is [personal
>
> **P:**   [No no no no↑ what I said is=
>
> **H:** =it's a [personal interest because
>
> **P:**   [No no no no (.) listen to me=
>
> **H:** =It's a personal interest and selfish [interest of the doctors because
>
> **P:**   [you can say that (.) what I said is (.) do you want to listen to me↑ it's part of our demands...
> **(HTH3)**

The host uses expressions that disregard the desire of others to be liked and respected. His intent may be seen as wanting to 'shame the face' of his participant, thereby causing him to 'lose face'. Bloor and Bloor (2007) reiterated that it is the responsibility of all participants in an interaction to protect the face of each other as failure to do so would result in a breakdown of such talk. This is obviously what happens when the host, using his power as the anchor of the programme, uses lexical items that apparently provoked the face sense of his participant. Expressions such as 'you'll get no response because to a large extent your argument is personal' and, 'it's a personal interest and selfish interest of the doctors' show a perpetuating of FTAs by the host. The consequence is a persistent doctor trying to save his face such that he is moved to ask the host, 'do you want to listen to me?' Ordinarily, the host is supposed to listen to the participant, given that he invited him to the talk show and expectedly wants the issue to be talked about. But he does the contrary, giving little room for his participant to take his turn and fully make his point.

At another point, the participant tells the host, "You see you are just throwing things (.) you don't allow me to talk." This proves beyond doubt that the participant felt strongly overwhelmed by the host's domineering attitude and had to voice out his displeasure over the way he moderates the discussion. It gets so bad that the participant

had to tell the host point blank, "Your own opinion might be different from other people's opinion." The discourse is laden with power struggle by the host and participant for the one whose position would be taken by the audience and that results in an incoherent discourse

Again, power relation is observed in another episode of 'Head to Head' on "National Conference- the Way Forward" (*HTH2*). The participant on the show is the Secretary General of the Lower Niger Congress. The participant seems to have a biased view of the proposed National Conference in Nigeria and attempts to give reasons why he feels it would be a disaster if certain things are not put in place. In contrast, the host strongly feels that those are the participant's personal opinions or allegations. It seems that as long as participants on the talk show do not speak in consonance with the host, he becomes quite aggressive and tries to use his power over them. Unfortunately, most of the participants would not take it as they also endeavour to perform FTAs that indicate they are not happy with the state of the discourse and would do anything to save their face, being that they are on National TV which is also aired on cable network and as such are being watched by a vast number of people. On what can be done to solve the problem of Boko Haram as it affects Nigeria, the host puts the question to his guest:

Excerpt43:

> **H:** Military might or negotiation which one do you recommend?
>
> **P:** Mili- none of the two↓ Military might? Military might? You have an army in which combatants are spying for the enemy because of their regional [interests
>
> **U:** [That's your allegation↑ you don't have any proof to that.
>
> **P:** But what we saw in Maiduguri=
>
> **U:** Everyone knows there is only one Nigerian Army fighting (.) it still remains (.) it still remains your allegation. Let's move beyond that↑ let's move beyond that...
> (*HTH2*)

The host insists that the participant's position on the Nigerian Army is an allegation. He wields his power over him here by ordering that they move beyond it rather than hear his participant out who was going to make reference to an incident that occurred in Maiduguri. Whatever it was the guest wanted to highlight as a proof to his

point was swept under the carpet because the host would not give him the chance to express it. This action by the host disregards the face of the participant who would like to be heard, make his point and not be seen by the populace as one who brings on allegations or baseless assumptions. The host, therefore, seems to have an ideological orientation that defers to the Government of the nation and as such would have no one say anything contrary to that.

More to this, the way the host frames his question suggests his love for power. His questions are framed in a way to put the participants on the spot. This might be a tactic utilised by the host to make his guests come out with information he desires to pass on to the public. For instance, in the next excerpt, he throws a cutting-edge question at his guest which requires a yes or no response:

Excerpt 44:

> **H:** Do you by any means Mr. Nnadi doubt the unity or question (.)
> yes the unity or oneness of this country Nigeria?
>
> **P:** I very much doubt it and I will do anything to crash it if the
> definition of Nigeria under this constitution makes me a slave like
> the blacks were slaves in South Africa.
> (***HTH2***)

The guest ignored a yes or no response and goes on to give a more straightforward answer, refusing to be intimidated by the question or ashamed of giving the answer as it weighs on his heart. His response comes with as much force as that of the question of his host, thereby revealing a struggle for dominance and the wish to be heard.

4.1.5 Topic control in the selected TTSs

From the data, we observed how power was 'won, exercised, sustained and lost in the course of social struggle' (Fairclough 2001). That power is central to the ability to control a discourse as well as influence its direction is seen in Rothwell's (2000) view of power. He sees power as 'the ability to influence the attainment of goals sought by yourself or by others.'

A case in point is seen in HTH1 where the host and participant talk about the merger of the opposition political parties in Nigeria. The participant gives long responses that mark another source of control over the topic or discourse. In the

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example that follows, attempts to interrupt him or put him back on course by the host is refused. The host simply gives in, saying, 'OK', while P goes on with his elongated speech. See the appendix for *Excerpt 45 HTH1* to illustrate this.

The participant clearly wielded much power there and somehow had his own agenda, related to, but slightly different from the host's. He even fiercely suggested that the host was on the side of the government – a bold FTA. Meanwhile, the host tried to save his face. He however reminded the participant to stay with the topic of discourse. In the next example, we see that the participant succeeded in getting the host buy into his own preferred topic and he showed control of the turns and contributions. See also the appendix for *Excerpt 46 HTH1*.

From the tensed, long turns by the participant, it is clear that the participant did not take it easy on the host. He suggested that the host had forgotten what the discussion was about. He went on to tell the host that he has his own opinion – or ideology – which was preventing him from seeing the facts the way they are. The host could not make much input in the discourse as he clearly felt overwhelmed by the participant's bold acts. Likely, the host may have refused to interrupt the participant as a way of managing the discourse. (Fairclough 2001) Otherwise, the show would have been full of interruptions with loud voices – as that of the participant – and no points would have been made. From this it is clear too that hosts are not always in control of the show as supposed; neither are they always the ones exerting power and authority over the participants. The participant very likely exuded his might considering his political parlance and position and felt satisfied that the show went the way he wanted.

4.2 Mental and context models of Nigerian TTSs

The mental and context models as postulated by van Dijk (2001) and as used in the analysis of the data for this study help to expose the kind of mental constructions created by hosts and their participants in the TTSs. The domain within the TTSs is all encompassing and not limited to issues of politics alone. Matters relating to insurgency, health, safety and economy were also discussed. The global action taken by the media houses is the airing of the discussions held by the hosts and their participants as well as the contributions of the audience or viewers. The audience in the studio or viewers at home are sometimes given the opportunity to make contributions to the discourse, ask questions, or critique the positions of the discussants on the issues

raised. In this section, meaning, level of description, argumentation, rhetoric and euphemism are considered as strategies used in creating mental and context models by hosts and participants in the selected TTSs.

4.2.1 Meaning in the selected talk shows

This aspect encompasses the level of description, coherence, presupposition, synonymy and contrast utilised in talk. Importantly, ideologies were found to be directly expressed in discourse meaning. One of its most relevant aspects is topics.

4.2.1.1 Topics in the selected TTSs

Topics give the headers as to what the discussions on the talk shows would be focused on. They are usually captured and posted on TV screens as the talk show begins so that viewers are kept informed. However, even though the topics are buttressed in that way, participants in the TTSs usually have their own perception of the issues and want to go about them in their own way. They thereby define what is topical and important to them in the discourse. In doing this, there is almost always that goal to emphasise their positive accomplishments and the negative deeds of the opposing party, especially where the ruling party is involved and the participants are of the political left.

In *HTH1*, there is the case of meaning expression by steering of the topic by the host and his participant. The host had a topic in mind which had been posted on the screen for public view: "The Merger of Opposition Political Parties in Nigeria".

Excerpt 47:

> **H:** Welcome to Head to Head (.) My name is Victor Ayara and we'll be talking about the merger of political parties of the opposition parties and em (.) coming up with the All Progressives Congress. I have in front of me here a former presidential candidate. He is (.) er (.) a social commentator and a politician of note (.) Engineer Martins Onovo. Thank you very much for joining us.
>
> **P:** Thank you↑
>
> **H:** I want to ask you↓ why do political parties have to merge↑
>
> **P:** In a democracy (.) we're dealing with popular (parties). If political parties merge (.2) then naturally they will increase their visibility (.) their capacity and their resources↑ since they have

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more people working for the same objectives. That's why political parties have to merge. Merger is a good thing.
(***HTH1***)

So far it seems that the focus of the discourse has been identified and put in place. The host indicates that the merger of the opposition political parties into the All Progressives Congress (APC) is the topic for the day. The participant also seems to agree with that and responds to the very first question of why political parties have to merge. However, as the discussion progressed, the guest tactically endeavoured to de-emphasise the issue of the merger and focus rather on the ills of the ruling party, while emphasising what he would have done better. This is seen in the next excerpt.

Excerpt 48:

> **P:** All intellectuals starting with Achebe have believed that the problem in Nigeria is leadership. Right now the PDP (.2) holds the wings of leadership and ever since 1999 that the PDP took over the wings of leadership it has got worse on every particular developmental index...The problem with Nigeria is the leadership (.) and PDP since 1999 has held on to National leadership and every developmental index has got worse↑ and a:ll (.) no exception.
>
> **H:** Would it be objective to say that there hasn't been any one thing that you can point your finger at and say that this is where the PDP government is right↓ Do you think there is an objective appraisal of the party that came to (.) repair (.) so many of the institutions that had been over the years in military rule and had been totally wrecked↓ What do you think?
>
> **P:** [Wel-
>
> **H:** [Is there objective in what you're saying?
>
> **P:** Well the day will prove whether we're objective or not if we take particular criteria (.) Cement in 1999 was ₦400 (.) Today it's almost ₦2,000 a bag↑ a 50kg bag. That's one index (.) inflation. Look at corruption (.2) which a lot of people believe is the bane of national development. Corruption has got worse↑...excuse me sir (.2) have you seen the level of disruptionality and pervasity that the PDP has reduced governance to? Let me give you examples...
> (***HTH1***)

And on he went to give examples about how PDP spent about 25% of the national budget in 2011 outside appropriation extra budgeting, spending it on a subsidy

scam. In the participant's opinion, it is the limit of lawlessness and physical indiscipline. So in dealing with a particular topic raised, the guest endeavoured to raise yet other issues he feels may not be known by Nigerians; thereby portraying the acclaimed ruling party in a bad light. Even at a point where the host wanted to change the topic, the guest insisted on carrying on with the topic that was more important to him and aiding him in making a negative presentation of the ruling party.

Excerpt 49:

> **H:** Now let me ask you
>
> **P:** No let's deal with the facts
>
> **H:** No no is it [because
>
> **P:**   [No↑ let's deal with the fact
> (***HTH1***)

The guest would really prefer to be left to his topic of critiquing the ruling party and not dealing with the issues of the merger, the main topic. The host had to take a break and in his return statement he mentioned that he desires that they stick to the topic of the merger.

Excerpt 50:

> **H:** Welcome back↑ the programme is still Head to Head on Silverbird Television and I have seated in front of me Chief Martins....Now before we went on that break we were talking about the past election. But let's leave that behind us and face the merger issue. Do you think that this party the All Progressives Congress is the rescue team?
>
> **P:** No
>
> **H:** Why
>
> **P:** Well (.) the first thing about leadership (.) about processes (.) about rules (.) is integrity even before purpose...the second thing is the purpose. The third thing is the political experience in the context of the merger (.5) Let us look at the integrity of the principal actors (.2) General Buhari is personally very disciplined. All you need to do is to confirm that (.) Get two people who are very close to him. Look at his public lifestyle. When he was Head of State (.) his children were in public school (.5) when the CPC nominated him (.) the Action Alliance nominated him. But I'm not going to tell a lie against him...

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H: And yet he was ousted (.) Let's look [at the other point

P: [that's only one point

H: The other points about the merger

P: We're talking about the principal actors

H: OK
(***HTH1***)

After the guest proceeds with making a positive presentation of his colleague, General Buhari, the host insists that they analyse other points relating to the merger. The participant, however, also insists on talking about the principal actors as his own approach to dealing with the merger issue, especially as it gives him the opportunity to critique the ruling party and the then newly formed opposition party, while praising himself and his colleagues whom he asserts could have done it better. That his approach did not go down well with the host, he tells the participant, 'And yet he was ousted'. Saying this with reference to General Buhari signals that he did not believe that his good attributes as proclaimed by his guest was enough to get him the seat he vied for. So, it could have been a case of exaggeration on the part of the participant in his bid to change the topic and make a positive presentation of his colleague General Buhari, over PDP chieftains.

In further insisting that the topic he had in mind be focused on, the host directly addresses his guest:

Excerpt 51:

H: Alright (.) alright (.) let me ask you (.) Let's stay with the merger now. Do you see the merger pulling through↑ talking about the merger of the e:m we heard that APGA has not really said that em [whether

P: [No APGA is not sure. No APGA is not

H: But we have the CPC and we have the ACN. Of course we have the ANPP. What do you see? Do you see this merger pulling through?
(***HTH1***)

In this episode, there is a noticeable struggle for topic maintenance by the host. This aspect helps to unveil the ideological propositions of the participant. While the

host in this episode is not seen taking any major position on the merger issue, the participant tries to inform Nigerians what they may not know about. This leads him to talk about some facts – details that uncovered the messy deeds of the ruling party as well as their level of corruption. Also, he does not find the idea of the merger likeable since he feels that the integrity of the 'actors' involved cannot be depended upon. To him, he or his colleagues should have been given the opportunity to govern and the difference in national affairs and governance would have been clear for all to see.

In *FN2*, the host takes on Corp Marshal, Chief Executive Officer (CEO) of the Federal Road Safety Corps (FRSC) Nigeria, as they deliberate on issues of safety on Nigerian roads. The topic posted on the screen is 'Safety on Nigerian Roads.' However the one hour long programme focuses on a lot of the bickering surrounding the new number plates and drivers license to be purchased by Nigerians upon which failure to do so would lead to prosecution. The FRSC had given a mandate accompanied with a deadline for the purchase of the new number plates by motorists in all States of the federation. This position was however challenged by some concerned Nigerians who took the FRSC to court and as a result of that, the FRSC had to put on hold the 30th June 2014 deadline for the purchase.

As the discussion progressed, the correlation between the posted topic and that which was being discussed became unclear. The host also used the medium of the show to talk about the arduous task of obtaining or renewing a Drivers license in the country and used his experience as a case study, thereby detracting, as it were, from the main focus, but evidently promoting his own interests and topicalising it.

Excerpt 52:

> **H:** Alright (.) no:w (.) I'm going to the next thing which is the Drivers license (.) a component of this too and I'm going to tell you how it has also worked to affect me in a way
>
> **P:** Yes↓
>
> **H:** Which is what you just said↑ If you go to banks they require this↑call it the means of plugging into one of those databases↓ one of the databases that banks may decide to buy easily in is the database of the FRSC which=
>
> **P:** =Yes
>
> **H:** =means you want to do something they ask for your driver's license (.) that's the first thing they ask for↓ only when you say

you don't have that they ask for any other thing. Now I needed to transfer just↑ a small amount of money and I was told to bring my driver's license. I have raised this issue the last time you were here maybe about a year ago↑ (.) My situation has not improved. I still carry about a temporary driver's license (.) which is supposed to have a sixty day↑=

P: =Let me see=

H: =supposed to have a sixty day life

P: mmm

H: I have gone to Baboshe which is the only VIO centre in Abuja where you are supposed to collect the permanent one where I did the biometrics and [everything

P: [Yes

H: Every time I have been there (.) they tell me my driver's license is not there (.) is not ready.

P: mmm

H: Each time I make contact with your men they say (.) they tell me↑ we have processes it↑ it's with VIO. Now as you can see there=

P: =mmmm

H: This temporary ID ca- driver's license

P: yes

H: Has expired more than a year ago

P: Yes

H: And that is the only thing I fall on whenever I'm caught on the road. But it didn't help me when I wanted to do a bank (.) bank transaction because I was clearly told that I cannot use it because it is only a temporary ID card em a temporary driver's license and it has expired. (*FN2*)

The correlation between the problems encountered by the host in obtaining his Driver's license and that of the issue of safety on Nigerian roads, projected as the main focus for the day, cannot be established. Evidently, the host used the show as a medium to exacerbate the ills of the Vehicle Inspection Office (VIO) system and address a topical issue of concern to himself and likely to many other Nigerians. He takes very long turns in order to emphasise the problematic nature of the issuance of

Driver's license in Nigeria. The host thereby uses the talk show context to elucidate the sorrows of many Nigerians, given that the CEO of the FRSC is there and should not fail to give satisfactory answers. This deviation from the topic of the day helps to reveal the host's ideology that the VIO system is a failed one, as a result of their inability to issue a Drivers license promptly.

The participant attempts to attend to the issue in a way that would not create any conflict. He makes a negative presentation of his men; possibly because the issue at stake could not be denied by him. He also proceeds to make an even greater positive self-presentation of himself and his agency and a slight negative presentation of some Nigerians with respect to the Driver's license.

Excerpt 53:

> **P:** Yes (.) e:m I want to believe and I wish I can e:m (.2) get one of my staff here to quickly check on my ipad the status of this license. I want to believe that this license has [been produced
>
> **H:** [I was actually to:ld=
>
> **P:** =Yes
>
> **H:** By one of your men=
>
> **P:** =Yes
>
> **H:** They actually forwarded the particulars to me (.) particulars of the registration of the permanent one=
>
> **P:** =Yes=
>
> **H:** =Which I copied and took to [VIO (.) then
>
> **P:**   [Yes
>
> **H:** They told me they don't have it↓
>
> **P:** You see (.) that's the problem that we have with the State authorities is that some of them have not found a way of e:m automating their process↑ so when they receive number plates (.) when they receive driver's license (.) they have a (.) when people come they start going through it one by one=
>
> **H:** [and when doing so they get tired

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P: [and we've told them we send this thing with a software (.) we send it with a soft copy (.) all you need to do is have a system in front of you↑ (.) Key in the person's name and see whether his name is in the list you have↑ and then you can allay (.) allow the licenses to be in some order maybe by=

H: =alphabetical order=

P: = by alphabetical order (.) so you just go down there and pick it up↑ (.) so we have that challenge in a lot of [places
H: [Can you please tell VIO [now

P: [so

H: At least they can hear (.) Somebody somewhere there must be hearing you.
(***FN2***)

Interestingly, the guest here makes a negative presentation of his men but tries to exonerate himself by referring to them as the 'State authorities'; showing them to be different from the 'Federal authority', as it were. However, he goes on to make a positive presentation of some of his men in the 'State authorities'.

Excerpt 54:

P: Well (.) I've been telling the (.) I've been telling the FCT Minister and I've been talking with him and he has promised to make changes↑ I believe that what we're going to get↑ and e:m in fact it's interesting you are from Edo State (.) the best VIO

H: Ekiti

P: Sorry Ekiti (.) its em (.) em=

H: =We're close

P: You're close by (.) The best motor vehicle administration we have in Nigeria is in Edo State

H: Wow↑ why so↑

P: The Chairman of the Board of Internal Revenue takes it as a [personal thing in Edo

H: [OK↑ Elamah

P: Elamah (.) amazing guy (.) [The second best

H: [He's doing a very wonderful job↑

P: The second best is Borno State

H: Really?

P: Yes

H: In spite of Boko Haram?

P: In spite of Boko Haram↑ The best registration database we collect in Borno State (.) Chairman of the Borno State Board of Internal Revenue (.) when he comes to meeting (.) others are arguing↑ he says no (.) we don't have any problem↑ I log into the system (.) I see the people that have paid↑ (.) I collect all their data↑ It's amazing↑
(FN2)

Obviously, the participant succeeds in shifting from that volatile focus of the ineptitude of his organisation to promptly provide Nigerians with their valid license to another position where his agency is put on a more favourable spot. He even gets the host to be impressed by the performance of the motor vehicle administration in Edo and Borno; thereby de-emphasising the ineptitude of his other men in promptly issuing individuals (including the host) a valid Drivers license.

The following episode and its excerpts further illustrate the role of topics in the creation of discourse meaning which in turn promotes ideologies. *HTH3* concerns itself with the issue of the striking doctors. The tagging of the topic is in itself controversial. The topic is strategically crafted to discursively emphasise the supposed bad behaviour and insensitiveness of the doctors who were on strike; while not placing any blame on the Federal government. The topic 'Health Sector Suffers as Doctors Remain Adamant', did not sit well with the guest on the talk show. The episode is replete with arguments between the host and the participant. The host seemed to adopt the position of the FG on the issue and act as their advocate. This is seen in the way his questions are framed and his reactions to the participant's comments and responses. Such actions are very revealing of ideology.

Excerpt 55:

H: One of your members protested that they hear there is a plan to privatise (.2) public hospitals in Nigeria. What problems do you have with that↓?

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P: You see (.2) I don't have problems with privatisation but it's the (.) it's the (.) it's the how it's been privatised↑ You know there are some private hospitals in some of the public hospitals which they do pp↑ If you go into the way in which these things are being arranged↑ it's just paddy-paddy (.) it's just between the politicking and the political and what happen↓ the thing within a public hospital (.) You have a private hospital which is more expensive than that public hospital in terms of the investigation↑ in terms of the treatment↑ what are we [talking about↑

H: [How does that concern you (.) how does that concern you because=

P: =Yes↑ it concerns me↑ let me tell you (.) let me tell you (.) how it concerns me is [that

H: [if NMA cares for the health of Nigerians it would not go on strike at the time the country is facing health emergency. (***HTH3***)

The host asks his guest how it concerns him that within a public hospital there is a private hospital in operation. Such a question seems to suggest that the host was not paying attention to the details of his guest's response as well as its attendant implication. He seems to be carried away by the fact that he wants so badly to project the NMA on strike as the bad ones while ignoring the weighty and moral issue of allowing a private hospital operate within a public one thereby increasing the costs of treatment for the masses. That in itself seems to alter the purpose of the public hospitals which is to provide affordable treatment for all. However, the host does not seem to be concerned by that fact but simply retorts, 'how does that concern you?' He seems to suggest that it does not matter whatever decisions are taken by the Federal Government in regard to the striking doctors.

The host, also in line with his topic tagging which suggests that the doctors are adamant, thereby causing suffering to the health sector, asks another question that reveals his ideological position. He implies that the doctors are adamant, insensitive, uncaring and heartless. Else, how could their strike action at such dire time be explained? Nigerians though are not oblivious of the fact that the NMA strike action had been embarked upon before the deadly Ebola disease surfaced in the country. That the doctors were on strike merely exacerbated the issue since they were not prominently on ground to tackle the issue.

That the host is insistent on projecting this topic of the adamant nature of the striking doctors is seen in his bid to ensure the topic remains unchanged.

Excerpt 56:

> **H:** You know (.) it makes sense for you to argue your case in that manner (.) But when you begin to tell Nigerians that your strike is because of their health↑ you're interested in making their health better↑ you're interested in (.) in improving the health sector (you'll get no response) because to a large extent 100% of your argument is [personal
>
> **P:**   [>no no no no↑< what I [said
>
> **H:**   [it's a personal [interest because
>
> **P:**   [>no no no no< listen to me↑=
>
> **H:** =It's a personal and selfish [interest of the doctors because
>
> **P:**   [you can say that (.) what I said (.) is (.) do you want to listen to me↑ It's part of our demands (.) [It's part of our demand
>
> **H:**   [It's part of your demand including (.) including being paid [₦100,000 hazard allowance
>
> **P:**   [No↑ do you want to
>
> **H:** Despite all your allowances (.) despite all your salaries (.) despite all [you get remitted↑
>
> **P:**
>   [No↑ no↑ do you want to spare me? You see you are just throwing things (.) you don't allow me to talk (.) >le-le-le-le-me tell you< (.) you see (.) we're talking about the health bill (.) health bill for all Nigerians (.2)
> **(*HTH3*)**

The host clearly shows that he defers to the FG on their position of the striking doctors. He insists that it was for the personal and selfish interests of the doctors that the strike was ongoing. He did not make any attempts to see reasons with the guest. He always stayed on the defensive and endeavoured to water down the reasons given by the Doctor. The host clearly revealed his ideology that the striking doctors are at fault by also not giving the participant enough turns to make his case, causing the participant to say, 'you see you are just throwing things you don't allow me to talk.' The host effectively used the accusation strategy to get the participant stay on the topic and thereby promoted the meaning that he wanted the audience to get, while foregrounding the political ideologies of the Federal Government.

The 'Good Morning Nigeria' TV talk show on NTA also presents a scenario of one of the hosts asking directly that the participants stay with the topic slated for the discussion and not derail. On 'Countdown to 100 days of Chibok Girls Abduction' (GMN2), the first participant derails from the question posed by the female host relating to how to tackle the people's agitation for the Chibok girls to be brought back. The following excerpt demonstrates this:

Excerpt 57:

> **FH:** There's been a lot of agitation by a lot of people on the need to bring back the girls you know (.) to release them. How else can the government tackle this other than the way it's been done at the moment.
>
> **P:** We have to give the people proper enlightenment campaigns. We have to gather the credibility (.) the preliminary fine nature of Nigeria to urge the media to look out for things and then to identify and give the security the necessary and pertinent information that is needed for the recovery. The group called Bring Back Our Girls are just em (.2) dancing up and down (.) creating unnecessary tension↑. But what they are doing is to distract everybody. We need public enlightenment (.) how to have a projection (.) layer by layer (.) right in the communities instead of all these em people creating problems (.) making noise here and there. Public enlightenment must encourage the people to speak out (.) to reveal (.) to know they're sacrificing (.) even if their heads go for it (.) it's for the overall interest of the communities. So I think public enlightenment should have more meaning than what is being done at the moment.
>
> **MH**: In pursuing the appropriate meaning for public enlightenment↑ (.) *I would like us to er dwell just briefly on the appropriate message content* and this is for both Mr. Chikezie and Mr. Izobo….
> (**GMN2**)

Evidently, rather than focus on the topic of the day, the participant shows himself more interested in discrediting the activities of the Bring Back Our Girls' group; reducing their activities to merely 'dancing up and down', 'creating unnecessary tension', 'distracting everybody' and 'making noise here and there'. Such a shift from the focus of the topic suggests the participant's wish to denigrate the group rather than focus on what the government should do to tackle the people's buzzing requests to have the girls brought back. For this detraction, the male host obviously

emphasises the need for the participants to 'dwell just briefly on the appropriate message content.'

4.3 Level of description: degree of detail

The degree of detail that participants on TTSs provide through different semantic options, verify the way they assess such situations. This captures the mental model of van Dijk (2000). The fact that some participants tend to be more detailed and specific about their personal encounters and achievements on a positive note while denigrating the lapses of the opposition shows evidence of expression of ideology. They also tend to be 'vague' about their personal misdeeds (Attia, 2007).

In the selected TTSs, participants were seen reflecting the mental model by the choice of information they churn in. Where participants wanted to expose the government, they elucidated facts on their non-accomplishments. However, when faced with personal issues, they tended to dismiss them or say very little about them. The following excerpts substantiate these points.

On '*Today on STV*'s 'The Missing Chibok Girls' (*TOS3*), the male and female hosts have a chat with two ladies, the promoters of the #BringBackOurGirls campaign. The show focuses on efforts of the group in their protest against the government on the abduction of the Chibok girls, one hundred and forty three days after. They talk about their doggedness in promoting the campaign; refute allegations that they are being paid to work against the FG; and insist that they would continue with the protests until the girls are rescued. For one thing, they relate details to show that they do not need any special sponsorship to do what they do.

Excerpt 58:

> **FH:** Alright, going forward and keeping faith alive on the rescue of these girls (.) I'm back to you Dr. Ezekwesili on this one (.) And what makes you think that (.) 143 days after (.) we are still talking about the abducted Chibok girls (.) What gives you the hope that they will be rescued alive and well? That's on the one hand (.) and do we need to restrategise even on the part of the campaigners↑ Is there a need for something to be done differently↑ for example (.) some have said your campaign is just one-sided (.) against the government (.) you haven't in any way appealed or even challenged (.) the abductors to act and bring back these girls↓

P1: Ok (.) so >the the< first step is do (.) do I (.) do we (.) do we have any hope that after 143 days that these girls will be rescued↓ (.) Incredibly so↑ We have just got this tenacity of hope (.) that we will stand with these girls and that em these girls (.) there is something divine about them regardless of the kind of suffering that they have been put through (.)...no matter what has been attempted on us in order to quench the fire of the advocacy for these girls↑ it just has refused to die simply because it is borne out of compassion and like Ms. Folami said (.) nobody can pay for my compassion↑ nobody can pay for my empathy↑ nobody can pay for hers↑ (.) Many of us carry opportunity costs (.)

MH: (to **P2**) you wanna say something [on this?

P2:   [Yes em (.) we do not need anything else (.) what does it cost us to go out on the street or to stay in a spot daily to make protest↑ It doesn't cost us anything (.3) except for the few rains and cars or those who work there (.) It doesn't cost anything (.) and er (.) er (.) er the t-shirts are taken up by members↑ (.) badges are provided by members↑ anybody who feels like it↓ We (.2) put (.3) plaques of the girls in Falomo roundabout (.) we contributed money for anybody to come out (.2) to come out (.2) in support of these girls (.) It doesn't cost a pen (.) [so suggesting that it

MH: [mmm

P2: it is being funded↑ I don't see the (.) the need for funding (.) there is no need for funding (.) to do what↑ and buy what↑
(*TOS3)*

From the preceding excerpt, it is obvious how P1 and P2 give details that focus on their good deeds. Such details depict their mental model and assessment of the situation on ground and certainly, their ideological underpinnings. For one thing, P1 sees the attempts to stop their protest as a hazardous one. For another thing, she likens her zeal and that of her followers to fire that cannot easily be put out. This shows that she considers her campaign to be a battle which must be fought until she gets the victory which is the rescue of the Chibok girls. Moving further, her colleague P2 highlights what makes it possible for the protest to be carried on without sponsored funds as claimed by opposers. By enumerating the different things her members do to make each sit-out a success, she succeeds in presenting the ideology of #BringBackOurGirls campaign as a laudable exercise that is not fraught with selfish inclinations as suggested. This shows the underlying ideology guiding the campaign.

However, not giving out much detail so as not to compromise the positive standing or image of the government is observed from the participants' interaction on

some of the TTSs. Several factors can be identified as responsible for this. The next excerpt is from *Kakaaki* (*KAK1*). The female host and her guests – the Commissioner for Health and the Chairman for the Nigerian Medical Association (NMA), Rivers State – talk about 'Ebola Virus- Containing the Disease in Nigeria'. The NMA Chairman seems to be intimidated by the presence of the Commissioner for Health, as shown in his expressions and kinesics, which are fully explicated later in this study. His semantic options lack enough detail to tackle the question posed. There had also been rumours in the social media that the purported case of Ebola in Portharcout was a mere sham to prevent the PDP from holding its rally in the city. Also, no isolation centres could be traced by the media, where individuals under scrutiny were said to have been kept. The Commissioner likewise tried to give little details on that for the sake of not exposing more.

Excerpt 59:

H: Alright↑ em (.) let's quickly go now to another area (.) when would you say (.) *what would you say that you have done so far concerning those that had contacted it* (.) first index case (.) from the genesis you have in Portharcout↓ What have you done with them↑

P1: *Right now those ones (.) are under (.) strict surveillance (.) very strict surveillance (.) I won't go further than that (.) But they are under the watchful eyes of experts (.3) some of them have developed symptoms (.) we have moved them to isolation centres↓*

H: *So you have different places (.) first a place for surveillance↑*

P1: *Sorry (.) let me stop at that*

H: OK

P1: They are under very strict surveillance

H: mmm (.) how is the condition of this surveillance area because there are a lot of em stories that there well (.) there is mosquitoes↑

P1: You don't even know where (.) where they (.) I have not mentioned where they are (.) I say they are under observation

H: mmm (.) *Where are they (?) Where is this place↓*

P1: *That is not what I should disclose here*

H: Why?

P1: *They are under strict surveillance*

H: *mmm↓*
(*KAK1*)

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The host reframes the question of where the affected persons were kept but the Commissioner insists on not divulging any information related to that. For him, it suffices that the affected individuals are under very strict surveillance and observation. First he says, 'let me stop at that', as though he almost made the mistake of parting with the information. Second, when asked again, 'where is the place?' he says, 'that is not what I should disclose here'. He evades the question as to where they are. This however, does not go down well with the host who insists that the question be answered.

Excerpt 60:

H: Yeah (.) Honourable Commissioner (.) *are you saying that Nigerians [shouldn't know*

P1: [I'm coming (.) I'm coming

H: OK

P1: Healthy patients that do not (.) that are not symptomatic do not transmit Ebola (.2) and only when they become ill (.2) very ill (.1) that they start transmitting it through body fluids (.) sweat (.) semen and all the rest (.) You people are doing a good job

H: mmhmm

P1: by sen- (.) er=

H: sensitising the people

P1: sensitising the people about different modes of transmission

H: OK↑

P1: So what we do is that when we know that you have a contact (.3) with an Ebola patient (.) we send our contact tracers to you (.3) who put surveillance on you (.) we tell you about the disease and give you a thermometer and anytime you have any fever (.) any discomfort (.) I mean it could be anything (.) maybe malaria or anything (.) somebody checks on you to confirm what it is and if necessary they move you to an isolation centre (.) there was no need to take them and camp them in one place (.2) There are advantages and disadvantages of [camping them (.)

H: *[But why (.) why I am saying this is because I want to believe that there must be some persons perhaps who have been running away (.) not showing up when they are supposed to show up (.) but they have contact with any of the cases because they are probably not sure of the place for surveillance that [it is conducive and all that*

P1:   [>no no no< we tried to (.) we try to make them stay in the comfort of their house.

H: OK↑ alright↓

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P1: As much as possible we try to make them stay except it is very important (.) em necessary (.) absolutely necessary↑ we move them to a more comfortable place↓
(***KAK1***)

Although P1 tried to beg the question as to the place where the affected Ebola patients were kept, the host insisted by asking him, 'are you saying that Nigerians shouldn't know?' He responds by simply saying, 'I'm coming'. Rather than go straight to the answer, he begins to commend the media house for their effort to sensitise the people about different modes of transmission. However, given the persuasive nature and questioning skills of the host, the Commissioner, although not initially inclined to disclose information regarding the isolation centre, eventually tells the viewers the truth. While the government of Rivers State had informed its populace that they had operational isolation centres; from what the Commissioner disclosed, they were not in operation yet. People with cases were being attended to from the comfort of their homes. Only if the situation got critical would the individual be moved to a more 'comfortable place', which was still undisclosed or probably still in the making. The ideology here is to make people believe that isolation centres exist but the Commissioner, apparently overwhelmed by the tactics of the host, yielded to giving out an account of the true situation. People can then stop speculating about locations or conditions of the centres.

In the next excerpt, the NMA Chairman minimises the level of details he provides, possibly out of regard for the Commissioner.

Excerpt 61:

H: Alright (.) NMA Chairman (.) sometimes as a professional body sometimes you are (.) you run counter with the system (.) with the government (.) In this case how (.) how are you getting on↑?

P2: Well (.) em↓ (looks at commissioner)

H: Are you happy with what you got from the government?

P2: Well the government is (.) is trying em (.) the (.) the (.3) the start-up (>) the momentum was slow but em it (.) it (.) it has gathered momentum now (.) er (.) er (.) I was at the isolation centre yesterday to inspect the place and em=

H: =And were you satisfied↑

P2: em (.) well it's em (.2) a good starting point (.) it can be improved upon (.) and you know its em >is is is< something in progress

H: OK↑

P2: something in progress (.) I believe that em in a couple of days time (.) it will actually achieve (.2) a lot of things (.) a lot of t's will have been crossed and i's dotted em for example like you said there a good number of em volunteers (.2) but they also have their worries in terms of [appropriate remuneration

H: [I was going to come to that↓
 (***KAK1***)

The degree of detail given by the NMA Chairman seems to be affected by the presence of the Commissioner for Health. He is quite hesitant to respond to the question as to whether he is satisfied with the government's provisions or not. He uses fillers such as 'em' and 'well' in putting his thoughts together. Although he eventually mentions an aspect he feels the government should work on, he does not take full ownership of that response.

In the *FN2*, the Corp Marshal CEO gives lengthy details, depicting his mental model of the FRSC situation in terms of their positive accomplishments which should be lauded. He focuses on the bad deeds of motorists whose actions result in accidents that can be much avoided if they do not oppose the new number plates introduction. He also highlights in detail actions that are being taken by the FRSC to train its staff and how other countries are asking Nigeria's FRSC to come to their aid. The FRSC is positively presented and the road safety ideology is assigned high priority.

Excerpt 62:

H: em (.) you said something about the data just a while ago that those accidents↑ the peak period in those areas [where (.) that have been identified↓ the peak period=

P: [Yes

H: is between 2 [and 4

P: [and 4

H: So what is accountable for that↑?

P: Well↑ if [you look at the structure

H: [Is it that when people go for lunch they also drink?

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P: Possibly↑ but if you look at the structure of the country (.) you'll see that these clashes are happening between Abuja (.) Lokoja↓ or Abuja (.) Kaduna or Abuja (.) Jos↓ So if you notice it means that people coming from Maiduguri (.) from Sokoto (.) from Bayelsa (.) [from

H: [will get to that area

P: Are getting to the centre around (.) so you see that (.) in our work with World Bank em (.) part of the things we acquired was speed radar guns that point out evidence=

H: =OK=

P: =so we have 7,000 cars now in our system that have been caught over-speeding

H: 7,000?

P: Yes 7,000 vehicles with their numbers (.) the time they were over-speeding with pictures of that over-speeding (.) We're hoping that the uptake of the new number plates will increase so that we don't need to stop the vehicle on the road↑ (.) once we capture that speed we can be able to contact the owner of the vehicle (.) em the speed cameras with the world bank has been amazing↑ as I told you (.2) our involvement with the World Bank has been a game changer for us in FRSC↓ (.) We have about em (10th star) who has just come back from California high way patrol↑

H: yeah (.) yes

P: Another ten leaving this weekend (.) when they come back (.) another ten will go ↑ (.) About fifty of them in all will go through the training with California Highway Patrol↓ They spend three weeks↑ they go on patrol with them↓ they learn firearms usage↑ (.) they learn how to (.) deal with (recasitral) highway offenders↑ and then we have about 220 of our staff in our academy in Odi and then about 300 going to the National hospital to learn how to handle crash victims (.) you know (.) emergency evacuations (.) So we have benefited immensely from the world bank and I mean by the time we finish↑ over a thousand of our staff will have gone through one training or the other↓ and then we are training the trainers to continue training others↓ so our speed cameras↑ (.) *speed limiting devices↑ will come on stream before the end of this ye:ar↑ and I'm looking forward↑ It's my (.) e:m great em hope↑ that by the time we implement the speed limit on commercial vehicles we are going to see a major downturn in road clashes in Nigeria because 6,000 deaths is huge.*

H: hmmm (.) things that we are not appreciating (.) The (.) the prophet seem not to be popular at home but he is popular abroad (.)
(*FN2*)

It is clear from the above excerpt that the participant endeavours to promote the road safety ideology. He mentions the FRSC involvement with the World Bank, the training of his men by the California Highway Patrol, acquisition of speed cameras and speed limiting devices and other efforts of the FRSC to ensure that road safety is secured at its peak. Importantly, he made this impression deep in the mind of his host that he refers to him as the prophet who is not popular at home, apparently alluding to unhonoured individuals in their country but who are praised and held in high esteem in other countries. The guest also paints the picture of a positive result accruing from motorists getting the new number plates – they can be tracked and over-speeding curbed. Otherwise, the result to the populace remains huge – 6,000 deaths every year. The ideology is thus projected that motorists' cooperation with the FRSC leads to a decrease in road accidents.

Another excerpt in *HTH1* engages in a level of description that shows in detail what the ruling party in Nigeria have not done right. The essence of such level of detail is apparently to discredit the government and move the people to seek better governance. The episode features the host and the former Presidential Candidate of the Action Alliance party for the 2011 general elections.

Excerpt 63:

    H: Do you see this merger pulling through?

    P: Em (.) that's a very difficult question for me because there are a lot of participants in the process. But *I want to say a few things (.) We tried the Progressive People's Alliance in the 2nd Republic (.) it didn't work (.) This very merger is unlikely to work because more recently in 2011 (.) the ACN and the CPC went into an electoral alliance (.2) You see (.) Nigerians have very £short memories£ On the last day the ACN backed down and acted extremely treacherously (.) What did the ACN do↑ The ACN dropped its own presidential candidate (.) its own Nuhu Ribadu (.) dumped Buhari (.3) the partner presidential candidate and went to endorse with PDP and according to Barrister (.2) Musa Soba (.) ACN Chairman in Kaduna (.) they received 100 million dollars for that purpose (.) I'm not a member of ACN (.) It's published (.) It's Musa Soba ACN Chairman in Kaduna that said it that the ACN received 100 million dollars from the PDP to transfer its support to the PDP (.) So it*

sounds hypocritical when the ACN keeps mounting that the PDP is not performing. It's obvious that the PDP cannot perform (.) but the ACN should accept responsibility for endorsing PDP (.) and they should apologise to the Nigerian people because it would have been better if they endorsed me (.) or somebody else↑
(HTH1)

The participant here gives clear details on the nefarious actions of the PDP in getting the ACN to endorse it. He uses lexical items that describe his feelings about their actions. 'The ACN its own presidential candidate', '*dumped* Buhari the partner presidential candidate', 'They *received 100 million dollars*', 'It *sounds hypocritical*', 'It's obvious the PDP *cannot perform*', 'ACN *should apologise* to the Nigerian people' and 'It *would have been better* if they *endorsed me*.' This degree of detail and choice of words unveils his biased mental model of the entire situation and shows that his ideology is that he and his party would be better for Nigerians when it comes to governance and not PDP, ACN or any other party.

In the discussion on *TOS1* concerning the sack of doctors and the Ebola virus, the participants also give a degree of detail to substantiate the ideology that the government is responsible for the doctors' strike action which coincided with the Ebola outbreak in the country. Interestingly, as the doctors volunteer to fight the deadly virus, they are ill- equipped since the government does not make adequate provisions for their safety. This compounds the ideology that the participants promote that the government is really insensitive to the doctors' welfare and genuine needs. The following excerpt exemplifies this:

Excerpt 64:

P2: For God's sake the Ebola is around now (.2) what we've heard that they said now is that it's *only doctors in IDH that's Infection Disease Hospital or Mainland Hospital that will get the (Hamzard) gown(.) Doctors everywhere (.) us we won't get.* We should observe what is called Universal Precautions. Fine. No problem. What does Universal Precaution mean? Wash your hands and throw shafts into places and you dispose things very very well and then do some things=

MH: =Let me get it clear (.) *This is something doctors all across the country apart from those in the IDH are supposed to do=*

P2: =*yes*

MH: *They're not going to get those gowns?*

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P2: *They're not going to get those gowns.*

MH: *OK*

P2: *Now when you hear things like that (.) it's em saddening because if these hospitals were open (.) I tell you that Sawyer wouldn't have gone to First Consultant. Either he would have gone to LUTH. He gets to LUTH↑ at least 10 people get it. They go home 100 people get it. They come back to LUTH 200 people get it. It becomes an epidemic.*
(**TOS1**)

The participant does not mince words in telling Nigerians that the Government claims not to have the resources as it were to provide the protective gowns needed to face the Ebola victims. They are rather advised by the Government to take universal precautions which are basic tenets of hygiene. The participant notes that this is not enough and tries to justify the strike action at a time like that. The justification stems from his reasoning that suppose the General hospitals were open for full servicing of patients, the primary contact, Patrick Sawyer would have gone to one of them and that would have led to a surge in the number of those affected by the virus. It then follows that the strike should be viewed as a blessing in disguise for Nigerians. The detail he supplies shows how he held true to this ideology.

4.4 Argumentation in the talk shows

TTSs are rife with participants engaging in argumentative moves in order to make their point, sell their position and naturalise their ideologies. van Dijk (2000) noted that in discourse, individuals endeavour to be "more acceptable, credible or truthful by formulating 'arguments' that are purported to sustain the chosen point of view." The following types of argumentation were observed in the selected TTSs analysed, thereby revealing ideologies: evidentiality, explanation, examples and illustrations and legality and illegality.

4.4.1 Evidentiality in the selected TTSs

During interactions on TTSs, hosts and participants endeavour to back up their positions by means of evidence. The evidence provided serves as a measure to convince and persuade the audience to believe that a particular position is accurate and should be accepted. Several mental models are presented with the goal of influencing

viewers to adopt the positions that have been argued for, regardless of their ideological basis.

On LTV's *Morning Desk*, issues arising on the Boko Haram insurgency were discussed and, therein, the participant endeavours to show that the national ruling party is incapable, biased and inefficient in its leadership style. This position agrees with the LTV's ideology that the national ruling party is unfit. This is shown in the way the host presents the question and in the evidence supplied by the participant to prove this.

Excerpt 65:

> **H:** Having seen this problem (.) *do you think the Federal Government or President of this country managed that situation?*
>
> **P:** My opinion is that (.1) *it was grossly mismanaged↓* (.) grossly mismanaged↑ and *I will tell you my reasons. Number one (.) the diagnosis was wrong. It was not a religious problem↑. It was a social problem↑ (.2). Identifying it as a religious problem: ↓ has turned to pitch it against Christians and Muslims (.) which is not the case↑.* Muslims have suffered as much casualties if not much more than Christians (.1). This is the truth↑. Prominent Muslim scholars have been cut down by the bullets of these insurgents. Mosques have been razed↓ (.) homes have been attacked↑ market places have been the target and in the market there are Muslims (.) there are animists (.) there are Christians. There are even relations of the terrorists (.2). You see (.) that's number one. *Number two up until now (.) there has been games↑ (.) we don't know who they are. They are in the cabinet (.) they are in the State House (.) They have sponsors who are prominent individuals and we know them. Up until today (.) we have not seen (.) the government has not named one sponsor of Boko Haram.*
> (***MD2***)

For one thing, the host throws the question as to whether the Boko Haram situation has been well managed in the country and specifically mentions the FG and the President. However, she presents it as though it is the sole responsibility of the FG, or even more specifically, the President, to right the wrong cause of the insurgency. By using the expression, 'President', the host thereby shows that the ideology of putting down the efforts of the Presidency is enlarged upon. For another thing, the participant uses the expression, 'it was grossly mismanaged', to further enlarge on that ideology that the FG is not doing much if anything to curb the excesses of the Boko Haram

insurgents. He goes on to reel out his reasons or supposed evidence for that claim – wrong diagnosis and refusal of the government to name the Boko Haram sponsors – thereby suggesting that the government has something it is hiding, to the detriment of Nigerians. This line of reasoning projects the ideology that the FG is unfit to manage the Boko Haram menace in the nation.

The next excerpt features *FN2* the host and the Corp Marshal of the FRSC relate. The Corp Marshal CEO gives evidence to project the ideology that Nigerian FRSC is the best in Africa.

Excerpt 66:

> **P:** Well (.) it is really em good news for us (.) because (.) em (.) as you know (.) the em (.) Nigeria and Ghana have an interesting dynamics in relationship. *Before Ghana will accept that there is something they want to learn from Nigeria er (.) er (.) they [must have been really overwhelmed.*
>
> **H:** [that's what makes the story very interesting to tell
>
> **P:** really overwhelmed and that is their em (.) we invited their president to our annual lecture em (.) and he agreed to come (.) along the line he couldn't make it and his vice-president came and delivered the lecture (.) Now *the vice president was at our office in Nigeria and saw the whole system we have put in place↑ and he said to me that he was (.) used to be the Governor of Central Bank of Ghana and that being Governor of Central Bank↑ he hasn't seen anywhere data is collected and processed as FRSC is doing in Nigeria↑*
>
> **H:** *Wow↑*
>
> **P:** He was so impressed that he went back and told the president (.) *the president of Ghana invited me↑ I visited with him↑ e:m he gave me wonderful audience in Accra and said he was going to send↑ (.) in fact (.) I saw the Inspector General of police of Ghana (.) the drivers license Head and the committee (.) the police and the road safety (.) the DPLA (.) they would all come to Nigeria and see this system and when next he is in Nigeria he would come to our office to see these things for himself that his vice-president has been going and eying about and so they came↑ When they ca:me e:m they confessed that they were even sceptical when they were coming but what they saw overwhelmed them because of em just last week (.) I* was in (.) I was at an SAP conference in South Africa↑ and *SAP the worldwide software maker said that FRSC Nigeria is the only em government agency in Africa using the SAP business intelligence↓*
>
> **H:** hmmmm
>
> **(FN2)**

Apparently, the participant here reels out enough evidence to sustain the FRSC ideology that they are the best in Africa. Of course, he points to other authority figures and institutions, to substantiate his claims. For one, he refers to the President and Vice-President of Ghana, their Inspector General of Police, the Drivers License Head and the DPLA, as groups that got a first-hand report and even witnessed the authenticity and claim of the Nigerian FRSC as having the best data collecting instrument and technique. He also refers to the accreditation given to Nigerian FRSC by SAP, 'the worldwide software maker', who acknowledges that FRSC Nigeria is the only government agency in Africa using the SAP business intelligence. These strategies employed by the participant serve to provide credibility for his organisation while projecting it as an agency that can be relied upon. It stands to reason that if foreigners appreciate the Nigerian system of operation and want mentorship, Nigerians should then see that they have the edge and as such nothing to complain about.

Another example of the use of evidentiality in the talk show is seen in NTA's *Good Morning Nigeria* (*GMN1*). On the issue of the government's provision of the e-curriculum, the participant maintains his position that even though the provision is a good tool, the quality of teachers is a deterrent to its full utilisation. Upon being asked to relate how the Nigerian system of education got to this point, the participant gives evidence of a gradual decay of the system:

Excerpt 67:

> **MH:** Chief Onaja what you've been harping on now provokes in me em a question about what actually happened to aspects of our teacher training programme. *At what stage did we reach this development that if you scored 150 you go to a college of education and if you scored 200 you go to a university. At what point did we come to this?*

> **P:** Well (.) thank you very much. *The Nigerian education actually started the UBE in 1976 (.3) when the Obasanjo regime at that time wanted people to have access to education. We had more teachers coming in. So all sorts of people were to teacher training schools. The quality of people who went to teacher training institutions dropped drastically from 1976 and it has been on the decline.* Now (.) the teachers' grade π that you remember and I was a product of one of those institutions. Of course it's no longer there because we have got the Nigerian Certificate of Education. We've had evolution in terms of policy and all that but the problem is that we don't have quality teachers and the quality continues to go down and inconsistencies in the Nigerian

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educational policies have been our greatest undoing. We have had 49 Ministers of Education since independence. Now 54. But there have actually been 49 Ministers of Education (.) including Ministers of State for Education. *There's inconsistency in policy and politics came into education. The most qualified people are not appointed to take charge of education (.) only the most acceptable people. The grade n certificate teachers cannot read the curriculum. They cannot even understand because it is the people who go there. The quality of people don't have the capacity to learn and to teach others and same too for the source of the teachers in these institutions. If we want to make progress (.) let us go and invest in the quality of teachers. Let us have the courage to start from the beginning to build the educational system again. That is what I'm saying. I'm not against the e-curriculum. It's beautiful↑. But no matter how beautiful and how easy it is to access the curriculum (.) if you don't have the knowledge you cannot make way.*
 (**GMN1**)

From the foregoing, it is easy to see how the participant makes his case for a gradual decay of the Nigerian educational institution. For one thing he gives evidence that points to a time during the era of Obasanjo where in a bid to grant people access to education, the standards became lowered. For another thing, the appointment of 'acceptable' persons into offices of educational oversight rather than 'qualified' persons politicised the whole system and led it down the pit. For yet another thing, policies that have not been favourable for the educational system added to its decline in production of quality teachers. The participant, therefore, suggests - 'let us have the courage to start from the beginning to build the educational system again.' He thereby reiterates his conviction or ideological position that government has a lot to do with purging the educational system, revamping it and bringing it to order for the benefit of Nigerians.

Another use of evidentiality is observed on *DTT* where during the interaction between the host and three legal practitioners on insurgency and the value of human lives, one of the participants gives his take on his view of the state of the nation and evidence to back up his claim:

Excerpt 68:

H: Now this topic (.) we know that it's something we can't run away from and has to be fully addressed because it's something that concerns all of us and that is bothering our minds. But first↑

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let me address you (motions to P1). *How would you describe the state of the nation today security-wise?*

P1: *Lamentable (.) pathetic (.) frightening (.1). Where shall we begin to count it? The last Baka incident? Or the uncountable number of bus terminal bombings? Is it the bombing of the United Nation building or the bombing of the Police headquarters or the kidnap of the Chibok girls or the slaughtering of boys in their hostels or the incessant abductions of boys and school children? Where are we sister? Where are Nigerians? Shall we begin to take stock of our very very unfortunate life?*
 (DTT2)

The first participant gives evidence to support his claim that the state of the country is lamentable, pathetic, frightening and very unfortunate. He reels out evidence of a dilapidating society- incessant killings, bombings and abductions of persons, both young and old- that taking stock seems to be impossible. His lexical choices echo his true feeling about the state of the nation- slaughtering of boys and uncountable number of bus terminal bombings, among others. He, therefore, reveals an ideology of an unstable and insecure nation for its inhabitants, hence, a failure on the part of the FG.

4.4.2 Examples and illustrations in the selected TTSs

Examples and illustrations as used in the TTSs serve the purpose of providing conviction as to the viability of a course that is being projected by either the host or participant. This often leads to a positive presentation of self in a bid to convince the listeners or audience that a particular ideological position should reflect in their own mental models.

During the interview on LTV's *MD* with the PDP senatorial candidate and the PRO, the latter in response to one of the host's questions, gives examples that illustrate that the opposing party APC, of which the LTV is affiliated, do not deserve so much commendation as advertised. The participant sought to elucidate the happenings in the state so as to show that the national ruling party, the PDP, is still on top and stands a chance to win in the forthcoming elections. This is shown in the following excerpt:

Excerpt 69:

P2: *I want to tell you that so many of the things that are assumed achievements in Lagos State are Federal*

Government legacies. Today as we talk (.) you look at roads. I want to be specific now=

H: hnmmm

P2: *The major roads connecting the major islands and the mainlands in Lagos today are all Federal Government legacies and it is always easy and quick for the APC government to go and paint these roads and then put something there and then begin to use it as advertisement=*

H: =OK=

P2: *=that it is their own legacy. They promised us a fourth mainland bridge since 1998 and it's not done=*
H: =mmmm=

P2: *In education the cheapest schools are the Federal schools in Lagos State. Not until after the Ekiti election they didn't reverse back to 25,000. They were collecting 375,000.* On the other infrastructure (.) if you look at what Lagos State is enjoying as IGR (.) very many is even coming from what they're getting from the airports (.) the seaports↑ (.) and other Federal Government establishments *but as we talk today (.) states like Delta (.) Akwa Ibom (.) Niger (.) that are even PDP states have developments that if you calculate all these added to what the Federal Government has been able to do↑ you:↑ will say:↑ confidently that we are good to win*

H: Alright (.) very quickly (.) let's look at your constituency (.) em (.) the elections are fast approaching. What are you doing to ensure that one (.) your constituents have their PVC's to cast their votes on election days and how confident are you that INEC will be able to perform that task which Nigerians have placed at their door step?
(**MD1**)

The second participant gives details in examples to show that the APC is not to be credited with all the developments to be found in Lagos State. On the contrary, most of the credit is to go to the FG who did those things. Apparently, the host could not refute the argument raised against the APC and goes ahead to change the topic in that instant. The focus got shifted from how the PDP would reclaim its credibility despite the challenges being faced at the national level, to how the party intends to ensure that their constituents have their permanent voters card ready before the elections.

In *TOS2*, an Economist talks about the proposed National Council of Medium and Small Enterprises (MSMEs) and the way forward in implementing the policy. The policy, if implemented, would serve as a stepping stone for many small and medium enterprises that need fund to fully establish their business. A male and female host guide him through the talk. In making a case for the creation of what he calls 'villages' as one solution the problem of lack of fund by small businesses, he gives examples to substantiate his point.

Excerpt 70:

FH: OK (.) now you are talking (.) you just gave me an example (.) you talk about fashion industry em (.) see this situation in Nigeria where em fashion designers so to speak are making these clothes in Nigeria (.) Now funding is one thing you mentioned at the beginning (.) so *when we are talking about creating a hub (.) what does it take to create that kind of village as you speak (.) because I mean a situation where jobs that should have kept Nigerians running is being taken outside Nigeria (.) as in one example is fashion (.) there are several others (.) like printing=*

P: =fashion (.) fashion is one that I will point to (.) because one of the reasons why people take it out in Nigeria is because it's cheaper to make it outside of Nigeria than it is to make it in Nigeria (.) Why is that *in a place like China (.2) they have these villages (.) where you could (.) Gauzau for instance is a place where you can find an entire area where all they are making is books (.) nothing else (.) everybody there is using the same kind of infrastructure (.) they use the same kind of machinery and they don't have all to buy it (.3) everybody could put money together and buy it and when I want to use it (.) I probably use it on Tuesday (.) you use it on Wednesday (.) you use it on Thursday (.) So I don't need to burden my business with buying machineries so I can make the cost cheaper to produce.*
(*TOS2*)

By giving an example of how a 'village' is managed in China, the participant draws on that as a powerful tool for exemplifying the workability of people coming together to share resources and achieve their small and medium enterprise (SME) business goals. He also gives an illustration to buttress the point that the fashion industry could be rejuvenated with the 'village' setup idea.

Excerpt 71:

FH: Yes (.) and there is also this issue of scale↓

P: Exactly↑ now if we have such hub for instance (.) everybody could focus on a particular type of (.) I mean (.) sewing (.) er: (.)

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er (.) most people don't see the clothes that they think because there are people that put the buttons on (.) there are people that make the finishing er (.) er(.) it's a long (.) it's a value chain (.2) so to say (.) so people could focus on one part of the value chain and perfect it if we have such hubs in Nigeria (.) But because we don't have that (.) em you (.) you (.) find somebody start er business (.) one business (.) he is the MD (.) he's the secretary (.) he's the em (.) gateman (.) he's the driver=

FH: =an SME=

P: = Exactly↑ That's what SME's mean in Nigeria↓So em (.) until we begin to look at the structure again (.) I think that this is what this Council is trying to do.
 (**TOS2**)

The Economist attempts to move his listeners to form a mental model that fits with that of creating a 'hub' or 'village' for SME businesses in Nigeria. He endeavours to illustrate that the one man enterprise lacks the needed machinery for optimal performance. He, therefore, advocates for the building of a hub; paints a mental model of one where everyone shares resources in the production of clothes via distribution of labour; and gives an example renowned in China for book making business. He is optimistic it would work here too, if applied, as long as it is works in China.

A participant on the 'Doctors Sack and the Ebola Virus' on '*Today on STV*', gives an example to justify why the government needs to spend some money on the research unit of the teaching hospitals as well as provide the protective equipment for not just some but all of the doctors in all General hospitals of Nigeria. He has this to say in the next excerpt:

Excerpt 72:

P2: Now em: there was a surgeon somewhere in America and then he was in a flight and the plane crashed and the guy lost his family and I think his daughter still had some life in her and then they took her to the hospital but eventually she died and then the guy sat down and said (.) how? What happened? How could I have prevented this? Now he thought of starting something called ATLS (.) Advanced Trauma Life Support and one of the things in ATLS says (.) is that you protect yourself first before you protect others because once you're not protected and you're in harm's way (.) you could die or something could happen to you (.) then who is going to help the people that need the help?
(**TOS1**)

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The participant uses the example of the American Surgeon to clarify his wish for the Nigerian doctors. The American Surgeon learnt from what happened to his late daughter and decide to build something. The participant's point lies in the thrust of what the Surgeon produced. His point is, 'protect yourself first before you protect others' as failure to do so could lead to the doctor's death or lasting harm which would then be an inhibiting factor in assisting others with a similar or worse need. The participant, therefore, juxtaposes the NMA ideology that the government expects the doctors to attack the Ebola headlong but without providing the needed apparatus- in this case, the protective gowns – for all doctors. The government is rather sentimental or choosy as to a select few doctors who would have the gowns. He indirectly blames the government for the refusal of the doctors to willingly go back to work.

Another case of using examples to justify a mental model or position is further highlighted on NTA's *Good Morning Nigeria* talk show (*GMN1*). The discussion centres on the e-curriculum and e-learning processes recently introduced into the Nigerian secondary school system by the Ministry of Education. While the female host raises concerns over the cost of students' accessing the portal, the participant, the Executive Secretary, NERDC, gives examples to show the workability of the new system. This can be seen in the following excerpt:

Excerpt 73:

> **FH:** Now who bears the cost (.) who bears the brunt here? Are you providing the devices (.) are you going to provide the devices for the students?
>
> **P:** Very good. It's just a package. Most students do own one. Yes most students do. They're connected with their parents. They speak to their friends. To get access to the portal it's just ₦300 for a whole year (.) that's less than one naira per day. So individual students that can afford it can do that. The schools can corporately pay for their students on a block basis at a reduced cost. At least if they have (.) er (.) for the first 300 students they'll pay that corporately and for public schools where the states are engaged in free education (.) where the states can subscribe or pay subsidies (.) a state can also get a corporate. *Let me give you examples. Some states in the North (.) in the South (.) in the East and so on↑ pay corporate fees for the entire students in their public exams. You recall. How much does public exams cost? About 5,000 per student (.) 4,500 per student and the entire state pays↑. But this is ₦300 per student. So the states can afford it.* That's what we advocate↑ (.) that states in the beauty of education being held as

important should invest. So what does it take for a state government to pay ₦300 per student? It's almost nothing. Private schools in the same form. So I think the cost is affordable...
(*GMN1*)

The participant clearly uses examples in this case to justify his position that the e-learning system is both innovative and affordable. Given the fact that state schools and private schools make bulk payments of as high as ₦4,500 to ₦5,000 per pupil and for an entire school, it follows that making a payment of ₦300 per student for access to the e-curriculum and e-learning base is possible. However, another participant, the Acting Deputy Secretary-General of the Nigerian Union of Teachers, has a different take on the issue of e-curriculum and teacher quality. He disagrees with the position adopted by the former Principal of Kings College Yaba and Commissioner for Education, Kogi State, that the quality of teachers in the sector is the bane of education in Nigeria. The second participant goes on to give apt examples that amplify his claim that the politicians themselves and by extension, the government, are largely responsible for the crisis in quality of teachers in the sector:

Excerpt 74:

> **MH:** But we also know the fundamental issues that Chief Onaja raised. The e-curriculum is not the problem of our system right now (.) rather it's with the quality of teachers (.) mainly how you train your teachers and recruitment for quality persons. Do you agree with this?
>
> **P:** I agree that the fault lies with the government (.) the employer. He's one of them. How do they recruit teachers in? Are they not politically motivated? *Like in most states (.) you'll just see politician A will just bring 10 teachers. Politician B will just bring 10 teachers↑ without considering the quality. So it's not a problem of teachers but problem of our employers and Chief Onaja with all due respect is part of them. They're creating problems in this country by recruiting people whom they think are party members↑ (.) they've served us↑ (.) without looking at the quality.* So it's not a problem of teachers or of teaching but that's the problem of the employers of labour and that's the issue.
> **(*GMN1*)**

The participant here hinges the problem of lack of quality teachers in the education sector to individuals who are politically motivated and as such recruit party members; each one having his own list and depriving some with good quality but

without god-fathers the opportunity to get recruited. He thus creates a mental model of a society that is awash with politicians who call the shots for recruitment of teachers and presupposes that there cannot be quality in the system. In reacting to the issue of quality teachers, he asserts that it would take courage to get to the roots and rebuild the entire educational system.

The value placed on human lives by the entirety of the nation is adjudged insufficient. This position is taken by participants on episode *DTT2*. The participants give evidence of their mental model by giving descriptive examples of happenings in the country that point to the fact that there is no more value placed on human lives by Nigerians in general and other bodies who should take actions to correct matters. This is shown in the next excerpt:

Excerpt 75:

> **H:** What do you think of our security today in our nation?
>
> **P2:** I think it's a national matter. I think it's a reflection of values the Nigerian society has held for so long and we're just seeing those values now playing out in our society. *I want to ask what happened when we heard of cases where women pour hot water on their house-helps (.) fathers who committed incest with their daughters? We just read on the pages of newspaper (.) nothing happens to them. We see em careless drivers and negligence on the roads↑. Tankers just going up in flames (.) houses burnt (.) families perishing (.) nothing happens as a result. We all read the papers you know (.) we're sad (.) maybe for 3 (.) 4 days (.) unconsciously we're waiting for the next incidence.* So it has to be *a national problem that we do not regard (.) we do not value human lives.* But it amazes me (.) the cost at which we celebrate deaths (.) funerals. The expenses we go through to have funerals. Yet you find that when people die you ask yourself (.) what did we do to prevent those deaths? I think it's a national problem that we need to tackle. When there is armed robbery what happens? How are the offenders treated? How soon are they brought to justice? What is the mitigation given to the victim (.) to the family that has suffered this loss? I see it is a weakness that events surrounding us are now culminating to show that we have a problem in this country.
>
> **H:** OK. (Looks at P3) Let's hear from you (.) security-wise in Nigeria today.
>
> **P3:** It is important that we underscore the fact that this is a challenge that cuts across every sphere of our national life and the point that must be made very strongly is that *we have come to an*

unfortunate situation and position in this country where there is hardly any value placed on human life now. How do we accord dignity to the human species? We look at the standard of living. It will show whether we value human life. *Our hospitals are they well equipped? The practitioners therein (.) are they properly trained? When you look around our roads (.) are they good enough for people to drive on them? The goods that we buy (.) drugs that are sold (.) they are sub-standard. What has been done about any one of them? These are indices that point that we do not value human lives. Even our educational system shows that we do not have value for human life.* The value of education that a person acquires adds to making the person a complete human being and it affects the standard of life that a person has ultimately. When you go into schools and you find that pupils sit on bare floor to study (.) to learn (.) you have already set a standard that shows these children that you don't value them and so they come out of school↑ they could not get employment. They've gone to the university (.) they've come out they do not have employment. They'll roam the streets. Somebody is willing to offer them money (.) they'll run after them.

(DTT2)

The examples given by the two participants in answer to the question about the value of human life is substantial to prove their position that the generality of Nigerians do not place much, if any value, on human lives as it were. This is evident in ill-equipped hospitals, quality of roads, quality of drugs that are sold, the educational system and unbridled unemployment of the youths, among others. Such examples point to the fact that beyond the generality of Nigerians, those in a position to provide such amenities, namely the government, has failed in its responsibility to cater well for its people and thereby showing that there is a high disregard for the value of human lives. This ideology, the participants strove to promote.

Further on issues arising from Boko Haram's insurgency in MD2, a participant gives examples to prove that the sitting government is responsible for the breakdown in the society. This is shown in the next excerpt:

Excerpt 76:

> **P:** Aside from hunger and unemployment↑ in the North (.) go to all parts of this country: (.) access to drugs is high. We're not talking about cocaine or marijuana or heroine. We're talking about things that you'll never imagine (.2) They're getting high on lizards (.) they are getting high on rubber↑(.) they're getting high on silicon gum↑. They are getting high on all kinds of things. *Tackle unemployment. Solve the problem of education. Fix power so that people will be productively*

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*engaged↑. Look in Lagos (.) go to Oba Akran (.) how many of
the vibrant industries remain? The Nigerian traders now go to
Ghana (.) go to Benin Republic↑ to go and buy goods and
bring to Nigeria. They used to buy all of these at Ebutte-Ero
and take to as far as Burkina Faso. All these have changed
now and look (.) we are only focusing on Boko Haram. Who is
more terroristic?* Everything involves human life.*
 (**MD2**)

This participant uses examples of happenings, past and present, to juxtapose his
position that the sitting government is really not living up to its responsibilities of
providing social amenities and catering to the welfare of its citizenry. He posits that the
government should 'tackle unemployment, solve the problem of education and fix
power so that people will be productively engaged' in their businesses. He even
suggests that the government is more terroristic than the Boko Haram as their failure to
provide for the citizenry also affects their lives. He sustains this point by noting that
'everything involves human life'. This creates a mental model of positioning the sitting
government in a negative light.

A case of the use of illustration in expressing ideology is seen in the following
excerpt where one of the participants on the episode 'Governors' Forum' (*MD3*)
highlighted that security problems would yet abound despite the measures taken by the
government. The thrust of the discussion on *MD3* centres on issues bedevilling the
Governors' Forum. Some of the Governors were having a hard time coming to a
consensus on issues relating to governance. Some were affiliated to the Presidency and
others were of the opposing party. The participants on the show felt that there should
not have been any such setup as the 'Governors' Forum'. The Governors should all
focus on their individual States and govern them properly rather than being subsumed
in the dilemma of who to support for different electoral positions. What is more, the
participants suggested that there should be more focus on providing real solutions to
insurgency and insecurity problems in the nation rather than on bringing together a
group of people to discuss issues they considered irrelevant:

Excerpt 77:

> **H:** OK. Em (.) just finally and in one sentence (.) 17 years
> today since Kudirat Abiola was murdered and we're still
> talking about security issues and these things still happen
> daily.

P2: Well (.) *it will happen tomorrow (.) it will happen the day after tomorrow (.) it will happen next year because the fundamental of er: how to tackle these problems (.) you know (.) have not been addressed a*nd so long as we keep on hiding behind the (truth). Just like the proverbial ostrich whose head is very big and the body is small (.) and it would tell you it is hiding. You'll be recycling these problems and *I'm sorry there's no hope yet.*
 (**MD3**)

The participant uses an illustration of an ostrich with a big head and tiny body that believes it is hiding even though its head gives it away, to suggest that despite the efforts of the government in tackling insurgency and insecurity, the roots of the problems are still there. As such, 'there is no hope yet'. He shows that he does not take as of any account whatever measures the government have put in place to handle the looming crisis of insecurity in the nation. By using such illustration, the participant expresses the ideological thought that the 'government is inept at handling insecurity' and 'there is no hope that insecurity will ever be tackled in the nation'. This ideological position is evidently with a goal to discredit the government of the national party which is in opposition to that of the state party whom the participant represents.

Yet another case of the use of illustration is seen in the episode 'Update on Ebola Virus' (*DTT3*). The episode has a female host, a medical doctor and a nutritionist discussing the effects of the Ebola virus on the Nigerians. The Nutritionist gives an illustration to depict her ideology that Nigerians do not eat right and as a result do not have enough immunity to withstand a virus like Ebola. The illustration, as used in the discussion, is highlighted in the next excerpt:

Excerpt 78:

H: Hnmmm. Alright Celia (.) I know that you're a nutritionist educator on the programme today. But em (.) would you like to add to what Dr. Dada has said↓ coming from where we are. Let's look at where we started in July (.) and now we're in August. Today is August 20. So how would you assess the situation?

P2: Well (.) I think (.) I believe: that if (.1) the first (.) the primary contact had more resistant immunity (.) if their immunity had been high enough↑ (.) we probably would not have had too many cases.

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H: So it depends on what you take from time to time.

P2: Yes. What do we eat? Really it's white flour (.) white sugar. Those things do not keep you strong or keep your immunity high enough. OK (.) now how much fruits do we really take? Let's just go back a little into this animal the bat. We have the fruit bat=

H: =mmmm

P2: OK. *The Ebola hails from the fruit bat and all that. You have other animals that don't die from it. The fruit bat has the virus but does it die from it? No. The animals that produce vitamin C do not die from Ebola (.) the porcupine (.) the antelope (.) name them. They don't die from it. But the bat (.) the Ebola bat (.) the fruit bat does not produce vitamin C but its food primarily and completely is fruits. They eat fruits. Fruits contain vitamin C (.1). When was the last time you had vitamin C? How much fruits do you eat in a day to keep you strong let alone to have much of it? We should go the way of nature. What is nature presenting to us? Vitamin C. You get it from your fruits (.) from your foods (.) even tomatoes↑. How much of them do we eat? Even if you eat a lot of stew (.) it's already cooked and destroyed.*
(DTT3)

As a nutritionist, the participant endeavours to project her position that Nigerians do not eat right and as such do not have the needed immunity to resist virus attacks such as the Ebola. This she emphasises by drawing on the experience of the fruit bat that is said to house the Ebola virus. Her analogy is that fruit bats do not die from Ebola even though they have it in their system for the reason that they eat lots of fruits which contain vitamins and principally, vitamin C. She, therefore, presumes that suppose Nigerians eat lots of fruits and vegetables, that would help them build enough resistance to Ebola virus and other deadly diseases.

4.4.3 Explanation in the selected TTSs

The effective use of explanation by participants on TTSs achieves the goal of imprinting a targeted mental model in them. It follows that when people understand the reason for an action that is taken they may sympathise with the individual; thereby having the same line of thought that the individual wants to promote. This strategy is utilised in TTSs to validate the reason for an action with the intent of presenting it in a positive light.

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Yet on the value placed on human lives, the third participant in *DTT2* enumerates reasons why the Nigerian society is degenerating on a rapid scale. He notes:

Excerpt 79:

> **P3:** They cause havoc in the society when they are killed. We just gloss over it as if nothing happened because there is a total collapse (.) total break-down in our societal value as to what the worth of the human life is. *Why would you drive past a corpse on the road (.) first day (.) second day (.) third day (.) nothing is done about it? Because we don't value human life. Why would somebody be involved in a car accident and you are in a position to help and you refuse to help? Because we do not value human life. People will be quick to say (.) oh if I help the police would say I am the one who hit the person (.) maybe I injured the person. Now why do we have that problem with our policemen? Because we do not value human life. The policemen are poorly paid↑. They are poorly trained↑. Their welfare is horrible↑. Because we do not value human life.*
> (***DTT2***)

The participant strongly feels that the reason for the abnormalities recurring in the society is that there is lack of value for human lives. Hence, he cites incidents that warrant people to behave the way they do, since no one really cares. For instance, people pass by a corpse on the road, pass by an accident victim on the road, simply because they could be implicated by the Police should they attempt to render some kind of help. To the participant, such is the height of lack of value for human lives. The second participant also gave her view in this regard. She explains that money and selfish interests of individuals are currently the deciding factors of such bizarre actions taken by many Nigerians. Her take is captured in the following excerpt:

Excerpt 80:

> **H:** Moyinoluwa (.) what's your take on this?
>
> **P2:** I agree with him (referring to P1). *What keeps us going as Nigerians is money. Why are university lecturers on strike? Because they want more money even though they will dress it. Why are doctors on strike? Because they want their salaries to be increased. Doctors on strike: human lives will be lost. University lecturers on strike: students would lose many years↑ (.) their careers will be halted↑ (.) nobody thinks about that.* In all these debates of these politicians (.) I've never heard somebody saying

when I get to the Senate (.) I'm going to reduce the allowances we collect because everybody is going there for the allowances. *Everybody wants to become a governor. He knows that when he gets there his access to the treasure will be more than he is investing now and I want to support a particular candidate because I'm sure that when my candidate gets there whatever I have sown I will reap a multiple fold. Go to the churches. Why do we declare night vigils? I'm a Christian. Go to mosques. Why are we praying through the night? It's for money.* Once you have it nobody asks you questions. Nobody says I saw you yesterday ah ah what happened? Here's my colleague. He just sends me an invitation card saying (.) look I just bought a house in BGC. Ah my brother has made it. Let's go. Nobody cares (.) nobody asks questions and because that is our concern we don't care. We don't care how our child gets to the university. You want him to study medicine↑. You're willing to pay any amount to make sure he gets that course↑ whether he is entitled to it or not. *Once it is money (.) what are we saying? Now nobody cares about integrity. Who cares about integrity? If you have too much integrity you'll be posted to some place where you'll be irrelevant.* Maybe gradually another generation because I know as for my own generation we are deep deep in it. So maybe our children can do better.
(**DTT2**)

The participant expresses an underlying motive for the happenings in the society – love for money. This love, she points out, is the driving force behind people's actions irrespective of their paraded good intentions. The striking doctors and lecturers all have the same goal – desire for more money. The one who contests for election does so in a bid to have access to the treasury chest of the nation. Parents pay money to have their children get a choice course and university at any cost. Integrity is no longer a virtue but a vice. Hence, an ideology of a corrupt populace is painted and unless future generations intervene, there is no hope that the situation will improve. The explanations given here clearly point to a decayed society – not only by its leadership but also by the led – whose hope of change rests with the future.

Still on the issue of the introduction of the e-curriculum and lack of quality teachers in the Nigerian educational sector (*GMN1*), one of the participants explains the reason for the abysmal performance of students. His explanation unveils a hidden proposition as to the attitude of most public school teachers in Nigeria:

Excerpt 81:

> **MH:** Are you embarrassed when em the results of public exams are published and you just find em that an appreciable percentage has just posted in woeful failure?
>
> **P1:** Thank you very much. *It wasn't woeful because we did our own analysis as teachers.* It's woeful with Mathematics and English language when we consider the statistics (.) statistically speaking. But how did it happen in Maths and English language? You have to look at the system. There is a labour law. There's a civil service rule that says that Science teachers should be motivated (.) be given allowances. Have they been paid? They have not been paid. Language teachers allowance (.) have they been given? Answer is no↑. You see when Chief Onaja was speaking (.) he said that people don't want to teach. *He's very correct because teachers are not motivated. They are not well motivated. I think you are here now because you are happy with this job. If you're not happy with that job you'll not be able to put in your best. It's not that you don't know what to do but it's just that there is no motivation. You can't perform. They can't get the best out of you.*
>
> **FH:** I just wanted to look at the impact because Mr. Inaja did say that this tool has teaching resources for teachers and extra lesson models for the students.
> **(GMN1)**

Evidently, the participant uses the explanation feature to indicate the reasons behind the poor performance of students. He underscores the fact that teachers are not adequately motivated and so they neither perform nor put forth their best. He points accusing fingers on the government for withholding the allowances of the teachers which in turn leads to lack of motivation and commitment on the teachers' part. As a consequence, students are affected badly that they perform abysmally in their exams. The female host does not address the issue of the teachers not being given their allowances as provided for by the civil service and labour law as that might indict the FG. She instead moves on to the features of the e-curriculum tool. Additionally, when asked to explain the probable challenges with the e-curriculum, the participant sees it as yet another opportunity to bring home the point that teachers are not motivated. In the final analysis, he expects the host to address the issue since the FG is directly accused, but the female host evades the question and brings the discussion to an end:

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Excerpt 82:

MH: What challenges do you foresee with the e-curriculum?

P1: The challenges are many↑. One is that em our employers of labour (.) they know the problem. They cannot be able to train teachers (.) those on the job. Two (.) they will not be able to procure all those equipments (.) all those necessary things for them now to learn. *Federal Government (.) State governments and all those (.) they won't be able to do what they're supposed to do. Then another thing is that other challenges may be with teachers who have to implement those things may not be well motivated. Every time they'll be crying. Have we been given TSS? TSS has not been active for the past 30 or 40 years. Teachers Salary Structure. We wanted to be different from other civil servants. Yet have they done this for teachers?* I think the answer here is no because it is said (.) garbage in (.) garbage out. No nation can be greater than the quality of its teachers. Make teachers salary one of the best provisions in the world (.) in Nigeria a*nd I'm very sorry to say that the Federal Government is not helping the situation.* How can they say that they are scrapping the Teachers Representative Council of Nigeria? This is a council that is vested with the power to monitor us (.) to make sure that we're qualified↑ in Africa and in the world and now they want to scrap it.

FH: *Chief Oyeniyi (.) that's another matter. We will be able to talk about this some other time.* We want thank you for coming on this show. I want to believe that your opinions represent the views of the Nigerian Union of Teachers on this matter.

P1: Yes.
(*GMN1*)

To the participant, the fact that teachers keep 'crying' as a result of not being motivated financially, would pose a major hindrance to the effective implementation of the e-curriculum; however laudable it is perceived. His explanation, therefore, reveals that the body of teachers in Nigeria are not happy with the government's refusal to treat them well and acknowledge them. His position is also revealing of the ideology of most public school teachers that 'no pay, no work'.

On *MD1* – the episode with the PDP senatorial candidate for Lagos West and the PDP PRO – the host elicits the intention of the candidate for seeking the position. The senatorial candidate uses the technique of explanation to show the people why he deserves to be given a chance in the forthcoming election, as well as show that the All Progressives Congress (APC) – the ruling party at the time – is inept at caring for their social responsibilities. The following excerpt demonstrates this:

Excerpt 83:

> **H**: Thank you for joining us. Now let me start by asking you Mr. Adewale. Why exactly are you coming into politics?
>
> **P1**: Well (.) um (.) er (.) actually I grew up in Alimosho local government↑ (.) and um *I've seen poverty all around me and because em: people representing us at the federal and state level and the local government level (.) but when you compare what is obtainable with my local government (.) em you can't really compare it to what is going on in places like Ikoyi or even Surlere.*
>
> **H**: Hnmmmm
> **P1**: So *the main reason why I decided to just go into politics is that em we can't continue to leave politics in the hands of politicians alone.* We entrepreneurs still need to get into politics. In my community I do more of projects like I'm a philanthropist↑. That's what I do. *But unfortunately the people we're sending to represent us are not really performing at all.*
> (***MD1***)

The participant hereby explains that his motive for getting into politics even though he is an entrepreneur is that, 'the people we're sending to represent us are not really performing at all.' He reveals that the opposition party is seen as inept and incapable of performing as expected. He goes further to give reasons for this position:

Excerpt 84:

> **P1:** If you look at developments (.) I mean (.) Fashola has tried. But *in my community (.) ordinary street signs we don't have.* That's why over the years since 1994 I've been giving my community one borehole every three month. I personally opened up Egon community to the Lasu/Ojo road (.) a community that is not open to society. I've built schools and donated to my community. So if we're talking in terms of what I have done to my community you know I stand tall among all the people contesting right now. I've been busy. So *politicians mainly 99% are responsible to the leaders that gave them the opportunity to serve and not to the people.* So the moment em we start having em (.) politicians that are responsible to the people (.) that means that resources from the federal to the state to the local government will trickle down.
> (***MD1***)

This participant shows by means of explanation his contributions to the community – provides one borehole every three month, has opened up roads and built

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schools in his community. Those contributions, he claims, should serve as justification for his being elected into the senatorial seat. In addition, he reveals an ideology – that the sitting government does investing enough in its constituency, hence the lapses observed.

In *HTH3* on the NMA strike action, samples can be seen of the explanation feature and the purpose it serves. The participant uses the strategy of explanation to illuminate the reason for the strike action embarked upon by the NMA.

Excerpt 85:

> **H:** The Lagos State government has its own mechanism of dealing with doctor's strike which they have put in place and that's why some doc- some hospitals in Lagos are functioning at the moment and I don't want us to stay on one point for a long time Dr. Babajide↓
>
> **P:** >no no no< don't say Lagos State have this (.) I'm talking about people who don't have money (.) the way↑ you see (.) it's the responsibility of the government to provide health delivery for the people↓. *It's our responsibility to use as a tool °to (.) to (.) to (.)° take it to the public↑.* But if the government refuses to do what they suppose to do (.) and then you have been having discussions with government for years and they're not listening↑. *I want to ask you↑ which union (.) which union has ever demanded (.) demanded something and they have not gone on strike before they get it↓. Because↑ we have the government that does not listen↑.* The only time they'll listen is when (.) when like the ASUU (.) what are we talking about? *We're talking about a government who does not listen (.) They're not proactive in a majority of things.*
> (***HTH3***)

In the episode, the host tries to dismiss the efforts of the striking doctors; adjudging them as selfish and uncaring for the people they are supposed to serve. While the host makes a negative presentation of the doctors; their representative, the guest on the show, uses the strategic and persuasive move of explanation to refute his biased leaning. He notes that the doctors' strike action is 'because we have the government that doesn't listen ... they're not proactive in a majority of things.' He also explains that almost no union makes a demand and gets it without first resorting to a strike action. He is so convinced that 'we're talking about a government who does not listen.' He polarises the mental model to that of the government being the insensitive, non-listening and adamant ones and the doctors and other unions as the good ones who

almost always remain at the mercy of the government as they as left with no choice but to embark on the strike actions.

On *Kakaaki*'s 'Ember Months Campaign- Driving Behaviour and Issues of Safety' (*KAK3*), the participant – Assistant Corp Marshal Commands and Strategy Operations Federal Road Safety Headquarters, uses the explanation technique in emphasising the reason for Nigerians to drive safely especially during the 'ember' months, that is, the months beginning from September to December. The 'ember' months in Nigeria are renowned busy periods for travels by citizens and others outside the country into it during the festive season in December. A male and female host take him through the interview.

Excerpt 86:

> **FH:** Statistics show that 75% of road accidents in the world are caused by human error. What are your concerns really over safe driving conduct of Nigerians on the road especially as the ember months gradually drag on?
>
> **P:** Em: our concern mainly like you earlier said has to do with the human factor as a major cause of road traffic clashes in Nigeria and to us in the Federal Road Safety Corps (.) *we have for (.1) over the years we've found out that issues like excessive speeding↑ overtaking dangerously↑ (many) violations and overloading are the major causes of road traffic crashes in Nigeria.* So for the ember months that started in September this year↑ we have the theme road safety is a shared responsibility (.) believing↑ that each and every one that uses the road has a responsibility↑ to ensure safety on our highway.
> **(*KAK3*)**

The participant explains the causes of road traffic clashes in Nigeria namely, excessive speeding, overtaking dangerously, many violations and overloading. He mentions these as a way to draw the attention of Nigerians to avoidable steps they can take to forestall road clashes during the 'ember' months. He mentions that 'road safety is a shared responsibility' and that he believes that 'each and every one that uses the road has a responsibility to ensure safety on our highway'. Adopting this mode of explanation no doubt suggests that the Assistant Corp Marshal appreciates that motorists' working in line with the safety ideology would help to reduce road clashes during the 'ember' months in Nigeria. Further utilising the explanation strategy to affect the minds of his listeners, the Assistant Corp Marshal highlights some basics to

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be considered by Nigerian drivers before they hit the road. The hosts allow him the long explanative turn:

Excerpt87:

> **P:** A lot of Nigerians have the problem of driving on Nigerian roads. Most of them avoided perhaps going through the road driving test to ensure that they have the proper driving skills before coming to our Nigerian roads. Em: safety in the first place starts from the basics=
>
> **FH:** =mmhnnm↑
>
> **P:** *First and foremost before you even start a car is it a manual car? Is it an automatic car↓ Sometimes some people leave their vehicles parked on the gear. As soon as they get into the car↑ out of overzealousness or whatever (.) I don't know↑ they begin to start the car and move instantly without the driver really having prepared to move at that spot. If there's anybody in front of the vehicle at that time↑ he could be knocked down↓ anything can happen. Safety starts at that point. You should be able to bring your vehicle back to the neutral point before you start and then when you start the vehicle↑ ensure that the mirrors (.) are OK. Ensure that every other thing in the vehicle works properly. Then you can now move on to the road. Once you are on the road (.) what is most important is patience and care and that is what we always tell people. If you're so much in a rush you don't get there. If you're not patient (.) you cannot drive.* You have to drive your vehicle and drive the other person's vehicle. That is the only way you can assure safety on the highway↓.
> **(KAK3)**

The participant patiently explains some reasons why certain road accidents occur – 'some people leave their vehicles parked on the gear, move the car without being prepared and may knock down anyone'. He gives the bottom line suggestion – be patient and careful. He recommends that people take their vehicles to the neutral point before starting the engine, check the mirrors and ensure that every other thing in the vehicle works fine before driving off. He says, 'this is the only way you can assure safety on the highway'. He thus reiterates the road safety ideology promoted by the Federal Road Safety Corp. He also confirms the ideology that 'reckless driving among Nigerians causes road traffic clashes'.

On the conflicting information regarding the cease-fire agreement by the Federal government and the Boko Haram insurgent group, one of the participants takes

it upon himself to explain what could be the likely reason for such announcement to the Nigerian populace. This is as shown in *DTT1*:

Excerpt 88:

> **P3:** I mean we're talking about a country that has been subjected to this level of violence for more than 4 years and the only thing a government (.) the Chief of Defence Staff would do is to come out and tell Nigerians is that a cease-fire agreement has been reached and the only thing you will see the next day is a bombing attack by the other party expected to have formed that cease-fire agreement that is being popularised by this government and you would wonder like you said why the sudden interest. *It's basically about the town rally that was coming up on Saturday and now that was actually to sure up the acceptability of the President before Nigerians. The thing was announced you said on Friday. There was a town rally in Abuja which is the mega rally where the President was initially expected to declare his intentions to contest election em on Saturday. So that was done strategically↑ to tally with that day so that it can actually becloud Nigerians.* But unfortunately our level of engagement and interaction in this country has been so reduced and debased especially by all the government so far but most especially by this current government. **(DTT1)**

The participant explains what the reason could be for such a misleading announcement of a cease-fire agreement between the military and the Boko Haram group; meanwhile few days later, the group actually carried out its normal bombing operations in the country, destroying lives and property. His explanation strategy here seems to serve to awaken viewers to the reality that they were being deceived into thinking that the President is really a hero for them, for after making such an announcement, he holds a mega rally to announce his intention to contest for a re-election in the forth-coming elections. He says it is unfortunate that this current government has reduced and debased 'our' level of engagement and interaction; likely regarding the people as being gullible. His use of 'our' shows his mental model of inclusion whereby the viewers would see themselves as part of the system that is being deceived and hence the need to be vigilant and wise.

Further use of the explanation strategy by P3 in *DTT1* to reveal what he claims to know about the FG and the Boko Haram group is seen in the following excerpt:

Excerpt 89:

> **P3:** Talking about the Boko Haram (.) there's no doubt there was the original Mohammed Yusuf Boko Haram which actually never had any business with either Federal government or outside the states of Yobe (.) Maiduguri and Bauchi. They only navigated towards the national level. That was when President Jonathan came into office. If you remember (.) the whole activities of Boko Haram was restricted to the North-Eastern zone prior to the emergence of President Jonathan. *On his emergence (.) we had the first invasion into Abuja and this I can tell you were by the Political Boko Haram.* There was even an allegation that was made by Stephen Davis which he mentioned earlier that the former Chief of Army Staff was named by the Boko Haram guys and they said ah Boko Haram does not name their sponsors. *The original Mohammed Yusuf Boko Haram knows those who will sponsor the Political Boko Haram and they can name and say these are the people that are sponsoring some other elements. So it is not impossible that the government is already currently talking to the Political Boko Haram who probably have enjoyed the support and the sponsorship of some in political office.* But the criminals who are enjoying the whole crisis situation will not just go and sleep↑. You want to shut their means of livelihood.
> (*DTT1*)

As though he knows them with all certainty, this participant identifies through his explanation strategy, a subset of the Boko Haram group, known as the Political Boko Haram and suggests that that must be the group the FG must have had a chat with, if there was indeed a cease-fire agreement. However, he also explains that this Political Boko Haram is politically motivated and sponsored by the elite class in PDP since the emergence of Jonathan as President of Nigeria. This, therefore, promotes the ideology that the FG is the Political Boko Haram witch-hunting itself in a bid for more power. But this is strictly the participant's opinion given his disregard for the FG administration. His explanation move is made in such a way that listeners could be forced to believe what he says as true as though he was there when all of such subsets were created.

The use of examples to negatively present the FG as inept at providing adequate security for its citizenry and at the same time bring perpetrators of evil to justice is also seen in *DTT2* episode centring on insurgency and the value of human lives. One of the three lawyers cites examples to lend credence to the claim that the FG is not doing enough, if anything:

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Excerpt 90:

> **P1:** *I don't think our leaders have been good examples.* When terrorists bombed (.) not even bombed now (.) they went to (Taledud) to go and shoot (   ) two of them. Later they came to be three. *What did the state of France do in respect of the killings of first 11 and later 12 persons (.) later it came to be 17? (.) those who were killed at the (Coshal store). The whole of France rose in condemnation of what the terrorists did. The whole of France brought up their arsenal to pursue (.) their military went down to pursue and bring these boys to book.* Let's leave there, shall we look at the Boston bombing (.) siblings ganging up to become terrorists. The Boston bombers were brothers. *What happened? They were pursued to Boston town↑. Within hours (.) within days they were brought to book. Let me ask (.) how many of the terrorists destroying Nigeria especially in respect of the Boko Haram insurgency which actually is a war against the state of Nigeria (.) how many of them have we brought to book?* One that really scared me (.) terribly scared me and leave me still frightened is the unfortunate drama that played out in the case of Ogwuche (.) that terrorist that was repatriated from outside Nigeria.
> (***DTT2***)

Examples of what other countries did when faced with insurgency were referred to by the participant. He acknowledges that those countries ensured that the perpetrators of the dastardly act were pursued and brought to book. However, in the case of Nigerian Boko Haram terrorists, he draws a contrast by asking, 'How many of them have we brought to book?' This use of examples is strategically used by the participant to depict the ideology that the FG is inept and incapable of ending terrorism like her counterparts.

4.4.4 Legality and illegality

In a bid to create a favourable disposition of themselves in relation to the issues being addressed, TTS hosts and participants sometimes refer to the law or behaviours encouraged or repelled by the law. This is an argumentative move to present oneself in a positive light as being knowledgeable of the law and abiding by it, while the other party who acts against it is to be perceived negatively. This promotes a particular kind of ideology. One of the participants in *DTT2*, as previously captured in Excerpt 90, also appeals to this facet of ideological move to portray a dying system where even the judiciary is unfit:

Excerpt 91:

> **P1:** What did we hear? Police men and DSS were fighting against who should try him (Ogwuche the terrorist) and who should not try him. At the end of the day (.) those who should try him failed (.) not showing up in court and Ogwuche has been technically released. Somebody who was repatriated with the assistance of International Police INTAPOL (.) was brought back to Nigeria. What do we see playing out again? The case of Ibori whom we said here was a clean man (.) was an angel who went to London and he's eating beans there now (.) that's if they serve beans in their prison. You know what I'm talking about. If Ibori was still here↑ he would have still been a free man. He would have been given national awards over and over. What does that tell you?
> (***DTT2***)

The first participant in this excerpt attempts to justify his position that the nation as a whole is dying, corrupt and inept. The judiciary system is even worse off, he posits. He cites an example of how a terrorist repatriated to Nigeria with the help of International Police was let go or 'technically released'. He faults the police and DSS who, rather than see to it that justice is brought upon the man, focus on irrelevant issues such as who is to try him at the court of law. Evidently, failure to show up in court by the individuals who had the supposed right to try the terrorist, left much to be desired – speaks volume of the corrupt system. The illegality of the actions of some members of the judiciary promotes the ideology that the system is not to be trusted, hence a need for revamping the judiciary arm of government.

To further prove that his bias against the judiciary is not unfounded, the participant cites the case of Ibori, a one-time Governor of Delta State in Nigeria. He notes that the ex-governor is in prison abroad for having been found guilty; however, if he were to be here in Nigeria, he would be avowed a clean man, an angel and would have been receiving awards over and over. In other words, the ideology that corrupt men in society are often revered, rather than punished for their corruption and misdeeds is highlighted here. The judiciary and those in a position to bring defaulters of the law to justice are called upon to let justice take its course regardless of who is involved. More to this, the second participant shares her view on the illegality of the actions of some Judges who preside over cases and ought to give fair judgment but rather do not, for the sake of money:

Excerpt 92:

> **P2:** *Judges seating on electoral tribunals who are supposed to be the last resort of the whole society are collecting money↑ you know (.) collecting money. So what else is going to happen?* **(DTT2)**

P2's position also agrees with that taken by P1 on the corrupt nature of the judiciary who are supposed to be the true keepers of justice – 'Judges ... are collecting collecting money. So what else is going to happen?' Accepting of bribes by Judges is highlighted with a view to presenting it as a repugnant action that should be strongly discouraged if Nigeria is to move forward.

In making a case for the introduction of the new number plates and drivers license, the Corp Marshal appeals to the law in establishing his agency's position. The host also tries to use his knowledge of the law in pinning down his guest. This is captured in the next excerpt in *FN2*:

Excerpt 93:

> **H:** All rig:ht e:m the court orders have been quick in coming↑ e:m the first one was in March I think (.) That was when the Federal High Court in Lagos said you cannot↑ proceed with what you're trying to do↑ and then er: I think it was in May (.) May 20 something (.) I can't remember precisely now (.) that Justice Adeniyi Ademola also in the Federal sitting (.) in the Federal High Court in Abuja er: said you cannot proceed with what you wanted to do er:
>
> **P:** Well that's not what the court said em:
>
> **H:** OK↑
>
> **P:** What the court said e:m yeah (.) somebody went to the court and said that FRSC has threatened to arrest me on the 30th of June if I don't change from the old number plates to the new ones (.) and that in that threat (.) he's saying that the number plates I already have was validly gotten↑ and that there is no law that has invalidated that my number making it compulsory for me to change it (.) So the issue before the court was not legality or not of the number plates (.) it's that there is no law invalidating the old one (.) therefore I should not arrest him if he doesn't change to a new one (.) the court should give him an injunction (.) which they did. *We've gone on (.) we're going on appeal because you see: we felt that the Judge was not (informed) to the (.) our regulations (.) that has created the new number plates and has made it a crime for anybody to drive a car without those new number plates (.) e:m so*

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there's a crime↑ there's a punishment↑ there's a law invalidating the old one.
(*FN2*)

The host refers the participant to two major court rulings in Lagos and Abuja respectively, that restrains the FRSC from arresting people without the new number plates on the 30th of June, 2014. The participant however argues that the basis for that restraint was not owing to the illegality of new number plates, but attributes the Judges' actions to their lack of familiarity with the FRSC regulations. While the host projects the legal position given by the Judges, the participant insistently projects the aversion of the Judges to the FRSC's regulations that makes it a 'crime' to drive vehicles without the new number plates. He seeks to impress on his listeners that there is indeed a legal backup for FRSC's actions, while he projects negatively the aversion and unfamiliarity of the Judges with the FRSC regulations. For this, he appeals the judgment. This shows how issues of legality and illegality are used by participants and hosts in a talk show to create mental models that they wish others would adopt and in effect, promote their ideologies. In this case, the Corp Marshal endeavours to promote the professional ideology of the FRSC, that is, that they have laws that support the decisions the agency takes in the interest of the safety of Nigerians.

Comparably, the Assistant Corp Marshal on the Kakaaki program, still on *KAK3*, makes recourse to the law as a last resort to handle offenders of the road safety policy. The male host takes him on the issue of aligning drivers to the road safety ideology.

Excerpt 94:

> **MH:** You're talking (.) you're talking behaviour now (.) er: the strategy now is for you to change the behaviour of drivers (.) that's (.1) that's (.) that's em (.) that's em a very serious thing. How do we get to change a man's behaviour (.) perhaps someone who's been driving↑ who has his concept that for the past 15 years he's been driving like that. *How do you get to change the behaviour because it is so serious that sometimes you have to recommend the person to go through some psychiatric evaluation↓?*
>
> **P:** To: (.) when you talk about changing him (.) em behaviour (.) it's not em a day [thing
>
> **MH:**   [Yeah

P: It has to be <continuously repeated> and *that is why we also have what is called subtle punishment↑ (.) We also have what we call enforcement: when somebody becomes a recalcitrant driver=*

MH: =mmmm

P: *You don't have a choice other than to enforce him.* But on a regular basis through the use of bill boards (.) through (.) em (.) through use of video clips we show to offenders when they are apprehended↑ (.) through the use of handbills (.) through use of (.) we even go to churches and let the Pastors (.) let the Imams on Fridays (.) they preach to see that people's behaviour are changed and I think very strongly that this em (.) this approach is er (.) is er (.) is er succeeding.
(*KAK3*)

The participant endeavours to list a few steps that are being taken by the road safety commission in a bid to educate and enlighten people on its ideology. However, he makes recourse to the law by stating that recalcitrant drivers, that is, drivers who resist authority or control and are not obedient or compliant with the FRSC law would have to face the wrath of the law squarely. Provisions are made by the FRSC code to carry out what he calls 'enforcement' upon such individuals with an obstinate and uncooperative attitude toward the safety ideology. The participant again reiterates the illegality of violating the FRSC codes by road users. He hints that such traffic offenders do not go unpunished they adamantly refuse to imbibe the road safety ideology:

Excerpt 95:

MH: The next thing I wanted to ask is the issue of sentencing and punishment which came out of your programme at the weekend. *We want to emphasise on that er (.) that people should be punished as a deterrent (.) I think that the 3 strike rule (.) I don't know whether that applies. You catch him (.) an offender who has committed the same offence or a different offence like 3 times*

P: Yes

MH: He needs to go for it (.) er: *you're convinced that it's a sure way to (.) to em stop these em (.) indiscriminate em (.) recalcitrant drivers=*

P: *=Yes (.) once it becomes a reoccurrence of course that is the sure way. That is the language most Nigerians understand.*
(*FN2*)

The host indicates a desire to fully ascertain the correctness or otherwise of the FRSC code to sentence and punish offenders of the code for having violated it for up to three times. The participant confirms it, noting that that is the language most Nigerians understand. He expresses the ideology that most Nigerians prefer to be dealt with under the arms of the law rather than to do the right thing. It follows that the FRSC officials are convinced and determined to follow their codes to the letter in exacting commensurate punishment to recalcitrant drivers.

On a related note, *RF2* on NTA, proffers examples of participants making reference to the law in order to prove the legality or otherwise of an action, so as to promote a particular ideology. Reflecting on the issue of violence against women, the host interviews a Pastor and Counsellor at King's Mission Centre and the Founder, Esther Women Rights Foundation. In commemoration of the International day on elimination of violence against women, the triad discuss case studies in the Nigerian context that depicts the reality of violence against women. To expose the perpetrators of such acts as evil and deserving of punishment, the female participant especially makes recourse to the provisions of the law and reinforces the ideologies that 'women in abusive relationships should quit', 'women deserve to be treated with dignity by men' and ' abusive men deserve to face the wrath of the law'. The following excerpts reveal these ideologies.

Excerpt 96:

> **H:** Esther let's talk more about the types of violence you come across. What types of violence have you come across?
>
> **P1:** Well we: have come across a lot↑ because you can see the 2 women I just showed you (.) cutlassed↑ (.) Even when the woman was narrating her story yesterday I was just crying you know (.) and I told her=
>
> **H:** =*Who cut her?*
>
> **P1:** *Her husband↑.* It even got to a level because the truth of the matter is that when you're into a relationship (.) your fiancée or fiancé whatever (.) You're into a relationship and a man raises hands on you the first time↑ (.) You know definitely if he puts you in a house↑ definitely he'll continue. So most women when you ask them how come? Did it just start today? They will tell you no (.) that they are thinking that the man will change↑ or that their pastor said that they should be praying. But at times we say that when it gets to this level the woman should quit trying. Like this

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particular one I'm handling now↑ the husband is a policeman for God's sake who is supposed to know the law.
(**RF2**)

From the excerpt above, it is evident that the female participant highlighted that the husband of a woman who was cut with machete is a policeman 'who is supposed to know the law'. She thereby suggests that when women find themselves in abusive relationships, they should quit rather than keep trying. This argumentative move also suggests that the law does not encourage such vicious act against women. To also emphasise that women deserve to be treated better, she notes that a man who raises hands on a woman even during courtship would definitely keep up with such violent attitude. The female participant uses this argumentative move to discourage women from staying on in abusive relationships. She further illustrates the ideology that abusive men deserve to face the wrath of the law by pointing to the acts of justice by the law upon violent men:

Excerpt 97:

> **H:** You showed me some pictures that were particularly horrible and you said the case is in court.
>
> **P1:** Yes the case is about a particular man (.) ***a pastor*** (.) you know (.) *that was having sex with his daughter and em (.) impregnated her twice.* I think that one too is violence too because she will also be like a woman tomorrow and er: such a thing is not something she needs to just overlook like that because I remember that I asked her a question↑. I said if these children grow tomorrow how (.) what will you tell them or who will you tell them is their father? She said she doesn't even know↑ who to say and all that. So I think today: the man is also: *we're looking at his trial on the 8ᵗʰ of December, that is next Monday*=
>
> **H:** =OK=
>
> **P1:** =He's already on trial now. Probably he might go back to jail if he's found guilty because he was denying that em he (.) he's not responsible↑ (.) that he will bring the men or whatever he was telling us then and since then till today since 2012 we have not seen the men that impregnated his daughter↑ you know↑ and em: we believe that the Court (.) we're doing a great job (.) It's just that people need to be patient you know (.) because any day you get tired of going to court you miss out on Monday↑ that means you're no longer interested in the case and em *NGOs like us we follow it up and make sure that justice is done.*
> (**RF2**)

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P1 describes the father of the girl who got her pregnant twice as a 'pastor'. In other words, she makes recourse to the illegality of his actions. As a pastor or man of God, he ought to know what the Holy Book says about incest; he ought to preach against it; yet he perpetuates such ungodly act on his daughter, even basking in its euphoria that he gets her pregnant twice! No wonder she quickly notes the legal actions that have been taken against the man – 'He's already on trial now. Probably he'll go back to jail if found guilty.' She adds that she would see to it that justice is done. Evidently, she uses both argumentative moves of legality and illegality to portray the ideology that 'abusive men deserve the wrath of the law'.

4.5 Rhetoric

Attia (2007) stated that rhetorical devices are not a matter of form when considered from a cognitive perspective, but a matter of meaning and cognition since they can be used to convey different ideologies. The same goal of positive self-presentation and negative other-presentation is sought to be achieved by the use of rhetoric. As is true of all language users, TTS participants sometimes employ rhetoric such as victimisation, number game and euphemism and hyperbole to convey their polarised ideologies.

4.5.1 Victimisation

The quest to bring back the Chibok abducted girls by the Boko Haram insurgents has led to the use of this device by some participants in appealing to the government and presenting them as non-effective in taking prompt, remedial actions. In *TOS3*, the two promoters of the #BringBackOurGirls campaign utilise the victimisation technique to activate the viewer's mental model to that of sympathising with their course and portraying the government as slow in taking action. The campaign began sometime after the abduction of the girls. Protests had been put up against the FG by the group. The use of the victimisation strategy can be found in the excerpt that follows:

Excerpt 98:

> **FH:** *Is the campaign one sided↑ Is it all about the authorities↑ Is there no demand on the abductors?*
>
> **P1:** The way we look at this is (.) you can demand of the terrorists but we as the citizens of Nigeria (.) *our government must show that*

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bad behaviour will not be rewarded (.) We can't (.) if we encourage citizens to go on pleading with (.) with terrorists (.) what are we doing?↑ We must show that we are a strong nation. Nigeria is not a weakling (.) *Our government possesses the apparati to be able to go against our common enemies (.)* we (.) I would not want to beg (.) the enemy (.) I want the enemy taken out↑ and our girls brought back↑ That's what a nation state is about (.) If we should encourage that behaviour of saying we want to beg (.) you beg the thief who came to take your property? You get the police to get the thief (.) that's what happens (.) Effective sanctions must begin to take roots in our nation again otherwise we are done for (.) I believe that this nation will overcome this tragedy but it requires everyone of us standing together united in purpose and using our Chibok girls as the symbol of that new Nigeria↑

FH: OK (.) finally before we let you go (.) **y***our last thought on still the government (.) do you think that you have come to a place of understanding so to speak with the government on the same page as you are to say that this is a matter of confidence in your government and not to make it look bad* (.) Have you reached that point?

P1: *I don't know about the government (.) I just know that from our own perspective (.) our message remains (.) bring back our girls (.) and it's addressed to our government.*
(**TOS3**)

P1 does not think that her campaign should focus on the abductors of the girls for she says, 'You don't beg a thief that takes your property. You get the police to get the thief.' She thereby portrays the abductors as 'terrorists' who have victimised the Chibok girls. She calls the situation 'a tragedy' and suggests that because of not standing together, united in purpose, the girls are suffering; hence the clamour to 'bring back our girls'. She projects her ideology of an unconcerned government by indicating that there is need for 'a new Nigeria'.

Her message is addressed to the government; thereby implying and promoting an ideology that the government has the Chibok girls and as such they should do everything possible to release them. She strives to enroot in the minds of the viewers that she and her campaign group are the active ones who want to rescue the victimised girls while the government is adamant. All the campaign group want is result. The government however said it is making all effort to rescue the girls, but 143 days down the line, there is no result. It follows that there is a clash in ideology between the government and the #BringBackOurGirls campaign group.

Another talk show employs the strategy of victimisation to inform the public that all is not well with the Chibok girls. The show is '*Reflections*' on NTA and the episode is 'The Missing Chibok Girls' (*RF1*). The guest is a human rights activist. Both the host and participant use this strategy to show non-opposing ideologies.

Excerpt 99:

> **H:** *Some have been beheaded (.) some (.) a lot of raping (.) I mean (.) lots of them if not all have been raped (.) Are we going to keep (.4) waiting to be sure that they are sincere↑ or should we just take that step and see if it will yield the needed result?*
>
> **P:** I mean (.) there is a need first and foremost (.2) like you have said to take that bold step (.2) but there is even more opening for search (.) When (.) *the first time their leader Shekarau said laughingly that he was going to sell the girls (.) and we had a rally saying Shekarau please find goods to sell don't sell our girls (.) he now said he was going to marry them off and the rest (.) at last after making jest and everything (.) he assured everybody that the girls are safe (.) you know (.) they are somewhere (.) So really (.) like I have said (.2) there is no sacrifice that is too much to make on behalf of these girls (.) and that was why some days back when the mothers were saying some of them had died (.) and they are ready for the government to go and bomb Sambisa (.) that even if they had to sacrifice their children (.) but you also know that (.) in doing some of all these things (.) we have to weigh the options in rescuing the girls (.) we will not allow them to be used as human shield (.) at least we would have exhausted all the options.*
>
> (*RF1*)

The host and participant in this episode use the victimisation strategy to acutely express the ideological rendering of their mental model. Once viewers create the same picture, they are to be moved to support a particular course of action which might be the clamour to ask the government to negotiate with the abductors of the girls. Some of the girls are said to be 'beheaded', 'married off', 'raped' and 'sold'. And even though the participant tries to reduce the weight of what the terrorist leader says he would do with the girls, she acknowledges that the parents of the girls noted that 'some of them have died'. The ideology is thus expressed that the abducted girls are in a pitiable state.

In the episode on *HTH3*, the host utilises the strategy of victimisation to drive home his ideology that the striking doctors are insensitive. He achieves this by the question he puts across to his guest.

Excerpt 100:

> **H:** Did you present any bill before the National [Assembly?
>
> **P:**   [Yes nah↑ was there not a bill on that?
>
> **H:** *So why don't you engage the National Assembly than punishing the Nigerian citizens?*
> (***HTH3)***

The host takes up an assumed position to indicate that the striking doctors are indeed adamant and insensitive. He uses the victimisation strategy by suggesting that the striking doctors are 'punishing the Nigerian citizens'. This creates a mental model of citizens suffering as a result of the doctors' strike action. The citizens are hereby portrayed as the real victims of the face-off between the Government and the NMA. Such a view may elicit a response in Nigerians who might adopt the position that they are being punished and that the striking doctors should put an end to the strike and return to work.

4.5.2 Number game

The use of numbers in presenting facts aims at providing and enhancing credibility. The presenter's focus is to be seen as the authentic one since there are figures provided. In TTSs, numbers are used by participants to negatively project the actions of the opposing party and at other times, enhance the good work of the speaker in question.

In the episode of the Corp Marshal and his talk show host, he uses the number game to emphasise the bad actions of miscreants who do not want the system to be functional, given the introduction of the new number plates and Drivers license.

Excerpt 101:

> **H:** I'm told that if you get to Mamuchi you can get (the Drivers license) in 3 days and it comes out truly in 3 days.
>
> **P:** mmm
>
> **H:** [But at the end of the day
>
> **P:** [it's fake (.) which is sad
>
> **H:** And invariably you are either party to the crime or an accessory (.) Coincidentally too (.) you'll see your officers there (.) How do you explain that?

P: That would be (.) strange to me but if you see any FRSC officer peddling on number plates or drivers license of any sort (.) what we expect is the public to make a report and wherever our staff are found↑ they face disciplinary process. It is because there is a combination of people who were benefitting from the old drivers license system (.) who have suddenly been brought out of business (.) *Old drivers license was almost a 5 (.) almost a 7-5 billion naira business per annum because if you do one million when you have about 6,000 per license, that is 6 billion (.) So it was a big business↑ So now that we have cut them off by this biometric new drivers license (.) every effort is being made to say that this thing is not working (.2) because what they want us to do is to go back and decentralise it [so that they will continue doing theirs.*

H: [they could still have the opportunity of doing that their own.
 (*FN2*)

The Corp Marshal attempts to discredit the 'fake' drivers license system, giving a numerical account of what propelled the business to thrive and giving way to the new biometric system of capturing data. He notes that it was almost a 7.5 billion naira business per annum. So having cut them off they want to do everything to say that the new system is not working. He thus uses the number game to reveal the reason for the inefficiency in the system but not attributing it to the FRSC but the miscreants who have been put out of business. Even though his men are said to be party to the fraudulent enterprise, he says that if they are found, they face disciplinary process.

There is also the use of the number game in discrediting the ruling party by the participant in the *HTH1* episode.

Excerpt 102:
H: My question was that (.) would it be right to say that there hasn't been one thing that the [government has done right

P: [If poverty has increased (.) corruption has £increased£ (.) we're still importing fuel (.) after nearly 30 billion dollars in the power sector (.) we have a marginal increase of less than 10% (.2) when (.) being an Engineer and having extensive provisional resources available to me because of my professional affiliations and because of my political network we can tell you how much power you could have got with the amount you spent↑ If you spend that on power (.) on generation alone (.) that 30 billion dollar (.) you have 30,000 megawatts and yet you have been busy celebrating 4,400.
 (*HTH1*)

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It is clear that the participant paints a mental model of irresponsibility and unaccountability of the government. By his estimation as an Engineer with professional affiliations, he questions how the government would explain spending a whooping '30 billion dollars' and yet are 'busy celebrating 4,400 watts' instead of '30,000 megawatts'. He goes on to present the government in a negative light. He notes too that there was only a 'marginal increase of less than 10%' after pumping such money into the power sector. He thus discredits the government and their fraudulent claims. The ideology here is that of a wasteful and corrupt government whose concern only is to defraud Nigerians. Another constructed mental model here is that, given the chance to rule, he knows what his onions are and would get it right, much better than the existing government.

The TTS *'Kakaaki'* featuring 'Building Collapse in Nigeria – Evaluating the Challenges of Regulation' (*KAK2*), replicates a mental model that is suggestive of the ideology that Nigerians prefer mediocre services. This is made clear in the number game that the host and her participants use to confirm that rather than engage the service of professional builders, Nigerians generally prefer to engage mediocre and amateur builders with its resultant harm and unquantifiable damage to lives and property. The talk show host and her participants – an Inspector of Council for the Regulation of Engineering in Nigeria, a Quantity Surveyor and past Chairperson of Quantity Surveyors in Nigeria and a past President of Nigerian Institute of Building – enlarge on this strategic move. They talk about the collapse of the Synagogue Church in Lagos.

Excerpt 103:

> **H:** Building collapse is multiplying its alarming effect on populace in recent times particularly in this part of the world Nigeria. Though any kind of building can collapse (.) the casualty figure of the multi-storey buildings can be so so terrible. Only last Friday in Lagos a *6 storey building* within the premises of the Synagogue Church of all Nations caved in *with over 40 persons and injuring over a hundred others.* Many reasons have been given as causes of building collapse and this includes boycotting of professional developers (.) cutting corners by contractors (.) human activities in buildings↑ (.) inadequate foundation (.) use of substandard materials as well as aging buildings. <so many so many so many:> factors there.
> (***KAK2***)

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The host begins the discussion by affirming through giving numbers that the church building collapse was indeed a reality. She notes that the structure was a six-storey building and the casualties as at that moment amounted to over forty dead persons and over a hundred persons injured. She also makes a reference to causes of such collapse in the country. She attempts to find out from her guests the authenticity of such ideological thought that Nigerians indeed engage in such underhanded activities which only result in loss of lives and property. One of the participants also uses the number game to strengthen the position:

Excerpt 104:

> **H:** Now we have the death toll which has risen up to 45 as at this morning↑ and we have over a hundred people who are said to be receiving treatment in various hospitals across Lagos. Now looking at that incident (.) we understand that when this happened (.) *the building has 4 storeys already completed before we had 2 storeys being built on top in an expansion drive.* Now what do you make of that particular incident?
>
> **P1:** After the incident (.) we were there (.) we discovered that they don't have a builder on site (.) no approved plan. They just decided that they were going to make it higher. *The original plan was meant for just one storey building* then we learnt that the lobby was just for the restaurant (.) and the first floor is for people staying there. *Now along the line they put another 4 on top of the building of which the foundation was not considered* and at the end of the day what will happen?
> (***KAK2***)

The participant confirms the fact that the details are true regarding the collapsed Synagogue Church building, noting that the original plan was for only a storey building, but along the line four more storeys were added. The host mentions that an additional two was added on the four 'in an expansion drive'. To authenticate the ideology that some citizens prefer mediocre services, the participant adds that 'they don't have a builder on site, no approved plan'.

Another participant further uses the number game to positively present professional builders and negatively present the government in its refusal to employ more personnel to ensure total monitoring of building projects in the State, as a defence mechanism on the issue of who is to blame:

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Excerpt 105:

H: Exactly what is the cause of this problem? Is it that when you get on site you don't get to see professionals and they just get anybody to erect their structure for them? Now who is to blame for not letting people know exactly what to do? I'm aware that in Lagos State for instance (.) the Building Construction Agency do go round to look at what people are doing. Sometimes when you get to buildings where you have a mark on the building (.) an X (.) meaning there's something wrong with the building or it does not have approval plan and all of that and now isn't that [enough to

P2: [You see (.) the point is we do have them. But *what is the population of the people employed*? (.1) *Are they enough to go round? You can't say you're having 100 people.* Even in this Alimosho Local Government *you will need up to 100 people to monitor because it's a big Local Government.* You don't just have few people to monitor these buildings (.) You should be able to have enough and say look within so so so square area let me put 2 people (.2) and you should make those people responsible that look within this so so so area you are responsible and if anything happens (.) I'm going to hold you responsible.
(**KAK2**)

The participant obviously implies that the Local Government do not have enough manpower to effectively carry out monitoring operations. He uses the number game by way of actual numbers and number qualifiers to establish this point: 'What is the population of people employed...are they enough to go round?' to indicate that there is not enough staff for the Building Construction Agency; 'You will need up to 100 people to monitor...' to show that the desired number is not available and should be sought. She thereby shifts the blame to the government who does not employ the required number of staff for effective monitoring.

Yet another instance of the use of the number game in expressing ideologies is seen in the LTV's Daytime Talk show host's representation of the government's actions in regard to suspending some medical doctors. The episode is 'Update on Ebola Virus' (*DTT3*). The talk show host uses this medium to present her station's ideology which is in opposition to the national party. The ideology expressed is that the President is insensitive to the plight of the medical doctors and Nigerians at large who are at the receiving end. Her coinage of the expression reveals that she is particular about what the President did. This is captured in the following excerpt:

Excerpt 106:

> **H:** If we talk about Ebola virus update we'll have to talk about the health workers. Apart from Mr. Sawyer (.) two to three workers are dead in Lagos due to the Ebola disease. So how many doctors do we have in Nigeria? Since the inception of the MDCN (.) that is the Medical and Dental Council of Nigeria (.) *Nigerians only produced about 65,000 doctors. Out of 65,000 doctors (.) how many are practicing in Nigeria? We have only 25,000. Out of 25,000 doctors that are practicing presently in the whole of Nigeria (.) Mr. President decided to sack about 16,000. What do you have to say about that?*
>
> **P:** *In Liberia there are about 2 doctors to about 100,000 population. In Sierra Leone you have about one to 100,000. The W.H.O recommendation is one doctor to 600. In U.S there is one doctor to about 245 people. But in Nigeria: about 3 years ago (.) we had ration of one doctor to 3,500. Presently we have one doctor to 6,400. With the sacking of the 16,000 doctors (.) we will end up having about one doctor to about 15,000 people. Now Nigeria needs about 280,000 doctors to help our system. The government is so powerful. The government has decided to sack about 64% of the doctors we have in Nigeria now. The government can go back and talk to them.*
> **(DTT3)**

In formulating her expressions, the host notes that 'Mr President decided to sack about 16,000' of the resident doctors. She also gives figures to show how disadvantageous it is to the nation that such a sack should happen at a time like that – when the case of the spread of the Ebola virus needed doctors to be fully on ground to service the populace. The participant responds accordingly, giving figures to support that the President's action was indeed insensitive. He estimates that 64% of the workforce had been laid off, while 280,000 doctors were yet needed to salvage the situation since there was only one doctor to 6,400 persons. Such reference to figures evidently helps to project a vivid picture of hopelessness in the minds of the audience since, should the Ebola virus spread beyond the annals of Lagos State, it would be hard, even impossible to combat it, given the reduced and inadequate manpower. It also projects an image of an insensitive government, who, rather than call back the suspended doctors, still holds on to its course, regardless of the dire and critical situation the nation faces.

4.5.3 Euphemism and hyperbole

These are strategies used by interactants in TTSs to ideologically position their interests. On the one hand, euphemism relates to meaning mitigation. In using euphemism, speakers tend to reduce the effect of an action, especially when it should be a laudable one of the part of their opponent, or when it concerns their own misdeeds. On the other hand, hyperbole relates to meaning enhancement and is used to exaggerate the good deeds of the speaker or his alliances or the misdeeds of the opposing sides. Hosts sometimes inevitably reveal their ideological construct based on the way they mitigate the questions they present to their guests, in support of a party.

Excerpt 107 features the discussion between the host for 'Head to Head' and the Lagos State NMA Secretary, on the NMA strike. After the participant relates that the instituting of private hospitals within public hospitals is a cause for concern given the high cost of treatment to the poor, the host frames his question in a way that suggests the use of euphemism to capture his ideology.

Excerpt 107:

> **H:** How does that concern you (.) how does that concern you↑ because=
>
> **P:** =yes↑ it concerns me↑ Let me tell you (.) let me tell you (.) How it concerns me is [that
>
> **H:**   [If NMA cares for the health of Nigerians it would not go on strike at the time the country is facing health emergency↑ (***HTH3***)

The host attempts to minimise the reasons given by the participant as to why the strike action is embarked upon. In fact, he overrules it, asking the doctor, 'how does that concern you? And to show that he does not value whatever reasons the NMA has for the strike, he summarises his ideological proposition thus: 'If NMA cares for the health of Nigerians it would not go on strike at the time the country is facing health emergency.' He uses a hyperbole 'health emergency' to depict the situation the country is facing. He makes it look like the NMA decided to go on strike in the wake of the Ebola crisis. The host shows himself aligned with the government, who through the media has constantly criticised the NMA and other unions for embarking on strike actions.

Another talk show that illustrates the use of euphemism and hyperbole is that on NTA's *'Reflections'*. The talk show focused on the National Conference and issues

arising were discussed by the host and a former minority leader in the House of Representatives and the governorship candidate of the Congress for Progressive Change (CPC) in the 2011 elections. The participant is not impressed with the ideals of the National Conference. To him, it is a time-waster and he effectively uses both semantic moves of euphemism and hyperbole to bring to life his ideology.

Excerpt 108:

> **H:** Alright↑ er: National Conference↑ I can't remember whether yours was one of the opinions we have sampled on this platform before as either supporting or against the National Conference (.) Just refresh our memories.
>
> **P:** Well↑ I (.) I was one of the people that er (.) even went to Court [against it
>
> **H:** [yeah↑ now I remember (.) to stop it↓
>
> **P:** to stop it (.) Well↑ we were told to hold on↑(.) em (.) so actually *I'm waiting for them to finish the caricature* (.) then we go to Court.
>
> **H:** *The what?*
>
> **P:** *Caricature↓*(.) so that we go to Court to stop everything.
> *(RF2)*

The participant categorises the entire National Conference as a 'caricature' and so minimises its national representation or goal. This is mitigation of meaning and in using such expression, he reveals what he and others opposed to the National Conference think of it. A mock event, as though a child's play is construed of the National Conference by the use of this euphemism, thereby revealing the ideological construct. In the next excerpt, he uses hyperbole to identify his own preferred interests as to the right way of dealing with national issues.

Excerpt 109:

> **H:** Is this National Conference against the will of this country?
>
> **P:** A- A- Absolutely=
>
> **H:** =How so?
>
> **P:** Now a set of people there do not even know how they got there↓ they have nobody's mandate↑ So *they're just there (.2) to take (.) three or four million naira a month↑ take tea↑ have lunch↑ shout among themselves↑ and leave↓ nothing will happen↑ I (.) just heard you talking about you know (.) er when they finish↑ (.) go to National Assembly↑ National Assembly will go on break↑ (.) So*

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you see (.) that's why it's a caricature↓ nothing's gonna come out of it↓ but↑ above all (.) there's nothing wrong with Nigerians talking among themselves=

H: =mmm

P: But we shouldn't expend that much money we're expending↑ simple↑=

H: The political will to fundamentally amend the constitution is [probably giving a problem↑

P: [It's cumbersome↓ Well (.) that's one but two↑*the 1999 Constitution=*

H: =*Yes*=

P: =*is 99.9% alright↓ whenever we put it to the test↑ We've not↑ I mean (.) have we done what the Constitution says we should do↑ in all other segments? Of course there are certain flaws here and there but if the politically elite in this country can work within the co- within the 1999 Constitution (.) probably this country would have been a better place↑ We do not need all these things happening before we change the Constitution.*
 (**RF3**)

Euphemism and hyperbole are also used here by the participant to emphasise the wasteful deeds of the National Conference organisers and attendees and uphold his own view of the Constitution. He does not see any problem with the Constitution. He uses euphemism to reduce the activities of the conference delegates to, 'take tea', 'have lunch', 'shout among themselves and leave' and 'take three or four million naira a month'. This summary indicates his take of the entire exercise. Additionally, he uses euphemism in his reference to the issues the Constitution has as 'certain flaws here and there', even though a great majority of the delegates agree on the need to amend a better part of the Constitution. Interestingly, he uses hyperbole to accentuate his view of the Constitution in a positive light, regardless of having said it has 'certain flaws here and there'. He declares that the 1999 Constitution is '99.9% alright'. This gives the impression of an almost perfect Constitution. It is clear why he does not see the need for the National conference. That the Constitution is 99.9% alright is obviously an exaggeration. But such expression derives from the ideological orientation of some members of some political parties who do not see the need for change.

4.6 Concluding remarks

TTSs are discourses that are meant to provide, not only information, but also explain and analyse various issues from an objective perspective. From this research, it is clear that that was not always so. The ideologies in the TTSs were revealed by the positions assumed by both the hosts and their participants. Even as they purportedly discussed the issues objectively, each one still had his position and endeavoured to sell it all through the discussions. Not much consideration was paid to the audience who could have learned from the discussions. The audience were left to take what they could; the issues undecided still.

In contrast with Olutayo (2010), Oji (2010), Grindstaff (2002), Thorborrow (2001) and Myers (2001) who focused on other features of the talk shows they analysed but without adequate recourse to the role of language in the creation of meaning, this study has identified and highlighted the linguistic features that accounted for ideologies in the TTSs. They include relational modality, intertextuality – as seen in discourse representation, presuppositions, negations, over-lexicalisation and other mental and context model categories. It was also clear that power relations abounded in some of the selected TTSs. These were apparent in the use of FTAs, interestingly, not only by the host but also by the participants. Topic control and domination of turns by one discussant over the host and vice-versa demonstrated the effect of power relations and confirmed that the more powerful participant actually limits the contributions of the less powerful ones as noted by Fairclough (2001).

4.6.1 Presentation of the ideologies in the selected TTSs

This section presents the ideologies that have been discussed in the various TV stations and their talk shows that were analysed in this chapter.

4.6.1.1 Ideologies expressed in STV, AIT, NTA and LTV selected TTSs

The following ideologies were observed from the expressions constructed in the selected TTSs on STV:

On TOS (largely Libertarian ideologies):

- *'Ministry of Health is irresponsible'*
- *'Activists are unrelenting'*
- *'Federal government smacks of insensitivity'*

- *'Change – Nigeria's solution'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'Ministry of Health responsible for Ebola surge in Nigeria'* (Excerpt 23 *TOS1*; through the use of discourse representation)
- *'#BringBackOurGirls# is a laudable initiative'* **(**Excerpt 58 *TOS3;* through the use of degree of detail)
- *'Federal Government is insensitive to doctors' welfare'* (Excerpt 64 *TOS1;* through the use of degree of detail)
- *'NMA strike is a disguised blessing'* (Excerpt 64 *TOS1*; through the use of degree of detail)
- *'The creation of a 'village' – remedy for SMEs' funding needs'* (Excerpt 71 *TOS2*; through the use of argumentation)
- *'Federal Government is unconcerned as to the plight of the Chibok girls'* and *'We need a new Nigeria'* (Excerpt 98 *TOS3*; through the use of victimisation)

On HTH (mixed ideologies but predominantly pro-government; participants expressed more of anti-government and social democratic ideologies)

- *'Labour unions are insensitive'*
- *'Industrial actions invoke suffering'*
- *'Bad leadership endorses insurgency'*
- *'Federal government is corrupt'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'Striking unions are insensitive'* (Excerpt 55 *HTH3*; through the use of topics)
- *'PDP's leadership has hampered Nigeria's development'* (Excerpt 51 *HTH1*; through the use of topics)
- *'Government is insensitive'* (Excerpt 85 *HTH3*; through the use of explanation)
- *'Striking doctors punish Nigerian citizens'* (Excerpt 100 *HTH3*; through the use of victimisation)

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- *'Federal Government is wasteful and corrupt'* (Excerpt 102 *HTH1*; through the use of number game)

On FN (largely Liberal ideologies)
- *'North is not destitute'*
- *'The Military is sparing'*
- *'The Media and Military need synergy'*
- *'The Chibok girls are a mirage'*
- *'FRSC is a life saver'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'Nigerians are unsure of the Chibok girls' fate'* (Excerpt 9 *FN3*; through the use of relational modality)
- *'The Borno State Government has the Chibok girls'* and *'The Borno State Government has a hidden agenda in relation to the Chibok girls'* (Excerpt 10 *FN3*; through the use of relational modality)
- *'The Military should not divulge too much information to the public'* (Excerpt 12 *FN3*; through the use of relational modality)
- *'The Military and the Media lack close working relationships'* (Excerpt 13 *FN3*; through the use of relational modality)
- *'The Media aid the insurgents in their terrorist course'* and *'Media ought to assist the government in fighting the Boko Haram'* (Excerpt 13 *FN3*; through the use of relational modality)
- *'The Borno State Government is responsible for the Chibok girls' abduction'* (Excerpt 18 *FN3*; through the use of discourse representation)
- *'The State authorities are not straightforward in accounting for the missing girls'* (Excerpt 19 *FN3*; through the use of discourse representation)
- *'Leaders mislead the public on the activities of the Military'* (Excerpt 22 *FN3*; through the use of discourse representation)
- *'Cooperation with the FRSC prompts a decrease in road accidents'* (Excerpt 62 *FN2*; through the use of degree of detail)

- *'Nigerian FRSC is the best in Africa'* (Excerpt 66 *FN2*; through the use of argumentation)

- *'North is not poor'* (Excerpt 27 *FN3*; through the use of negation)

- *'World governments pay lip service to their claim to help Nigeria fight insurgency'* (Excerpt 30 *FN3*; through the use of negation)

- *'The VIO system is a failed one'* (Excerpt 52 *FN2*; through the use of topics)

- *'FRSC codes back up their actions'* (Excerpt 93 *FN2*; through the use of legality and illegality)

- *'Traffic offenders face the wrath of the law'* (Excerpt 93 *FN2*; through the use of legality and illegality)

- *'Violation of the FRSC code attracts punishment'* (Excerpt 94 *FN2*; through the use of legality and illegality)

On KAK (largely Liberal ideologies)
- *'Safety is everybody's business'*
- *'Patience is life-saving'*
- *'Impatience breeds death'*
- *'Nigerians are miserly'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'Road safety is a shared responsibility'* (Excerpt 86 *KAK3*; through the use of explanation)

- *'Patience on the highway makes for safe driving'* (Excerpt 87 *KAK3*; through the use of explanation)

- *'Reckless driving causes road traffic clashes'* (Excerpt 87 *KAK3*; through the use of explanation)

- *'Nigerians prefer mediocre services'* (Excerpt 103 *KAK2*; through the use of number game)

- *'Government is to blame for collapsing structures'* (Excerpt 105 *KAK2*; through the use of number game)

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On DTT (predominantly Leftist and Social-democratic ideologies)

- *'Federal government is powerless'*
- *'Nigeria is insecure'*
- *'The government denigrates human life'*
- *'Federal government is crooked'*
- *'Corruption rules Nigeria'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'Boko Haram is stronger than the Federal Government'* (Excerpt 1 *DTT1*; through the use of relational modality)
- *'Nigeria's security system is dilapidated'* and *'Nigeria is unstable and insecure'* (Excerpt 68 *DTT2;* through the use of argumentation)
- *'The government and Nigerians in general do not value human lives'* (Excerpt 75 *DTT2*; through the use of examples and illustrations)
- *'Nigerians do not eat right'* (Excerpt 78 *DTT3*; through the use of examples and illustrations)
- *'Love for money and selfish interests prompt the lack of value for human lives'* (Excerpt 80 *DTT2*; through the use of examples and illustrations)
- *'Nigerians are corrupt'* (Excerpt 80 *DTT2*; through the use of examples and illustrations)
- *'Nigerians are deceived by the Federal Government on Boko Haram issues'* (Excerpt 88 *DTT1*; through the use of explanation)
- *'Federal Government is the political Boko Haram'* (Excerpt 89 *DTT1*; through the use of explanation)
- *'Federal Government is incapable of ending terrorism like her counterparts'* (Excerpt 90 *DTT2*; through the use of explanation)
- *'Corrupt men are often revered than punished'* (Excerpt 91 *DTT2*; through the use of legality and illegality)
- *'Judges collect bribes'* (Excerpt 92 *DTT2*; through the use of legality and illegality)

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- *'Government is insensitive in suspending resident doctors'* (Excerpt 106 *DTT3*; through the use of number game)

On MD (predominantly Leftist and Social-democratic ideologies)
- *'Federal government lacks willpower'*
- *'Federal government is incompetent'*
- *'Nigeria is hopeless'*
- *'Insecurity remains a menace'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'The Federal government is unfit to rule'* (Excerpt 65 *MD2*; through the use of argumentation)
- *'The Federal government is incapable of managing the Boko Haram menace'* (Excerpt 65 *MD2*; through the use of argumentation)
- *'The government is inept at handling insecurity'* (Excerpt 77 *MD3*; through the use of examples and illustrations)
- *'There is no hope that insecurity will ever be tackled'* (Excerpt 77 *MD3*; through the use of examples and illustrations)
- *'The national ruling party is incompetent at leadership'* (Excerpt 83 *MD1*; through the use of explanation)
- *'The sitting government does not invest enough in its constituencies'* (Excerpt 84 *MD1*; through the use of explanation)

On GMN (largely Pro-government ideologies)
- *'Government is always right'*
- *'Government is always in charge'*
- *'Government is always committed'*
- *'Education is not government's priority'*

The above stated ideologies were realised through the following expressions, as accounted for by the stated linguistic devices:

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- *'Government is at its best to bring back the Chibok girls'* (Excerpt 8 *GMN2*; through the use of relational modality)

- *'Government is serious in its bid to fight insurgency*' (Excerpt 8 *GMN2*; through the use of relational modality)

- *'Government has insurgency in control'* (Excerpt8 *GMN2*; through the use of relational modality)

- *'Teaching profession is relegated to the background as a lesser profession'* (Excerpt 14 *GMN1*; through the use of relational modality)

- *'Government should task itself on revamping the education system'* (Excerpt 67 *GMN1*; through the use of argumentation)

- *'Nigerian teachers are not financially motivated'* (Excerpt 81 *GMN1*; through the use of explanation)

- *'Public school teachers insist on 'no pay no work'* (Excerpt 82 *GMN1*; through the use of explanation)

- *'Federal Government is not helping the educational system'* (Excerpt 82 *GMN1*; through the use of explanation)

On RF (mixed with Liberal and Social-democratic ideologies)
- *'Women are endangered species'*
- *'The Chibok girls are endangered'*
- *'The National Conference is a caricature'*
- *'The Constitution is just great'*

The above stated ideological expressions were realised through the following expressions, as accounted for by the stated linguistic devices:

- *'Women in abusive relationships should quit'* (Excerpt 96 *RF2*; through the use of legality and illegality)

- *'Women deserve to be treated with dignity by men'* (Excerpt 96 *RF2*; through the use of legality and illegality)

- *'Abusive men deserve to face the wrath of the law'* (Excerpt 97 *RF2*; through the use of legality and illegality)

- *'The abducted Chibok girls are in a pitiable state'* (Excerpt 99 *RF1*; through the use of victimisation)

- *'The national conference is a time-waster'* (Excerpt 108 *RF3*; through the use of euphemism)

- *'The national conference is a caricature'* (Excerpt 108 *RF3*; through the use of euphemism)

- *'99.9% of the Constitution is alright'* (Excerpt 109 *RF3*; euphemism)

From the above presentation, it is clear that some talk shows had conflicting ideologies. This was because the host(s) and participants projected different ideologies. However, in TTSs like *MD* and *DTT,* there was abundance of anti-federal government and leftist ideologies. This is partly owing to the fact that the talk shows are anchored by the LTV station which is on the political left and sees nothing good in the national ruling party. It also derived from the fact that the hosts invited participants who shared the same ideological position with them and that made the station and TV's ideology stand out, as has been exemplified. *GMN* and *RF* talk shows engaged opposing ideologies based on the fact that individuals who are not of the national party orientation were also invited for the discussions. Since the NTA network is owned by the FG and as such by the national ruling party, the hosts endeavoured to maintain the station's ideology. Participants on STV shows also brought in their own ideologies which were different from the station and hosts' ideologies, hence the clashing ideologies. Such variation was also observable on AIT shows.

4.6.1.2 Power relations in the selected TTSs
This section identifies the level of power relations that occurred in the selected TTSs:

On HTH

- Participant wrestles topic from host. Engages in guffawing satirical laughter that the host is forced to take a commercial break. (Excerpt 38 *HTH1*)

- Power tussle between host and participant. Host does not allow enough ground for participant, the latter in turn shouts, throws hands in the air and fumes. (Excerpt 42 *HTH3*)

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On FN

- Host performs a direct FTA on participant without mitigation. Disallows him from continuing to take the ground. (Excerpt 40 *FN3*)

- Host performs a direct FTA with mitigation. (Excerpt 41 *FN3)*

On GMN

- Host evades a crucial point raised by a participant; does not allow it to be emphasised. (Excerpt 82*GMN1*)

4.7 Conclusion

This chapter has examined part of the analysis for this study using twenty-four episodes of the selected Nigerian TTSs on STV, AIT, LTV and NTA. Aspects of data that accounted for ideologies and power relations were analysed. The next chapter hinges on the analysis of data using the Conceptual Blending framework and Paralinguistics, to identify further ideologies and acts of power relations.

CHAPTER FIVE

CONCEPTUAL BLENDING PATTERNS AND PARALINGUISTICS IN NIGERIAN TTSs

Introduction

Conceptual blending merges the processes of composition, completion and elaboration in the formation of emergent structures. This section introduces the analysis of data on Nigerian TTSs based on the conceptual blending patterns as promoted by Fauconnier and Turner (2002), as well as paralinguistic features observed, in order to further account for ideologies.

5.1 Conceptual blending patterns in the selected Nigerian TTSs

In *TOS3*, the act of abduction by the Boko Haram insurgents is metaphorically described as a tragedy.

Excerpt 110:

> **P1:** ...I believe in Nigeria (.) I believe that *this nation will overcome this tragedy* but it requires every one of us standing together in purpose and using our Chibok girls as the symbol of that new Nigeria.
> (***TOS3***)

Nigeria is also portrayed as 'not being a weakling' that cannot stand up to the insurgents'. Rather than view the campaigners as enemies, they suggest that the government join forces with them to fight the 'common enemies', the terrorists.

Excerpt 111:

> **P1:** ...If we encourage citizens to go pleading with terrorists what are we doing↑ We must show that we are a strong nation. *Nigeria is not a weakling (.) Our government possesses the apparati to be able to go against our common enemies*...I want the enemy taken out↑ and our girls brought back↑
> (***TOS3***)

The following diagram represents the blending pattern for Excerpts 110 and 111.

Fig. 5 Conceptual blending network for Excerpts 110 and 111
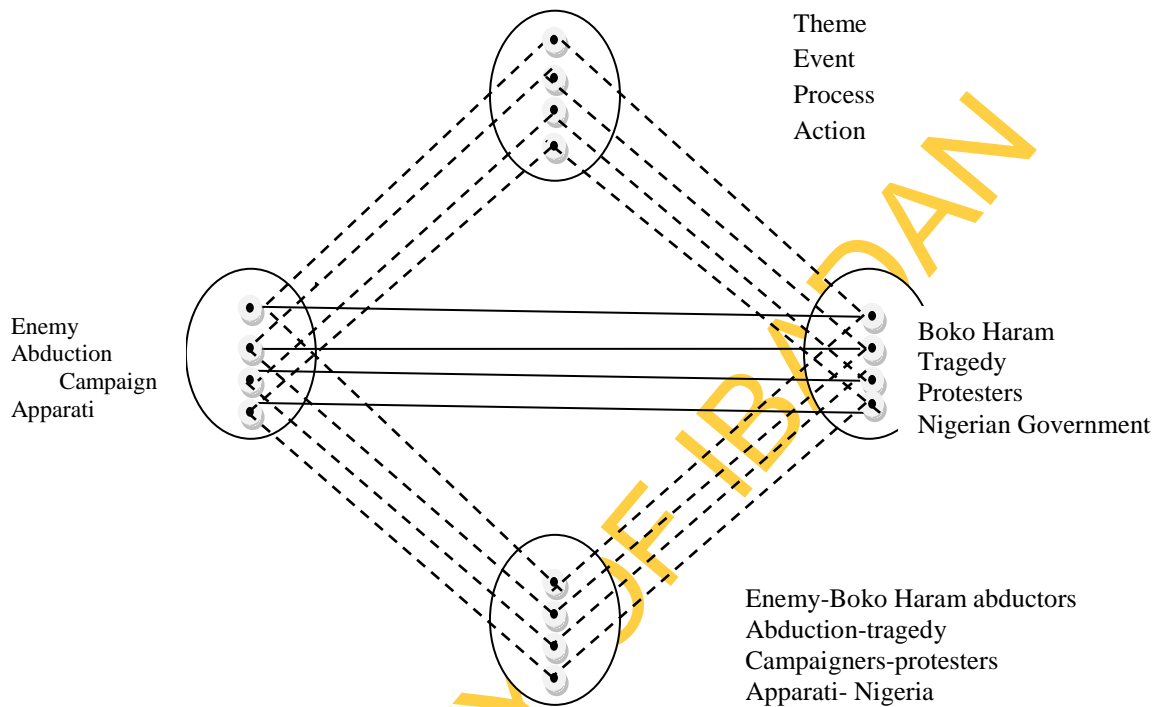
Going by the expressions made by P1, four mental spaces are constructed which enter into a conceptual integration network, as shown above. At the base of the network is the emergent structure which has been realised as a result of the fusion of the four counterpart elements in the two input spaces. The emergent structure of this process creates a scenario where the abduction of the Chibok girls is to be seen as a tragedy that has befallen Nigeria and is an ongoing event as long as they have not been rescued. The perpetrators of the dastardly act are perceived as terrorists and the common enemy; and they are the Boko Haram insurgents. As such, there arises the need to continue protesting, putting up a fight as it were by the #BringBackOurGirls campaign, thereby creating the process through which the event is to be tackled.

However, the process of elaboration enables one to infer that since the #BringBackOurGirls# campaigners' actions are limited to that of protesting, the onus lies on the government who is said to have the 'apparati', to overcome this tragedy. The conceptualisation of the government as the only one with such 'apparati'

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necessitates that it take action to overcome the insurgents and rescue the girls. Why the action has not been taken up until 143 days of the girls' abduction raises questions as to the motive of the government, the supposed 'apparati' it possesses to rescue the girls and what lies in store for the Chibok girls. The ideologies inferred from this network are: "The government owns what it takes to rescue the abducted the girls" and "Government's motive is questionable given its laxity in rescuing the girls".

In Excerpt 112, there is the construction of two mental spaces whose counterpart elements are fused through composition and by means of elaboration, inferences are drawn. The participant creates the mental spaces relating to the inability of the government to put out the fire of their advocacy.

Excerpt 112:
> **P1:** No matter what has been *attempted on us in order to quench the fire of the advocacy* for these girls, it just has refused to die simply because it is borne out of compassion. (*TOS3)*

Fig. 6 Conceptual blending network for "attempts to quench the fire of the advocacy"
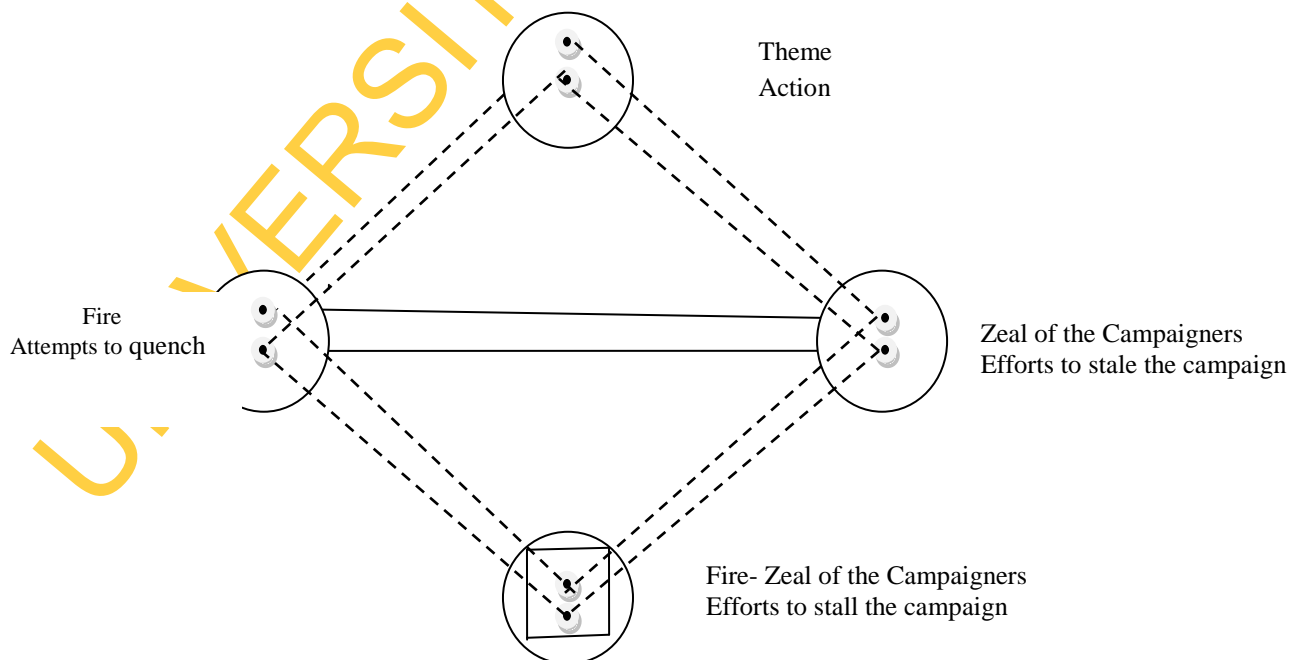
Two mental spaces are here created by the construct 'attempts to quench the fire of the advocacy.' The 'fire' and 'quench' elements in input space1 are reflective of

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a conceptual frame for putting out the fire of a burning item. Ordinarily, such a frame presupposes good action since people do not close their eyes to a burning house, car or person. However, a conceptual frame is here constructed where such 'help' in 'quenching' or putting out the fire is rejected; unwanted. The attempts to do so are called into question. Through the blending process of completion, the emergent structure shows that the attempts to quench the fire are actually not good-intentioned but rather, efforts to stall the campaign. Such conceptualisation promotes the ideology that the government has a scheme to destabilise the #BringBackOurGirls# campaigners. Elaboration of this network also necessitates the inference that the campaigners who have zeal and are determined to protest till the end – when the girls are rescued – would have to buckle up, make the fire burn even more and not be easily outwitted by forces wanting to push them into silence. This also advances the ideology that the campaigners are dogged and would fight to the end and that activists are unrelenting.

It is clear that the fire is borne out of compassion. That also creates a mental space that shows that as long as the campaigners are alive their compassion remains with them, there would be no end to #Bringbackourgirls campaign until the girls are rescued. Furthermore, that attempts to quench the fire are realised as efforts to stall the campaign raises questions on the genuineness of the government. Further inference would lead to the conclusion that rather than hush the campaigners, the government should be re-assuring them and working towards rescuing the girls. Otherwise, the government could be accused of being responsible for the missing Chibok girls.

In *FN2*, two mental spaces are constructed in the promotion of ideologies. Despite the hassles that Nigerians face in obtaining the new number plate and especially the new drivers license, the Corp Marshal insists that it is for their own good, unless they prefer mediocre service. But he would not oblige them that.

Excerpt 113:

> **P:** *The legacy I'm laying is a foundation* I sincerely believe will be
> a game changer for Nigeria.
> (*FN2)*

The participant relates his insistence on getting Nigerians to follow the new rule regarding obtaining a new Drivers license and number plates as a legacy which is

likened to a foundation. The following conceptual framework is drawn based on the excerpt and analysed.

Fig. 7 Conceptual blending network for 'The legacy I'm laying is a foundation'.
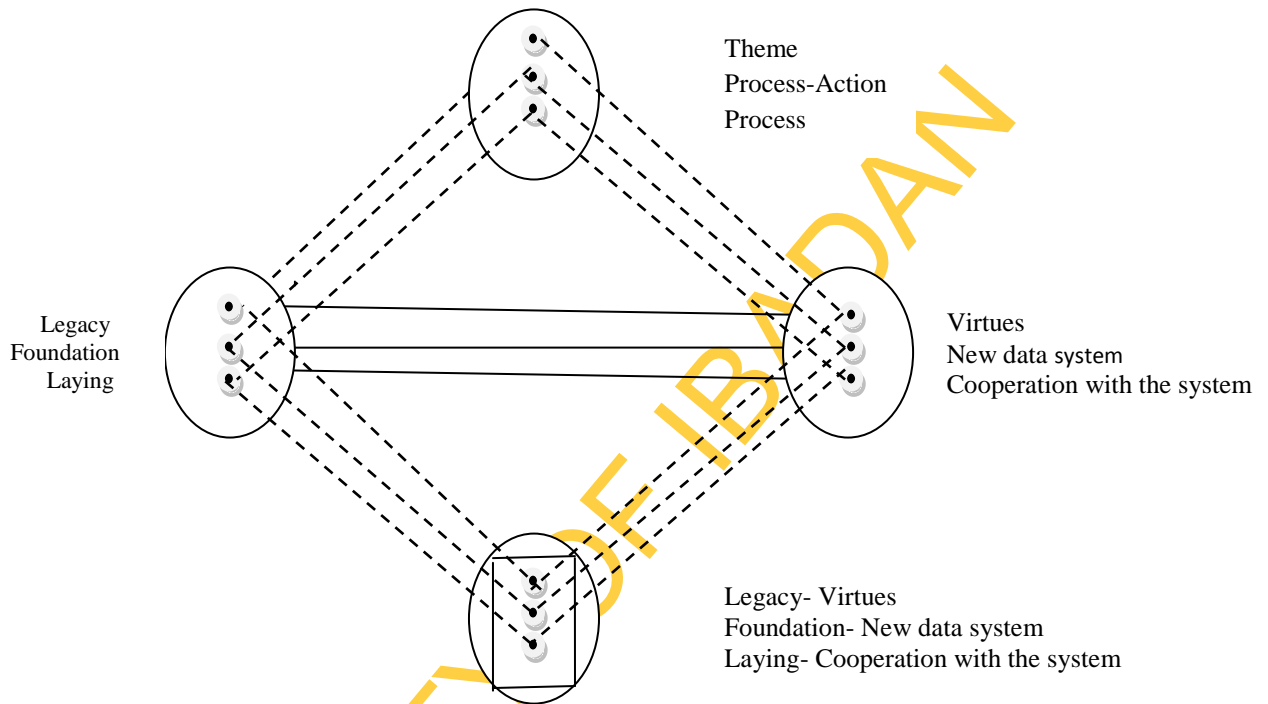
In this blending network, the emergent structure realises 'legacy' as virtues, 'foundation' as the new data system and the act of 'laying' as cooperation with the system. The conceptual frame of building a house is employed here. The frame of dutifully accomplishing a task and receiving honour and a reward for legacies left afterwards is also constructed. With these frames in mind, it is known that building a house takes time, effort and resources. The metaphor of foundation and the new data system interact cohesively. The process of laying a foundation is rigorous, articulate and time-consuming, given that it has to be gotten right at that point, for a beautiful house to be the end product.

Correspondingly, the new data system is constructed as that foundation which must be built, though with care, but through many rigours. Hence, Nigerians must be part of the laying of the foundation. Here, elaboration provides for a measure of reasoning. Nigerians are also expected to be reasonable and give their support and cooperation to this all important stage of the building process. One implication is that

it would cost their time, for the virtues to be reaped, not only by the Corp Marshal when he exits the stage, but also by Nigerians. Then comes the need for patience in obliging and cooperating with the FRSC system since in the long run, Nigerians would not have to spend so much time queuing to obtain a Drivers license. The ideology thus conceptualised is that Nigerians must imbibe the quality of patience for a better tomorrow. Should Nigerians want to operate contrary to the supposed legacies, the Corp Marshal implies that they prefer mediocre services which he is unwilling to oblige them. He leaves them no choice but to cooperate with him.

The first participant on *FN3* – Abducted Chibok Girls, Matters Arising', creates two mental spaces that depict his ideological scheme and perceived notion of the supposed help to be rendered Nigerians in their fight against insurgency. The excerpt below depicts this position:

Excerpt 114:

> **M:** People coming to help us is OK but the most important thing is that our security agencies and those in Government must shine their eyes to make sure that *these people coming in to help us do not insert worms in our system that can bring about disintegration that has been already projected.*
> (***FN3)***

Fig. 8 Conceptual blending network for 'worms in our system that can bring about disintegration'

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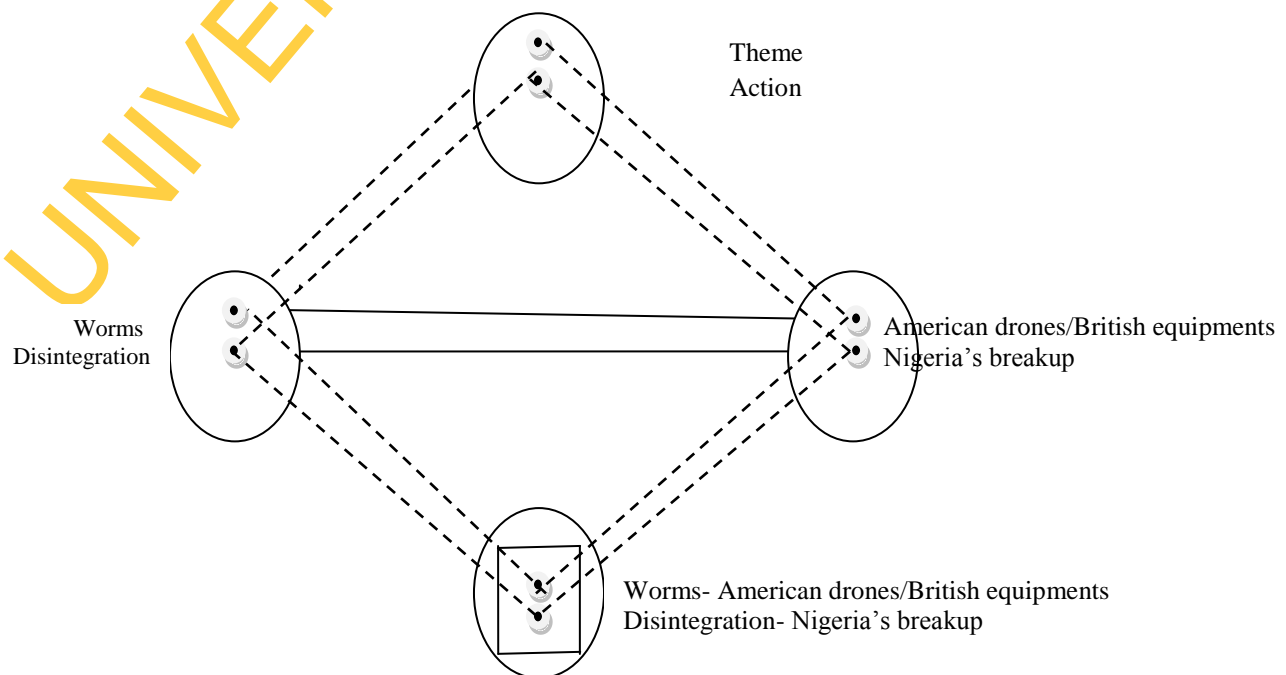
It can be ascertained from the mental spaces constructed, as shown in the two input spaces, that P1 conceptualises the actions of the American and British governments in a negative light. Worms are known for causing disintegration. The ideology of P1 expressed in this conceptual blending network is that the foreign governments are not here to help but to bring about the breakup of Nigeria that they have been projecting. The worms they are capable of inserting are assumed to be the equipments they have brought into Nigeria – the drones by the American government and other unspecified equipment by the British.

Such a frame presupposes a destructive intent rather than the supposed 'help' that they want to render. The emergent structure in this network realises the ideology that American drones and the British equipments are capable of causing disintegration which would ultimately lead to the breakup of Nigeria as a country. He then advises 'our security agencies and those in government to shine their eyes', that is, be very careful and more observant of the activities of these foreign bodies in our environment.

On *HTH2* – 'National Conference – the Way Forward', the participant conceptualises his ideology of the activities of the #BringBackOurGirls# group – as one of unseriousness. He also suggests that issues bedevilling the country have not been genuinely looked into and as such holding a National Conference without addressing them, would be futility. He condemns the actions of the #BringBackOurGirls# group, labelling them 'Charlatans'. The next excerpt conveys his ideological proposition:

Excerpt 115:

> **P:** Those *Charlatans who are going about shouting bring back Chibok girls* did not see any correlation between what *Sani Yerima (.) Senator of Federal Republic* is doing and what *Shekau* that went to Chibok to take girls he was advertising on CNN for sale (.) for marriage (.) The two were pursuing Sharia (.) one chopping off hand (.) the other chopping off head (.) one buying 13 year old (.) the other taking 16 year old.
> **(HTH2)**

The network that follows describes the conceptual blending processes derived from this participant's interaction.

Fig. 9 Conceptual blending network for 'Charlatans who are shouting bring back Chibok girls....correlation between Sani Yerima and Shekau'

Theme
Process-Action
Process

Charlatans
Shouting
Senator Sani Yerima

Bring Back Our Girls Campaigners
Campaign efforts
Shekau Boko Haram Terrorist

Charlatans – Bring Back Our Girls Campaigners
Shouting – Campaign efforts
Senator Sani Yerima – Shekau Boko Haram Terrorist
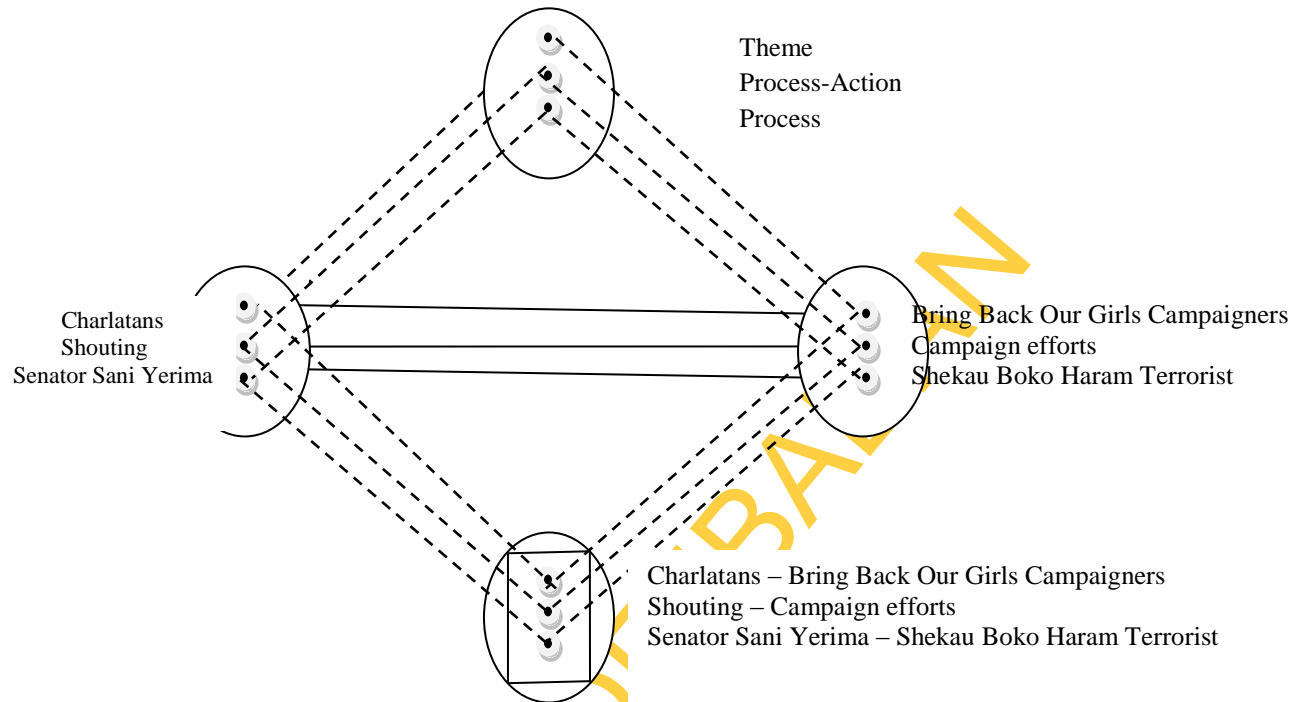
The three mental spaces that the participant constructs fuse to realise an emergent structure that portrays his ideology. First, the #BringBackOurGirls# Campaign group are seen as Charlatans – a group that is nothing short of fraudulent and unrealistic in their claim to help the Chibok girls. Despite all that the group does to impress Nigerians as to their devout calling to the call of the Chibok girls, the participant dismisses their effort as mere charlatanism. For this, he conceives their campaign effort as 'shouting' – a mere noise pollution. The frame of shouting depicts an unserious activity and that is what he aptly likens the activities of the campaign group to.

Furthermore, he attempts to justify his position by stating that the group should have called into question the move made by a Senator of the Federal Republic in 'taking' a 13 year old as wife. He wonders why the group does not 'shout' about that. The process of elaboration in this conceptual blending network enables us to infer that the participant is displeased with the Senator's action that he likens him to the Boko Haram terrorist leader – Shekau. He presupposes that they both are in the action of

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'abducting' girls without a legal backing or right and as such should be both dealt with rather than the campaign group focusing attention on what seems unrealistic.

The participant creates yet another mental framework for describing and comparing Nigeria to South Africa in their then apartheid state, his focus being on the ills of the Nigerian Constitution. The next except shows this:

Excerpt 116:

> **P:** What to do is simply to have that knowledge that *Nigeria is a disputed project* and to call a meeting of those who are working to leave the union so that they could recommit to the union and *South Africa was confronted with that kind of a situation under their apartheid constitution* that was imposed by a minority to seize the assets of the majority for a long time. *The only way left for Nigeria now is to acknowledge that this constitution cannot carry us to the next bus stop* especially the election that has been advertised for 2015. So because South Africa suspended elections for the period it took them to discuss complete *replacement of their apartheid constitution* and it took them 5 years from where they had the 1994 elections that brought Mandela. What were they trying to solve? An apartheid that confiscated the assets of a majority in the hands of a minority. *Nigeria is exactly in that situation...*
> (*HTH2)*

The participant reels out a number of similarities between the Nigerian Constitution and the then South African Constitution. He endeavours to make vivid portrayal of his ideology regarding his view that Nigeria has an apartheid Constitution. He describes Nigeria as a disputed project, thereby invoking the frame of a project that should be delivered upon but chaotic in nature. The following conceptual blending network depicts the process of an emergent structure for this excerpt:

Fig. 10 Conceptual blending network for Excerpt 116:

Action
Theme
Process

Nigeria
Nigeria
Nigerian Constitution

Disputed project
South Africa
Apartheid Constitution

Nigeria- Disputed Project
Nigeria- South Africa
Nigerian Constitution- Apartheid Constitution
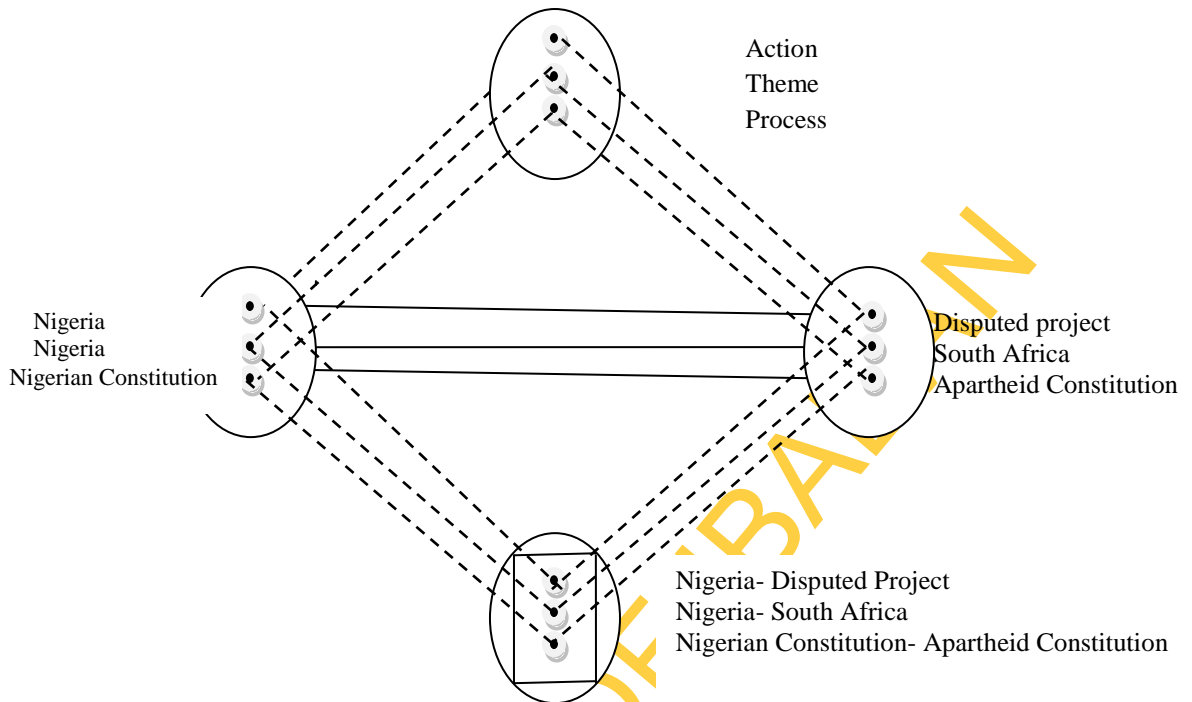
From this blending network, Nigeria is seen as a disputed project. The frame of a project suggests that more effort is required to make its deliverability succeed. Team work cannot be downplayed for a project to be truly successful. The participant hints that the state of the country with each region seeking its own interests disallows the success of this project called Nigeria. It is, therefore, a disputed project and unless definite steps are taken by its citizenry to correct matters, there would be no way forward for the country.

He also creates a mental space of Nigeria as South Africa. South Africa used to be governed by an elite few and had the majority of its people in want. Nigeria is also seen as governed by a few hands that have channelled its vast resources to some quarters, made decisions for the entire populace without recourse to their concerns and real needs. That was exactly the case in South Africa. The participant also goes on to create a mental space of the Nigerian Constitution as an apartheid one. Having compared the Nigerian situation to that of South Africa, he conceives the problem to be with the Constitution. He says Nigerians should acknowledge that the Constitution cannot carry us to the next bus stop. Since South Africans had to make a complete

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replacement of their apartheid Constitution before things started to turn out well, it follows that Nigerians have to get rid of their 'apartheid Constitution' as well for their 'project' – the country, to become stabilised.

The participant in another argumentative move projects the ideology that the Nigerian Constitution is a slave master. This reasoning is explicit in the following excerpt upon which the next conceptual blending network is drawn.

Excerpt 117:

> **H:** Are you aware that there is not part of this country that is not richly blessed in terms of natural resources?
>
> **P:** That makes the matter worse because if being so richly blessed↑ they sat over my head to define what belongs to who without my participation because it was between Gowon and Muritala Mohammed and er: all of the succession of those who made all of the decrees they compounded in 1979 and 1999 to call constitution. What we are saying simply is that they have imposed their will and *enslaved me* in black and white.
> (*HTH2)*

The participant metaphorically represents Nigerians as 'me', that is himself. Since there was no convergence of a National Conference before the Nigerian Constitution was created and amended in 1979 and 1999 respectively, he presupposes that the ruling lords and their succession of rulers made all of the decrees and compounded them to serve as the Constitution. Of note though is the fact that he assumes that the Constitution is an imposition on 'him', that is, Nigerians and as a result is enslaving. A conceptual blend for this is created by fusing the inputs and selectively projecting them into an emergent structure.

Fig. 11 Conceptual blending network for 'constitution...enslaved me'
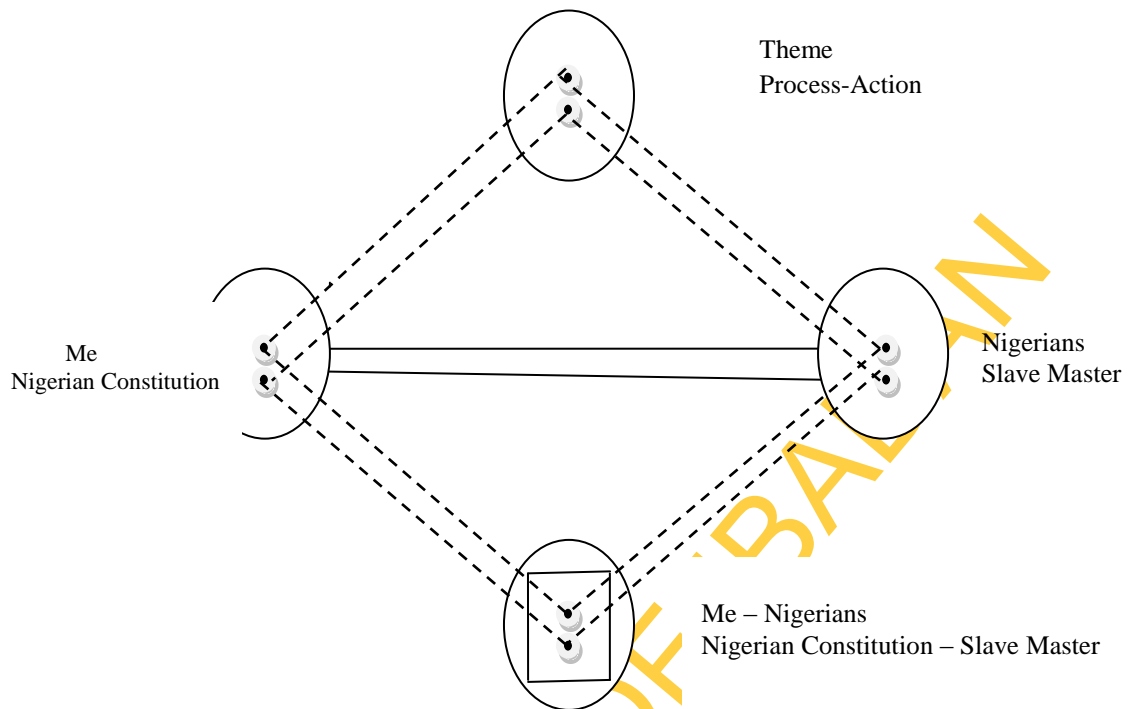
In this blend, two different scenarios in Input spaces one and two are fused to become a compound element – assuming the same meaning. 'Me' – that is, the participant as an individual, is representative of the entirety of Nigerians. The participant employs the argumentative move of victimisation to make Nigerians see that he is representing their interests and everyone has been enslaved by virtue of not being consulted before the compiling of the Constitution. The Nigerian Constitution which is a booklet is also given the frame of a hard, harsh and imposing slave master – attributes of an animate to an inanimate object.

By virtue of the leaders' decrees and self will imbedded in the Constitution, it serves very much as a slave master. The imaginative and logical process of elaboration in the blend allows the inference that since the slave trade era is long gone, Nigerians should join in the fight to disregard the current Constitution and be dogged in their quest for a change of the Constitution through the National Conference.

On 'Kakaaki's Ember Month Campaign – Driving Behaviour and Issues of Safety, the participant talks about the enlightening campaign as a preaching work. He invokes the imagery of a devoted gospel activity where what is preached is not about the Koran or the Bible but the gospel of safety. He thereby emphasises the road safety
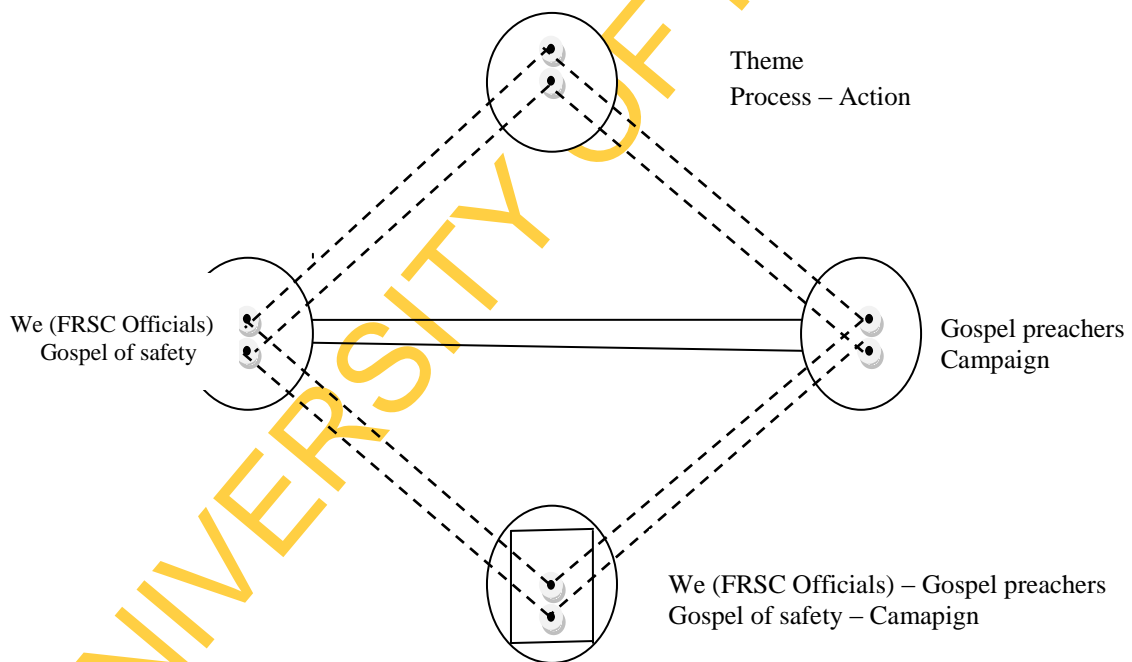
ideology by painting the life saving nature of this gospel and showing that the FRSC would be dedicated to its course as do preachers of the gospel of God.

Excerpt 118:

> **P:** The advocacy has to do with motor park rallies *we* do. It has to do with visits to er: religious houses (.) churches (.) mosques. It has to do with visits to government departments and private departments (.) large organisations for the purpose of er: *preaching the gospel of safety.*
> (**KAK3**)

A blend for this can be represented thus:

Fig. 12 Conceptual blending network for 'preaching gospel of safety'

Theme
Process – Action

We (FRSC Officials)
Gospel of safety

Gospel preachers
Campaign

We (FRSC Officials) – Gospel preachers
Gospel of safety – Camapign

The scenarios created of the FRSC officials as gospel preachers implies that the road safety men are determined in their desire to get to as many people as possible as gospel preachers endeavour to do. The gospel of safety thus is the campaign message which they would doggedly preach to motorists all over the nation. Just as the gospel about God as written in the Holy Books and proclaimed by his preachers have the possibility of bringing salvation to those who hear and take heed, so the gospel of safety as written in the FRSC codes and proclaimed by the FRSC 'preachers' would

bring safety, avoidance of accidents and loss of lives and vehicles to motorists who would hear and take heed. These two different scenarios are thereby fused to become a linking component – the saving of lives, although achieved through different means – to project the road safety ideology.

5.2 Paralinguistics in the selected Nigerian TTSs

In this section, analysis is done of pragmatic acts that are exhibited by participants in the TTSs and their implications for interaction in this genre. Kinesics and other paraverbal features are examined.

Kinesics in the selected Nigerian TTSs

Kinesics often relay to the speaker how what is said is interpreted or understood by the hearer. In Excerpt 119, there is a nonverbal leakage as a kinesics marker. The Economist, who was a guest on *TOS*, made a comment that did not elicit a response but a significant kinesics marker on the part of both hosts. A caller who identifies herself as Tina gives her take on the inept attitude of the government in tackling the problem of unemployment among the youths and their insincerity when they say they are taking measures to provide employment for them.

She notes that money meant to be given out as loans and grants by the Federal government are passed on the State governments who in turn help themselves and their relatives while those really in need remain in a desperate state. She wants to know why the money should be given to the State governments in the first place. During the participant's response to the caller, the two hosts unconsciously employ a kinesics marker that aids our understanding of ideology.

Excerpt 119:

P: Hey Madam (.) first of all (.) we are not giving this money to State governments (.) We are trying to use State governments as channelling vehicles to em (.3) so that because the government (.) the State governments are supposed to know which areas are thriving (.) They are supposed to be the ones to know which businesses in their enclave >are are< working well↑ (.) So they are supposed to be the ones to know (.) Ok channel the money this way (.) it's actually going to pass through banks and (.) and the institutions that are supposed to give out money to em (.) MSMEs (.) *But again I want to point this out (.4) there is no bank in Nigeria that is going to reject you credit (.3) if you have proper collateral (.2) if you have banking history(FH looks at MH) >now now I saw*

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< that look (.) I will explain what I am saying (.) If you have proper credit and em (.4) if you meet the criteria basically em the challenge we have is when we go to try and access em loans from probably the Bank of Industry (.) we tend to see it as government money...
(TOS2)

Plate 1: *TOS2*

The immediate reaction of the hosts when the participant mentions the issue of collateral and banking history for small and medium enterprise (SME) owners is a state of disbelief which is communicated by the kind of look they give to each other. Here the young man had been praising the government by saying that they are initiating a National Council to monitor the funds meant for SMEs. To suggest that there was still need to provide collateral as a condition presupposes a sham. That this is the effect of that look on both hosts is evident in the hosts' next take.

Excerpt 120:

> **FH:** But there was something you said (directing attention to the participant) (.) collateral (.) that has turned a lot of people back (.) now. Incidentally when we were having interviews in the house today he (referring to the participant and facing her co-host) told

me about accessing mortgage in Nigeria (.2) and a lot of people don't have (.) ok the most common one that we know is the property (.) they don't have it (.) a lot of people (.) the poverty level in Nigeria is high (.) and how do you (.) look↑ that leaves the group of people who can have access to loans in a really small bracket (.) Tell me (.) is the MSME taking care of the banks (.) watching their backs and expand it so that it can take a lot of (.) more people (.) like if you ask me for collateral (.) I don't have a piece of land somewhere.

(***TOS2***)

The female host's reaction as seen above, confirms that the look shared by both hosts had a meaning. And she voiced it by saying, 'If you ask me for collateral (.) I don't have a piece of land,' which implies that she does not believe that setting up a system that requires SMEs to provide collateral before they are granted loans or grants, is workable. Obviously, through that kinesics look, she and her co-host reject the ideological proposition being expressed by the participant that the government is doing a great job in setting up Councils at various levels to help SMEs, especially as the lowly and poor who may really need the loan would not have the requirements laid down by the Council.

Another case of kinesics and silence is observed in the same episode. The participant's elongated silence when asked to comment on what might be considered a volatile issue does have implications for the discourse. The next excerpt uncovers this.

Excerpt 121:

> **FH:** OK↓ Let me go back to something (.) you have a different idea of how the government should handle er: the growth of SMEs in Nigeria (.) What's your idea?
>
> **P:** I am (.) I think you cannot remove SMEs' growth from the Nigerian problem (.1) You have to think about Nigerian problem holistically.
>
> **FH:** *What's the Nigerian problem?*
>
> **P:** *(6 seconds silence) I don't want to be put on the spot on that but em (.2) I would sa:y that em (.) we are not planning (.3) or we do not have↑ (.5 seconds silence; bends down his head; then raises it) I'm choosing my words now (.) em (.) we have leaders that (.) em are not as visionary as they should be (.3) yeah↓*
>
> **FH:** That's lightly putting it↓
>
> (***TOS2***)

Plate 2: *TOS2*

What is seen here is the use of kinesics and silence to convey opposing or clashing ideologies by the participant. While he should represent the government and promote their ideologies, he is put in a fix when asked to talk about the Nigerian problem. That he waited for about 6 seconds before responding. Furthermore, saying that he does not want to be put on the spot shows that he was struggling to prevent the clash of ideologies. He drawls or stretches his speech in 'sa:y', pauses for another 8 seconds in between and bends his head down slightly. He finally notifies his hosts that he is choosing his words.

This kinesics marker of bending his head down slightly pictures him as one in deep thought and reflecting on what to say that would not be counter-productive. But since he could not really help it, he says the truth, without minding the consequences. This can be deduced from the 3 seconds pause after saying that 'we have leaders that are not as visionary as they should be' and concludes by reaffirming his position with 'yeah'. This is very representative of his personal ideology which at this point runs counter to that of the government he is meant to represent.

Another significant kinesics marker is observed in the next episode, *KAK1*, where the host and her participants talk on 'Ebola Virus – Containing the disease in

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Nigeria'. The NMA Chairman seems to be affected by the presence of the Commissioner for Health. This is seen in his use of a particular kinesics that suggests that were the Commissioner not with him on set he would have felt freer to bare his mind which should be representative of the NMA. The talk show centred on issues surrounding the reported case of Ebola in Portharcout and how the NMA and the government were working together to stem the spread of the virus. A question was put to the NMA Chairman.

Excerpt 122:

> **H:** Sometimes you are (.) you run counter with the system (.) with the government (.) In this case how are you getting on?
>
> **PI:** *Well e:m↓ (in a very low tone; looking heads over at the Commissioner)*
>
> **H:** Are you happy with what you have gotten from the government?
>
> **P(I):** Well (.) the government is (.) is (.) trying em (.) the (.) the (.3) the start-up (.) the momentum was slow but em it (.) it (.) it has gathered reasonable momentum now (.) er (.) er (.) I was at the isolation centre yesterday to inspect the place and em (.)=
>
> **H:** =and were you satisfied?
>
> **PI:** E:m (.) well it's em (.2) °it's a good starting point° (.) It can be improved upon (.) and you know it's em (.) it's (.) it's (.) it's something in progress (rolls his hand to indicate something in a forward moving direction)
> (***KAK1***)

The NMA Chairman performs some pragmatic and kinesics acts such as looking at the direction of the Commissioner before attempting to answer the question, using fillers before coordinating his speech and using a very low tone in response. For one thing, the question seems to have put him out of balance; he could not possibly imagine being before the Commissioner and faulting his moves. This is shown in the way he begins his response to the question as to how the NMA is getting on with the government, given that the association had been on strike but had recently called it off. His tone of voice was very low which could be indicative of fear, a lack of confidence in himself or not being sure of how to approach the question.

Again, the kind of look he gives the Commissioner is suggestive of wanting to know if he should go on with a response to the question. What is more, looking at the Commissioner before making a reply is like a child who looks at his parent's face to

search for an answer as to whether he should collect a gift item from a stranger. The look or gaze evidently suggests clashing ideologies. He also rolls his hands to demonstrate that the 'momentum' is really not satisfactory but he hopes it will be better. The positive other-presentation he eventually gives the government may be tagged 'pretentious'. Such a conclusion can be reached because he goes on to note that he believes that "in a couple of day's time it will actually achieve what it is designed to achieve. A lot of t's will have to be crossed and i's dotted." The kinesics used here promotes a hesitant response to a question and a move that suggests the wish to prevent the presentation of clashing ideologies between the NMA and the government.

In the episode involving the Corp Marshal (*FN2)*, the use of kinesics particularly enriched the discourse. Both host and participant timely utilised different kinesics markers to contribute nonverbal meanings to the discourse. In the presentation of his expired temporary Drivers license card to the Corp Marshal, the host unconsciously elicits some kinesics and pragmatic moves from the participant. The participant also elicits another kind of move from the host when he impresses him with details of his accomplishments in the FRSC. These are contained in the next excerpt:

Excerpt 123:

> **H:** Alright (.) now (.) I'm going to go to the next thing which is the drivers license (.) a component of this too and I'm going to tell you [points at the participant] how it has also worked to affect me in a way.
>
> **P:** Yes
>
> **H:** Which is what you just said↑ If you go to banks they require this↑ call it the means of plugging into one of those databases↓ Now one of the databases that banks may decide to key easily in is the database of the FRSC=
>
> **P:** = Yes=
>
> **H:** =Which means you want to do something they ask you for your drivers license. That's the first thing that they ask for↓ only when you say↓ you don't have that they ask for any other thing. Now I needed to transfer just a small amount of money [his fist on his jaw; eyes fixed on the guest] and I was told to bring my drivers license. I have raised this issue the last time you were here [puts his index finger to his mouth] maybe about a year ago↑ (raises his face) (.) my situation has not improved. I still carry about [puts right hand into left breast pocket and brings out a card] a temporary

driver's license (.) **[raises it to be seen]** which is supposed to have a 60 [day↑

P: [Let me see
H: [Host tilts and gives it to him] supposed to have a 60 day life

P: mmm
(FN2)

SAFETY ON NIGERIAN ROADS
Osita Chidoka Speaks On Topical Issues

Plate 3: *FN2*

First, the host points to the guest; thereby identifying him strategically as the one to whom the enquiry is directed. That serves to hold up the attention of the Corp Marshal.

Plate 4: *FN2*

Second, while relating his challenge, the host puts his fist on his jaw with his eyes fixed intently on his guest. Such a body move intensifies his aggrieved feelings about the non-performing system of the FRSC.

Plate 5: *FN2*

Third, he puts his index finger on his mouth after saying 'I have raised this issue the last time you were here.' Such an act relays the message that things did not get better, as evidenced in his phrase, 'maybe about a year ago', said in a raised tone.

Plate 6: *FN2*

Fourth, he puts his right hand into his left breast pocket and brings out the expired temporary drivers license,

Plate 7: *FN2*

He raises it to be seen and captured by the camera before acceding to the Corp Marshal's request to let him see it.

Plate 8: *FN2*

This body move adds credence to the fact of his claim. So while not just saying 'I have it here to prove it to you', he simply reaches out for it and presents it. Conversely, the Corp Marshal's moves prove that he was indeed affected by the situation on ground. This is evident in the next episode.

Excerpt 124:

> **H:** I have gone to Baboshe which is the only centre in Abuja where you are supposed to collect the permanent one where I did the biometrics and [everything=
>
> **P:**   [Yes=
>
> **H:** =Every time I have been there (.) they tell me my drivers license is not there (.) is not ready
>
> **P:** mmm (.) [looks at someone not on set; evidently upset]
>
> **H:** Each time I make contact with your men they say (.) they tell me↑ we have processed it ↑ It's with (.) it's with VIO. Now (   ) as you can see there=
>
> **P:** mmm [right hands on chin again; still looking at the card]
>
> **H:** This temporary Id ca- drivers license=
>
> **P:** =yes
>
> **H:** Has expired more than a year ago and that is the only thing I fall on whenever I''m caught on the road. But it didn't help me when I wanted to do a bank transaction because I was clearly told that I cannot use it because it is only a temporary ID card em a

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temporary drivers license and it has expired↓ [right hand back to chin]

P: Yes. [face still down, looking at the card] Em (.) I want to believe and I wish I can em (.2) [looks right towards crew again] get one of my staff here to quickly check on my ipad the status of this license. I want to believe that this license has been produced. (***FN2***)

Plate 9: *FN2*

The host engages the participant in what seems to be a difficult discourse. The difficulty lies in the participant's not being able to deny the claim by the host of the inefficiency of the VIO system since the host had evidence to back it up. From plate 9,

it can be observed that while the host talks to the Corp Marshal about the incidence of not having collected his Drivers license from the Baboshe centre in Abuja, the participant fixes his gaze on someone not with them on set. This kinesics gaze indicates that the participant's attention is directed to something else. He probably seeks to find a way to resolve the issue or at least defend himself. In the next plate, there is observable level of worry by the look of the participant.

Plate 10: *FN2*

In plate 10, the participant keeps looking at the card all the while it is given to him as though to extract some vital, hidden information from it. As he does this, his right hand is placed on his chin as though he is thinking, 'What could have gone wrong?' 'Why must my agency disgrace me in this way?' He responds with fillers,

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'mmm', 'yes', while allowing the host to hold the ground. All the while, his right hand moves from his laps to his chin. This kinesics marker of locating the right hand on his chin indicates a measure of worry and concern over the situation and more importantly, over his reputation as one who had been lauding the values of the FRSC. He must have felt indicted by the inefficiency of his men in that collection centre in Baboshe.

Plate 11: *FN2*

Second, all the while the host makes his point, the participant keeps responding with fillers- 'mmm', 'yes'- but his eyes fixates on the card. It is clear that he is so much concerned about the issue. That is why he does not realise that he is before the camera and should sit upright. His posture also suggests that he may have lost some face.

Plate 12: *FN2*

Additionally, he moves his gaze again to someone not on set; his look reflects that he is upset and may want to get a confirmation regarding the matter being discussed.

Plate 13: *FN2*

Third, when he regains composure to speak after being given the floor, he mutters a 'yes' but still has his face looking down at the card. He had been looking at the card for almost 3 minutes. It is clear that this inaction of his men put him off.

Plate 14: *FN2*

The participant eventually raises his gaze and turns it to where the crew are, saying he wishes he could get one of his men to check the status of the card. These multiple kinesics – facing down, raising of face, turning the face to look for something or someone, frown on his face and an upset look – all convey the message that all is

not well. They represent a defeated individual who, despite his efforts to raise a standard for the FRSC, still has obstacles like this to contend with. It rubbishes the image of the agency he works so hard to protect and portrays a conflicting ideology of the agency as an ineffective one. That the card had expired for about a year could also be responsible for the intensification of his gloomy outlook and prolonged gaze at the card.

The episode – Health Sector Suffers as Doctors Remain Adamant, on STV's 'Head to Head' talk show depicts a number of paralinguistic cues that aids the discovery of the ideologies already identified during the course of analysis. Both host and participant continually throw hands up and at each other thereby depicting tensed, non-cooperative and ideology laden positions, as identified in Excerpts 38 and 42 of *HTH1* and *HTH3* respectively.

Also, on 'Focus Nigeria's Abducted Chibok Girls – Matters Arising', there is evidence of use of paralinguistic cues to contribute to the interaction which equally sustains all the ideological expressions projected in chapter four. One of the participants gives a smile which is indicative of his readiness to tackle the issues to be raised. The smile is initiated the moment the host introduces him as one with a very special bias for security issues:

Plate 15: *FN3*

Jenkins and Parra (2003) note that smiling as a kinesics marker is related to the emotional feeling of happiness, interest and trust. The participant's amiable smile upon being introduced relates to his being happy to be present for the show and represents his interest in the topic to be discussed. Such a countenance helps to explain his willingness to contribute what he knows about the topic. He also expresses other affect displays that indicate worry about what is being discussed- the issue of negligence on the part of the State authorities that has led to the abduction of the Chibok girls. This is shown in the next picture:

Plate 16: *FN3*

The look on his face says that all is not well and confirms his ideological position regarding the ineptness of the State government, other related authorities and the school authorities. In fact, his sadness and disapproval of the state of the Chibok girls as prompted by the obvious lapse in governance is yet exemplified in the next look on this picture:

Plate 17: *FN3*

Another kinesics feature observable is the use of eye contact and body language by the host to indicate rapt attentiveness and involvement in the discussion. Jenkins and Parra (2003) noted that low levels of eye contact are indicative of 'non-immediacy, psychological distance and lack of involvement'. That this host is fully involved in the talk show is seen in his use of this paralinguistic feature:

Plate 18: *FN3*

That this posture is indicative of kinesics, Pennycook (1985) notes that chin thrusts and other body movements are a 'by-product of the speaker's ongoing task of understanding what the speaker has said'. Such a posture by the host indicates not only the paying of rapt attention but also the quest to 'mirror the movements of the speaker', to understand him. The second participant (P2) also uses the positive facial affect of smiling to indicate readiness to give information within his scope and an element of persuasion. When asked to address the welfare of the troops and be quick in summarising it, the P2 gives the smile:

Plate 19: *FN3*

The smile here serves as an element of persuasion to get the host to give him more time to make a crucial point regarding the troops' welfare. Allegations had been put up by some Senators that they feed the troops and see to their welfare; thereby painting the military as inept, uncaring and incapable of providing for their staff. Urgently then, P2 feels compelled to debunk such ideology that he tells the host, "If I must explain this I must need some time ..." and the host obliges him.

'National Conference – the Way Forward' is an episode of the *HTH* talk show on STV that abounds with use of paralinguistic cues by the participant especially. During the interaction, he uses his hand to signify to the host that he should wait or allow him make his point, thereby replacing the word 'come' with an emblematic gesture. Poyatos (2002) hints that 'such conversational gesture performs the function

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of punctuating and emphasising them along the speech stream'. Such paralinguistic cue is pertinent to observe as it also shows how turn taking is achieved in that instant and enables the participant take control of the floor. Turn taking behaviour in conversation involves different kinds of responses to indicate that someone else has the floor. Furthermore, a multiple combination of nonverbal and verbal features aid such turn taking behaviour and that is what is observable in the participant's body language. The participant's body posture also portrays that of a resilient and determined fellow who is insistent on making his point known. This is shown in the next picture:

Plate 20: *HTH2*

Another body language is employed by the participant to illustrate or point to absent referents in the studio, as though they were sitting next door. He expresses an ideological construct that reveals his view of the #BringBackOurGirls# campaign group as mere charlatans who do not know their onions. He however points to them in reference to them as though they were in the next room. Such a body movement is characteristic of a 'Dialogue Act' or 'Composite Dialogue Act' as suggested by Mey (2001). His pointing to a non-visible group as though they were present forms an integral part of the discussion and is part of a pragmatic act (Mey 2001).

Plate 21: *HTH2*

The participant also points to a non-visible Sani Yerima who married a 13 year old girl, obviously incensed at him as though he were there. Such pragmatic and paralanguage act serves to reiterate his view of the Senator whom he sees as being the same as the Boko Haram leader Shekau. For him, the only difference is that 'this one chops off heads, the other buys a 13 year old'. The image for this follows:

Plate 22: *HTH2*

Additionally, the participant in response to the host's question as to whether he doubts or questions the unity of this country, uses both a kinesics marker and a body

movement to indicate with all resoluteness that he does. Beyond that, he would do anything to crash it, he says. The image below shows how strong his emotions are and how they support his ideological position as to the need to do away with the current Constitution and pave way for another:

Plate 23: *HTH2*

It is clear from the picture how intense his feelings are. He raises his right hand to affirm his position that the Constitution is no good. But as has been continually emphasised, paralinguistic cues do not happen in isolation, they accompany the verbal cues and expressions. The looks on his face – drawn up eye brows and a frown – denote anger and a determination to undo the 'ill-effects' of the Nigerian Constitution to his person and by extension to all Nigerians. Understandably, he refers to the current Constitution as enslaving him as that of the South Africans under their apartheid regime enslaved them. The next picture shows the participant's use of another kinesics.

Plate 24: *HTH2*

When asked to confirm his thought regarding the 2015 general elections, the participant responds: "We will do whatever we can do to prevent the politicians from dragging us...2015 election is not in the best interest of this country.' He uses his two hands crossed together to beat his chest in referring to 'we' who would do whatever it takes to stop the politicians from imposing their will on Nigerians. What is more, the look on his face shows the conviction that there would be no two sides to it. His emotions are so welled up.

Plate 25: *HTH2*

Again, the participant uses gestures and hand displays to buttress his position that he is against the current Constitution. In saying that he would do anything to crash the efforts of the government to impose the Constitution on Nigerians, he performs a kind of display that carries the action of throwing something down in a bid to crash it. Such kinesics marker displayed by the participant engages his verbal message that he would do anything to crash the efforts of the government.

Plate 26: *HTH2*

The host tries to ascertain from the participant if all he had said were his true position and thoughts regarding Nigeria, its constitution, the proposed National Conference and the forthcoming elections. The host also uses a hand motion to ascertain the finality of the participant's thought. The participant, in turn, uses his two hands to indicate finality on the matter.

Today on STV's 'Doctors' Sack and Ebola Virus Control' features an aspect of kinesics. This is seen in one of the participant's response to a question by the female host. The participant buttresses his position that as doctors they are very important to the health sector and he accompanies that with a kinesics and body movement. It confirms his earlier comment that they are very important even though he notes that he would not like to sound overly important. He mentions that his attention is always needed by his consultant and at his own clinic because of his 'very high level' of training acquired. His argument tends to justify why the doctors do not mind the suspension by the government. He knows that doctors are so important, let alone at that point of the Ebola outbreak which would necessitate their call back by the government. The following image depicts this:

Plate 27: *TOS1*

The doctor's look and movement of his hand depicts that of a person who feels important. He knows they are important and feels they are indispensable; hence they would continue to fight their course via the strike action until the government comes to a realisation of that fact and give what is due to them. His co-participant on the show uses body movement, fast tempo, high intonation and pitch to express his disapproval of the government's action in cutting research by suspending resident doctors who he says should be carrying out research on the Ebola virus:

Plate 28: *TOS1*

The speaker's fast tempo in speech could indicate his annoyance over what the government did in putting a stop to the research on Ebola disease by the resident doctors, as he claims. The loudness of his speech and other voice qualities exhibited by him is also indicative of his disappointment with the said action of the government. All of these support the position of the striking doctors who feel grievously offended by the government.

Smiles are an integral part of kinesics that can be perceived visually and representative of emotional reaction. This can be further seen in kinesics performed by participants on the *Kakaaki's* 'Building Collapse in Nigeria – Evaluating the Challenges of Regulation' episode. Upon being welcome to the talk show, they give very broad smiles indicative of their interest as guests and their joy to be part of the show:

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Plate 29: *KAK2*

This participant's broad smile shows how happy she is to be on the show and contribute to knowledge. The smile serves as a positive affect. Since smiling is contagious, it spreads on to the other participant and a relaxed atmosphere of discussion is created. This is obvious from the next participant's smile, on also being welcome to the programme.

Plate 30: *KAK2*

In plate 30, it can be observed that the participant also smiles broadly, like the first participant. They are both on the same talk show and are obviously glad to be a part of it. The mood is a relaxed one and makes for a cooperative interaction.

Plate 31: *KAK3*

Smiles can be contagious and create an atmosphere of collegiality on TTSs. This is seen on another *KAK3*. When the participant talks convincingly about preaching the gospel of safety to Nigerians via many approaches, he gives a resounding smile that instantly captures the attention of the hosts.

Plate 32: *KAK3*

The male and female hosts join in the warm smile, apparently motivated by that of the participant and his quest for road safety ideology via preaching the gospel of safety:

Further use of the paralinguistic cue of kinesics and conversational gesture is seen in the Assistant Corp Marshal's pointing to an absent referent in illustrating the ideology of some who do not believe in keeping with the road safety ideology. The following image is representative of these:

Plate 33:*KAK3*

He makes reference to someone who is apprehended for flouting a traffic rule and the person retorts, 'why didn't you apprehend that other person in front of you? This he says pointing to the assumed person he is being asked to apprehend. The look on his face denotes non-acceptance of such mode of reasoning by motorists, for he says, 'Of course we cannot apprehend all'.

The use of an illustrator coupled with an affect display is observed by participants and their host in *KAK2*. The host expresses surprise at the fact that the collapsed Synagogue church building is said not have an approved plan. They also did not have an Engineer on site. Also, when expressing that there was no Engineer on site, the two participants merely opened their hands as though to say, 'there was none!'

Plate 34: *KAK3*

The participants' opened hands serves as an illustrator to highlight the claim that really there was no Engineer on site at the collapsed Church building. The

quizzing look on the host is a kinesics that also indicates her disappointment with such big organisation who should have known better. All of these add up to the already projected ideology that Nigerians prefer mediocre services rather than enlist the services of building professionals.

5.3 Concluding remarks

The use of the Conceptual Blending Network (CBN) to elicit ideologies that were conceptualised by participants during TTSs has been revealing. The CBN further strengthened the ideologies that were teased out from the analysis of chapter four. They have aided in consolidating that those ideologies were indeed conceptualised and expressed by hosts and participants on the selected TTSs.

5.3.1 Ideologies in the TTSs based on CBN

Additional ideologies observed from the CBN analysis in this chapter are:

- *'Insurgency is a tragedy'* – Excerpt 110 (*TOS*3)
- *'The government is hypocritical'* – Excerpt 111 (*TOS*3)
- *'Activists are unrelenting'* – Excerpt 112 (*TOS*3)
- *'Nigerians bask in mediocrity'* – Excerpt 113 (*FN*2)
- *'Patience is indispensable'* – Excerpt 113 (*FN*2)
- *'America and Britain are double-dealers'* – Excerpt 114 (*FN*3)
- *'Activists are hoaxers'* – Excerpt 115 (*HTH*2)
- *'Nigeria is a disputed project'* – Excerpt 116 (*HTH*2)
- *'Nigerian Constitution is apartheid'* – Excerpt 116 (*HTH*2)
- *'Nigerian Constitution is a slave master'* – Excerpt 117 (*HTH*2)

5.3.2 Paralinguistic cues in the selected Nigerian TTSs

The following paralinguistic cues were observed in use by hosts and their participants to consolidate their ideologies:

- *Silence and low pitch in voice that signalled hesitance* (Excerpt 121 *TOS*2, Plate 2)

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- *Intense gaze/fixation and pointing to signal attentive focus* (Plates 3, 5, 11 and 18)

- *Hands on chin, downward gaze and lack of eye contact to signal disappointment* (Plates 3 – 14)

- *Frowning to show displeasure and disappointment* (Plates 16, 33 and 34)

- *Intense and vigorous body movements to indicate displeasure* (Plates 22 – 26)

- *Use of illustrator to indicate lack of knowledge* (Plate 34)

- *Smiling to show acceptance, joy and interest (Plates 15, 29 – 32) and to persuade* (Plate 19)

The paralinguistic cues also contributed to the efficacy of the ideologies as highlighted in this chapter.

5.4 Summary

This chapter has outlined the analysis of data for this study from a CBN and Paralinguistic perspectives. This has served to show how the features analysed shaped the discourse of the Nigerian TTS hosts and their participants. Chapter six concludes this research by highlighting the summary, conclusion and recommendations for further research.

CHAPTER SIX

SUMMARY, CONCLUSION AND RECOMMENDATIONS

6.1 Summary

This study has had as its major preoccupation, the teasing out of ideologies and power relations that were expressed in selected TTSs, using linguistic and paralinguistic cues. This research examined various aspects of the TTS genre in Nigeria and highlighted what took place in such speech event. The way language and paralanguage cues were intertwined by hosts and participants to express and promote ideologies and power relations has been unravelled in this study.

At the outset, Chapter one introduced us to the focus of this study, that is, the examination of how linguistic and paralinguistic cues are used by TTS hosts and their participants to promote ideologies and power relations in discourse. The objectives were clearly set out as having to do with the identifying of ideologies on the TTSs and the linguistic and paralinguistic features that account for them. The study proceeded with a review of pertinent literature. Such a review enabled this study to find a focus. Chapter three discussed the theoretical framework adopted for this study as well as the research methodology employed in the course of this research. The backbone of this study is clearly presented in the analysis of the data that constitutes a reference point for the assessment of its objectives. Chapters four and five focused on the analysis. A summary of the entire work done as well as the implications of the findings, recommendations and suggestions for further studies are compiled in Chapter six, the climax of this research.

6.2 Highlights of the findings

The major findings of this research are as follows:

1. *The selected NTA TTSs expressed predominantly pro-government and social democratic ideologies*

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This study revealed that the ideological orientations of the selected TTSs vary from talk show to talk show and station to station. None of the selected TTSs were devoid of ideological underpinnings. The various ideologies that governed the interactions on the selected Nigerian TTSs were informed by either the position of the host, the participant or both parties. Regarding the ideologies, chapters four and five of this study revealed that NTA talk shows (*GMN* and *RF*) employed pro-government and social democratic ideologies as fully explicated in sections 4.6.1 and 5.3.1 of this study.

2. *The selected STV TTSs expressed libertarian, pro-government, anti-government and social democratic ideologies*

STV talk shows (*TOS* and *HTH*) engaged the use of pro-government, anti-government, social democratic and libertarian ideologies, as shown in sections 4.6.1 and 5.3.1 of this study. The clashing ideologies in STV talk shows were projected by participants who insisted on projecting contrary ideologies from those of the host. The host seemed to be more in support of government's position on national issues. The participants concerned did not always share the same view and as a result, both host and participants produced contrastive ideologies.

3. *The selected LTV talk shows engaged the use of predominantly leftist and social-democratic ideologies*

LTV talk shows (*DTT* and *MD*) were largely leftist and social-democratic ideology inclined. They clearly indicated opposing ideologies with those of NTA. The underlying reason for this is that the LTV station is owned by the party in opposition to the FG. The NTA is FG owned; hence, the clashing ideologies. LTV talk show hosts also invited participants that were in support of the station's ideologies and that resulted in a near clash-free ideology laden discourse on the shows.

4. *The selected AIT TTSs expressed largely liberal ideologies*

AIT talk shows (*FN* and *KAK*) exhibited more liberal ideologies, although some participants expressed pro-government ideologies. The excerpts that illustrate and capture these ideologies are documented under section 4.6.1 and 5.3.1 in this study.

5. *Power relations in the selected TTSs were negotiated and expressed by hosts and participants*

Power relations were evident in the domination of turns and topics, guffawing satirical laughter and aggressive portrayal of ideologies especially in STV talk shows, through shouting and fuming by the participants and the deployment of FTAs by hosts. NTA shows were cooperative and at the same time, engaged the use of silence and direct FTAs by hosts where the participants wanted to express contrasting ideologies. Excerpts that demonstrate these are highlighted in section 4.6.1.2 of this study. Other selected TTSs were more cooperative.

6. *Linguistic categories account for ideologies in the selected TTS*

In the selected TTSs, hosts and participants engaged the use of relational modality to express commitment to the truth; indirect quotations and presuppositions to expose their non-neutral stance; pretentious positive other presentation and negative self-presentation to express leftist and conservative ideologies, as has been highlighted in sections 4.6.1 and 5.3.1 of this study.

7. *Paralinguistic cues aid the expression of ideologies and power relations in the selected TTSs*

In the selected TTSs, different paralinguistic cues were utilised by hosts and participants in the expression of ideologies and power relations. The paralinguistic cues included the use of silence and low pitch in voice to signal hesitance; use of smiling to persuade, show acceptance, display interest and joy; pointing and intense gaze to indicate focus and alertness; hands on chin, downward gaze and lack of eye contact to signal disappointment; frowning to show displeasure and disappointment; intense body movements to indicate displeasure; and illustrator to indicate lack of knowledge. Excerpts depicting these paralinguistic cues in action are documented in section 5.3.2 of this study.

8. *Some Nigerian TTS hosts pressure their participants to divulge information*

This study also found that some Nigerian TTS hosts employ what I call the 'accusation strategy' to get their participants to reveal information they might ordinarily not want to oblige the public (Excerpt 60). This they also achieve by the use of a persuasive, unrelenting strategy until the facts are given by their

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participants. Some also engaged in the use of negative self-presentation to expose ideologies. The use of this strategy was to make it look like the speaker realised that certain aspects of the topic being discussed is true. The speaker would then on to do a repair, by stating other positive aspects that may be oblivious to the hearer, thereby eventually making a positive self-presentation (Excerpt 53 FN2).

9. Nigerian TTSs sometimes make a provision for the participation of those not on set.

Several means of making contributions to the talk shows were provided. Some created a twitter and facebook account for people to follow them and post comments. Interestingly, when participants posted comments, they were read out during the shows and sometimes comments were elicited from the participants on the thoughts expressed. Some other live talk shows made provisions for viewers to phone in and make their contributions which were also reacted to. Another interesting part to this is that the comments of viewers led to reactions on the part of participants that also aided in revealing their ideological polarisations (Excerpt 119 *TOS2*).

10. Language as used on TTSs differs greatly from language used during casual conversations or more formal occasions such as during a seminar presentation.

Possibly due to the real time questions that were created and posed, hosts and participants sometimes struggled to speak fluently. Some expressions were incoherent, repetitious, filled with mannerisms and fillers. While some of the fillers and discourse markers like 'yeah', 'um,' 'em,' and 'you see', have their place in discourse, some of the selected TTSs were at times fraught with incomplete sentences and misuse of tenses and concord. Only very relaxed participants managed to speak with less grammatical inconsistencies. Even some of the hosts who would speak impeccably while reading the news fell into the category of those not keeping tabs with their grammatical constructions. Of course, there were occasional slips which do not amount to grammatical incompetence for them.

Implications of the findings

Nigerian TTS hosts vary greatly in their style of managing talk in interaction. This leads to conflicts, peaceful exchanges, or dominance by one party over the other during talk. The essence of the varied approaches could be to foster the media's ideology. However, Nigerian talk show hosts should strive to create a balance and equilibrium, a kind of equal standing where all participants involved in the discourse would make meaningful contributions to the talk show. Some talk show hosts frame very long questions that do not achieve any objective result because the participants would forget to include one or two points needed, having forgotten the focus of the question. As such, Nigerian TTS hosts should endeavour to form brief and straight to the point questions. They could have a segment where they state their personal views on the matter but not making such opinions and at the same time roping questions into them. It is a confusing strategy. It creates confusion for the participants because hosts have sometimes had to reiterate their target questions as they received little or no response in that wise by the confused participant.

Nigerian TTSs are laden with ideological constructs as have been exemplified in the excerpts and specific sections allotted to their analysis. Talk show hosts should endeavour to serve as mediators in discourses while not promoting their personal ideologies. This would make for more objective and incisive discussions by participants in the talk show. Where the TTS host already assumes a position on the issues to be discussed, it affects the kind of questions framed and the way they are asked. Ultimately, the audience do not stand to take much away from such discourse. Time spent in such exercise should be accounted for and meaningful.

6.4 Conclusion

The expression and promotion of ideology and power relations are driven by means of language and paralanguage cues. Beyond examining ideologies in discourse from a linguistic point of view, this study took it a step further by examining how frames which originate in cognitive domains can be tapped into, to identify ideologies and how paralinguistic cues connected the ideologies. Consequently, both hosts and their participants were found possessing similar or contrasting ideologies, depending on the issue and interest at stake. Power relations were also exhibited in different ways. Also, depending on the status of the participant, there was always an attempt to

negotiate for power in some of the discourses, making them cooperative or confrontational.

6.4 Recommendations

Based on the findings of this study, the following recommendations are made:

1. Nigerian TTSs that incorporate a studio audience should endeavour to involve the viewers as much as possible. Some who make provisions for contributions through facebook and twitter accounts tend to bring in people's comments close to the end of the show. Consequently, not much time is left to attend to some pertinent issues raised by viewers following the programme. However, some TTSs do not make any provisions at all for external contributions. To an extent, the success of a TTS could be assessed by people's tune in and comments. When constructive comments and criticisms are given to a talk show by the viewers, it enables the hosts to appreciate further efforts they need to put into the talk shows for optimal performance. However, when such external voices are lacking, TTS hosts may perceive themselves as being on top of their game; meanwhile that may not be the case.

2. Given the fact that talk is usually spontaneous, it would be helpful for participants on a TTS to be intimated on the issues about which they are being called upon to discuss. This should make for better grammatical constructions given that it would help participants to put their thoughts together. True, in the course of the discourse, certain issues arise within the context of what is being discussed and may have to be addressed. However, having an overall idea of the issues to be discussed may equip the participants with the necessary information to convey to the public.

3. TTS hosts in Nigeria should appreciate the fact that the shows are not about them but about the issues to be discussed. Situations where some hosts take over turns abruptly and continually project their positions or ideologies, regardless of whether they are sponsored, are unethical and should be discouraged. The TTSs should address pertinent issues concerning the nation and experts or guests on the show should be given adequate allocation of turns to enable them present their views.

4. Copies of this research could be forwarded to departments where communication and media studies are taught. Other media institutions and relevant bodies could also have same forwarded to them. This would help students in such departments to be better informed before they get into the media profession. Also, personnel already in the profession could benefit from the wealth of analysis made of the Nigerian TTSs in this study. This would also facilitate an upgrade of discourse practices in the talk show genre.

6.5 Suggestions for further studies

Given the limited scope of this study, the following suggestions to improve further studies are made:

1. Other aspects of Cognitive Linguistics not covered in this study can be further researched upon with a view to highlighting additional conceptual frames that are constructed by hosts and participants in Nigerian TTSs.

2. Few aspects of paralinguistic features have been examined in this study. Further studies could attempt to uncover other areas of paraverbal and kinesics features employed in discourse. The contribution of each of the paralinguistic cues to the TTS genre would give added insights on how meaning is communicated in that speech event.

3. A theoretical model can be put up that attends to the concerns and interests of TTSs in Nigeria.

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Appendix

Excerpt 45 HTH1:

H: ok let's em let's [em

P: [General Buhari by every definition of Patriotism that is practical is a patriot.

H: ok

P: General Buhari is personally very disciplined. All you would need to do is to confirm that. Get to people who are very close to him. Look at his public lifestyle (.) when he was Head of Stare, his children were in public schools (.5) when the CPC nominated him, the Action Alliance nominated him. But I'm not going to tell a lie against him. His children as Head of State were in public schools. Look at this set of eh (.3) illegitimate leaders we have today. Where are their children? I didn't tell you they were in schools in Nigeria (.) they were in public schools↑ Ifeanyi Nwobodo was my contemporary (.2) Maybe I was two classes ahead of him (.) I can't remember exactly. Ifeanyi is a guru in primary school. Fact (.) his father was a governor (.) incumbent governor (.3) (unclear) son was in Federal Government College when they were in office. Now we have a situation in this country where a minister of Education sends eh (.) his own children away to good schools built by other governments and destroys the schools in our own country↑ Excuse me sir↑ a few of these things are very clear. So Buhari definitely is a patriot. Buhari clearly is visible. Buhari clearly was very good as a professional soldier. His letters to Idi Amin are very clear about that. Buhari as Head of State has shown leadership (.) the highest level of leadership (.4) who was better than Buhari? He refused to take foreign debts. He started element petrochemicals. He started the new petroleum refinery↑ What are we talking about? Buhari has shown leadership.

H :< and yet he was ousted> let us look [at the other points

P: [that's only one point

H: the other points about the merger=

P: =we're talking about the principal actors
H: ok

P: but if we look at the governors for example (.) the ten of them that showed up there (.4) how're you going to predict their future performance if APC comes to governance? Look at their performance in their states (.3) You see propaganda is a different thing (.) performance is a different thing. If you have performed well the indices will show↑ if you have built a 500 kilometre road everybody will see it. If you claim you have built a good hospital (.) then you and your first lady must go to that hospital to prove to us that it is good. You claim you built a good hospital and every time you're going to St Mary's hospital in London. What is that? So let's manage the propaganda and deal with the hard facts (.3) That party (.) the way we look at it is very simple. Look at the principal characters. How have they fared in the states where they're in control? Some of them are clearly worse than the PDP (.) no question about that (.4) look at developmental challenges because you ask me if the assessment is objective. I don't have to assess myself. Let's just look at the indices (.3) The National Bureau of Statistics for example talking about the ruling party published a report that (   ) poverty has continued to increase (.2) consistent. This is a government report and you say we're not assessing government objectively? No↑ maybe you're on the side of government (.) no maybe you're on the side of government.

H: how could that be?

P: but you said are we objective

H: em I [was asking

P: [but even government itself through Bureau of Statistics has confessed that poverty has increased continuously since 2004.

H: alright (.) alright (.) let me ask you. Let's stay with the merger now. Do you see this merger pulling through? Talking about the merger of the em of course right now we had the em we heard that APGA has not really said em [whether=

P: [=no APGA is not sure. No APGA is not.

H: but we have the CPC and we have the ACN. Of course we have the ANPP. What do you see? Do you see this merger pulling through?

Excerpt 46 HTH1:

P: ... the ACN should accept responsibility for endorsing PDP and they should apologise to the Nigerian people because it would have been better if they endorsed me or somebody else↑

H: Are you sounding like this just because they didn't endorse you?

P: No but [remember

H:　　　　[they the-

P: Hold on

H: Is it because they didn't endorse you?

P: No it's not.

H: Are you saying this so they can endorse you?

P: No oo. Hold on (.) hold on (.) hold on.　They abandoned their own candidate... now they go to endorse the opponent. So when you talk about opposition parties I'm not sure ACN qualifies as an opposition party. ACN is an alliance party to the PDP... We have an ethical problem in Nigeria and you're talking about big parties with big resources. You did not ask the source and then you call us small parties because we did not loot? Is that a fair assessment? Now how are you supposed to assess us? Are you not supposed to assess us on integrity (.) on our vision and on the competence of the people we present?

H: Now when we talk about=

P: =why do you assess us on money money money

H: Why do you think that the Nigerian people should support you=

P: =it's very simple=

H: =especially when you went into that election relatively unknown. Your party is em ah (.) in all fairness to your party (.) I don't know how many states your party won.　Did you win any seat in any of the the state?

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P: Excuse me sir, excuse me sir↑ sometimes you forget the discussion. I have told you that if the elections were free and fair we would have won the election (.3) but you insisted that we (   ) that's your opinion [but

H: [no no I'm not insisting I'm asking

P: Excuse me sir (.) excuse me excuse me

H: When you say you could have won what what do you premise that optimism or [that

P: [on free and fair↑ that's what i said. I have declared it before=

H: =OK

P: I have said if it were free and fair and I gave you the reasons why it was not free and fair (.) I told you there was no election which you said foreign observers have supported. I cited US, I cited Ambassador John Campbell (.) I cited Assistant Secretary of State but you have your own opinions and you're holding on to it even though I have facts that override it (.3) I have facts that override your opinion. There's no country that'll accept that result as election.

H: those are not my opinions.