A PRAGMATIC ANALYSIS OF OLUSEGUN OBASANJO'S MEMOIR

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CERTIFICATION

We the undersigned Internal Examiners hereby certify that AJALA, Adeola Toyosi (02/15CD013) has satisfactorily effected all the necessary corrections pointed out during the Oral Examination of her thesis entitled "A Pragmatic Analysis of Olusegun Obasanjo's Memoir" held on the 13th of July, 2017.

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DEDICATION

This work is dedicated to the Almighty God, the author and the finisher of my faith. To God be the glory.

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ABSTRACT

Literary writing is a fundamental manifestation of language use and it has the quality of portraying and reflecting the society. Memoirs, however, remain one of the most popular and enduring genres of literature that influences readers by triggering discussions and reactions from the author's message in the memoir. Nevertheless, there is a dearth of research in the area of the pragmatic analysis of memoirs in terms of writer-readers pragmatic interaction. The aim of the study therefore was to do a pragmatic analysis of Olusegun Obasanjo's memoir, *My Watch*. The specific objectives were to examine: (i) the illocutionary acts in the memoir; (ii) the implicatures and the presuppositions via common ground in the memoir; (iii) how utterances in the memoir convey meanings in relation to the linguistic and situational context of the memoir; (v) the forms and functions of the indirect speech acts employed by author; and (vi) the author's strategies of maintaining face in the memoir.

This study adopted a mixed technique of analysis (that is, using both qualitative and quantitative analyses) to organise its methodology. The data consisted of one hundred and seventy-three selected utterances of Olusegun Obasanjo's memoir. The qualitative method adopted an eclectic analytical approach with Searle's (1969) speech act theory and Brown and Levinson's (1987) politeness principles as the main theoretical framework. The two main theories were complemented by other relevant theories to the data like Mey's (2001) pragmatic act, Sperber and Wilson's (1995) relevance theory and Leech's (1983) politeness principles. The quantitative aspect of the study subjected the results of the qualitative analysis to simple percentage to further strengthen the discussion.

The findings of the study included the following:

1) Constatives constituted 90.4% of the total illocutionary acts analysed in the memoir. This, however, indicated that Constative acts are indispensable in this kind of communication;

2) despite the numerous strategies deployed for persuasion, some of the author's information were misconstrued by some of the readers because they felt the author was biased;

3) sometimes, the author's message was so face threatening that indirect speech acts were used for mitigation. At other times, the bald-on-record strategy was used because of the urgency to pass his information, with no desire to maintain another's face;

4) hedging was used by the author from time to time when he was uncertain about his information, to avoid verbosity, for the purpose of concordance and face maintenance; and

5) the interlocutors' prior and current communicative experience were derived from shared information or belief and shared knowledge of context and speech event. This indicated that context and common ground modify and specify word meaning.

The study concluded that the way language is used to communicate the intention of the encoder, the mutual intelligibility and the context of the speech event are three vital elements that enhance effective communication. It was therefore recommended that authors of memoirs can be more objective and polite for more effectiveness in language use.

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CHAPTER ONE

GENERAL INTRODUCTION

Pragmatic acts are the base of every language usage in any communicative event. Pragmatics, is thus, an essential aspect of language analysis that accounts for the use of language by the encoder(s), as well as deduction of intended meaning by the decoder(s). Language being the main subject of pragmatics is thus represented with the averment that language is a rule-governed system of symbols that allows the users to generate meaning and in the process, define reality (Tremholm, 1995, p.82). Human language, however, has the features of productivity, recursivity and displacement, relying entirely on social convention. In addition to its strictly communicative uses, language also has many social and cultural uses, such as signifying group identity, social stratification, as well as social grooming and entertainment.

Nevertheless, in any functional society, communication through the use of language is an essential aspect of human living. Commenting on this assertion, Babatunde (2007) is of the opinion that human development depends, to a large extent on communication, adding that the end and purpose of language is the enhancement of communicative interaction in human society (p.180). Nigeria is a typical community where the English language has become an indispensable tool of transmission and retrieval of thoughts, information, views, opinions, and so on, from the speaker(s)/writer(s) to the listener(s)/hearer(s) or reader(s). Communication, according Kecskes (2010, p.3) is the result of interplay of intention, and attention motivated by socio-cultural background that is privatized by the individuals. Admittedly, in most instances in nature, communication is achieved through the use of a common underlying code which allows the straight-forward transmission of a message to an audience. According to Kecskes (2010), the

socio-cultural background is composed of dynamic knowledge of interlocutors deriving from their prior experience, encoded in the linguistic expressions they use and the current experience in which those expressions create and convey meaning.

Communication in the society is achieved chiefly by means of language. The users of language, as social beings, communicate and use language on society's premises; the society controls the users' access to the linguistic and communicative means (Mey, 2001, p.6). Communication in the society can be studied through several approaches, pragmatics being one of them. Pragmatics studies the way humans use their language in communication, bases itself on a study of those premises, and determines how they affect and effectualize human language use. Hence, pragmatics studies the use of language in human communication as determined by the condition of the society (Mey, 2001, p.6). However, encoding and decoding meanings appropriately and accurately in any given context is a complex process that involves a multi-dimensional approach. It entails a dynamic and mutual interaction of a number of factors. To the formalists and structuralists, the form and linguistic context constrain interpretation in contrast to the functional linguists who opine that the search for meaning should be based on the functional value of a word or an utterance because meaning itself is transient (Halliday, 1985). This view is corrobated by Hatim and Mason (1990, p.3) that the meaning of an utterance has to do with what the utterance is intended to achieve rather than just the mere sense of individual words. This is where pragmatics comes in as a field of linguistic inquiry.

According to Yule (1996, p.3), "pragmatics is concerned with the study of meaning as communicated by a speaker or writer and interpreted by a listener or reader". Within the context of this definition, the major pre-occupation of pragmatics as a linguistic field of study is meaning analysis. Attempts have been made to define language by various linguists. For instance, Cystal

(1987, p.10) asserts that we use language to exchange facts and opinions. To Quick (1968, p.42), "language is a human instrument of expression through sound as released by vocal cord". Barber (1969, p.2) submits that "a human language is a signalling system using the vocal sounds as its materials". From these definitions, language is seen as an instrument of thought that gives a vivid and clear expression to human thought.

However, Babajide (2000, p.68) believes that "the three most important functions of language in communication are to reveal the self, to express feelings and values, and to convey meaningful messages". Language is used to assist the audience to understand the sense of meaning of a particular message. It is however unfortunate that as important as language is in any communicative event, it has constituted one of the major challenges in the society today. This is because information is sometimes not appropriately encoded and decoded due to misuse and misinterpretation of language respectively. Poor language skills which can be a weakness on the part of the encoder(s) or the decoder(s), at times, lead to arguments and disagreements between or among interlocutors. This, however, in one way or the other has adverse effects on the flow of communication which has been one of the major setbacks in some communities today.

1.1 Background to the Study

Apart from speaking, writing is the next popular and prevalent means of communication in terms of advertising, educating, passing cultural values, narrating personal experiences and reporting events among others. As a means of building links between individuals and within communities, writing serves as the flexible foundation for almost every type of communications in prints media, video, audio speech and interactive web media, which all begin with writing (Doyen, 2009). The development of writing marked a watershed in the

annals of literature. Literature is the totality of what is written (or spoken) as an art; the sum total of artistic experience. It connects people across time, space and culture. Literature's main role is to picture the society. It is both the eye and light of society which enables the reflections of its forms and structures. Its major role is to communicate the way people do things through variant forms. For instance, literature takes different ways to expose and espouse the worldviews and values of a people. It also documents a people's own knowledge system through satire, humour or poetry (Lombardi, 2007).

Basically, literature is categorized into three main genres: Prose, Drama and Poetry. Memoir, which is the focus of this study, is one of the most prominent of prose forms and a channel through which the mission of literature (a depiction of man and his environment within a creative mode) is accomplished. A memoir is a special kind of autobiography, usually involving a public portion of the author's life, as it relates to a person, historic event, or thing. The text is about the personal knowledge and experiences of the author (Doyen, 2009).

According to her, a memoir should be true. The author should not alter the truth in telling his or her story. She is also of the opinion that memories are faulty, so a little leeway is given to authors of memoirs, but they are expected to be honest and check their facts for accuracy. Usually, a memoir is written in first person from the author's point of view. It is a narrative non-fiction written in story form like fictions (Doyen, 2009).

Memoirs are different from stories, poems and narratives in a number of ways. They are typically written in a narrative style and presented as a book. Most literary scholars define memoirs by what they contain and how they are presented. Firstly, a memoir must be written down rather than told through an oral account. Many ancient stories were passed down from generation to generation through story telling. Many of these stories may have been long enough

or complex enough to be memoirs, but they do not qualify to be memoirs unless they are recorded in some permanent way (*Encyclopedia*, 2013).

The memoir has been a part of human culture for over a thousand years with its origin somewhat debatable. Regardless of how it began, the novel has risen to prominence and remained one of the most popular and treasured examples of human culture and writing. Its form and presentation tend to change with time, but remains an essential part of the literary culture of nearly all societies around the world (*Encyclopedia*, 2013).

To this end, it can be said that the position of memoirs in the society is equal to that of the sun in the universe. If literature is taken away from the society, then ignorance, illiteracy, frailty of the present and future will become the hallmark of grim existence. The role of literature in the society is therefore irrevocably and irreversibly inevitable. This is because literature is a reflection of the life situation. Through it, the writer responds to what happened in the past, what is happening in the present and projects what may happen in the future, drawing on the metaphorical objects of characters. The writer's primary tool in this process is language, which constructs people's value, cultures and belief. The writer's own thoughts and views of life are embodied in what he/she writes through his/her unequivocal subservience to the societal worldview which he/she is compelled to mirror and reflect (*Etymology Dictionary*, 2013).

1.2 Statement of the Problem

Despite the significant roles that novels conventionally play, it is noteworthy that some of these same expected instruments of knowledge; i.e memoirs have generated hairsplitting arguments and controversies among literary writers and the larger public. This is because, on the first hand, at times, writers fail to deploy, when necessary in their art, pragmatic insights, such as what Leech (1983) calls 'the politeness principles', Grice's co-operative principles aided at times

with instances of hedges and the use of indirect speech acts, etc. On the other hand, readers in turn misinterpret and sometimes get biased after reading a piece of literary work. These instances of mismatch between or among the interlocutors are sometimes engendered by the fact that the background information (presuppositions, implicature, MCBs) of the speech act and the structural competencies (cosmological, sociological, social, psychological, situational, linguistic) of the decoder are not adequate, thereby nullifying the goal of effective communication. It is from this view point that this research work is embarking on a pragmatic study of Olusegun Obasanjo's *My Watch*, to identify, explain and analyse the pragmatic features in this novel, with a view to demonstrating the fact that pragmatic competence is a key requirement of appropriate inferential procedure which ignites effective communication and appropriate response from the audience (the readers).

To this end, a pragmatic study as a linguistic framework was developed by scholars like Austin, Searle, Leech, Bach and Harnish to mention a few, to account for communication induced problems. Among these problems are inappropriate use of language, sentiments, misinterpretation and misconception of information and the numerous practical issues that spring up during the exercise of day-to-day linguistic functions which eventually result in conflict among the language users. However, this research work is aimed at investigating problems of communication, problems of language use in societal settings, and also treating human language behaviour as one of the major contributing factors to communication failure in the society.

Thus, a pragmatic analysis of Olusegun Obasanjo's *My Watch*, will be undertaken with the ultimate objective of appraising how utterances, using language can practically integrate or disintegrate, interest or disinterest, please or displease the target readers. These instances will be

examined using the reactions of the people towards the memoir through their online posted comments.

1.3 Aim and Objectives

Given the varying degree of individual's competencies to encode and decode information accurately and appropriately, which have led to intermittent eruptions of socio-political and ethno-linguistic conflicts, thus, resulting in unending violence, this study is aimed at doing a pragmatic study of Olusegun Obasanjo's *My Watch*, with the identification and deconstruction of language employed in the historical/political memoir. This, however, would enable us to examine:

i. the illocutionary acts in the memoir;
ii. the implicatures and the presuppositions via common ground in the memoir;
iii. how the communicative intentions of the encoder (Obasanjo) are presented;
iv. how the utterances in the memoir convey meanings in relation to the linguistic and situational context of the memoir;
v. mode of communication and the functions of the indirect speech acts employed by the encoder and
vi. some of the practical applications of politeness principles by the encoder (Obasanjo) as strategies of maintaining face.

1.4 Scope of the Study

The basic thrust is to investigate the pragmatic phenomena that characterize the use of language for communication purposes. We shall limit our operation to the pragmatic study of *My Watch* by Olusegun Obasanjo, looking critically at the illocutionary forces at the utterance level (micropragmatics) and the external pragmatic factors that concern the perception and the production of language in particular situational contexts (macropragmatics). Obasanjo's memoir is a Nigerian political novel which sparn the postcolonial conflict and national questions in Nigeria, such as ethnic, racial, religious and left-wing (democratic socialism) nationalism. The text will be used to find out how individuals operate maxims in different ways, i.e. giving politeness a higher rating than cooperation in certain situations, or by giving precedence to one maxim of the politeness principle, rather than another. The study shall observe how stereotyping is related to pragmalinguistic strategies whereby the encoder (Olusegun Obasanjo) used language in order to produce a particular effect in the mind of his decoders (readers).

For a thorough analytical procedure, the study shall focus majorly on the illocutionary forces at utterance level and the external factors that affect the usage of language, drawing out some pragmatic features from the purposefully selected utterances in the studied text. Some of the pragmatic tools to be discussed and applied on the data include speech acts, implicatures, intentions, context and common ground, presuppositions and face management. However, the analysis of the linguistic communication which is the speech acts will not focus on the proverbial and the poetical aspects of the text.

1.5 Justification of the Study

Olusegun Obsanjo is a public figure. He was the former president of Nigeria and the former chairman of the board of trustees to the People's Democratic Party. Since the publication and reviews of his *My Watch*, controversies have been trailing the publications in the Nigeria literary and political circles, with long threads of commentary on social media platforms and message boards. Newspapers are not left out, as individuals and political parties aired their views.

In spite of the importance of language use in everyday communicative exercises, there have been so many studies in pragmatics on different perspectives. But to our knowledge, no comparative work in the area of memoirs (a literary genre which is a record of events written by a person based on personal experiences) that make use of pragmatics, with a view to having a closer look at speech acts and face management. For instance, Adedimeji's (2010) study of pragmatics is on proverbs in selected Nigerian Novels, Babawarun's (2013) pragmatic research focused on Radio Discourse in Nigerian Pigin and Adeoti's (2015) pragmatic investigations was on Ideology in Editorial Cartoons from three Nigerian Newspapers. The neglect in the aspect of how contextual happenings affect the manipulation of language use is certainly depriving people the knowledge that while the goal of politeness is to make all parties relaxed and comfortable with one another, these culturally defined standard, at times, may be manipulated to inflict shame on a designated party. The vacuum created by this neglect is what this study is meant to fill, as it advances knowledge in the area of pragmatics and written works (memoirs) in particular.

The study will also give more insight into writing skill as an integral tool of communication for social emancipation in the achievement of political goals in the society, as self-expression through writing allows self-confidence, focus and clarity of message to a far larger audience than face-to-face or telephone conversation.

Though, there have been some recorded studies on some of the books written by Olusegun Obasanjo, to our knowledge, his latest and the last work, *My Watch*, has not been given any academic or scholarly attention in the field of pragmatics. Instead, the work has generated a lot of controversies with much political and cultural sentiments. According to the publisher of *My Watch*; Dr Eghosa Imasuen, the book was produced in order to tell the story of a great Nigerian leader for the sake of posterity (*Punch newspaper*, 2015). It is however unfortunate that even though the intention behind this work is achieved, controversial innuendoes may appear to have nullified it at the same time.

The ability of the decoders to respond to any given information as intended is largely dependent on their ability to make meaning out of the encoded information, as well as interpreting their immediate context, situation and environment. The study of pragmatics is then very crucial in facilitating the interpretation of information as intended. To this end, no previous studies on pragmatic analysis among the language users of the English language could have been so adequate not to warrant further studies. In addition, since English is a living and changing instrument of communication both in form and structure, each research work is expected to have something new to add to the fine-tuning of pragmatic analysis of any speech act/event.

Finally, a study of this kind is worth pursuing as it will address critically the strategies of encoding and decoding meaning from any speech event, whether written or spoken. In a wider dimension, the study through the analysis of the readers' online posted comments will also identify the likely problems in inferring correctly on the part of the decoders (readers). If this is achieved, the researcher believes that the common problem of wrong code selection and misinterpretation of information in the society today, which has been lamentably high, will be greatly minimized.

1.6 Research Methodology

The focus of this section is to present briefly the procedures to be followed in obtaining the necessary data and the information relating to the studied data. The study will adopt the case study approach of descriptive research, such that the intention of the writer (Obasanjo) and the inferences from the readers will represent the totality of Nigerian use of English language as a medium of communication. To achieve more content validity, the researcher hopes to examine the reactions of the general public to the memoir (*My Watch*), the perlocutionary effects, through their online posted comments. This, however, will give more insights about inferential process that appears difficult and complex.

For a thorough analytical procedure, the study shall be analysing Obasanjo's utterances at the utterance level and looking into the external factors that affect his language usage, using an eclectic analytical approach with Searle's (1969) speech act theory and Brown and Levinson's (1987) politeness principles as the main theoretical framework. To complement the main theoretical framework, the study will ultimately be a conflux and a blend of other relevant pragmatic theories to the data, such as Bach and Harnish's (1979) classification of illocutionary acts, Speber and Wilson's (1995) relevance theory, Austin's (1962) speech act theory, Lawal's (1997) and Adegbija's (1982) classifications of context, Leech's (1983) Politeness Principle, Mey's (2001) pragmatic acts and Clark's (2009) and Enfield's (2008) classification of common ground. This will therefore be the matrixes of speech acts, implicatures, presuppositions, intentions, context, common ground and Face Management.

The data for this study is Olusegun Obasanjo's memoir; *My Watch*. For the purpose of looking critically into the pragmatic elements in the memoir, the memoir will be broken down

into smaller units for easy and effective accessibility using a purposive sampling technique. In the presentation of the results of the analysis, a quantitative approach will be employed, using percentage and probability as required, to further strengthen the findings of the qualitative approach.

1.7 Summary

This chapter has indicated that pragmatics as a linguistic field of study accounts for how language is used in particular speech events. In line with this, a general introduction to the study has been attempted, elucidating the relevance of literature to the contemporary society as one of the means of communication through the use of language. The chapter also presents the statement of problem, addresses the aim and objectives of the study, scope and justification of the study. Finally, the chapter ends with an overview of the research methodology to be adopted for the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

Pragmatics studies the use of language in human communication as determined by the condition of the society (Mey, 2001, p.6). Mey (2001) further states that, "the user of a language, as social beings, communicate and use language on society's premises; society controls their access to the linguistic and communicative means'' (p.6). Pragmatics, therefore, is the study of

language from the point of view of the user (Mey, 2001). Within the context of this definition, three key words are notable, which are 'study', 'language' and 'user'. *The New Webster Dictionary of English Language* (1981) defines the word 'study' as an application of the mind to books, arts or science or any subject for the purpose of learning. Literature as a discipline is one of the means of 'studying' pragmatics to depict man's language use in his environment within a creative mode. Language, on the other hand, is the medium or method of human communication, either spoken or written, consisting of the use of words in structured and conventional manner. Lastly, among the three key words in Mey's definition of pragmatics is 'user'. Literally, the word 'user' means the employer for some purposes, the utilizer, etc. However, 'user' in the definition signifies the people and the society.

Study ⟶ Literature

Language ⟶ Language

Users ⟶ Culture/Society

From the explanations of these three key words: 'study', 'language' and 'users', the blend of literature, language and society/culture (users of English language) constitute the basis of our pragmatic analysis for this research work. This section discusses the symbiotic relationship among the variables: literature, language and culture which are pertinent to the concept of the definition of pragmatics given by Jacob Mey (2001). Also, we shall provide a general background to the development of the novel, one of the genres of literature which provides the data for this study. This will be done, elucidating on the language of the literature, the biography and the mindset of the author whose work is being studied. The section further conceptualises certain background issues on the study of utterances in memoirs, in terms of functions as well as

the elements in utterances. There will also be an overview of various definitional approaches and theories given to pragmatics by scholars like Austin, Searle, Mey, Leech, Adegbija to mention just a few. Lastly, some of the central concerns of pragmatics which will consitute the tools to be used for the analysis of our data will be discussed.

2.1.1 Language

One major attribute that distiguishes man from animals is the ability to communicate with one another through the use of language. According to Tinuoye (2003) Even though animals communicate, they do, but not with language, but their communication involves the use of vocal cords and the use of signals either to warn of danger, to attract partner for mating or source for food, etc (p.3). Hence, the signals involved and the message conveyed are limited. However, language is arguably the "single most remarkable characteristic that we have, the one that truly sets our species apart" (Trask, 1995, p.1). Conceptually, human beings control an unlimited sets of discrete signals and produce infinite utterances from a set of finite rules. The structural complexity of the signals of human language can be linearly or hierachically structured to enhance the transmission of information according to fixed principles.

Following the crucial role of language in any interactive exercise which is the major concern of pragmatics, attempts have been made to define language by various linguists. For instance, Cystal (1992, p.10) asserts that "we use language to exchange facts and opinions". Quirk (1968, p.42) submits that "language is a human instrument of expression through sounds as released by vocal cords". Cook and Seidlhofer (1995, p.4) capture language in the following words:

> Man's all-in-all as a genetic inheritance, a mathematical system, social fact, the expression of individual identity, the outcome of dialogic interaction, a social semiotic, intuitions of native speakers, the sum of attested data, a collection of memorized chunks, a rule governed discrete combinatory system of electrical activation in a distributed network.

According to Barber (1969, p.2), "human language is a signalling system using the vocal sound as its material. Certainly, when language is misused as a result of wrong code selection or misinterpretation of its usage, wrong meanings are generated". Trenholm (1995, p.82) asserts that, "language is a rule-governed system of symbols that allows the users to generate meaning and in the process, define reality". Within the context of this definition, language exhibits certain important characteristics; it is made up of symbols, rule-governed, productive and it influences individual's view of the world. Language is by far one of man's greatest and most complex possessions, the quintessence of humanity, without which individuals and nations lose their mental and cultural heritage (Essien, 1990, p.168). Adekunle (1990, p.240) also submits that:

> Language makes a hard mistress and we are all slaves. It is difficult to exaggerate the influence which she exerts upon our lives, yet, she is aloof and mysterious. Anyone who would consort with her, to study and understand her, lays himself open to a severe discipline and much disappointment.

2.1.2 Culture

Culture, simply put, is the way of life, customs, art and the social organisation of a particular group. It also encompasses the attitudes, beliefs and the language about the people in a particular group or circle share. *The New Webster Dictionary of English Language* (1981)

defines culture as the acquired ability of an individual or a people to recognise and appreciate generally accepted esthetic, intellectual excellence and intellectual achievement of civilization of a nation. Olarinmoye (1993, p.15) submits that, "culture supplies us our habits of life and the process of self-fulfilment which defines everything man does and how he does it; a method of self- realisation of the individual and society measure of the both". Lyons (1981) explains that culture is employed without any implication of unilinear human progress from barbarism to civilization, and without any prior value-judgements being made as to the aesthetic or intellectual quality of a particular society's art, literature, institutions, etc. However, every society has its own culture, and different subgroups within a society may also have their own distinctive subculture. One of the most distinctive features of culture in any given set of people is their language. Both the language and the literature of a people are products of their culture. Following this fact, Biobaku (1984, p.1) defines "culture as the sum total of human achievement". According to Lyons (1981), Herder's promotion of the word 'culture' in this sense was bound up with his thesis of the interdependence of language and thought, on one hand, and on the other, with his view that a nation's language and culture were manifestations of its distinctive national spirit or mind (p.302).

Culture may be described as socially acquired knowledge, i.e. as the knowledge that someone has by virtue of his being a member of a particular society (Hudson 1980, p.74). From this definition, two points should be noted about the use of the word "knowledge". Firstly, it is to be understood as covering both practical and propositional knowledge: both knowing how to do something and knowing how to do that something perfectly right. Secondly, as far as propositional knowledge is concerned, it is the fact that, that thing held to be true counts, and that it can be proved (Lyons 1981).

Language and literature are indispensable cultural aspects of any given society. Language is by far one of man's greatest and most complex possessions, the quintessence of his humanity, without which individuals and nations lose their mental and cultural heritage (Essien 1990, p.168). According to Sapir (1921), language is a guide to social reality as "the real world is to a large extent, unconsciously built on the language habits of the group" and language is literature when the expression is of unusual significance. In essence, the symbiotic relationship among language, literature and culture cannot be over-emphasized. According to Crystal (1997), while language serves eight broad purposes, viz: the purpose of communication of ideas, emotional expression, social interaction, the sheer power of sound, the control of reality, recording of facts, an instrument of thought, and the expression of identity, literature serves to refresh and influence the mind, helps the abilty to read, brings the reality of life to the fore, and it also educates, enlightens and entertains (Bolaji, 1994, p.258). Culture on the other hand serves as a lense of perception, spring of motivation, standard of judgement, basis of statification, means of communication, definer and influencer of consumption and production, as well as basis of identity (Mazrui, 2000).

Shedding more light on the connection between language and culture, Akindele and Adegbite (1999, p.5) posit that the three major ways of relationship are identifiable: language is an aspect of culture, language is an instrument of thought and language expresses culture. This is why Ngugi (1995, p.290) sees language, literature and culture as a tripod: Language carries culture, and culture carries, particularly through orature and literature, the entire body of values by which we come to perceive ourselves and our place in the world.

2.1.3 Literature

'Literature' is a term for describing a written material. Broadly speaking, literature can be seen as anything from creative writing to more technical or scientific works, but the term is most commonly used to refer to works of the creative imagination, including works of drama, poetry, fiction and non-fiction (Lombardi, 2007). One of the manifestations of language lies in literature, a piece of writing (mainly) in prose or verse, fiction or fact, that has the quality of reflecting on any aspect of human life (Bolaji, 1994, p.255). Similarly, Ogunjimi (1994, p.24) defines literature as a portrait of man and his environment held on for him to see by the artist, so that man can have reflections about his world-view and general existence. Literature evolves through literary journey with books, picturing both the past and the present exepriences, and way of life of different people in the society. Literature is considered by Soyinka (2009, p.32) as "an act of symbolic affirmation" and asserts that the truism of his conceptualisation is manifested in such works that "provides a symbolic key to one's map of existence".

Ultimately, meaning may be discovered in literature by looking at what the author says, the manner he/she says it, and the context in which it was said. In academic circles, the decoding of texts is often carried out through series of processes ranging from the intention of the writer, the illocutionary force of the speech act invoked by the writer, the inferential process of the decoders based on relevance and Mutual Contextual Beliefs (MCBs), and the situation of things (context) around the locutionary act. All the processes of discovering and arriving at what literature has to offer is hinged on the communicative competence and performance of both the encoder and the decoders using language as a medium. This however suggests that part of the nature of literature is that "literature is language" (Griffith, 1998, p.15). The relationship between literature and language at the border of culture is expressed by Ogunjimi (1994, p.13), stating that "Literature being a cross-cultural discipline necessitates the critics's evaluation of and

appreciation of socio-cultural linguistics in the creative process. The critic must be concerned with the levels of language and the resources of the philosophical and socio-cultural environment of the artist, reflected in his work".

While political, social and cutural developments have profoundly shaped the production and reception of literature, literary works in turn have also left their traces in politics, culture and society. Literature is able to influence the society, for instance, it can trigger the discussions on meaning and values, shape the societal taste, and either transmit knowledge, or cause conflicts and scandals.

2.2 The Nigerian Literature and Pragmatics

Nigeria is one of the countries which has the greatest literary output in Africa. There are over fifty notable literary artists currently active with the sheer volume of the literature far exceeding any other black African country. The politcal independence in 1960 brought in its wake a great awareness of the problems of building a nation out of the diverse ethnic entities which make up the huge conglomerate called Nigeria. This fact has dominated a sizeable portion of the literature, especially in the early years of independence. At present, the Nigerian literature in English attracts greater attention, and has the greater influence nationally and internationally. This prominence is because the literature has been produced by the new westernised elites who often have greater literary competence in English than in their indigenous languages (Ogunba, 1998).

The Nigerian literature in English has witnessed an impressive expansion in the past decades. The award of the Nobel Prize for Literature to Wole Soyinka (arguably black African's foremost literary artist) in 1986 confirmed the eminence of Nigerian literature. Nigerian

literature manifests the struggles of a people whose country is undergoing the painful transformation from the colonial through neo-colonial to wholly self-determining nation. After a bloody fratricidal war (1967-1970), there was an ill-managed oil boom which created social and political dislocations that the nation has yet to overcome. Following this plight, it was however inevitable that Nigerian's writers would fulfil the pre-colonial definition of the writers as the "town criers". They (the Nigerian writers) have made Nigerian literature in its many forms a social act against the wantonness of the new society (Folorunso, 1993).

Nigerian literature in English is largely anchored to the past, invoking images and symbols of the Nigerian rich heritage and raising more issues relevant to the contemporary situation. It has raised issues of culture-contact and culture-conflict, the place of tradition in the modern ethos, the problems of a modern polity, as well as notion of sexism and the place of women folk in the new reality. It has also been concerned with the way forward if Nigerian nation is to recover from its present problems, realise its full potentials and become a member of the comity of prosperous nations (Ogunba, 1998).

Nigerian literary artists have cultivated virtually every known genre of literature including fiction (the travelogue, biography and autobiography), poetry and drama. Nevertheless, the emphasis here (this thesis) will be on prose, memoir to be precise, in which the Nigerian literary writers have contributed very significantly to the linguistic achievements in the study of pragmatics. According to Mey (2001, p.236), "the phenomenon of 'literacy' is interpreted either as the ability to read and write, or as the actual production and consumption of written texts". In the literary world of producing and consuming, a literary book (the novel) is not just bought, but bought and taken home with the writer. The work that the writer has done in the production of the text has to be supplemented and complemented by the readers. As a contemporary novelist

has expressed cogently and succinctly, a novel is made in the head, and has to be remade in the head by whoever reads it, who will always remake it differently (Byatt, 1996, p.214).

Similarly, Morson and Emerson, writing in the Bakhtinian tradition, state that the potential of great works is realised by an act of creative understanding from an alien perspective reflecting experiences the author never knew, but could only be realized by active understanding from a new perspective (Morson & Emerson, 1990, p.310). The readers as active collaborators are major players in the literary game. The readers' influence extends beyond the acquisition of a text and its subsequent assimilation through the visual and psychological processes that is usually associated with reading (Mey, 2001). However, the readers change the play by what they infer from the reading of the text and in the final analysis, their co-production along the writer's intention based on the contextualized adaptive behaviours of both the former and the later result in pragmatic acts. The pragmatic study of literary activity focuses on the features that characterize the linguistic aspect of literary production: the text as an author, writer-originated and guided, and at the same time, reader-oriented and activated process of wording (Mey, 2001).

According to Mey (2001), "one of the domains of literary pragmatics is how interlocutors (writers and readers) become participants in the drama enacted in a literary work, at the same time understanders of the ways the personae in the text interact, and how they are textually referred to". Mey (2001) states that literary pragmatic also covers the sphere of how the understanding of the fictional world is contingent on the writer as an authority in the classical sense (p.240). Such an understanding is prior to, and a precondition for any further or deeper understanding of the text; the establishment of the correct references, is a consequence of this understanding, not its effective cause (Mey, 2001, p.241). Generally, once the readers enter the world of a novel, they are automatically delivered into the hands of the writer who is going to act

as their cicerone through the textual maze (Mey, 1994). How the readers go about the process of self-activation is what Mey refers to as credibility. The writer has to establish a universe of pragmatic act that the readers is willing to accept on the author's (writer's) authority. That authority in turn is dependent on how skillfully the writer manages to arrange the events and persons he/she is depicting and how cleverly he (the encoder) manages to assign his intentions their proper illocutionary acts.

2.3 Empirical studies in Pragmatics

Pragmatics is a wide field of study with different theoretical famework, all geared towards accounting for how language is used to pass and retrieve information during a communicative exercise. Adedimeji's (2010) study investigated proverbs as oral texts from Nigerian cultures transferred to the written contexts of selected novels. The aim was to examine the meaning potentials of the selected proverbs and how such meanings were conveyed in the novels. The Stylo-Pragmatic framework of the study employed thirty proverbs from six novels selected from the major ethnolinguistic groups in Nigeria, i.e. Hausa, Igbo and Yoruba. The central finding of Adedimeji (2010) was that Nigerian provebs in English are understood better when they are situated within the relevant context.

Although Adedimeji (2010) achieved the set out objectives of his investigation, his treatment of contextual types is however not deep enough. For instance, the cosmological,

sociological, social, linguistic, psychological and physical contexts do not receive adequate attention in his analysis. This research work will however expatiate on these aspects.

Babawarun's (2013) main objective in her study was to account for how politeness constitutes a product of the blend of the identical mental concepts which interlocutors share, their joint formulation and interpretation of meaning in an on-going interaction. The study however, identified culturally and situationally motivated manifestations of politeness in Nigerian Pidgin talk exchange and how these affect meaning-making. Babawarun (2013) adopts both qualitative and quantitative methodology on four recorded and translated episodes of the Nigerian Pidgin Radio Discourse Series (The World Herbs) in Edo State Broadcasting Corperation, and she came up with the following findings: Common Ground is dynamic and it constituted an asset to interlocutors in communication through a resourceful exploitation of its element; the achievement of communicative intention in the programme was primarily made possible by the resource of the pidgin medium common to the environment. Most of the respondents (95.5%) agreed that the health instruction communicated through the pidgin medium was clear to them. According to her, this response established the pidgin medium as being appropriate and adequate both for the message and the target audience, adding that the context of situation may determine politeness.

Babawarun's (2013) pragmatic study of the four Nigerian pidgin radio discourse series concluded that linguistc politeness seemed to be highly influenced by institutional goals and discourse topic, rather than the politeness variables in the pidgin radio discourse. Therefore, the features of Common Ground are perceived as a dynamic concept in an interactive section, which must be accommodated in a comprehensive account of meaning. The relevance of the work of Babawarun (2013) to the current research work is the application of some of Babawarun's

theories such as Brown and Levinson's politeness principle and Bach and Harnish's speech act classifications to this study.

Adeoti's (2015) justification of the research work is that, the work is expected to contribute to the existing literature of cartoons by considering the place of Common Ground in the construction and interpretation of editorial cartoons. Her main focus was to undertake an analysis of how ideological learnings of the cartoonists, and at other times, the Nigerian society at large are constructed in the cartoons. Her theoretical framework for the study was based on insights from Common Ground approach from the perspective of pragmatics, but with insights from sociolinguistics and Lexico-Semantics. The overall finding of the research work was that the existing Common Ground between the cartoonists and the readers informed the ideology they held as the shared knowledge of certain pnenomenon in the society were explored both in establishing Common Ground, and in projecting the identified ideologies. She concluded that Common Ground was considered to be indispensable in understanding of the communicative intention of the cartoonists.

All the above reviewed studies were done in the Department of English, Faculty of Arts, University of Ilorin, Ilorin. The present study is however, different from all the three reviewed works because of the inclusion of the indirect speech act, pragmatic act, relevance and perlocutionary act analyses. In essence, this study will definitely contribute to the existing literature and the growing body of research in pragmatics, and also add a fresh perspective to it, using the Olusegun Obasanjo's recent memoir, *My Watch*.

2.4 History, Definition and Features of Memoirs

Memoir is from a French word ‘Memoria’ which means memory or reminiscence. It is a literary non- fiction genre, specifically, a collection of memories that an individual writes about moments or events, public or private that took place in the subject’s life (Doyen, 2009). The assertions made in the work are understood to be factual. While memoir has historically been defined by the *Encyclopeadia Britannia* (2013) as a subcategory of biography or autobiography since the late 20th century, the genre is differentiated in form, presenting a narrowed focus. A biography or autobiography tells the story of a life, while a memoir often tells a story from a life, such as touchstone events and turning points from the author’s life (Yagoda, 2009).

Over the later half of the 18th through the mid 20th century, authors of memoirs generally are those who were noted within their chosen profession. These authors wrote to record and publish their own account of public exploits (Doyen, 2009). In the early 1990s (memoirs today), memoirs written by ordinary people experienced a sudden upsurge, as an increasing number of people realised that their ancestors’ and own stories were about to disappear. This, however, can be attributed to the opportunities and distractions of the technological advances. However, psychology and other researches began to show that familiarity and genealogy helps people to find their place in the world and that life review helps people come to terms with their own past (Doyen, 2009).

With the advent of inexpensive digital book production in the first decade of the 21st century, the genre exploded. Memoirs were written as a personal legacy, rather than as a literary work of art or historical document. With the expressed interest of preserving history through the eyes of those who lived it, some organization worked with potential memorists to bring their work to fruition (Yagoda, 2009).

Memoirs remain one of the most popular and enduring genres of literature. In the minds of readers, the genre of memoir may have once been reserved for noteworthy people to write about their rise to the upper echelon of whatever excellence they have achieved. But as more and more readers clamour for tales of ordinary, yet interesting people, whether they have gained notoriety or not, memoir has become a widely popular genre. One interesting aspect of digital publishing is its obvious applications to any writer who wishes to put her work in front of the reading public, and that key characteristic has grown to include self-piblished memoir writers (Pilkington, 2011).

2.5 Olusegun Obasanjo's Biography

Olusegun Obasanjo was born on the 5th of March, 1937 into a Baptist family in Abeokuta, Nigeria. He attended Baptist Boys High School in Abeokuta, and later worked as a teacher. He sought a career in the military because his parents could not afford to further his education to the college level. He enlisted in the Nigerian Army in 1958, and was trained at the Mons Officers Cadet School, Aldershot, England. On his return to Nigeria, he specialized in military engineering and his army career progressed steadily (*Enclopedia Britiannia*, 2014).

Obasanjo's first political appointment was as a federal commissioner for works and housing in 1975. He held that office for seven months before the government was toppled in a palace coup. He then became the number two man under the new Head of State, General Muritala Mohammed, who initiated a programme for a return to democracy. Six months later, Generaral Mohammed was assassinated in another coup attempt, elevating Obasanjo to the office of the Head of State in 1976. Obasanjo worked hard apparently and sincerely to create a Nigeria of proud and industrious people. He committed Nigeria fully to the anti-apartheid crusade, giving

diplomatic, political and military support to the freedom movements in South Africa. He also involved university academics in the formulation and execution of foreign policy (*Encyclopedia,* 2015).

At home, Obasanjo introduced a series of economic austerity measures, at the same time, giving priority to education and health. He discouraged the culture of ethnic favouritism and promoted high work ethnic. He pushed for the transfer of the nation's capital from the congested city of Lagos to Abuja, and got most of the planning work completed before he left office in 1979. On the 1st of October, 1979, Obasanjo handed over to an elected government on schedule.

During the dictatorship of Sanni Abacha (1993-1998), Obasanjo spoke out against the human right abuses of the regime and was imprisoned. He was released after Abacha's sudden death on the 8th of June, 1998. In the 1999 elections, the first in sixteen years, he decided to run for the presidency as the candidate of the People's Democratic Party (PDP). On the 29th of May, 1999, Obasanjo took office as the first elected and civilian president of Nigeria after sixteen years of military rule. He spent most of his first term travelling abroad and succeeded in winning at least some Western support for strengthening Nigeria's nascent democracy (*Encyclopedia,* 2015).

Obasanjo was re-elected in 2003, in a tumultuous election that had violent ethnic and religious overtones. He made frequent changes in his cabinet of federal ministers and ministers of state during his two terms in office, and periodically split or combined ministries. Consequently, Obasanjo became the chairman of the board of trustees of the PDP, from which position he could control nominations for governmental positions and even policy strategy. Currently, Obasanjo is a member of the Africa Progress Panel (APP), a group of ten

distinguished individuals who advocate at the highest level for equitable and sustainable development in Africa. He was also appointed as a Special Envoy by UN secretary General, Ban Ki- Moon to the Warton Demoratic Republic of Congo (Encyclopedia, 2015).

2.6 An Overview of *My Watch*

My watch is Chief Olusegun Obasanjo's memoir published in 2015. The book runs in three volumes of 1,572 pages. In terms of structure, the book is written in a chronological order in parts. The 500–page Volume One is the writer's early life and his military service, which traces Obasanjo's early childhood from his birth on an "Ifo market day" (which is the only fact he knows about his real birth date). The story runs through his journey from the village to the city and then to the military. The writer who gave Nigerians phrases such as "I dey kampe", and "I jus dey laugh", delievers volume one with great humour. Chapter five introduces another phrase 'lofely' which was his mangled Yoruba-English description of travelling free of charge (lofely) on a public transport vehicle from his school back to his village in his early years. Part II of Volume One chronicles the start of his military career, combat operations in Congo, the first military coup, his close friendship with Chukwuma Nzeogu, the leader of the 1966 coup, his command during the Nigerian civil war and his first time as the military head of state. Part III of Volume One chronicles his life after the military administration and his prison experience that yielded the book *An Animal called Man* in 1998. Volume One is the key events in Nigeria from independence to 1998. Some of these events, according to the writer, predisposed Nigeria to her current state.

The 672–page Volume Two of *My Watch* (Political and Public Affairs) covers the years from his release from prison in 1998, through to the end of his second term as the civilian

president in 2007. The author in his watchman role does not fail to name and shame those who he considers to have worked against the progress of Nigeria. According to him, no one is beyond reproach, and no character is too big to be cast in what he sees to be their true image, which in most cases is contemptible. Some personalities who have presented themselves as leaders and reformists will have to present counter-evidence to defend their reputation: Abubakar Atiku, Bola Tinubu, Tony Anenin, Nasir El Rufai, and many others. In the book, their characters are presented as defective as their personas are large. For instance, Obasanjo described the then vice-president, Abubakar Atiku, as a "blatant and shameless liar", and Nasir El Rufai, as "a brilliant man, economical with the truth". Obasanjo is not kind to some Yoruba chieftains who he describes as preferring rather to be "rulers in hell, if they cannot be rulers in heaven". However, the writer concludes that General Mohammadu Buhari "would not be a good economic manager" though he would be "a strong, almost inflexible, courageous and a firm leader". In essence, volume two is the main effort of the author to situate his legacy. The author outlines his credo, before delving into a chest-thumping discussion of the various reform efforts of his administration: Economic and financial management, social welfare, civil service, administrative enhancement, fuel, energy, power reforms, conflict resolution, the truth and reconciliation commission (Okigbo, 2016).

The 400–page Volume Three of *My Watch* "now and thereafter", belies the size of the punch the author has packed within the pages. The author decides that the Nigerian attitude of "siddon look" (wait and see) should not apply to one who has a divine calling to oversee the affairs of his people, whether in office or not. As such, he takes to task the former president, Dr. Goodluck Jonathan, and unflinchingly says that the president has failed Nigerians. This volume presents a chronicle of what he believes are President Jonathan's missed, missing and lost

chances. He leaves no one in doubt that he considers the then administration under the Dr Goodluck Jonathan inept and a colossal failure, and he wishes to see some significant changes. As of characteristic of the memoir, the author exonerates himself from any responsibility and blame for failed leadership, despite the fact that he was the principal architect of the Yar'Adua/Jonathan presidency that resulted in the current administration. Rather, still on the mission as 'watchman', he is again speaking out so as not to suffer the fate advocated in the biblical quote from Ezekiel 33: 7-9 (Animashaun, 2015).

The "Third Term" saga, which many would consider the major dent to Obasanjo's global image as a leader with impeccable democratic credentials is addressed in the book as well. The author presents annotated evidence to show that he had no desire to extend his tenure. Rather, it was the "monumental mischief" of his detractors and their co-travellers in the media that turned an effort at constitutional reform into a myopic argument about tenure elongation. He provides documentary evidence where those who should know (Senators Hambagda, Ibrahim Mantu and Florence Ita Giwa) exonerated him from such an agenda. He, however, accuses the then vice president, Atiku Abubakar as the one "who was behind the whole episode of turning wholesome constitutional amendment effort of the National Assembly to a futile exercise and as a means of riding on its ashes to be a Nigerian president".

There is a biblical quote that is presented in all the three volumes of the memoir:

> "Son of man, I have made you a watch man for the people of Israel, so hear the word I speak and give them warning from me. When I say to the wicked, "you wicked person, you will surely die", and you do not speak out to dissuade them from their ways, that wicked person will die for their sin and I will hold you

> accountable for their blood. But if you warn the wicked person to turn from their way and they do not do so, they will die for their sin, though you yourself will be saved" (Ezekiel 33: 7-9, *New International Version*).

The biblical quote probably best summarises Olusegun perception of his place and role in Nigeria (Okigbo, 2016).

2.7 Pragmatics

The term Pragmatics was derived from a Greek word 'Pragma' which means 'deed' and 'action'. Based on this etymology, pragmatics is basically concerned with 'How to do thing with words', the title of a seminal book by Austin, the proponent of pragmatics as a linguistic discipline. According to Adegbija (1999, p.189), pragmatics developed as a reaction against the purely formalist approach to language. This is because the earliest philosophers such as Austin, Searle, Grice, Bach and Harnish to mention a few were specifically interested in pragmatics knowing that language in use is of crucial importance to all and sundry. However, these philosophers were particularly influential in drawing attention to the fact that, the occasion of an utterance is important and that its total context must be understood before the meaning and intention of an utterance can be fully grasped. It is in the light of this that researchers in the field of pragmatics came up with different concepts as guidelines to tackle, as well as account for every aspect and issue of usage in English Language.

The term pragmatics in the modern sense was first used by Charles Morris in 1938 who described it as one of three (with syntax and semantics) component fields of semiotics, the study of signs and sign systems. According to Taylor (1998, p.514), "Morris regarded syntax as the study of the relationship between signs, semantics as the study of relationship between signs and the things for which they stand, and pragmatics as the study of the relationship between signs

and their users". There have been various attempts by scholars at defining pragmatics, especially since the early 1980s when it first became common to discuss the concept in general textbooks on linguistics. Wales (2001, p.314) considers pragmatics basically as "the study of language use". Leech and Thomas (1990, p.173) describe linguistic pragmatics as "accounting for the meaning which utterances have for the user and interpreters". Crystal (1987, p.1) sees pragmatics as "the study of factors that govern choices of language in social interaction and the effect of our choices on others". To Barton (1990, p.173), pragmatics is "the meaning that consists of interpretation within context".

Ayodabo (1997, p.133) asserts that "the whole point of pragmatic theory is to explain how context is used in the interpretation of an utterance". In essence, this means that for any given utterance to be clearly and sufficiently explained, the linguistic context, situational context, psychological context, social context, sociological context, physical context, cosmological contexts and the background knowledge of the people must be properly understood as explained in Lawal's (1997) updated version of his pragmatic theory. However, tracing pragmatics to sociolinguistic origin, Lawal (1997, p.150) defines pragmatics as "a general study of how context influences the way we interpret utterances or the 'linguistics of utterances".

Based on the existing definitions and approaches to pragmatics, Adegbija (1999, p.189) provides insights into what a pragmatic analysis involves. He maintains that:

> Pragmatics takes cognizance of the message being communicated or the speech act being performed; the participants involved; their intention; knowledge of the world and the impact of these on their interaction; what they have taken for granted as part of the context (or the presuppositions); the deductions they make on the basis of the context;

what is implied by what is said or left unsaid; the impacts of the non-verbal aspects of interaction on meaning, etc.

Building on Adegbija's definition, Osisanwo (2003, p.52), further explains that:

> The goals of pragmatics theories should be to explain how utterances convey meaning in contexts, how meaning is decoded from utterances in contexts and in particular situation, how contexts contribute to the encoding and decoding of meaning, how speakers and hearers of utterance perceive them, how speakers say one thing and mean something else, and how deductions are made in context with respect to what meaning has been encoded in a particular utterance.

Pragmatists are mainly interested in the functions, intentions, goals and effects of utterances, and ultimately, in the kind of linguistic competence required to use language in specific social situations (Wales, 1989, p.369). Moreover, the pragmatic theories are concerned with the mental structure underlying the ability to interpret utterances in context (Blackmore, 1982, p.18). They are meant to explain how context is used in the interpretation of an utterance. The theories evolved out of the limitation of structural semantics to capture the sociological and other non-linguistic dimensions of verbal communication (Ayodabo, 1997, p.134). The main issue which any pragmatic theory must explain centres on speech act functions, along with presuppostions, implicatures and mutual contexual beliefs such as the 'Cooperative Principle' (CP) and face maintenance in relation to politeness in conversations. (Lawal, 1997, p.152-153).

The principal goals of pragmatic theories according to Adegbija, (1999, p.198) are thus to explain:

- how utterances convey meaing in context;
- how meaning is decoded from utterances in context and in particular situations;

- how context contributes to the encoding and decoding of meaning;
- how speakers and hearers of utterances perceive them as conveying the meaning they are considered to convey in particular utterances.
- how speakers can say something and mean something else and
- how deductions are made in context with respect to what meaning has been encoded in a particular utterance.

In essence, pragmatics is fundamentally concerned with communicative action in any kind of context. In the pragmatic perspective, language use and language users in interaction are primary, as opposed to language as a system of signs or a set of rules (Bublitz and Norrick, 2011, p.4). According to them, the pragmatic perspective scrutinizes neither just individual words nor sentences nor even isolated texts, but rather whole speech events or language games in real social contexts, considering both the present state of affairs and its connectedness with prior and succeeding actions. It rejects a localization of language in a limited segment of the acts of speaking, understanding and responding within the consciousness of the individual. It supplants a view of language as an abstraction without variation by speaker, region or time, of language as a non-cultural, non-social, static, depersonalized fact, independent of context and discourse. Pragmatics goes beyond the perspective of written texts with their carefully marshalled grammatical sentences to embrace everyday talk and the "messiness" of language in real embodied human contexts, where participants with personalities, feelings and goals interact in complex ways with physical objects and other participants within institutions and communities. According to Fetzer (2011, p.24), "Pragmatics is fundamentally concerned with communicative action and its felicity in context, investigating action with respect to questions of what action is,

what may count action, what action is imposed of, what condictions need to be satisfied for action to be felicitious, and how action is related to context".

Pragmatics is frequently conceptualized as the science of language use, the study of context-dependent meaning and the study of speaker-intended meaning, presupposing the existence of language, language user and context on the one hand, and context-independent meaning on the other (Fetzer, 2011, p.24). To Bublitz & Norrick (2011, p.4):

> Pragmatics includes patterns of linguistic actions, language functions, types of inferences, principles of communication, frames of knowledge, attitude and belief, as well as organizational principles of text and discourse. Pragmatics deals with meaning in context, which for analytical purpose can be viewed from different perspectives (that of the speaker, the recipient, the analyst, etc.). It bridges the gap between the system side of language and the use side, and relates both of them at the same time. Unlike syntax, semantics, socio-linguistics and other linguistic disciplines, pragmatics is defined by its point of view more than by its objects of investigation.

The majority of conceptualisations pay tribute to Charles Morris's definition as "the study of the relation of signs to interpreters" (Morris, 1971, p. 6) and to Austin's differentiation between constative and performative (Austin, 1971), foregrounding the performance of communicative action and the effects the uttering of words may have. Against this background, pragmatics is considered to be the study of invisible meaning (Yule, 1996 b, p. 127), the science of the unsaid (Mey 2001, p. 194), the study of meaning as it "emerges in language use" (Marmaridou 2000, p.1), and then study of linguistic acts and communicative action and their appropriateness (Bublitz, 2009; van Dijk, 2008; Fetzer, 2004, 2007).

From the foregoing definitions of pragmatics, it is justified to say that pragmatics tends to investigate the invisible meaning by working out the unsaid as part of what is communicated. It also explores how listeners can make inferences about what is said in order to arrive at an interpretation of the speaker's intended meaning. With these numerous concerns of pragmatics, it is undoudtedly clear that if this field of study must be effectively studied for easy comprehension, all the contributions of the pragmatic theorists must be broken down into concepts, serving as guiding principles to the branch of study (pragmatics). It is against this backdrop that important contributions to the development of pragmatic theories were introduced. Pioneers like Austin (1962), Searle (1969, 1979), Grice (1975), Saddock (1974), Bach and Harnish (1978), Adegbija (1982), Leech (1983), Butler (1985), Allan (1986), Barton (1990), Thomas (1995), Sperber & Wilson (1995), Yule (1996), Lawal (1997), Mey (2001) and Kecskes (2000, 2003) are notable contributors of pragmatic theories. A good number of these theories will be critically examined in this study.

2.7.1 Pragmatics as a Linguistic Concept

According to Mey (2001, p.4), the first effort at establishing something like pragmatic approach to linguistics dates back to the late sixties and early seventies.He claims that there was the collapse of earlier theories and hypotheses (Chomsky and his followers' syntax approach). Slowly and with intermittent success, a new model emerged; pragmatics. The "pragmatic turn" in linguistics can thus be described as a shift from the paradigm of theoretical grammar (in particular, syntax) to the paradigm of the language user (Mey, 2001).

According to Chomsky (1957, 1965), the proper domain of pragmatics would then be what he called "performance", which is the way individual goes about using language and "competence" which is understood as the user's knowledge of the language and its rule. This

viewpoint however is captured by Katz who says, "Grammars are theories about the structure of sentence types, pragmatics theories in contrast explicate the reasoning of speakers and hearers (Katz, 1977, p.19). Mey (2001, p.5) asserts that, whatever the outcome of our quest for a definition and delimitation, the language user is the center of attention in pragmatics. Thus, we can talk about user's point of view as a common orienting feature for pragmatic research. Pragmatics, however, comprises everything that characterizes people as users of language, viewing language as whatever happens when users are "doing things" in and with language.

It can thus be said that pragmatics attempts to analyse how it happens that often more is communicated than said. This is achieved through the ability to understand another speaker or writer's meaning through the pragmatic competence of the hearer or reader as the case may be.

Areas of Interest in Pragmatics include:

i. The study of the speaker's meaning, not focusing on the phonological or grammatical aspect of an utterance, but on what the speaker's intentions and beliefs are.
ii. The study of the meaning in context and the influence that a given context can have on the message. It requires knowledge of the speaker's identities, the place and time of the utterance.
iii. Metapragmatics means to understand the context in which the speech event took place. Without the context, pure referential meanings elude the complexities of any speech utterance.

iv. The study of implicature, i.e. the things that are communicated even though they are not explicitly expressed.

v. The study of relative distance, both social and physical between or among speakers in order to understand what is said and what is not said.

vi. The study of what is not meant as opposed to the intended meaning, i.e. that which is unsaid and unintended or unintentional.

vii. Information Structure: The study of how utterances are marked in order to efficiently manage the common ground of referred entities between or among speaker and hearer(s) or writer and reader(s) as the case may be.

viii. Formal Pragmatics: The study of those aspects of meaning and use for which context of use is an important factor by using the methods and goals of formal semantics.

From the foregoing, it is clearly indicated that, "what is important in pragmatics is to critically examine and try to understand the social functioning of language at its various manifestations of use" (Mey, 2001, p.320).

2.7.2 Theoretical Dimensions of Pragmatics

Over the years, there has been a systematic arrangement of facts with respect to hypothetical experiments and explanations of rules and principles guiding pragmatics by different linguistic scholars. The exposition of the general principles and rules of the pragmatic theories focuses on human language behaviour. Some of these theories include, "The speech Act Theory" by Austin and Searle, "Relevance Theory" by Sperber and Wilson, "The Pragmatic Act Theory" by Mey, "The Co-operative Principles Theory" by Grice , "The Politeness Principles" by Leech, "The Concept of Mutual Conceptual Beliefs (MCBs)" by Bach and Harnish to mention a few. One of the concerns of pragmatics as a linguistic field of study is that, it

essentially deals with the understanding and the interpretation of socio-cultural and contextual meaning of utterances. In this respect, Leech and Short (1987, p.290) submit that, "the pragmatic analysis of language can be broadly understood to be the investigation into that aspect of meaning which is derived not from the formal properties of words and constructions, but from the way in which utterances are used, and how they relate to the context in which they are uttered". One of the aims of pragmatic theories is to explain how speakers of any language can use the sentences of that language to convey messages which do not bear any necessary relation to the linguistic content of the sentence used (Kempson, 1977). However, the underlying motive behind these theories is to examine and study the likely factors that could contribute to communication success or failure.

The contributions of pragmatic scholars like Austin, Searle, Grice, Bach and Harnish have been a stepping stone on which subsequent pragmatic theorists build their work. The ideas of these scholars sum up to what is refered to as the theories of pragmatics.

2.7.2.1 Austin's (1962) Theory of Speech Acts

Speech act theory originated from the works of John Langshaw Austin, an oxford philosopher of ordinary language between 1911 and 1960. Austin first presented the main tenets of his theory in the lectures he gave at Oxford in the years 1952–1954, under the title, "Words and Deeds", and subsequently in the William James Lectures he delivered at Harvard University in 1955 (Collavin, 2011, p.373). However, Austin pointed out that those ideas were formed as early as 1939 (Austin, 1962, p.iii). After Austin's sudden death in 1960, the lectures were brought together in a book form by J.O. Urmson, based on Austin's lecture notes and recordings.

These lectures were edited, supplemented with earlier notes and tape-recorded lectures, and was published in 1962 under the title, "How to do Things with Words" (Austin, 1962).

J. L. Austin (1962) brought the concept of speech acts into the limelight through his work: *How to do Things with Words*. He was an Oxford philosopher who drew attention and interest of academic world to the importance of speech acts in human communication. His major contribution through his book, *How to do Things with Words* was a major breakthrough in the study of pragmatics. He is widely associated with the concept of the speech acts and the idea that speech itself is a form of action. Consequently, in his understanding, language is not just a passive practice of describing a given reality, but a particular practice that can be used to invent and effect reality. His pioneering investigation of speech acts states that in every utterance an individual makes, he performs an action through it. This action is what he termed "Speech Act''.

In dealing with "How to do things with words", Austin recognises two types of statements, "constatives" and "performatives". According to him, constatives are statements with properties of truth and falsity, while performatives are those that do not have truth value but rather perform actions. In other words, instead of being true or false like constatives, performatives are either "felicitious" or "infelicitious". The difference between constative and performative utterances lies in the difference between saying something and doing something by means of what is said (Lyons, 1977).

According to Yule (1996a, p.47), in attempting to express themselves, people do not only produce utterances containing grammatical structures and words, they perform action via those utterances. Simply put, speech act is the action we perform with our words (Austin 1962). He explianed further by distinguishing between "Constatives" and ''Performatives'' acts. According to him, while constatives are statements which have been traditionally treated as having the

property of truth or falsity, performative on the other hand are neither true nor false, but indicate that the issuing of the utterance is the performance of an action. Austin identifies five categories:

1. Verditives: These are typified by the giving of a verdict, estimate, grade, or appraise e.g "We found the accused guilty" (by a judge in a court).
2. Exercitives: These are identified by the exercising of powers, rights, or influences as in appointing, ordering, warning, or advising, e.g " I pronounce you husband and wife" (as used by a priest during a marriage ceremony).
3. Commissives: We have commissives when a speaker promises or is undertaking and committing someone to do something by announcing his intention or espousing a cause, e.g. "I hereby bequeath my building to my son" (as seen in a will).
4. Behabitives: Behabitives have to do with matters like apologizing, congratulating, blessing, cursing, or challenging. e.g. "I apologize, I congratulate you, etc".
5. Expositives: This is an act used to refer to how somebody makes utterances fit into an argument or exposition , e.g. "I argue , I disagree, I assure, etc.

Performatives are not normally thought of as just saying something instead of being true or false, they may either be felicitous or infelicitous, that is, appropriate or inappropriate within the context. Before a performative can be felicitous, there must be an accepted conventional procedure for it. This procedure includes uttering of certain words in certain circumstances. However, the participants and the circumstances in a given case must be appropriate for the particular procedure being invoked. The participants' thoughts and feelings must also be in accordance with the setting and the situation on ground. However, performatives will be infelicitous if any of these necessary conditions are not met. For instance, if a priest says ''I name this child Favour'' and the circumstances are appropriate, then the speaker has done

something special, i.e. the priest has performed the act of naming a child. Other examples of performatives are: ‘‘I bequeath all my companies in Abuja to my son.....’’ as seen in a will; ‘‘I bet you # 2000, I will win her heart back....’’, ‘‘I take this woman as my lawfully wedded wife....’’ etc.

However, Austin further classifies Speech Act types into three. These according to him are locutionary acts, illocutionary acts, and perlocutionary acts. While locutionary act is roughly equivalent to uttering a certain sentence with a certain sense and reference, illocutionary Act is the act performed by the speaker or writer to create effect on the hearer or reader. However, this act is a matter of convention. That is by convention, many illocutionary acts invite responses or a sequel. Austin’s claim about illocutionary act is that a force exhausted by meaning on an utterance depends on the convention. However, Illocutionary acts occupy a primary level of non-linguistic functions which language users perform with words. For instance, asking questions, making assertions, giving an order and promising to do something are some examples of illocutionary acts.

Illocutionary act, therefore, is to actually do something while making an utterance. To perform an illocutionary act is to use a locution with a certain force (illocutionary force). Illocutions often cause listeners to do something which can be said to be the effect of the illocutionary force. This effect is the last aspect of Austin’s (1962) speech act known as the perlocutionary act. This act, which is being achieved through verbal and non-verbal means, is the response to an illocutionary act which may be intended or unintended by a speaker. In other words, perlocutionary act as identified by Austin are effects on thoughts or feelings of the audience produced by the speaker’s act of saying something.

2.7.2.2 Searle's (1969) Theory of Speech Acts

Following Austin, Searle initially proposes his theory of speech acts in his book *Speech Acts: An Essay in the Philosophy of Language,* and developed it in subsequent works (e.g Searle 1969). He is credited with having elaborated the theory of speech act associated with Austin. He introduced into the theory original elements of his own, most notably regarding the role played by speakers (their intentions) and receivers (their ability to process the information received) in constituting the meaning of speech acts. According to Adegbija (1982, p.18), Searle's theory is more powerful than Austin's theory because he combines important elements of Grice's intentional theory of meaning with Austin's conventional theory of speech acts.

Searle's theory is based on the hypothesis that speaking a language is rule-governed by a form of behaviour and that language is employed to refer to a matter and to predict it. He categorized speech act into utterance act and propositional act. Utterance acts have to do with uttering of word or expression from the point of building up morphemes to the largest unit of grammar, while propositional acts assign conceptual meanings to utterances by means of referring to and predicating matters. When there is a difference in two paradigmatic utterances, definitely the meaning of such expression will differ, but if two illucutionary acts that are not the same have the same referent, this means that the two illocutionary acts contain only one proposition.

In 1983, Searle however formulated a comprehensive theory of intentionality. He analyzed the intentional state as consisting of representative content in a psychological mode. The background is an important feature of Searle's theory of intentionality. This background he theorized to be a set of skills, capacities and presuppositions that while being non-representational makes all representation possible. He postulated that speech act is the basic unit

of communication and that they are intentional behaviours. He also asserted the principle of expressibility. This means that, "whatever can be meant can be said". Searle elaborates on his notion of rules by drawing a distinction between two different kinds of rules; regulative and constitutive rules. After series of arguments, he maintained that illocutionary acts are performed within a language on the basis of certain rules.

Searle (1975) set up the following classification of illocutionary speech acts:

1. Representatives: Speech Acts that commit a speaker to the truth or falsity of the expressed proposition e.g reciting a creed.
2. Directives: Speech Acts that are to cause the hearer to take a particular action e.g requests, commands, and advices.
3. Commissives: Speech Acts that commit a speaker to some future actions e.g promises and oaths.
4. Expressives: Speech Acts that express the speaker's attitudes and emotion towards the proposition e.g congratulations, excuses and thanks.
5. Declaratives: Speech Acts that change the reality in accord with the proposition of the declaration, e.g. baptisms, pronouncing someone guilty or pronouncing someone husband and wife.

Searle argues that the speaker communicates to the hearer more than he actually says by way of relying on their mutually shared background information both linguistically and non-linguistically. Saying something and meaning it, he further noted, is not a matter of intending to perform a perlocutionary act as Grice maintains, but a matter of intending to perfom an illocutionary act. The effect of an illocutionary act on the hearer consists in the hearer's understanding of the speaker's utterance.

Searle introduced the primary illocutionary acts and the secondary illocutionary acts. The primary illocutionary act is the indirect act while the secondary illocutionary act is the direct act performed in the literal utterance of a sentence. For instance:

Speaker 1: We should leave for the show or else we will be late.

Speaker 2: I have a test tomorrow.

Speaker 3: I'm not going.

Primary illocution (indirect) - Speaker 2 indirectly rejected.

Secondary illocutionary(direct) - speaker 3 directly rejected to go for the show.

2.7.2.3 Grice's (1975) Theory of Co-operative Principles

Grice (1975, p.44) draws a distinction between what is said and what is conventionally implicated. According to him, a logician and a natural language user say exactly the same thing, but it is the convention of natural language not that the use of the words we are concerned with has certain implications in addition to what they mean. In essence, implicature cannot be part of what is being said, considering the fact that it can be cancelled out or that what is said can be interpreted in a different way. Implicature is what a speaker or writer means or implies. It is what is suggested as distinct from what is literally or overtly stated. Implicature has to be inferred or worked out, and the working out of an implicature is crucially dependent on the awareness of the speaker and the hearer of the presuppositions in the context of interaction. Grice, however, recognizes two types of implicature, which are conventional and conversational.

On the first hand, conventional implicature is based on what a word means conceptually. For example: "Dayo is a bachelor". That Dayo is a bachelor implicates that he is not married.

Conversational implicature, on the other hand is based on the co-operative principle. That is, it is essentially connected with certain general features of discourse, and these general features of discourse arise from the fact that if any talk exchange is to be rational, then it must consist of utterances which are in some ways connected to each other. What guarantees this connection is called the cooperative principle. The idea is that, conversation works on the principle that discourse participants co-operate with each other.

Grice (1975, p.38) introduced four maxims to support his view of the co-operative principle.

i. Maxim of quantity – one must be informative as is required.

ii. Maxim of quality – one's contribution should be true.

iii. Maxim of relation – one should ensure that one is relevant.

iv. Maxim of manner – one must be clear.

Grice says that when any of these conditions is not met in a conversational discourse, then a maxim is being flouted.

2.7.2.4 Bach and Harnish's (1979) Theory of Intentions and Inferential Process

The concept of Mutual Contextual Beliefs (MCBs) was brought about by Bach and Harnish (1979). In a speech event, a speaker has an intention and the listener(s) or the hearer(s) will make some inference. Both of them will base their roles on certain facts shared by them. Such facts which are well known to both of them are vital to the encoding and decoding of a message is called the Mutual Contextual Beliefs (MCBs). Their theory also proposes an "intention and inference" approach to speech acts. They argued that illocutionary acts are performed with the intention that the hearer identifies the act being performed. This speaker-

intention-focused catergorization of speech acts signifies that linguistic communication is an inferential process where speech acts are executed with the intention that the hearer identifies the act being performed. This presupposes that proper interpretation of utterances transcends an understanding of the conventional meaning of sentences but a matter of inference founded on the linguistic meaning and contextual information regarding the speaker's intention (Standford Encyclopedia of Philosophy).

Apart from Mutual Contextual Beliefs (MCBs), Bach and Harnish also identified linguistic presumption (LP) and communicative presumption (CP) as another types of belief. According to them, on the first hand, LP is the mutual belief that members of the same linguistic community share about a particular language in question. On the other hand, CP is the mutual belief in a linguistic community, "that whenever a speaker utters a particular word or phrase to another member (hearer), he is doing so with recognizable illocutionary intent" (Bach and Harnish 1979).

Bach and Harnish (1979, p.110) identify two broad classes of illocutionary acts: communicative illocutionary acts (whose success depends on the recognition of an intention) and conventional illocutionary acts (which are implemented by satisfying a convention, hence, does not need to recognise an intenion). They affirm that linguistic communication is basically an inferential process based on not just what the speaker says, but also on Mutual Contextual Beliefs (MCBs). This intention and inference theory presents a comprehensive approach to the study of the structure of utterance interpretation as an inferential process and "it also provides an elaborate comprehensive analysis of the process of identifying an illocutionary act" (Adegbija 1999, p.202). The theory also accounts for the literal and non-literal speech acts, clearly working out (inferential process) how meaning is retrieved in indirect speech acts.

However, the contextual beliefs operate at the level of language and situation. Meaningful communication takes place at the level of language when the two interlocutors have access to the language of communication. Since two of them share the knowledge of the language, certain basic assumptions should exist between them to facilitate a smooth flow of interaction. At the level of situation, Bach and Harnish maintain that the life experience of the interactants plus their shared code, linguistics or non-linguistic, come into play. The life experience is capable of being acquired at individual independent level or at a professional or social group level.

2.7.2.5 Adegbija's (1982) Theory of Contexts

Adegbija acknowledges the contributions and views of all the pragmatic scholars. According to him, all these earlier scholars like Austin, Searle, Sadock, Grice, Bach, and Harnish, to mention a few have done greatly well in the development of pragmatics as a field of study. He came up with his own theory on the bases that most of the earlier theories propounded by these scholars are opened to criticism, coupled with the fact that none of these theories is comprehensive enough to accommodate all aspects of pragmatics. Following this claim, Adegbija (1982, p.39) attempts to produce what he referred to as "a balance and unified" theory of pragmatics building on the works of earlier theorists. He basically agreed with the Bach and Harnish's inferential process. He defines utterance as any candidate for meaning. Therefore a speaker performs an act with his/her utterance.

Adegbija also distinguishes illocutionary acts and perlocutionary effects. Perlocutionary effect to him refers to the effect achieved by one's act of saying something, whether intended or unintended. He said the perlocutionary effect may even be on the speaker himself, as well as the hearer. Austin believes that the perlocutionary effect is only on the hearer, but to Adegbija, the effect sometimes is on the speaker. He supported this fact by giving an example of a speaker who gives a speech in front of an audience and utters this statement "I am nervous" and replies as well, "I need not to be". According to Adegbija, the first utterance may help him exercise his feelings, while the latter may calm him down a bit. The effect on the audience may include the following.

a. Being patient with the speaker because they know he is nervous.
b. Recognizing that the speaker is nervous, they might conclude that he would not give a good speech because he lacks confidence, etc.

Illocutionary acts are conventional as Austin and Searle clearly stated. Adegbija argues that it is not always so. He believes that the force of some illocutionary acts is determined by the intention of the speaker. For instance, "Hello?" To a boy tearing his toy in pieces as a way of warning him to stop doing so. Certainly, the pragmatics of the situation in such instances determines the force because even though "Hello?" is inapprropriate in that context but the boy knows that what he is doing is wrong and therefore stops the act immediately. Such an inferential process, according to Adegbija, is nurtured by the pragmatics of the situation, the social relationship obtaining among interlocutors, and the linguistic elements used in performing the illocutionary act. All these factors he refers to as "pragmasociolinguistic context". Other factors he said include the:

a. Cognitive or affective states of the participants in the interaction at hand.

b. Social relationship obtaining among the participants.

c. Mutual beliefs and understanding.

d. The nature of the discourse and how this relate to the interest of both the hearer and the speaker in relation to the context of interaction.

This means that hearers' or readers' inference based on the pragmasociolinguistic context determines what illocutionary act the hearers or readers perceive the speaker or writer as performing. As a whole, the theory maintains with illustrative examples that a speech act always take place even if it is not the one intended by the speaker: pragmatic factor can change in the course of discourse and this may result in a re-interpretation of the illocutionary force of an utterance by the hearer (Adegbija, 1982, p. 45).

Adegbija also submitts that the way contextual factors are activated is most probably related to how we generally access our world knowledge, and activate it in interpreting particular situations and the action of human being in general. He said general knowledge enables a person to understand and interpret another person's action, simply because the other person is a human being with certain standard needs in the world which have certain methods of getting those needs fulfilled. He also placed more emphasis on world knowledge. He illustrated how world knowledge helps in the understanding of discourse using the Trophy advert as a corpus example. He said most readers of newspapers are familiar with consumer adverts and these constitute part of their world knowledge. Such a general knowledge helps them to recognize and understand what the advert is all about when they see one.

Adegbija's theory otherwise called "Master Speech Act'' theory has been found useful because of its relevance to the second language situation in that, it explains meaning from three basic layers, the primary, the secondary and the tertiary. It also provides an insight into the fact

that a speaker depends heavily on the sum total of shared socio-cultural background, psychology disposition, the presuppositions regarding the situation of exchange, the micro-linguistic and macro-linguistic characteristics of exchange in order to engage in communication.

However, Adegbija added that at every stage of discourse, speakers and hearers have to mobilize appropriate area of their pragmasociolinguistic competence (pragmatic, social, semantic, and lexical etc.) in other to be able to participate effectively in the interaction at hand (Adebgija 1982, p.50). In essence, he suggests that performing speech act is a complex activity and that in analyzing such an activity, one must take full cognizance of the total pragmasociolinguistic situation. This word, according to him, is captured in the following words of Austin himself, "the total speech act in the total speech situation is the only actual phenomenal which in the last resort we engage in elucidating" (Adegbija, 1982, p.51), quoting (Austin, 1962, p.14).

2.7.2.6 Leech's (1983) Theory of Politeness

According to Leech (1983), there is a politeness principle with conversational maxims similar to those formulated by Paul Grice. He lists six maxims: tact, generosity, approbation, modesty, agreement, and sympathy. According to him, the first and the second form a pair as the third and the fourth also form a pair. Leech argues that these maxims vary from culture to culture. What may be considered polite in one culture may be strange or downright rude in another.

A. The Tact maxim: The tact maxim states that "Minimize the expression of beliefs which imply cost to others and maximize the expression of beliefs which imply benefit to others''. The first part of this maxim fits in with Brown and Levinson's negative politeness strategy of minimising the imposition, and the second part reflects

the positive politeness strategy of attending to the hearer's interests, wants and needs. For instance, "Could I interrupt you for a second if I could just clarify this then?''

B. The Generosity maxim: This maxim states that "minimize the expression of beliefs that express or imply benefit to self; maximize the expression of beliefs that express or imply cost to self. Unlike the tact maxim, the maxim of generosity focuses on the speaker and says that others should be put first instead of the self. For example, "You relax here and let me wash the plates''.

C. The Approbation maxim: The approbation maxim states that "Minimize the expression of beliefs which express dispraise to others; maximize the expression of beliefs which express approval of others''. It is preferred to praise others and if this is impossible to side step the issue, to give some sort of minimal response (possibly through the use of Euphemism) or to remain silent. The second part intends to make other people feel good by showing solidarity. For instance, "Mark, I know you are a genius; would you know how to solve this mathematical problem here?''

D. The Modesty maxim: This maxim states that "Minimize the expression of praise of self; maximize the expression of dispraise of self. For instance, "Oh I'm so stupid; I didn't make a note of our lecture, did you?''

E. The Agreement maxim: The agreement maxim runs as follows:

"Minimize the expression of disagreement between self and others; maximize the expression of agreement between self and others i.e

Karimat: I don't want my sons to study in Nigeria.

Deola: Kay baby, common girl, I thought we already resolved the issue the last time you visited.

F. The Sympathy maxim: The sympathy maxim states that "Minimize antipathy between self and others; maximize sympathy between self and others''. This includes a small group of speech acts such as congratulation, commiseration and expressing condolences, all of which is in accordance with Brown and Levinson's positive politeness strategy of attending to the hearer's interests, wants and needs. For example, "I am sorry to hear about your father''.

2.7.2.7 Brown and Levinson's (1987) Theory of Politeness

The most influential theory of politeness was put forward by Brown and Levinson (1978 and revised in 1987) (Thomas, 1995, p. 168). The concept of 'politeness' is an underlying social constraint governing the production and interpretation of utterances. Central to Brown and Levinson's theory of politeness is the concept of 'face' as proposed by Goffman (1967). Goffman (1967, p.5) defines face as:

> The positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact. Face is an image of self delineated in terms of approved social attributes - albeit an image that others may share, as when a person makes a good showing for his profession or religion by making a good showing for himself.

However, politeness is the expression of the speakers' intention to mitigate face threats carried by certain face threatening acts towards another (Mills, 2003, p.6). Within the politeness theory, 'face' is best understood as every individual's feeling of self-worth or self-image; this can be damaged, maintained or enhanced through interaction with others (Thomas 1995, p.169). Face is the public self-image that every adult tries to protect. Brown and Levinson (1978) identified two

types of face: the positive and the negative face. The positive face refers to one's self-esteem, that is, the desire to be liked, admired, ratified and related to positively, noting that one would threaten positive face by ignoring someone. The negative face on the other hand is the want of every "competent adult member" that his actions be unimpeded by others, or the basic claim to territories, personal preserves, right to non-distraction i.e the freedom of action and freedom from imposition. These two aspects of face are the basic wants in any social interaction, and so, during any social interaction, cooperation is needed amongst the participants to maintain each other's faces (Mill, 2003).

Face-Threatening Acts

According to Brown and Levinson (1987), positive and negative faces exist universally in human culture. In social interactions, face-threatening acts are at times inevitable based on the terms of the conversation. A face-threatening act is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other.

A. Negative face-threatening acts: Negative face is threatened when an individual obstructs other interlocutor's freedom of action. This can cause damage to either the speaker or hearer, and makes one of the interlocutors submit his/her will to the other. Freedom of choice and action are impeded when negative face is threatened.

Damage to the hearer

i. An act that affirms or denies a future act of the hearer creates pressure on the hearer to either perform or not perform the act. Examples include orders, requests, suggestions, advice, remindings, threats or warning.

ii. An act that expresses the speaker's sentiments of the speaker or the hearer's belongings. Examples are compliments, expressions of envy or admiration, expressions of strong negative emotion toward the hearer (e.g hatred, anger, lust etc.).

iii. An act that expresses some positive future act of the speaker toward the hearer. In doing so, pressure has been put on the hearer to accept or reject the act and possibly incur a debt. Examples are offers and promises.

Damage to the speaker

i. An act that shows that the speaker is succumbing to the power of the hearer.

ii. Expressing thanks.

iii. Accepting a thank you or apology.

iv. Excuses.

v. Acceptance of offers.

vi. A response to the hearer's violation of social etiquette.

vii. The speaker commits himself to something he or she does not want to do.

B. Positive face-threatening acts: Positive face is threatened when the speaker or hearer does not care about other interlocutor's feelings, wants, or does not want what others want.

Damage to the hearer

i. An act that expresses the speaker's negative assessment of the hearer's positive face or an element of his/her positive face. The speaker can display this disapproval in two ways. The first approach is for the speaker to directly or indirectly indicate that he dislikes some aspect of the hearer's possessions, desires etc. The second approach is for the speaker to express disapproval by stating or implying that the hearer is wrong, irrational or misguided. Examples include expression of disapproval (e.g. insults, accusations, complaints, contradictions, disagreements or challenges).

ii. An act that expresses the speaker's indifference toward the addressee's positive face.

iii. The addressee might be embarrassed for or fear the speaker. Examples are excessive emotional expressions.

iv. The speaker indicates that he does not have the same value or fears as the hearer. Examples are disrespect, mention of topics which are inappropriate in general or in context.

v. The speaker indicates that he is willing to disregard the emotional well being of the hearer. Examples are battling or boasting.

vi. The speaker increases the possibility that a face-threatening will occur. This situation is created when a topic is brought up by the speaker that is a sensitive societal subject. Examples are topics that relate to politics, race, religion etc.

vii. The speaker indicates that he is indifferent to the positive face want of the hearer. This is most often expressed in obvious non-cooperative behavior. Examples are interrupting, non-sequiturs.

viii. The speaker misidentifies the hearer in an offensive or embarrassing way. This may occur either accidentally or intentionally. Generally, this refers to the misuse of address terms

in relation to status, gender or age. For example, addressing a young woman as "ma'am" instead of "miss".

Damage to the speaker

i. An act that shows that the speaker is in some sense wrong, and unable to control himself.
ii. Apologies: In this act, speaker is damaging his own face by admitting that he regrets one of his previous acts.
iii. Acceptance of a compliment.
iv. Inability to control one's physical self.
v. Self humiliation.
vi. Confessions.

2.7.2.8 Sperber and Wilson's (1995) Theory of Relevance

Relevance theory is a cognitive theory of meaning whose major claims are that semantic meaning is the result of linguistic decoding processes, whereas pragmatic meaning is the result of inferential processes constrained by one single principle, the Principle of Relevance (Sperber and Wilson 1995a). Sperber and Wilson's Relevance Theory could be regarded as an attempt to develop Grice's (1975) basic insight (Blakemore, 1992, p.27). They (Sperber and Wilson) argue that the key to an explanation of human communication lies in the notion of relevance, a notion which according to Blakemore (1992) is grounded in a general view of human cognition. As they point out, they are not attempting to define the ordinary English word "relevance". Their aim is to characterize a property of mental processes which the ordinary notion of relevance approximates. This makes their notion of relevance a technical one.

Relevance theory may be seen as an attempt to work out in detail one of Grice's central claims that an essential feature of most human communication, both verbal and non-verbal is the expression and recognition of intentions (Grice, 1989). In developing this claim, Grice laid the foundations for an inferential model of communication, an alternative to the classical code model. According to the classical code model, a communicator encodes his/her intended message into a signal which is decoded by the audience using an identical copy of the code. According to the inferential model, a communicator provides evidence of her intention to convey a certain meaning which is inferred by the audience on the basis of the evidences provided (Sperber & Wilson 1995b). An utterance is a linguistically coded piece of evidence so that verbal comprehension involves an element of decoding. However, the linguistic meaning recovered by decoding is just one of the inputs to a non-demonstrative inferential process which yields an interpretation of the speaker's meaning.

The goal of inferential pragmatics is to explain how the hearer infers the speaker's meaning on the basis of evidence provided. The relevance theoretic account is however based on another Grice's (1975) central claims that utterances automatically create expectations which guide the hearer towards the speaker-meaning. Grice describes these expectations in terms of a co-operative principle and maxims of Quality (truthfulness), Quality (informativeness), Relation (relevance) and manner (clarity) which the speakers are expected to observe (Grice, 1961 & 1989).

Relevance Theory is essentially a theory of cognition and mental processing (Cognitive Principle of Relevance), and how it manages to shed light on how verbal communication (Communicative Principle of Relevance) realistically takes place. Using the term in a technical sense, Sperber and Wilson (1995b) explore relevance as a psychological property of cognitive

input to mental processing. This input can be identified with a communicated utterance that needs to be processed in order to construct its intended meaning. From the relevance-theoretic perspective, the degree in which an utterance will be relevant to its hearer and thus worth procecessing, depends on a balance of cognitive effects and processing efforts. Thus, Relevance may be assessed in terms of cognitive effects and processing effort:

A. Relevance of an input to an individual:

   i. Other things being equal, the greater the positive cognitive effects achieved by processing an input, the greater the relevance of the input to the individual at that time.

   ii. Other things being equal, the greater the processing effort expended, the lower the relevance of the input to the individual at that time.

While the notion of processing effort should be pretty self- explanatory in cognitive terms, one of positive cognitive effects could do with some minimal elaboration. According to the relevance theoretic framework, in order for the hearer to construct the message that the speaker intended to communicate to him, regardless of whether this message is explicitly expressed or implicated, he (the decoder) will need to utilize his general inferential abilities (Sperber & Wilson, 1995a). In this respect, relevance theorists define non-demonstrative inference as spontaneously used by us in our communicative practises as a process that "starts from a set of premises and results in a set of conclusions which follow logically from, or are at least warranted by the premises" (Sperber & Willson 1995a, p.12-13). Wilson and Sperber (2002) present a brief and artificial illustration of how the relevance of alternative inputs might be compared in terms of effort and effect:

"Mary who dislikes most meat and is allergic to chicken, rings her dinner party host to find out what is on the menu." According to Wilson and Sperber (1995), he (Mary's host) could truly tell her any of the three things:

(2) We are serving meat.

(3) We are serving chicken.

(4) Either we are serving chicken or not.

According to the characterisation of relevance, all the three utterances would be relevant to Mary, but (3) would be more relevant than either (2) or (4). It would be more relevant than (2) for reason of cognitive effect. (3) entails (2), and therefore yields all the conclusions derivable from (2), and more besides. It would be more relevant than (4) for the reason of processing effort, though (3) and (4) are logically equivalent and therefore yield exactly the same cognitive effects. According to Wilson and Sperber, these effects are easier to derive from (3) than from (4), which requires an additional effort of parsing and inference (in order to work out that the second disjunct is false and the first is therfore true). Thus, (3) would be the most relevant utterance to Mary for reason of both effort and effect. More generally, when similar amounts of effort are required, the effect factor is decisive in determing degrees of relevance. And when similar amounts of effect are achievable, the effort factor is decisive. Effectively, this set of premises refers to the context which comprises a number of assumptions that the hearer brings to the forefront of his attention, and against which he will infer the speaker-intended meaning during the comprehension of an utterance. According to Assimakopiulos (2008. P.114):

> The conclusions derived from the unification of utterance with the context of interpretation then, will achieve positive cognitive effects if they bring about an

improvement in the hearer's system of beliefs, by altering his already existing assumptions in a non-trival way. Therefore, what follows from the above definition is that the more an utterance improves the hearer's belief system and the less effort it requires in its processing, the more relevant it will be to him.

Following research in the domain of evolutionary psychology, Sperber and Wilson (1995b) argue that, like most biological systems, human cognition should be viewed as a system that has evolved through processes of natural selection. According to them, there is undoubtedly a vast number of stimuli surrounding decoders at any given moment, stimuli that can trigger the mental processing, but since decoders could not possibly attend to them all at the same time, it is only in their interest to offer priority to those inputs from which they (decoders) will benefit most. In the evolutionary terms, this creates an immediate pressure for the cognitive mechanism, a pressure to which it can be thought to have responded over time by adapting into a system that gives priority to those inputs that will provide it with the largest gains (Assimakopoulos, 2008, p.114).

Human cognition tend to be geared to the maximisation of relevance. It is against this cognitive background that inferential communication (Communicative Principle of Relevance) takes place. Unlike the cognitive relevances which are the inferred set of assumptions that a decoder could possibly form from his immediate environment, communicative relevance is deliberately communicated, making it impossible for the decoder(s) not to process it. Once a decoder recognizes a particular stimulus as ostensively oriented, that is deliberately communicated, this stimulus is then processed as optimally relevant (Assimakopoulos, 2008). According to Sperber and Wilson (1995a), an ostensive stimulus is optimally relevant to an audience if:

A. It is relevant enough to worth the audience's processing effort;

B. It is the most relevant one compatible with communicative abilities and preferences.

Inferential communication is not just a matter of intending to affect the thoughts of the audience, it is a matter of getting them (the audience) to recognise that one has this intention. Sperber and Wilson (2002), gave this example:

"When I quietly leave my glass in your line of vision, I am not engaging in inferential communication but merely exploiting your natural cognitive tendency to maximise relevance". Thus, inferential communication is what relevance theory calls Ostensive-inferential communication. This communication involves an extra layer of intention.

Ostensive-Inferential Communication

a. The informative intention:

The intention to inform an audience of something.

b. The communicative intention:

The intention to inform the audience of one's informative intention.

Understanding is achieved when the communicative intention is fulfilled, that is, when the audience recognises the informative intention. Whether the informative intention itself is fulfilled or not, depends on how much the audience trusts the communicator. This is because there is a gap between understanding and believing (Sperber and Wilson 1996a). For understanding to be achieved, the informative intention must be recognised, but it does not have to be fulfilled. The communicator indicates that he/she is trying to communicate with his/her

audience in an overtly intentional way. Instead of the communicator covertly leaving his glass cup on the line of vision, he might touch his/her addressee's arm and point to his empty glass, wave it at his audience (addressee), ostentatiously put it down in front of him/her, stare at it meaningfully, or say 'My glass is empty'. More generally, ostensive-inferential communication involves the use of an ostensive stimulus designed to attract an audience's attention and focus it on the communicator's meaning. Relevance theory claims that the use of an ostensive stimulus may create precise and predictable expectations of relevance not raised by other stimuli. An ostensive stimulus is designed to attract the audience's attention. Given the universal tendency to maximise relevance, an audience will only pay attention to a stimulus that seems relevant enough. By producing an ostensive stimulus, the communicator, therefore, encourages her audience to presume that it is relevant enough to worth processing. This need not be a case of Gricean co-operation. Even a self-interested, deceptive or incompetent communicator manifestly intends her audience to assume that her stimulus is relevant enough to be worth processing. This is the basis for the second relevance theory: Communicative Principle of Relevance, which applies specifically to ostensive-inferential communication. According to Assimakopoulos (2008, p.116):

> A fundamental difference between maximal relevance that applies to cognition and optimal relevance whose presumption guides the processing of communicative stimuli arises: the former signifies the best possible balance between effort and effect while the latter's goal is the retrieval of adequate cognitive effects for no unjustifiable processing effort expenditure.

Sperber and Wilson (1995b) argue that, during the process of communication, the cognitive effects that a stimulus will produce in the mind of the addressee will be deemed

adequate once his derived interpretation can be accepted as the one that the communicator intended the addressee to arrive at. In this respect, the second principle of relevance predicts that, since hearers cannot but process the communicative stimuli as optimally relevant, the comprehension procedure will end when these satisfacory cognitve effects are produced.

From the foregoing, it is clear that the relevance-theoretic account of cognition and communication has practical implications for pragmatics. The verbal comprehension starts with the recovery of a linguistically encoded sentence meaning which must be contextually enriched in a variety of ways to yield a full-fledged speaker meaning (Sperber & Wilson, 1995a). According to them, there may be ambiguities and referential ambivalencies to resolve, ellipses to interpret, and other underdeterminancies of explicit content to deal with. Also, there may be implicatures to identify, illocutionary indeterminacies to resolve, metaphors and ironies to interpret. They argue that, all these require appropriate set of contextual assumptions which the hearer must also apply. The Communicative Principle of Relevance and the definition of optimal relevance suggest a practical procedure for performing these subtasks, and constructing a hypothesis about the speaker meaning (Sperber & Wilson, 1995). The hearer should take the linguistically encoded sentence meaning, following a path of least effort, enriching it at the explicit level and complement it at the implicit level until the resulting interpretation meets his expectation of relevance.

2.7.2.9 Lawal's (1997) Theory of Context

Lawal's model identifies two hierarchical structures of an utterance: "Surface" and "Background" structures. According to him, in the present instance, a piece of a literary discourse is made up of four major constituents of context, competence, background information

and speech acts with each feeding the one immediately to its right through a sub-set of hierarchical contextual levels of linguistics, situational, psychological, social, sociological and cosmological in that order.

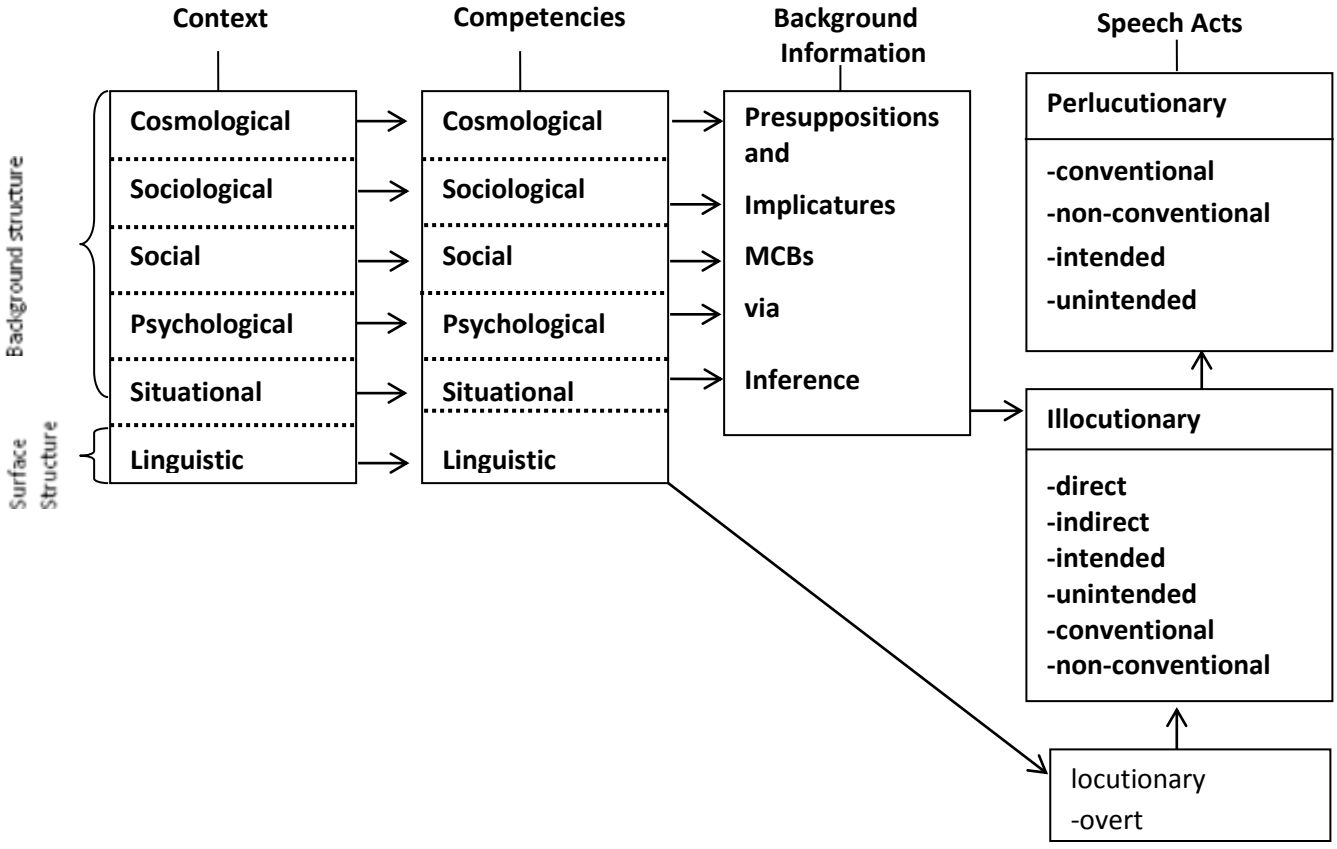


Fig. 1: Lawal's (1997) Model of a Pragmatic Theory

The model in the diagram assumes that there are five hierarchical contexts of an utterance. The first and the most fundamental is the context of language itself in terms of the phonological, lexical and syntactic component which is the structure of a sentence. Coming next is the situational context which covers the topics of discourse and the factors of the physical

event including concrete objects, person and location. The psychological context covers the mood, attitudes, personal belief and most especially the state of the mind of the language user at a given time. The next level is the social context which is concerned with interpersonal relationship among the interlocutors. The penultimate level of context is the sociological and this describes the socio-cultural and historical settings. The ultimate and broadest context is the cosmological by which is the language user's world-view.

The earlier mentioned contexts are symmetrically related to competencies and are jointly applied as pragmatic mapping to decode utterances and generate appropriate perlocutionary acts. In this effect, the language user makes use of his competencies through inference to identify and understand presupposition, implicatures and Mutual Contextual Beliefs (MCBs). Under the background information in Lawal's diagram, representing his proposed theory are presuppositions, implicatures, Mutual Contextual Beliefs and inference. Presupposition can be said to be some basic assumptions which the speaker or writer makes concerning the hearer or reader in relation to the subject matter in general. According to Babatunde (1995, p.25), "presupposition is what the speaker assumes or takes for granted that the hearer will regard as part of contextual background of the utterance".

There are two main types of presupposition which are:

(a) Semantic Presupposition: Semantic presupposition refers to the logical relations that hold in sentences. For instance, "Pragmatics is my best course". The semantic presuppositions of this sentence are:

1. There is a course called pragmatics.
2. There are many courses, pragmatics is my best.

(b) Pragmatic Presupposition: Pragmatic presupposition is the assumptions and belief about the Pragmatic context (Lakoff, 1970, p.175) cited in (Adegbija, 1999, p.190). It is the conditions necessary for a speech act to be appropriate in a particular context. Stalnaker (2002) argues that the facts to be explained in pragmatic pressupositions are not facts about the truth-conditional content of sentences, but instead, facts about what speakers took for granted – what they presupposed – when they used certain sentences (p.702). Yule (1996a) breaks down these two types of presuppositions, thereby identifying six types of presupposition. These include the existential presuppositon, factive presupposition, lexical presupposition, structural presupposition, non-factive presupposition and the counterfactive presupposition (p.87). For instance, there is the existential presupposition which means that certain people, object, images, etc. exist i.e. my jeep (that means a Jeep existing belongs to me). Factive presupposition is pieces of factual information i.e. "Adeola is known to be a very good cook". The presupposed fact is that Adeola is a cook etc.

Lawal (1997) also incorporated H. P. Grice's conventional and conversational implicature in his model. The conventional implicature is determined by the normal or conventional meaning of the words used. On the other hand, conversational implicature calls for the cooperative principle. The principle states that "Make your contribution such that is required at the stage at which it occurs, by the accepted purpose of direction of the talk exchange in which you are in" (Grice, 1975, p.45). While Mutual Contextual Beliefs are the information that must be known to the both speaker and hearers or writers and readers for communicative act to be successful, inference according to Adegbija (1999, p.192) involves "the drawing of conclusion from known or assumed facts or statements from available data or a particular premise".

Inference, however, is the act or process of deriving logical conclusions from premises known or assumed to be true. Alternatively, inference is defined as the non-logical, but rational means, through observation of patterns of facts, to indirectly see new meanings and contexts for understanding. An essential feature of most communication, both verbal and non-verbal is the expression and recognition of intention (Grice, 1989). In developing this claim, Grice laid the fundations for an inferential model of communication, an alternative to the classical code model. According to the code model, a communicator encodes his/her intended message into a signal, which is decoded by the audience using an identical copy of code. Bach and Harnish (1979) cited in Thomas (1995, p.5) postulate that "the process of inferencing begins from the recognition of the intention of the speaker based on a mutual understanding, inference or inferring means to deduce something from evidence (linguistic, paralinguistic, etc)". Osisanwo (2003, p.89) defines inference as "a process which the hearer goes through to decode the literal meaning of what is said in relation to what the speaker intends to convey". In other words, inference is a deductive process which begins from the literal level of meaning of an expression to the non-literal level to decode the writer's or speaker's intention. Inference can be further said to be the process by which an assumption is accepted as true or probably true on the strength of the truth or probable truth or other assumptions. It is thus a form of fixation of belief (Sperber and Wilson, 1995b, p.68).

Different readers/hearers as the case may be infer varieties of things, depending on their level of understanding, persuation and the shared background knowledge related to the utterance to decode meanings. Bach and Harnish (1979) explain that there exists the shared world knowledge in the brain of the participants, i.e. the writer and readers, in form of mental structure called "Speech Act Schemata". According to them, the shared social, linguistic and cultural

knowledge among participants often make the speaker (writer) to presuppose that, what he or she is saying will be interpreted by the audience without any challenge (Brown and Yule, 1983, p.12). However, the Mutual Contextual Beliefs (MCBs) is central in pragmatic meaning and interpreting the speech act of any utterance.

Lastly on the aspect of Lawal's (1997) pragmatics theory is the Speech Acts. The Speech Acts used in the study are in a way related to the contexts and competencies that produced them. Locutionary acts, speaker's overt linguistic acts and the contexts and competencies depending on their interpretations, give the literal meaning of the utterance. From the foregoing, Lawal's model, no doubt is comprehensive enough to accommodate the encoding, decoding process of any utterance, the seeming overlap between the context and competencies column not withstanding.

2.7.2.10 Mey's (2001) Theory of Pragmatic Acts

Mey's (2001) pragmatic act theory (PAT) originates in the socio-cultural interactional view emphasizing the priority of socio-cultural and societal factors in meaning construction and comprehension. He argued that the problem with the speech act theory is that it lacks a theory of action; and even if it does have such a theory, it is in individual-rather than societal-centered (Mey, 2001, p.214). In Mey's opinion, human activity is not the privilege of the individual, rather the individual is situated in a social context which means that he/she is empowered, as well as limited by the conditions of his/her social life. This is quite a deterministic view that gives limited space for individual initiatives. For Mey, it is the situation and the extra-linguistic factors such as gestures and intonation, rather than ''wordings'' that define pragmatic acts. He argued that ''a fortiori, there are strictly speaking, no such 'things' as speech acts per se, only

acts of speech in a situation" (Mey, 2006). He further claimed that ''... Indirect speech acts derive their force not from their lexico-semantic build-up, but instead, from the situation in which they are appropriately uttered.'' Mey's emphasis is on the importance of situation, environment and extra-linguistic factors in meaning construction and comprehension. However, the ''wordings'' of linguistic expressions is as important in shaping meaning as the situation in which they are used and supplemented by extralinguistic factors. Both sides are equally important contributors in meaning construction and comprehension. Words, expressions, speech acts encode prior experience of the individual with these linguistic elements in social situations (Kecskes, 2008).

Mey's pragmatic acts theory is an ambitious approach to explain the way pragmemes are represented in pragmatic acts in speech situations. His main criticism against the speech act theory is that, in order for speech acts to be effective, they have to be situated: ''they both rely on, and actively create, the situation in which they are realized (Mey, 2001, p.218). In short, ''there are no speech acts, but only situated speech acts, or instantiated pragmatic acts''. As a consequence, the emphasis is not on conditions and rules for an individual speech act, (what Mey calls a pragmeme) that can be executed in the situation. Thus, a particular pragmeme can be substantiated and realized through individual pragmatic acts. In other words, a pragmatic act is an instance of adapting oneself to a context, as well as adapting the context to oneself. For instance:

(1) -She is after my money.

- Like I care.

''Like I care'' is a pragmatic act that expresses the pragmeme ''I do not care'', which can also be substantiated by several other concrete pragmatic acts such as ''I do not care'', ''I do not mind'',

‘‘it’s none of my business’’, etc. According to Mey, pragmatic acts are situation-derived and situation-constrained. There is no one-to-one relationship between speech acts and pragmatic acts because the later does not necessarily include specific acts of speech. For instance:

(2) Mother: -What are you doing?

Joshua: - Nothing.....

Mother: - Will you stop it immediately! (Mey 2001, p.216)

According to Mey, the pragmeme represented by the pragmatic act ‘‘Nothing’ ’can be described as ‘‘trying to get out (opt out) of a conversation’’ that may lead too far. Kecskes (2003) believes Mey’s pragmatic act approach is right in many respects. He (Kecskes) argues that it is definitely true that speech acts never come alone, but carry always with them several other acts that also contribute to their success in conversation. Some of these other acts are strictly speech-oriented, while others are more general in nature and may include extra-linguistic aspects of communication such as gestures, intonation, facial mimics, body posture, head movements, laughter, and so on. Besides, the role of context is also inevitable. In Mey’s words, ‘‘No conversational contribution at all can be understood properly unless it is situated within the environment in which it was meant to be understood’’ (Mey, 2001, p.217). Mey also understands the dynamic and dialectical nature of conversation when he speaks about the fact that our acting is determined by what the scene can afford, and by what we can afford on the scene. That is to say, the scene not only determines our acting, but also our actions determine and re-affirms the existing scene (Mey, 2001, p.218).

2.7.3 Micropragmatics and Macropragmatics

According to Cap (2011), the study of micropragmatics focuses on the level of language use. It is concerned with the discussion of pragmatic task aroused by the understanding of

language symbols and implicatures during conversation. These include context, conversational implicatures, reference, pragmatic principles, speech act and conversational Analysis (Mey, 2001). Micropragmatics can also be seen as the study of illocutionary force at an utterance level (a force traditionally assumed to reside in (a) speech act(s) responsible for enacting a specific function of the utterance (Cap, 2011, p.199). In contrast to micropragmatics,

> the focus of macropragmatics is not on the utterance, but on the series or sequences of utterance which form into discourse, seen as carriers of global intentionality of the speaker (i.e the intentionality resulting from different speech act configurations, often referred to as speech events), and as producers of complex effects (whether on a single hearer or on a class of hearers (Cap, 2011, p.199).

The study of macropragmatics is on the level of society and culture. It focuses on the problems of how to use language during the process of communication, including pragmatic acts, literary pragmatics, pragmatics across culture and social aspect of the people (Mey 2001). Macropragmatics also covers the aspect of Metapragmatics which includes making statement, questioning the statement and improving on the statement.

Mey (2011) observes that there are three ways of dealing with metapragmatics. The first is the theoretical discussion of pragmatics which has been addressed in chapter two of this work, the second and the third are the discussions of the conditions and possibilities that enable people to act by using word to do pragmatics, i.e acting pragmatically and the metapragmatic level itself, which is often captured under the label of reflexive language. The data analaysis, discussions of the analysis and findings from the analysed data will buttress the second and the third aspects of metapragmatics.

According to Cap (2011), there is a significant overlap between the two domains: micropragmatics and macropragmatics. The domain of micropragmatics and macropragmatics are complementary to each other in terms of their contribution to analytical procedures. There is no micropragmatic analysis that would not provoke a macropragmatic extension of scope. Similarly, there is no macropragmatic study that would not question, retrospectively, its micropragmatic components, thus prompting revision or modification of the original analytic track (Cap, 2011, p.199). Altogether, Cap concludes that there is a bottom-top-bottom cycle of upgrades on the explanatory power of both micropragmatics and macropragmatics concepts. According to him, this cycle involves looking at aspects of context (linguistic, cognitive, social) from two different perspectives, a more linguistic bottom-up perspective and a more social top-down perspective.

For any thorough analytical procedure whose objective is to successfully account for the pragmatic interests of any given piece, the micro-level and the macro-level analysis must be the analyst's guiding tools. For instance, at the micro-level analysis of a text, the various utterances making up a data must point out to the deictics and the referential markers embedded in the multitude of the speech acts. Also, some other units or phenomena explored in such analysis such as implicatures and presuppositions must also not be underrepresented. The next step is to classify these findings under the controlling category, i.e. the speech act event to establish the performative denominators and thus postulate the global function(s) of the discourse genre (i.e. the text) as a whole (macro-level analysis). This macro-analytic task requires inspecting the extralinguistic context which informs and complements the linguistic observations. The likely outcome of the extra-linguistic considerations is that the encoder (writer of the analysed text) is passing a message to a world (decoders) that is ideologically diversed in view and at the same

time, responding (passing across vital information) to the need of his/her audience. Reaching this conclusion means that the analyst was able to use micropragmatic considerations as building blocks of a functional hypothesis which he or she then tested against contextual factors (including his /her expert knowledge), in order to generate a macro-function of the genre (Cap, 2011, p.55). Altogether, micropragmatics feeds sequentially into macropragmatics because the consecutive-collective use of 'micropragmatic' tools in analysis entails a continual extension of scope, which eventually saddles the original utterance boundaries (Cap ,2011, p57).

2.7.4 Pragmalinguistics and Sociopragmalinguistics

According to Marmaridou (2011, p.68), "within a broad definition of pragmatics as the scientific field of study of all aspects of linguistic behaviour, the distinction between pragmalinguistics and sociopragmalinguistics is intended to focus on two methodological approaches to pragmatic analysis". According to him, , pragmalinguistics typically concerns the study of the particular resources that a given language provides for conveying pragmatic meaning (illocutionary and interpersonal), whereas sociopragmatics relates pragmatic meaning to an assessment of participants' social distance, the language community's social rules and appropriateness norms, discourse practices, and accepted behaviours.

In the Anglo-American tradition, pragmatics is mainly concerned with speaker's meaning as intentionally communicated to an addressee (Marmaridou, 2011, p.78). As Jucker (2008, p.894) observes, pragmatics in this tradition is "a rescue plan for syntax and semantics that deals with a systematic account of implicit meanings and deals with intentional human action". While espousing this tradition, Levinson (1983, p.7–32) identifies, discusses and amply demonstrates the problems of defining pragmatics in this narrow sense. He concludes that the

best way to delimit this field of study is to actually observe what practitioners do, or provide a list of the phenomena which a pragmatic theory must account for, namely deixis, implicature, presupposition, speech acts, and aspects of discourse structure (Levinson, 1983, p.27). He also points out that "the upper bound of pragmatics is provided by the borders of semantics and the lower bound by sociolinguistics (and perhaps psycholinguistics too)", and admits that "drawing a boundary between sociolinguistic and pragmatic phenomena is likely to be an exceedingly difficult enterprise" (Levinson, 1983, p.29).

Within the tradition of Levinson's "topical" definition of pragmatics, the term pragmalinguistics has been used in the area of literary linguistics to refer to the study of Gricean maxims, speech acts and politeness phenomena in a literary work (Marmaridou, 2011, p.79). Pragmalinguistics and sociopragmatics have both been used to refer broadly to pragmatic phenomena that characterise the use of language for communication purposes. While pragmalinguistics has been associated with a societal and Marxist perspective on language use, sociopragmatics generally refers to the study of the external pragmatic factors affecting language use. Mey (1979) uses the term pragmalinguistics to redefine the object and goal of linguistic enquiry in a Marxist framework as the study of language (the linguistic object) in a variety of pragmatic settings. In his analysis, Mey identifies pragmatics with the description of action in general and pragmatic linguistics (or pragmalinguistics) with the study of linguistic action as determined by the social conditions for speaking and understanding. As he claims from a pragmatic viewpoint, "the conditions for speaking and understanding, for 'production' and 'consumption' of language, cannot be divorced from the conditions of production and consumption in the society in general" (Mey, 1979, p.11).

Following Mey's understanding of pragmalinguistics, Olsen (1979) raises the issue of linguistic meaning as located in, and defined by language use in its social context. As he observes:

> The meanings of words and utterances were not universals which merely were differently labelled in different languages. The meanings were dependent on, and part of, the different social system.... Utterances are produced and understood within the definition of the situation and it is the rule by which we define situations that are shared by the members of a social system (Olsen, 1979, p.247).

However, sociopragmatics refers to external pragmatic factors that concern the perception and the production of linguistic signs in a particular situation, such as indirectness in the performance of speech acts. It follows that psychopragmatics is a theory of the way in which "the linguistic environment of thought influences thought, whereas sociopragmatics is a theory of the ways in which the non-linguistic environment (which includes both thought and situation) affects language interpretation and production" (Dascal & Francozo, 1989, p.13).

According to Marmaridou (2011, p.82), the distinction between pragmalinguistics and sociopragmatics was essentially established within the framework of applied linguistics studies on which it was to exert a strong influence. It was initially introduced in the work of Thomas (1981), further explored in Thomas (1983), and explicitly spelt out as a methodological approach in pragmatics (Leech, 1983). Generally, Pragmatics is that aspect of human language which concerns the use of language in communication. More specifically, the understanding of the nature of language depends both on the study of grammar, as the abstract, formal system of language (comprising phonology, syntax and semantics) and on the study of pragmatics, as the

interaction of the Cooperative and Politeness Principles partly characterizing language use (Marmaridou, 2011).

> General pragmatics is a fairly abstract study of the general conditions of the communicative use of language use: "The latter may be said to belong to a less abstract field of socio- pragmatics, for it is clear that the Cooperative Principle and politeness Principle operate variably in different cultures or language communities, in the different social situations, among different social classes, etc. (Leech 1983, p.10).

Alongside sociopragmatics, Leech introduces pragmalinguistics as the study of the more linguistic end of pragmatics – where we consider the particular resources which a given language provides for conveying particular illocutions (Leech, 1983, p.11). It follows that sociopragmatic studies are culture-specific, while pragmalinguistic studies are language-specific. Apparently, Leech's observation that sociopragmatics is the sociological interface of pragmatics is implicitly an attempt to address an issue that Levinson (1983, p.29) also raises when he observes that the boundary between sociolinguistic and pragmatic phenomena is hard to define.

Indeed, "one of the main purposes of sociopragmatics is to find out how different societies operate maxims in different ways, for example by giving politeness a higher rating than cooperation in certain situations, or by giving precedence to one maxim of the Politeness Principle rather than another" (Leech, 1983, p.80). Similarly, Leech observes that cultural stereotyping (e.g. the British are more tactful than the Americans) is related to pragmalinguistic strategies such as strategies of indirectness, and the norms observed in the performance of these strategies in different speech communities (Leech 1983, p.231). Leech's (1983) distinction between pragmalinguistics and sociopragmatics is the natural outcome of his claim about the universality of the principles of pragmatics he proposes. By prioritizing conversational

principles, he proposes a rhetorical model of pragmatics referring to the study of the effective use of language in communication and focusing on the goal-oriented speech situation, whereby the speaker uses language in order to produce a particular effect in the mind of the hearer.

2.7.5 Fundamental Elements of Pragmatics

1. Common Ground

Common ground is the term used to refer to the gamut of "shared features" that exist between or among interlocutors in conversation, which has the capacity to be enriched or expanded in the course of the conversation or speech event. It is the available shared information, suppositions and assertions commonly available to interlocutors in a given situational context (Stalnaker, 1978). These shared features are assumptions taken by the participants in the discourse to be common to both (or all) of them to draw certain information needed for the achievement of a successful conversation.

Clark (2009, p.116) defines common ground as "the sum of the information that people assume they share". He identifies two sources of common ground: Common ground based on community membership (communal common ground) and common ground based on personal experience. While personal common ground is based on joint experience which may be perceptual, linguistic or communicative, communal common ground is the information common to a group or community of people, which can be a community of shared practices or expertise' for instance, a 'community' of Linguists, Doctors, Lawyers or Lagosians, Nigerians, etc. Clark (2006) explains that members of such communities display their communal identities in their choice of language, dressings and mannerisms among others. To Kruijff- Korbayova, communal common ground is evidence about the cultural communities agent belonging to and the

corresponding expertise shared by members of a community while personal common ground is evidence from the agents' direct personal experience with each other (2009, p.5).

Enfield (2008), however, suggests three sources of common ground: joint attention, shared experiential knowledge and shared cultural knowledge. Clark (1996) posits that "Everything we do is rooted in information about our surrounding, activities, perceptions, interest, etc. Everything we do jointly with others is also rooted in this information, but only in that part we think they share with us" (p.92). Common ground has to do with what interlocutors share when it comes to their cultural, linguistic and other backgrounds; that is, the set of cultural, social, and other assumptions taken by the interlocutors to be shared information which suggests that to achieve successful communication, interlocutors must share certain knowledge, beliefs and assumptions (Mey, 2008). Common ground is therefore a prerequisite for everything we do with others.

Stalnaker (2002) acknowledges the contribution of Paul Grice as being the original theorist of common ground. This is because Grice described certain proposition as having "common ground status" in his William James lectures. Common ground as one of the cogent pragmatic tools of extracting meaning in any interactive conversation is considered to be highly significant in the realm of social and interpersonal affiliation. Simon (2006), however, submits that common ground and presuppositions work hand in hand in decoding meanings out of a given piece of information. Thus, he presents presuppositions to be propositions which a cooperative speaker must accept and that the production of the utterance indeed counts as a commitment to acceptance of the required presupposition. Speaker employ common ground to achieve communicative economy, leaving much to the inferencing ability of the hearer; effective

communication thus depend on the interlocutors' ability to access the shared information, ideas and experiences in eliciting and arriving at the communicated message.

Stalnaker (1978, 2002) posits that, in interaction, interlocutors presuppose certain things, and what is presupposed guides what they choose to say and how they intend what they say to be interpreted. By this, Stalnaker presents the idea of common ground based on presupposition. To presuppose something is to take it for granted, or at least to act as if one takes it for granted, as background information – as common ground among participants in conversation (Stalnaker, 2002, p.701). However, common belief which is one of the features of common ground can be seen as a property of a group which can be expressed in terms of the individual beliefs of the group. Since common beliefs emanate from individual beliefs, the way they change in a conversation will be a function of ordinary belief changes and that "in a conversation, the beliefs of the participants that are relevant to it will include both beliefs about the subject matter of the conversation and also beliefs about the ongoing conversations itself" (Stalnaker, 2002, p.708).

In his submission, Horton (2008) presents common ground as a theory of language that explains how interlocutors successfully navigate the complexities of appropriateness, referring expressions and shared meaning in conversation. According to him, "individuals are assumed to interact on the basis of beliefs about their common ground which inform decisions about when and how to refer to objects and identities for other people and how to understand such refences" (Clark, 1996 as cited in Horton, 2008, p.190). Colston (2008, p.154) believes that common ground is essentially a form of human memory. His claim was that rather than just being a theoretical construct about mutually known knowledge among interlocutors that supports and corrals language use and comprehension, Common Ground is additional information that an interlocutor generates or encounters and then encodes into short and/ or long-term memory for

ongoing or later use. This treatment however includes how memory succeeds and perhaps more importantly, how it fails.

Some Features of Common Ground (CG)/ Background Information

World Knowledge: This is the background idea shared by the interlocutors as a lubricant for effective and smooth communication. It is the general belief that people have about a particular concept. For instance, there is the general belief that the world is round, the general belief that it is an offence to commit murder, the general belief that a man cannot be pregnant, the general belief that war is an unhealthy rivalry, etc. The importance of world knowledge in any communicative act is that, since the decoders already have a first hand information about something, in most cases, the encoder will not have to make any explanation of what is already known, he/she (encoder) will just go striaght to the point. However, in communication, world knowledge saves energy, words and time.

Mutual Contextual Beliefs (MCBs): The concept of MCBs was brought about by Bach and Harnish in 1978. According to them, in any speech event, a speaker or writer has an intention and the hearer or reader is expected to make meanings out of the encoded information. When language is used, it is unconsciously assumed that the speaker/writer is communicating to the hearers/readers who have grown up in the same sort of world. This assumption at times leads to confusion in communication especially between or among people from different social background or thinking. Mutual Contextual Beliefs (MCBs) is about the shared knowledge that interelocutors use as a tool to understand utterances/texts. Most English readers do not read Latin, Greek or Hebrew texts simply because they will not understand a single word of what is written since they have no knowledge of the language.

The task of determining the sense of the sentences uttered or written is a very complex one especially when the statements/sentences are ambiguous. This is because the intention of the encoder is often conjectured and not accurately treated. For instance, if during a conversation, a science teacher casually and without explanation use the word 'theory', a non-scientist will understand this as "just an idea". Without a shared world view (scientific jagoons) and a detailed explanation, the science teacher cannot communicate to his listeners that what he meant by theory is "a well constructed set of logical arguments that can be tested by experiment to determine their scientific value". Another good example of Mutual Contextual Beliefs from Obasanjo's *My Watch* is "it is better for Buhari to come to power in 2015 and jail me than for Jonathan to come back and destroy the remaining Nigeria". The MCBs in this statement are that the readers know that there will be an election in 2015, Buhari and Jonathan are presidential candidates and it is taken for granted by the writer that the readers are aware of the issues between him (Obasanjo) and the former Nigerian president, Goodluck Jonathan. Odebunmi (2006) accounts for shared belief under the term 'contextual beliefs' and he explains that contextual beliefs are "beliefs and assumptions held prior to or the occasions of interaction and they facilitate the communication process" (p.24). According to him, language level and situation level are the two types of belief in any given discourse. On the first hand, feature of language level as described by Clark and Carlson (1991) is access to the same language of interaction by participants in the discourse which is described as linguistic co-presence and personal common ground (Clark, 2009). On the other hand, Odebunmi (2006) asserts that situation level involves the shared assumptions based on interactants shared code (linguistic or non-linguistic) and experience (p.24). This assertion is within Clark's (1996) communal common

ground and such experiences include membership of communities (Cultural communities) and shared expertise (occupational).

From the foregoing, it is clear that to disambiguate the complexity of any given language and recognize the illocutionary intention of the encoder's speech act by the decoders, MBCs is a prerequisite. The interlocutors must have a shared knowledge of the subject matter, socio-cultural experiences acquired previously or on the sport as well as shared knowledge of words, references, and referents to achieve meaningful communication. All these exist among the participants to facilitate a smooth flow of interaction are called the Mutual Contextual Beliefs.

Presuppositions: Presupposition can be defined as a mechanism whereby a speaker addresses a body of knowledge and experience, involving both linguistic and non-linguistic contexts, which he or she assumes to be common to him/her and the hearer (Cap, 2011, p. 59). Presupposition is an implicit assumption about the world or background belief (common ground) relating to an utterance whose truth is taken for granted in discourse. In any given discourse, some information are taken as known (shared) by the participants and since these information are treated as known, it is part of what is communicated in the speech even though it is implicitly so but not explicitly stated (communicated). They are the assumptions the speaker or writer make concerning the hearer or reader in relation to the subject matter on ground. Presupposition is the information taken for granted and it comes in contact with deixis on the plane of its partial anchoring in lexical and structural forms. Yule (1996) avers that a presupposition is "something the speaker assumes to be the case prior to making an utterance" (p.19).

According to Cap (2011), the assumption of the existence of the shared knowledge may cause the speaker not to grammaticalize (or lexicalise) some information in his utterance. This characterization takes presupposition to be a phenomenon lying at several intersections: the

encoded and the assumed, the semantics and pragmatics, (or even) the linguistics and the non-linguistics. However, since many instances of presupposition can only be approached with reference to (non-linguistic) context, presupposition also reaches out in the direction of the implicit, constituting in a sense, a shared knowledge prerequisite for communicating messages whose final destination is their inference by the hearer.

From the perspective of micropragmatic analysis oriented towards the speech act characterization of the function of the utterance as well as the macropragmatic perspective of the discourse, a rigid distinction between semantics and pragmatic presupposition seems far from necessary. It offers little explanatory power compared to an integrated, global view of presupposition as a concept which should be studied against the utterance and discourse goals it serves. Such views are quite naturally pragmatic because even though there are specific lexical items associated with specific assumptions (for instance, the assumptions of existence), their descriptive capacity does not expire within the structural boundaries of the linguistic expression. On the contrary, their significance goes much beyond as they are able to combine with primarily experiential premises and thus successfully contribute to a network of contextual, often non-linguistic beliefs making up the entitre load of knowledge shared by the speaker and the hearer (Cap, 2011).

In the context of doing things with words, participants almost always share a common ground or take the truth of some propositions about the context, the speaker or the addressee for granted (Adegbija, 1999, p.190). There are some basic assumptions which the speaker or writer must make concerning the hearer or reader in relation to the subject matter on ground. Such assumption according to Osisanwo (2003, p.86) “are made without any challenge from the interlocutors because they are built on assumed common ground”. There are two main types of

presupposition: semantic and pragmatic presupposition (Stalnaker, 1991). Semantic presupposition refers to the logical relations that hold between sentences (Adegbija, 1999, p.190). It is part of sentence meaning and there can be access to semantic presupposition if one fully understands the meaning of the words used. Stalnaker further explains that semantic presupposition is based on the truth or falsity of the proposition thus, when a presupposition is false, it lacks truth-value (1991, p.42). Closely related to the perception of presupposition is McGregor's (2009) submission. He opines that a presupposition is "something that must be assumed to be true in order for a sentence to be appropriately uttered" (p.147). This view fits in to semantic presupposition as it suggests that the truth is required in order to produce appropriate or felicitous utterances/sentences. For instance:

"The deputy governor of Ondo state was my classmate."

The semantic presupposition in the given statement is that, there is only one deputy state governor in Ondo state. Another example is, "I will get you arrested if you do not stop dumping refuse on the road". Part of what is ordinarily taken for granted by the virtue of the meaning of the word 'stop' is that the addressee has been engaged in the act of dumping refuse on the road. This however (semantic presupposition) is part of sentence meaning but distinct from what is said. Pragmatic presupposition refers to the conditions necessary for a speech act to be appropriate in a particular context. Put differently, it is concerned about conditions that the world must meet in order for an utterance to make a literal sense (Adegbija 1999, p. 190). For instance:

"The NAFDAC officials stopped the production of bottled water in that company".

From the given example, the pragmatic presupposition of the sentence is that, for NAFDAC to have stopped production, the company must have violated some laid down rules. Pragmatic presupposition according to Lakoff (1970, p.175) has also been used to refer to "the assumptions

and beliefs about the context". From the speaker's perspective, the presuppositions of a speaker are the propositions whose truth he takes for granted as part of the background of the conversation (Stalnaker, 1978, p.321).

Yule (1996) however breaks down the semantic and pragmatic presuppositions, thereby identifying six types of presupposition which include existential, factive, lexical, structural, non-factive and counterfactive presuppositions.

(a) Existential Presupposition: When a speaker calls a name or refers to a definite noun phrase, his action is based on existential presupposition. Some of such examples are: the Ooni of Ife, tha Obi of Onitsha, the Emir of Kano, the table, the woman next door (Osisanwo, 2003, p.87). So also, possessive constructions are based on existential presupposition as can be found in such expressions as:

- Your spoon has broken (a spoon belonging to you exists).
- My text book (a texbook belonging to me exists).
- Our land (a land belonging to us exists).

(b) Factive Presupposition: When a speaker uses some particular verbs such as know, realize, regret before a piece of presupposed information, such a presupposition is factive. For example:

- Everybody knows that Toyosi dances well.

  (The fact is that Toyosi is a dancer).
- The lecturer did not realize that Aderonke was ill.

  (The fact is that Aderonke was ill).

(c) Lexical Presupposition: Sometimes, a speaker's use of a particular expression is taken to presuppose another concept that is unstated. For instance, when one says:

"She struggled to pay her debt"

This means that she has paid her debt, while "struggled" is asserting "success" and presupposing "made efforts". Other lexical presuppositions are 'stop', 'start' and 'again' with their presuppositions:

- Titi stopped paying tax.

  (Presupposition: Titi used to pay tax).

- His wife started coming home late).

  (Presupposition: His wife used to come home early).

- Rose is broke again.

  (Presupposition: Rose was broke before).

(d) Structural Presupposition: According to Osisanwo (2003, p.88), "the structure of a sentence or some tangible part of a sentence may be having a traditionally recognized presupposition". Speaker may treat such parts as true, hence accepted as being true by the listener. The WH- question construction in English comes readily as a good example. Here, the information that comes after the WH-form according to Osisanwo is already known to be the case. WH- items are: who, where, what, when why etc. Some examples of structural presuppositions are:

- Who bought the new house?

  (Presupposition- the new house was bought).

- When did the president arrive?

  (Presupposition- the president arrived).

- Where did you keep my bag?

  (Presupposition- my bag was kept).

(e) Non-Factive Presupposition: It is not always that presuppositions are true or assumed to be true. There are non-factive presuppositions and some English verbs are associated with them. Some of the verbs are dream, imagine, pretend, etc. The presupposition is that, what follows is not true. Here are some examples:

- Comfort dreamt that she was ordained.

  Presupposition- Comfort was not ordained).
- The players imagined they had won the cup.

  (Presupposition- the players did not win the cup).
- Dr. Tobiah pretends to be rich.

  (Presupposition- Dr. Tobiah is not rich).

(f) Counterfactive Presupposition: Counterfactive presuppositions are not too far from non-factive presupposition. Here, what is presupposed is not only untrue but contrary to facts: the opposite of what is true. Commonly used for this type of presupposition is the English conditional if- clause construction. The utterance presupposes that the information contained in the if- clause, at the time of utterance is not true. Here are some examples:

- If you were the president of the faculty.

  (Presupposition- you were not the president of the faculty).
- If you truely care, you will stand by her.

  (Presupposition- you do not care).

Most communicative goals served by presupposition (relevant to both the micro and macropragmatic analysis) have to do in one way or the other with economy of expression relying on the shared belief of the interlocutors. If an encoder could not rely on shared assumptions, the lexical and grammatical load of his/her verbosely constructed utterance will potentially obstruct

meaningful comprehension. However, economizing on the linguistic form of utterance is not only for the benefit of obstructing communication, also, it often contributes to discourse function. This becomes clear when analyzing at the macro level, a series of utterances containing consecutive acts of adjustment to shifting discourse expectations (Cap, 2011, p.60).

Most of the time, writers make some assumptions in the course of passing across their message to the audience (readers) based on their personal observations. For instance, Olusegun Obasanjo, the author of *My Watch* knew that a quite number of people in Nigeria are literates, conversant with lexemes, phrases and clauses, and how these components of grammar are stringed together to make meanings in sentences and expressions (common ground in syntax, semantics and pragmatics). Obasanjo would not have encoded his message in English (locutionay act) for the Mexicans in Mexico (social context) and expected them to buy the book, let alone reading it (perlocutionary act). This is because, most of them (Mexicans) do not understand English, and even if they do, the book is nothing to them because they do not share the same common ground with the encoder (Obasanjo). Therefore, an encoder sends a message because he/she knows that the receiver will definitely be willing to process his/her speech act because they both share the same belief.

Like I have explained, behind every speech act is an intention. The encoder does not need to be explicit before the decoders can pick from what the sender of the message is trying to pass across. This is because the sender seldom presumes that the receiver should be able to tailor what he/she infers from the locutionary act (relevance) towards what the participants are both familiar with (cooperation). For example:

(A telephone conversation between two friends).

Tara: Sandra? Whose phone number is this again?

Sandra: My number of course. That is my new line.

Tara: Hhhhmmmmnnnn! Always changing lines. Anyway, we are in the regime of change, so, carry on girl, you are in order!

From the above example, Sandra can infer what "change" means in that context because they both have familiar knowledge about the Nigerian politics. "Change" in Tara's statement implicates a system of democratic rule under the leadership of President Mohammadu Buhari of the All Progressive Party (APC).

However, finding the common ground in any situational context is a technique for facilitating interpersonal relationship. In other to find the common ground, the participants must search for signals of recognition (through cooperation and relevance), accommodated the recognized signals, process them and belief them. Stalnaker (2002) sees accommodation in general as the process by which something becomes common ground in virtue of one party recognizing that the other takes it to be common ground (p.711). He continues by saying "it is common ground that $\emptyset$ in a group if all members accept (for the purpose of the conversation) that $\emptyset$ and all believe that all accept that $\emptyset$, and that all believe that all believe that all accept that $\emptyset$,etc" (Stalnaker, 2002, p.716).

From the foregoing, common ground is central to smooth and effective communication between or among the participants in any given communicative context. In the first instance, no one will want to waste his/her effort, passing messages across to the other party when the supposed receiver does not share the same belief with the encoder of the message. For instance, a writer writers in a particular context because he presumes that people will read his/her write up because they share the same belief about the world (CG) in that context and they have familiar knowledge (idea) about what the writer encodes. A typical example of this instance is the

Nigerian Yoruba artists who shoot some of their movies abroad and market them there. They do so because they know that there are Yoruba speaking people abroad who will be willing to watch their movies because they have the same mentality about culture, politics, beliefs, taboos, superstitions, myth, etc.

2. Speech Acts

A speech act is a minimal functional unit in human communication. Just as a word is the smallest free form found in a sentence and a morpheme is the smallest unit of language that carries information about meaning, so is speech act which is the basic unit of communication. Speech acts are the linguistic acts made while speaking, which have some social or interpersonal purposes and pragmatic effects (Wales, 2001, p.363). The speech act theory holds that "speech is a form of action rather than a device for describing the world…. The consequential and mutal acting of participants upon each other (Collavin, 2011, p.373). Capone (2009) explains that a speech act is not a thought or the mere expression of a thought, rather, it is the vocalisation of a certain representation of the world (internal and external) aimed at making official display of an intention to change the state of things and at changing things by the public display of that intention (p.1015).

Bach and Harnish's (1979) perspective of illocutionary acts evolved Constatives (Assertives, Predictives, Retrodictives, Descriptives, Ascriptives, Informatives, Confirmatives, Concessives, Retractives, Disputatives, Responsives, Suggesives, Supportives), Directives (Requestives, Questions, Requirements, Prohibitives, Permissives, Advisories), Commisives (promises, offers) and Acknowledgement (appologize, condole, congratulate, thank, accept, reject). Austin (1962) proposes a classification of illocutionary acts into Verdictives, Exercitives,

Commissives, Behavities, and Expositives. Searle (1969) also set up the following classification of speech acts: Representatives (acts that commit a speaker to the truth of the expressed proposition, e.g. reciting a creed.), Directives, Commissives (promises and oat), Expressive (speech acts that express the speaker's attitudes and emotions towards the proposition, e.g. congratulations, excuses and thanks) and Declaratives. Based on Austin's (1962) and Searle's (1969) theory of speech acts, Cohen (1996) identifies five categories of speech acts based on the function assigned to them. They include Representatives, Directives, Expressives, Commissives and Declaratives. Speech act theories attempt to explain how speakers use language to accomplish intended actions and how hearers infer intended meaning from what is said. However, speech acts can either come in a direct or an indirect form. A direct speech act is clearly stated while the indirect speech acts are utterances whereby one thing is said and meant and at the same time, that thing also meant another illocution with a different propositional content (Adegbija, 1999).

Speech act according to Austin (1962) can be seen from three angles: The locutionary act, the illocutionary act and the perlocutionary act.

1. A locutionary act is the propositional meaning which is the literal meaning of what is said. It is the actual utterance and its ostensible meaning, comprising phnonetic, phatic and rheetic acts corresponding to the verbal, syntactic and semantic aspect of any meaningful utterance. For instance, "It's hot in here" literarly means the weather is not favourable here. In essence, the locutionary act is the uttering or putting down (in writing) certain words or sentences with determinate sense and reference.

2. The concept of an illocutionary act is central to the concept of speech act. It is the social function of what is said. For instance, "it's hot in here" could be an indirect request for someone to open the window or a complait implying that someone should know better than to keep the windows closed (expressed emphatically). Illocutionary act is thus the action performed or expected to be performed by mere uttering or putting down a string of words. According to Austin's preliminary informal description, the idea of an illocutionary act can be captured by emphasizing that by saying something, we do something.

The notion of an illocutionary act is closely connected with Austin's doctrine of performative and constative utterances. Performatives are statements whose truth or false value does not affect the performance of the statement. Performatives indicate that by the issuing of an utterance, an action is performed (Austin, 1962). In the philosophy of language and speech acts theory, perfomative utterances are sentences which are not only describing a given reality, but also changing the social reality they are describing. Austin defines perfomatives as statements whose truth or false value does not affect the performance of the statemement. The utterances are not true or false, but when something is wrong with them, they are infelicitous while if nothing is wrong, they are felicitious. For instance, if Andy says "I promise to wash the car" in an appropriate context, then he has not just said something but he has performed an act. Examples of perfomative utterances are:

1. I do take this woman as my lawful wedded wife (as uttered in the course of marriage ceremony).

2. I bet you, I will pass the exam.

3. I bequeath my watch to my sister (as occurring in a will).

All the above examples belong to what Austin calls explicit performatives. To utter an explicit performative sentence is to make explicit what act one is performing. There are also implicit, primitive or inexplicit performatves. When for instance one uses the word 'Go' in other to command someone to leave the room, then the utterance is part of the performance of a command but not in an explicit performatives. Performatives are successful or unsuccessful, felicitous (appropriate in the context of usage) or infelicitous (inappropriate in the context of usage).

On the other hand, constatives have the property of truth or falsity. They are used to describe, rather than do something.

3. A Perlocutionary act (or perlocutionary effect) has to do with the effect of an illocutionary act on the recipient by means of passsing a piece of information via writing, uttering or making signs. A perlocutionary effect is in some sense external to performance. It may be thought of in a sense as the illocutionary act via the locutionary act. Therefore, when examining perlocutionary acts, the effect on the decorder is emphasized. For instance, "it's hot in here" could result in someone either opening the window or not. Also, "By the way, I have a DVD player of Davido's Azonto, would you like to take it with you to the party you told me about?" Its illocutionary function is an offer, while its intended perlocutionary effect might be to impress the listener, to show a friendly attitude or to encourage an interest in a particular type of music.

Indirect Speech Act

In 1975, John Searle introduced the notion of an "indirect speech act" which is an indirect illocutionary act. He grouped the illocutionary acts into 'primary' and 'secondary' acts. While the secondary illocutionary act is the direct one perfomed in the literal utterance of a

sentence, the primary illocutionary act is the indirect one, which is not literally performed. The primary illocutionary act (indirect speech act) is widely used by speakers/writers as linguistic strategy to observe politeness principles. They are used when there is need to avoid giving a direct answer to a question, or when an unpleasant situatuation is to be recounted. Patil (1994, p. 233) believes that a person can be unpleasant to the addressee by being deliberately indirect or misleading in a form. For instance, if a speaker asks, "Could you put on the television?" and the second speaker's response is "Can't you see I'm reading my books?" The second speaker used an indirect speech act to reject the proposal. Here, the speech act is indirect because the literal meaning of "Can't you see I'm reading my books?" does not entail any sort of rejection, but an unpleasant response in an indirect form.

For over thirty years now, indirect speech act has been intensively studied by linguists, philosophers and psycholinguists. The study focuses on the processes involved in unveiling the encorder's mind, and the decorder, in turn make meaningful information out it (Patil, 1994). However, the reason people engage in these maneuvers in the first place (as opposed to saying what they mean clearly and succinctly) is somehow complicated, sometimes unexplainable and very ridiculous. With the doctrine of indirect speech act, it is possible that a speaker says something and means it, but additionally means something else. Searle's (1969) solution is that, the decorder can figure out that the indirect speech act is meant to be based on the MCBs he/she shares with the encorder.

The existing theories of indirect speech acts are based on the premise that human conversation is an exercise requiring cooperation between or among conversational partners towards a common goal. Searles and Vandervecken (1985) describe indirect speech acts as speaker/writer communicating to the decoders more than he actually says by the way of relying

on their mutually shared background information, linguistic and non- linguistic, together with the general powers of rationality and inference on the part of the decorder.

3. Intention

According to Haugh (2008, p.45), "it is commonly assumed in linguistic pragmatics that the communication of implicatures involves the addressee making inferences about the intention(s) of the speakers". The notion of intention in pragmatics can be broadly defined as "an element 'inside' a person which motivates him/her to act in certain ways" (Nuyts, 2000, p.1). The notion of intention commonly presumed in pragmatics processing arguably encompasses a priori mental construct where "some individual has in mind some situation, not yet actualized, along with a disposition to prefer that the situation be actualized" (Mann, 2003, p.165).

Speaker's intention is an aspect of Searle's later classification which is considered to be very significant to this present study of communication in literary works through the exploitation of the contextual influence and identification of speaker intention in the meaning exploitation in memoirs. Bach and Harnish (1979) present an 'intention and inference' approach to speech acts. This speaker-intention focused categorisation holds that linguistic communication is an 'inferential process' where speech acts are executed with the intention that the hearer identifies the act being performed. However, successful communicative acts are thus contingent on the hearer's recognition of the encoder's intention.

Recent studies (e.g. Verschueren, 1999; Gibb 2001; Haugh 2008) have pointed out that the role intention plays in communication may be more complex than proponents of current pragmatic theories have claimed (Kecskes and Mey, 2009, p.1). According to them, there are substantial recent evidences that militate against the continued placement of Gricean intentions at the center of pragmatic theories. While these evidences mainly come from the socio-cultural,

interactional line of research in pragmatics, the cognitve-philosophical line (such as represented by neo-Gricean pragmatics, Relevance Theory and Speech Act Theory) still maintains the centrality of intentions in communication. According to this view, communication is constituted by recipient design and intention recognition. The speaker's knowledge involves constructing a model of the hearer's knowledge relevant to the given situational context. Conversely, the hearer's knowledge includes constructing a model of the speaker's knowledge relevant to the given situational context.

> The speaker meaning (intention) tends to be favoured by writers who take broadly social view of the discipline; it puts the focus of attention firmly on the producer of the message but at the same time obscures the fact that the process of interpreting what we hear involves moving between several levels of meaning (Thomas, 1995, p.2).

According to Bach (2006, p.469), as Strawson argued, "illocutionary acts, other than those performed in special institutional contexts are performed not with an intention to conform to a convention but with a communicative intention". Bach (2006, p.470), states that "You won't succeed in standing on your head because someone recognizes your intention to do so. But an act of communication is distinctive in this respect. It is successful if the intention with which it is performed is recognized by the audience: its fulfillment consistsing its recognition".

Grice (1957) states that, a communicative intention is distinctively reflexive since the speaker intends "to produce some effect in an audience by means of the recognition of this intention". Grice's insight that a speaker meant something by X if and only if S "intended the utterance of X to produce some effect in an audience by means of recognition of this intention" (Grice, 1957, p.385). According to this view, successful communication can only be achieved

when the hearer recognises the speaker's intention to mean something by the saying of X. In essence, the intention of any encoder includes, as part of its content, that the audience recognise his/her very intention by taking into account the fact or facts as the case may be, that they are intended to recognise.

Accordingly, the hearer is to take into account the speaker's communicative intention by figuring out what the speaker intends to pass accross. The meaning of the words uttered provides the input to this inference, but what they mean does not determine what the speaker means (even if he means precisely what his words mean, they do not determine that he is speaking literally). What is loosely called context, i.e. a set of Mutual Contextual Beliefs (Bach and Harnish, 1979, p.5), encompasses whatever other considerations the hearer is to take into account in ascertaining the speaker's intention, partly on the basis that he is intended to do so (Bach, 2006, p.470).

According to Bach, when Grice characterized meaning something as intending one's utterance to produce some effect in an audience by means of the recognition of this intention, he was not very specific about the kind of effect to be produced. But since meaning something (in Grice's sense) is communicating, the relevant effect is understanding the piece of information on the part of the audience. Moreover, an act of communication is as an essentially overt act, just a**s** the act of expressing an attitude which the speaker may or may not actually possess. Since the condition on the success of any locutionary act is that the audience (decoder) infer the attitude from the utterance, it is clear why the intention to be performing such an act should have the reflexive character pinpointed by Grice. Considered as an act of communication rather than anything more, it is an attempt simply to get one's audience to recognize, partly on the basis of being so intended, that a certain attitude is being expressed. The encoder as it were is putting a certain attitude on the table. Communication aims at meeting the minds not in the sense that the

audience is to think in the direction the speaker thinks, but only in the sense that a certain attitude toward a certain proposition is to be recognized as being put forward for consideration. What happens beyond that is more than communication.

Consequently, the main task of pragmatics is to explain how exactly the hearer(s)/reader(s) make (s) inferences and determine what is considered the speaker/writer meaning.

4. Implicatures

Implicature is a technical term in pragmatics subfield of linguistics coined by H. P. Grice, which refers to what is suggested in an utterance, even though neither expressed nor strictly implied (that is entailed) by the utterance. As laid down in his seminal article 'Logic and Conversation' (Grice, 1989) which is the published version of a part of his William James lectures held in 1967 at Harvard University, both 'what is implicated and 'what is said' are part of speaker meaning. 'What is said' is that part of meaning that is determined by truth-conditional semantics, while 'what is implicated' is that part of meaning that cannot be captured by truth conditions and therefore belongs to pragmatics (Meibauer, 2009, p.365). Simply put, an implicature is an "additional conveyed meaning" (Yule, 1996, p.35). In the words of Adegbija, implicature is what is suggested or meant, as distinct from what is literally or not overtly stated (1999, p.194). As a matter of fact, implicature is a key element in pragmatics that falls within the scope of implicitness, which has to be worked out. It is relevant to this present study because it affords us the opportunity to understand how so much is communicated even when few words is expressed in literary works. For istance, the biblical quote in Obasanjo's *My Watch* is weighty "Son of man, I have made you a watch for the people of Israel, so hear the word I speak and give

them warning from me". While the "people of Israel" stands for Nigerians, "son of man" implicates a sensitive individual, i.e. Obasanjo, to sensitize Nigerians about the ills going on in the society, i.e Nigeria.

Mey (2001) explains that implicature is obtained from the verb 'to imply' and to imply means to "fold something into something else". Consequently, that which is folded in has to be unfolded in order to be understood (Adeoti, 2015). Mey (2001) further explains that implicature "is a regularity that cannot be captured in a simple syntactic or semantic rule, but has to be accounted for in other ways" (p.45). However, implicature is a component of speaker meaning that constitutes an aspect of what is meant in a speaker's utterance without being part of what is said (Horn, 2006, p.3). In essence, to understand and interpret implicatures, it is inevitable to go beyond what has been explicitly stated and extracting relevant materials from the affordances of the context of the expressed proposition.

Grice (1975) recognises two types of implicature: Conventional implicature and Conversational implicature. While the conventional implicatures are worked out through the normal or conventional meanings, i.e. they are derived based on the denotative meaning of the lexical items, conversational implicatures on the other hand are derived from Grice's maxim of cooperative principle. These are the maxim of quality, quantity, manner and relation. Huang (2011, p.412) explains that "a conventional implicature is a non-truth-conditional meaning which is not derivable from general considerations of cooperation and rationality, but arises solely from the conventional features attached to particular lexical items and/or linguistic constructions involved". Conversational implicature, however, does not depend on the conventional features of the lexical item in an utterance, rather, they transcend what has been explicitly expressed and drawn from features of context among other things to derive meaning. According to Grice

(2000), the most widely accepted type of implicature is the conversational implicature which comes in two ways: Generalized Conversational Implicature (GCI) and Particularized Conversational Implicature (PCI). The following examples from Levinson (p.16–17) illustrate this distinction:

Context 1

Speaker A: What time is it?

Speaker B: Some of the guests are already leaving.

PCI: 'It must be late.'

GCI: 'Not all of the guests are already leaving.'

Context 2

Speaker A: Where's John?

Speaker B: Some of the guests are already leaving.

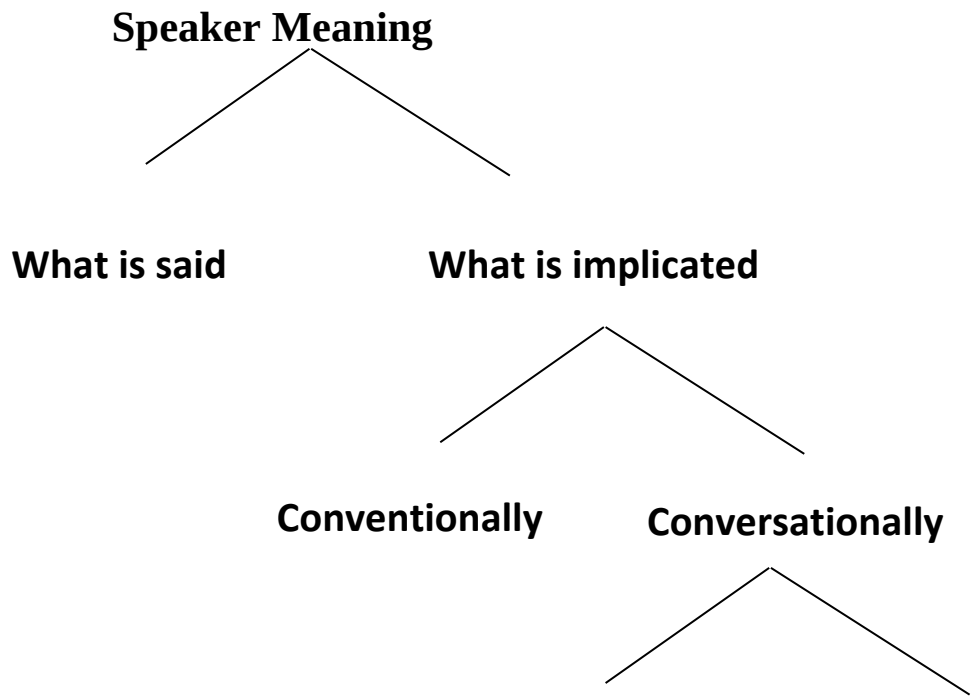
PCI: 'Perhaps John has already left.'

GCI: 'Not all of the guests are already leaving.'

From the two contexts above, GCI is akin to conventional implicatures because it requires no special background knowledge of the context of the utterance to infer the necessary inferences. This indicates that they can be understood by reason of the conventional meaning of the lexical items that make up the utterance. To complement this, Yule (1996, p. 41) includes that "when no special knowledge in the context is required to calculate additional conveyed meaning, it is called a generalised conversational implicature". Relative context-independence is the most prominent property of GCIs. In addition, GCIs are normally, or even consistently associated with certain linguistic forms. For example, if someone utters "Adebayo is meeting a woman this evening", the presence of the indefinite article standardly implicated that the woman

is not his wife, close relative, etc. In contrast to GCIs, PCIs are highly context-dependent and they are not consistently associated with any linguistic form. This is because usually, utterances are localized in particular contexts which enable the decoder make some assumptions and extract appropriate inferences based on the common ground of the utterance context. From this explanation, it is clear that in working out the meaning of PCIs, it is essential to look beyond the lexical make up of the utterance since more is communicated than is lexically expressed.

The distinction between conversational implicatures and conventional implicatures draws on the observation that in coordinations like Suzan is rich but she is happy, the truth conditions are just the truth conditions of the coordination "Suza is rich and she is happy", with the exception of the contrastive meaning of but. This meaning is not truth-functional, and it is not context-dependent either; hence, there are some motivations for assuming the category of conventional implicature.



Particularized(PCI) Generalized (GCI)

Figure 2: Gricean Typology of Speaker Meaning (1989)

However, there are further types of implicature, e.g., implicatures of politeness or style that are neither conventional nor conversational (cf. Leech, 1983; Brown and Levinson, 1987). Conversational implicatures come about by the exploitation (apparent flouting) or observation of the cooperative principle (CP) and a set of maxims (Cooperative Principle; Maxims and Flouting), (Grice, 1989).

The Cooperative Principle:

The goal of any conversational interaction is intending to perform an illocutionary act and a perlocutionary effect. The success of these two acts, no doubt is hinged on cooperation between or among interactants. Hence, Grice (1989) presents conversational implicature as relying on the cooperative principles. According to him, make your conversational contribution such as is required at the stage at which it occurs by the accepted purpose or direction of the talk exchange in which you are engaged. This position is supported with his four popular maxims of quantity, quality, relation and manner.

Maxim of Quantity:

1. Make your contribution as informative as is required (for the current purposes of exchange).

2. Do not make your contribution more informative than is required.

Maxim of Quality:

Try to make your contribution one that is true.

1. Do not say what you believe to be false.

2. Do not say that for which you lack adequate evidence.

Maxim of Relation:

Be relevant.

Maxim of Manner:

Be perspicuous.

1. Avoid obscurity of expression.

2. Avoid ambiguity.

3. Be brief (avoid unnecessary prolixity).

4. Be orderly.

Grice's maxims have clearly spelt out how language can be used smoothly, cooperatively and rationally in any form of interactional act. However, Levinson (1983) observes that meeting the Gricean standard in every perspective of language usage is almost impossible. This is where hedges come in. In any interactive section, two communicative principles are most important and should be the guiding principles during interaction: to balance the equation between the encoder's face want and his/her audience's face and to observe the conversational maxims. Many times, these principles are very difficult to adhere to and this however makes 'hedging' an option. This is because in literary texts for example, writers commonly and deliberately violate these maxims for the purpose of creating their stories and at the same time, achieving characterization.

Osisanwo (2003) explains that hedges are cautious words, notes and expressions applied by a speaker or writer to warn the listener or reader about how much of what is being said or written should be taken. When such devices are used in communication, the speaker or writer is hedging (p.96). A hedge can be further described as a mitigating sound, word, phrase or clause used to lessen the impact of an utterance or sentence as the case may be. Typically, they are verbs, adjectives or adverbs and sometimes consist of clauses. Examples of verbal hedges include can, could, may, might, would, appear to be, indicate, suggest, etc. Adjectival hedges are a certain number of, some, many, most to mention a few and lastly, the adverbial hedges are in some way, almost, sometimes, usually, virtually, perhaps, possibly, somewhat, apparently, to a certain extent, etc.

Hedges, however, could be regarded as a form of euphemism. Euphemism is a generally innocuous word or expression used in place of one that may be found offensive, or suggest something unpleasant. It could also be said that to hedge is avoid getting oneself committed to a proposition or to avoid giving a direct answer to a question, saying or writing something that could threaten the face of the addressee in a mild way, not saying or writing the truth at the same time, not lying, trying to be polite and considerate, etc.

Hedges may intentionally or unintentionally be employed in both spoken and written language since they are crucially important in communication. Hedges help speakers and writers indicate more precisely how the cooperative principle (expectations of quality, quantity, manner and relevance) is observed in assessements.

Hedges and Grice's Maxims

i. The maxim of quality: This maxim is covered by hedges when the authenticity of what the speaker or writer intends to say or write is not certain. To avoid violating the maxim of quality which preaches being truthful at all times, hedges are the best option to indicate that what is being said or written may not be totally accurate. For instance, "I was told he died of cancer". If the encoder only states that "He died of cancer" and he/she is not certain about this assertion, automatically, the maxim of quality has been flouted since the encoder is saying what he/she is not sure of the truth value or falsity.

ii. The maxim of quantity: This maxim is also covered by hedges in order to avoid verbosity, to safe time and to achieve cooperation. To avoid flouting the maxim of quantity, the linguistic material (hedging) is just unavoidable since it does not add anything to the propositional content but helps the listener or reader organize, interpret and evaluate the information given. Here are some examples:

(a) All I know is that the game is mine.

(b) To cut the long story short, Funsho is in London.

(c) My dear, I won't bore you with all the details, but it was really a testimony.

From the above examples it can be observed that the information conveyed by in the sentences are limited by adding "All I know", "To cut the long story short" and "I won't bore you with all the details" respectively. By so doing, the encoder is informing the decoder that he/she is not only making an assertion but observing the maxim of quantity as well.

iii. The maxim of relation: The encoder may want to say or write something not related or directly connected with the main line of discussion, hedges may be used. Hedges in this category include this may sound odd, by the way, anyway, not to change the subject matter, etc. By using these hedges implicate that what has been encoded is not relevant to the moment in which the

conversation takes place. Such hedges can be found in the middle of the encoders' conversation as the encoder wants to switch from one topic and drift into another topic that is different from the previous one.

iv. The maxim of manner: In any communicative act, the encoder is sometimes contious of the expectations of manner; hence, hedges are used to achieve this. Examples of hedges in these category include "I am not sure if this is clear to you, but….", "This may be a bit stressful, but...", "This could be so confusing, but….", etc. These examples show that hedges are good indications that the encoders are not only conscious of the maxim of manner, but they are also trying to observe it.

According to Cap (2011, p.60), "the relevance of the analysis of implicature to micropragmatics (and potentially macropragmatics) is two-fold. Firstly, implicature studies account for the further processing of information that has been encoded by the speaker based on his/her presuppositions, and secondly, in the course information processing, the decoder eventually recognises the contribution implicature makes to the update of the utterance-discourse context". From this analytical standpoint, the explanatory powers of presupposition and implication are inherently complementary, shedding light on both the speaker and the hearer's side of the speech act formation. Delving deeper, implicature created within the boundaries of the utterance (the micro level) are often "retured to'' or "readdressed" purposefully later on in the unfolding discourse (the macro level) (Cap, 2011, p.61). According to Cap, "since the implicature is rarely ecoded in language form, it involves a virtually indetermined number of more or less complex contextual infernces" (2011, p.61). As such, it constitutes a valuable rhetorical tool whereby, the speaker can control the flow of discourse, adopting his or her consecutive utterances to the current goal. Sometimes, implicatures are cancelled by the encoder

to re-establish adherence to the conversational norms as well as their numerous reformulations and supplements (Grice, 1975, 1989).

However, implicature has conrtibuted to the rhetorical safety of the public speakers who on one hand wish to make statements that are universally acceptable, but on the other hand, want to retain the possibility of 'refining' or fine-tuning these statements for hearers who hold different expectations of the meanings conveyed in them (cf. Cap, 2008, 2010). Altogther, it could be said that the phenomenon of the cancellability of implicature belongs to macropragmatics since firstly, the context that determines the cancellations is made up of a heterogeneous number of social and instrumental factors. And secondly, the 'distance' between implicature and its cancellation is a matter of discourse rather than utterance.

5. Politeness and Face Management

Brown and Levinson (1978, 1987) and Leech (1983) proposed the concept of 'politeness' which is an underlying social constraint governing the production and interpretation of utterances. Brown and Levinson (1978) identified 'face' in the theory of politeness as "an individual's feeling of self-worth and self-image which can be damaged, maintained or enhanced through interaction with one another. In the day to day interaction, 'face' is liable to imposition. Grundy (2000, p.156) suggests that "in most encounters, our face is put at risk". When an individual's face want is met, his face is saved while his face is threatened if there has been an imposition. Odebunmi (2002, p.181) asserts that face threatening acts are illocutionary acts that are liable to damage or threaten H's positive or negative face.

However, Leech (1983, p.82) introduced the politeness principle as "minimize (all things being equal) the expression of impolite beliefs", proposing the Tact, Generosity, Approbation, Modesty,

Agreement and Sympathy maxims to serve as regulative values to the Cooperative Principles (CP) in communicative exercises. According to dictionary.com. (2011), politeness is defined as "showing good manners towards others, being refined or cultured. However, in the field of linguistics, the concept of politeness is much more complex. According to Mills (2003, p.6), politeness is the expression of speakers' intention to mitigate face threats carried by certain face threatening acts towards another." Being polite enables communication to progress smoothly and cordially as it makes for the awareness of another person's face. In essence, politeness is using communicative strategies to create and maintain social harmony (Brown & Levinson, 1987). This can be done in various ways:

i. Being contextually appropriate;
ii. Following social and cultural norms and
iii. Being socially positive by addressing face needs.

Brown and Levinson (1978, 1987) and Leech (1983) propose the concept of 'politeness' to explain the exceptions to, and apparent deviations from the cooperative principles. These they identified as the social constraints governing the production and interpretation of utterances. Brown and levinson (1978) identified "face" in the theory of politeness as "an individual's feeling of self-worth or self-image; which can be damaged, maintained or enhanced through interaction with others; the means by which we show an awareness of another person's public self image (Yule 1996, p.60). While 'Face' is the public self-image that every adult tries to protect, "Face want" is the desire and interest of every individual. Brown and Levinson (1978) identify two types of face, the positive and the negative face. These two aspects of face are the basic wants in any social interaction, and so, during any social interaction, cooperation is needed amongst the participants to maintain each other's faces. Leech (1983, p.81) introduced the politeness principle (hereafter PP) as "minimize (all things

being equal) the expression of impolite beliefs". PP focuses on how to produce and understand language based on politeness, formulating the Tact, Generosity, Approbation, Modesty, Agreement and Sympathy maxims to explain relationship between sense and force in daily conversation. According to Brown and Levinson (1978), while the positive face refers to one's self-esteem, that is, the desire to be liked, admired, ratified and related to positively, noting that one would threaten positive face by ignoring someone, the negative face on the other hand is the want of every "competent adult member" that his actions be unimpeded by others, or the basic claim to territories, personal preserves, right to non-distraction, i.e. the freedom of action and freedom from imposition.

However, certain illocutionary acts are inherently liable to damage the face of the addressee or the speaker by acting in opposition to the wants and desires of the other.

Face-threatening Acts (FTAs)

In virtually every social interaction, face-threatening acts are sometimes inevitable based on the terms of the conversation. A Face-Threatening Act hereafter (FTA) is an act that inherently damages the face of the addressee or the speaker by acting in opposition to the wants and desires of the other. These acts can be verbal or non-verbal (written), which can be conveyed in the characteristics of speech such as tone, inflection, etc. or in verbal forms of communication.

A. Negative face-threatening acts: Negative face is threatened when an individual obstructs their interlocutor's freedom of action. This can cause damage to either the speaker or hearer, and

makes one of the interlocutors submit their will to the other. Freedom of choice and action are impeded when negative face is threatened.

B. Positive face-threatening acts: Positive face is threatened when the speaker or hearer does not care about the interlocutor's feelings, wants or does not want what others want. When an individual is forced to be separated from others so that their well being is treated as less important, positive face is threatened.

Superstrategies for Performing Face-threatening Acts

In order to save face, people have the option to use politeness superstrategies with Face-threatening Acts such as bald on record, positive politeness, negative politeness, off record or to withhold, i.e not performing the FTA. Odebunmi (2002) submits that face threatening acts are illocutionary acts that are liable to damage or threaten H's positive face or negative face (p.181). According to him, face is realized in social situations as either respect or deference operational in social distance e.g (employer/ employee) or friendliness, camaraderie and solidarity instantiated in social closeness.

According to Brown and Levinson (1987), the first decision to take is whether to perform the FTA or not. If the speaker does decide to perform the FTA, there are four possibilities: three sets of 'on-record' superstrategies (perform the FTA on-record without redressive action (bald-on-record), perform the FTA on-record using positive politeness, perform the FTA on-record using negative politeness) and one set of 'off-record' strategies (Thomas, 1995, p.169).

(a) Bald-on-record (Performing an FTA without any redress): There are occasions when external factors constrain an individual to speak very directly (and in full conformity with the Gricean maxim) (Thomas, 1995, p.70). For instance, if there is an emergency of some sort, or

where there is a major time constraint, or where there is some form of a channel limitation. Bald-on-record strategies usually do not attempt to minimize the threat to the hearer's face, although there are ways that bald-on-record politeness can be used in trying to minimize face-threatening acts implicitly. Often using such strategy will shock or embarrass the addressee, and so this strategy is most utilized in situations where the speaker has a close relationship with the audience, such as family or close friends. Example of cases in which one might use bald-on-record are: speaking with maxium efficiency when there is great urgency or desperation, little or no desire to maintain someone's face, i.e. "don't forget to clean the kitchen", doing the face-threatening acts in the interest of the hearer, offers, etc. Also, the speaker can decide not to use redressive action if he has deliberately chosen to be maximally offensive.

(b) Positive politeness (Performing an FTA with redress): Politeness strategies are used to formulate messages in order to save the hearer's positive face when face-threatening acts are inevitable or desired. These strategies seek to minimize the treat to the hearer's positive face. They are used to make the hearer feel good about himself, his interest or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments and the following examples from Brown and Levinson:

i. Attend to H's interests, needs and wants, i.e.You look sad, can I do anything?
ii. Use solidarity in group identity markers, i.e. Hey mate, can you lend me a dollar there?
iii. Be optimistic, i.e. I will just come along if you don't mind.
iv. Include both speaker (s) and hearer (H) in activity. For example, if we help each other, I guess we will both sink and swim in this course.
v. Offer or promise, i.e. If you wash the dishes, I'll vacuum the floor.

vi. Exaggerate the interest in H and his interest, i.e. Your hair is cute, where did you fix it?

vii. Avoid disagreement.

viii. Joke, i.e. Wow, that's a whopper!

(c) Negative politeness: Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a lower potential for awkwardness or embarrassment than in bald-on-record and positive politeness strategies. Examples from Brown and Levinson include:

i. Be indirect, e.g. "Would you know where Oxford Street is?"

ii. Use hedges or questions, e.g. "Perhaps, he might have taken it, maybe" and "Could you please pass the rice?"

iii. Be pessimistic, e.g. "You couldn't find your way to lending me a thousand dollars, could you?"

iv. Minimize the imposition, e.g. "It is not too much out of your way, just a couple of blocks."

v. Use obviating structures like nominalizations, passives, or statements of general rules, e.g. "I hope offense will not be taken."

vi. Apologize.

vii. Use plural pronouns, e.g. "We regret to inform you."

(d) Off-record (Do not perform FTA): Brown and Levinson's final stategy "Do not perform FTA" is self-explanatory. According to Thomas (1995, p.175), there are times when something appears to be so face-threatening, you don't say it. Brown and Levinson do not discuss this strategy (there's no lot to say about saying nothing!). However, Bonikowska (1998) terms

'saying nothing" as the 'opting out choice' (OOC). According to her, there are times when the speaker decides to say nothing and genuinely wishes to let the matter drop and there are other occasions when an individual decides to say nothing, but still wishes to achieve the effect which the speech act would have achieved had it been uttered. Tanaka (1993, p.50-51) terms these two strategies OOC-genuine and OOC-strategic:

OOC-genuine: Speaker does not perfom a speech act, and genuinely intends to let the matter remain closed. The speaker does not intend to achieve the perlocutionary effect.

OOC-strategic: Speaker does not perform a speech act, but expects the decoder to infer his/her wish to achieve the perlocutionary effect.

Thomas (1995, p.175) states that there is a third situation where there is such a strong expectation that something will be said, that saying nothing is in itself a massive FTA.

In interactive sections, face threatening acts are inevitable. Once a person's sense of dignity or prestige is damaged, the next line of action is "To save face". In English- speaking world, the expression "To save face" describes the lengths that an individual may go in order to preserve his/her established position in the society, taking actions to ensure that one is not thought badly of by their peers. Also, being polite consists of attempting to save face for another when ones face is threatened. Yule (1996) submits that any utterance that represents a threat to another person's self- image is a 'face-threatening act' (FTA) while the utterance that lesson the possible threat to another's face is a face-saving act' (FSA) (p.134).

However, in a communicative exercise, people respond differently when their face is being threatened. Face-negotiation theory is a theory first proposed by Stella Ting-Toomey in 1985 to understand how different cultures throughout the world respond to conflict (Wilmot and

Hocker, 1998). The theory posits 'face' as a universal phenomenon that pervades across cultures. In the course of interaction, ones face is on display which along the line could be subjected to a threat, thus, leading to conflicts. In this case, the person tends to save or restore his/her face. This set of communicative behaviours, according to the theory is called 'facework'.

6. Participants and Pragmatic Acts

According to *The New Webster Dictionary of English Language* (1981), participants are contributors, contestants, applicants, partakers, accomplices, collaborators, etc. The participants (writers, speakers, readers or listeners) are the backbone of any linguistic interaction. In any act of communication, there is always a sender who has the role as the addresser, then the receiver(s) who plays or play the role as the addressee(s). Both the sender (speaker or writer) and the receiver(s) i.e. listener(s), hearer(s), or reader(s) are called the interlocutors. In addition, there may be a third party known as the audience listening or over hearing the speaker. Also, a reader may read a piece that is not originally meant for his or her consumption. However, the intended audience or readers are the legal hearer(s) and reader(s) of the speaker and writer respectively. The unintended audience, on the other hand, is the eavesdropper (illegal listeners of a conversation; listening clandestinely to a private discussion or conversation not meant for them) and the people reading a piece not meant for them. For instance, the author of *My Watch*, Olusegun Obasanjo and the target readers, Nigerians, are all the participants.

In the process of communication, the participants set up the pragmatic acts verbally or non verbally. That is, the participants realise the pragmatic acts by the means of indirect seduction after activating their pragmatic competence. Participants often make use of situations, both linguistic and extralinguistic, the conditions that surround the use of the action words and

semiotic systems in not only encoding, but also in decoding the meaning in the uttearance act using their common ground. This however tallies with Mey's (1993, p.214) assertion that "for speech act to have meaning and explain human actions, it must be contextualised, instantiated and situated".

According to Goodwin (2000, p.1), "a premodial site for the analysis of human language, cognition and action consists of a situation in which multiple participants are attempting to carry out courses of action in concert with each other through talk". This human action is built through the simultaneous deployment of a range of quite different kinds of semiotic or behavioral resources (p.2). In essence, participants purposely perform some specific actions (pragmatic acts) in order to realise some particular results. For instance, during the 2015 presidential and gubernatorial elections, the contesting political parties engaged in some pragmatic acts (both linguistic and extra-linguistic activities) to aid their campaign. The political parties employed direct and indirect pragmatic acts in order to make their intention known to the electorates (to become the rulling party for the next four years) for positive perlocutionary effect (emerging as the rulling party). Some of the pragmatic acts employed by the then contesting parties include series of campaigns through audio-visual adverts, circulation of fliers, distribution of food items, the release of a timely documented publication, *My Watch* by Obasanjo to counter the opposition party. However, Ranciere (1995) suggests that, in the course of making ones intention known for a positive perlocutionary effect, the actors (participants) must not irrationally act (pragmatic act) out of their role on the scene (p.13).

In the process of analysing speech acts, Mey delved into the theory of pragmatic act which provides a theoretical route for the analysis of situation-derived language act. Huai (2005) asserts that the situational "setting up" is an important element of the pragmatic act where the

context of the acting carries more weights than the spoken itself (p.2). This means that pragmatic acts rely soley on the situational context, thereby reflecting the nature of the action. Mey (1993) explains that, to do pragmatic acting, humans make use of not just a chain of words in performing actions. Rather, they instantiate their speeches and situate them to agree with what conditions in the environment can afford, and also use other semiotic instead of relying on words alone.

Mey (2006) argues that, what counts as a pragmatic act 'pract'can be subsumed under a pragmeme which is determined exclusively by the understanding that the individual participants have of the situation and by the effects, that the practs have or may have in a given context (p. 221). This implies that, in real life situations, language use is never encoded in nebulous linguistic abstraction. Rather, they are framed against a backdrop of pre-existing conditions, so that linguistic agents are able to exploit their givens to utmost, which enables them to act (Mey, 2000). Thus, a framed act set up to be accomplished, and subsequently carried out with maximal contextual implication is called a pragmatic act (p. 304). It is a contextualized adaptive linguistic behaviour that constrians and allows the language user to use and interpret utterances within the precincts of society's premises and conditions. In other words, the language user is assumed to adapt to the historical, cultural, environmental, social and political contexts that facilitate the use of a particular langage act.

To accomplish a purpose in any communicative exercise, pragmatic acts, which are action words, are inevitable. Allwood (1978, p.1) submits that "a pragmatic act is an action and a form of behaviour guilded by an intention". However, human actions are often employed in a specific context and through a verbal utterance as well as extra-linguistic cues such as gestures and other semiotic concepts (Goodwin, 2000, p.10). In a way, pragmatic act is an ambitious

approach to explain the way pragmemes are represented in utterances. This act is an instance of adapting oneself to a context, as well as adapting the context to oneself. For instance:

(A group of students in the Yoruba department conversing before the arrival of their lecturer)

Speaker A: I love my course! If not that I like to be a teacher, I would have put in for Law.

Speaker B: But Law was your first choice.

Speaker A: Yeah, my mum filled the form when I was in Lagos. What is even special about Law? Besides, I'm a brilliant girl.

Speaker C: You are brilliant indeed! (Rolling her eyes).

Speaker A: Whatever!

From the conversation above, speaker A uses her pragmatic competence, relying on the situational context (she was not admitted for law) to work out the implicit meaning of "You are brilliant indeed!" A statement uttered by speaker C, which apparently threatens and consequently damages speaker A's positive face. However, the response of speaker C "You are brilliant indeed!" is an indirect pragmatic act (ridiculing and disapproving speaker A) that expresses the pragmemes "You are not brilliant". This pragmeme "You are not brilliant" can however be substantiated by several other concrete pragmatic acts such as "You are dull", "You are deceiving yourself", "You are a liar", "A brilliant student in Yoruba education department?" etc.

The above given example aids the fact that, in pragmatics, it is acceptable to use language in various unconventional ways with reasons behind it. Pragmatics studies language as it is used by people for their own purpose and within their own respective limitation and affordance. Thus, pragmatic acts carry more weight than the utterance act in any context.

As explained in the subsequent paragraphs that practs are action words, Mey (1993) affirms that "human activity is not the prerogative of individual setting goals or devising

strategies. Rather, the individual is empowered as well as limited by the conditions in her or his environment (Mey, 1993, p.214). Mey believes that interpreting human speech is often wrongly done from "inside out" rather than being from "outside in" (p.220). This implies that while Austin's (1962) and Searle's (1969) speech act theories operate at the micro level of pragmatics, i.e. interpreting meaning by relying on the force of the 'word' used without considering the other agents and factors involved in performing actions, pragmatic act on the other hand operates at the macro level of pragmatics. This is because pragmatic acts consider factors involved in performing actions such as intonation, gesture, body moves, what the condition of the society can 'afford', semiotic and environmental factors.

In every pragmatic act, there is always an agent and an act (action). Individual agent (participant) often makes use of his or her member resources such as age, gender and education in performing action through language (Mey, 1993, p.214). According to him, the agent is often guided by necessary limitations (affordance) in their community. In Nigeria for instance, for the fact that one is in a democratic system of government does not mean one should not be cautious with words (freedom of speech). It will be indecorous (and could indirectly attracts a penalty) for a common man to write and publish a book like *My Watch* by Olusegun Obasanjo. This is because the book threatens the positive and negative faces of the past political leaders and the then president, Mr Goodluck Jonathan. No government worker could have gone ahead against the court of law to publish such a book after it was banned. This is what Gibson (1979) terms affordances in performing action using language, which is a psychological term used in referring to "the limits of our action" on the scene (p.8) of performing communicative interactions. It is however clear that human actions, through the use of language is determined by the participant's affordances and what the scene can as well afford.

From the foregoing, one could draw a conclusion that for a communicative exercise to be properly analysed, it is necessary to situate the utterance act in an appropriate context and situation. This is when the pragmatic act will have social empowerment and enable individual actor (agent) in communication to act in accordance and on the platform of common ground (CG). This is however in line with Mey (1993) that, common affordances create a common platform for actions, while a lack of such affordances restricts actions of acting socially for the participants (agents) acting equally on the scene (p.218). Ranciere (1995, p.13) concludes that the scene determines our acting, but conversely, our actions determine and reaffirm the existing scene.

7. Context

One of the central foci of research on language over the last several decades has been the relation between language and context (Hanks, 2009, p.118). Denotatively, context is the surrounding, environment, circumstances or facts which aid understanding, giving a total picture of something. Context is where a speaker utters or writes a statement or sentence respectively. For instance, the social context of both *My Watch* is Nigeria. Context also cuts across all the elements in a communicative situation: the verbal communication, non-verbal communication, context of the given situation and the social context of the relationship between the speakers or the writers and the hearers or the readers respectively, their knowledge and their attitudes. According to Fetzer (2011, p.34), the analysis of context-dependent meaning is at the heart of pragmatics, and for this reason, context is one of its key objects of investigation. Different types of context are naturally salient at different levels of communication (utterance, series of utterances, discourse, genre) but there are also manifestations of different aspects of context at any specific level (Cap, 2011, p.52). Hence, context is a fundamental concept to account for in

describing the micro-macro dissemination of information or dialogue between or among interlocutors in pragmatic studies.

Central to meaning construction and interpretation is the dynamic context which was first initiated by Bach and Harnish in their "intention and inference" approach to speech acts. Adegbija (1999, p.4) explains that context is the social, cultural, psychological and linguistic environments in which language has been employed. However, context is often used to explain an implicit, indeterminant or elastic meaning in any expression. It presupposes the mutual contextual ground on which participants negotiate and operate meanings (Odebunmi, 2003).

Lyons (1977) describes context as "a theoretical construct in the postulation of which the linguist abstracts from the actual situation and establishes as contextual factors which, by virtue of their influence upon participants in the language event, systematically determine the form and the appropriateness of the meaning of the utterance" (p.527). This means that participants in the speech events subject the utterances to the provisions of the place and situation surrounding them to be able to arrive at a conclusive and appropriate meaning. In a nutshell, one can speak of a 'static' and a 'dynamic' conception of context. The static view (cf. e.g. Halliday and Hasan, 2000; Cummings, 2005) sees context as a set of variables (linguistic, cognitive, social,) that 'surround' strips of text. They constitute a priori, static infrastructure of resources which are there for interlocutors to determine the meaning of utterances at hand. Talking about the dynamic view, context is never 'given' and interlocutors keep creating current contexts for current utterances (cf. e.g. Duranti and Goodwin, 1992; Bublitz 2003, 2006). The moment a sentence is uttered "it becomes part of the environmental resources on which the contextual interpretation of the followoing as well as the preceding utterances have to draw (Bublitz, 2003, p.383).

The multilayered outlook of context contains a number of different perspectives. Firstly, according to Fetzer (2011 p.34), context is conceived as a frame of reference whose job it to frame content by delimiting the content while at the same time being framed and delimited by less immediate adjacent frames. The nature of the connectedness between the different frames is a structured whole composed of interconnected frames (Goffman, 1986). Secondly, context is seen as a dynamic construct which is interactionally organized through the process of communication. This view prevails in ethnomethodology (Garfinkel, 1994; Goodwin and Duranti, 1992; Heritage, 1984), interactional sociolinguistics (Gumperz, 1996, 2003) and sociopragmatics (Bublitz, 2009; Fetzer, 2007, Schmid, 2003), where context is assigned the dual status of process and product. According to Fetzer (2011), the dynamic outlook is based on the premise of indexicality of social action and the joint construction of context. He further explains that in the primarily qualitatively oriented paradigms, context is connected intrinsically with adjacency pair, conditional relevance and the turn-taking system on the micro level, and with institution on the macro level, whose order is captured through context-independent and context-sensitive constraints requirements (p.33). Thirdly, context is seen as a reflected presuppositional approach which is also referred to as common ground or background information (Stalnaker 1999). Here, context is seen as a set of propositions which participants take for granted in interaction. This gives context two different conceptions: a static conception in which context is external to the utterance and an interactive conception in which context is imported into the utterance while at the same time invoking and reconstructing context.

Yule (1985) explains that pragmatics is the study of invisible meaning (embedded in the context of use) and how what is said is recognised even when it is not actually said (or written). Consequently, interlocutors must be able to rely a lot on shared assumptions and expectations

which are also dependent on the context of the utterance in order to derive its meaning. Yule presents two types of context: linguistic (co-text) and physical context. Linguistic context comprises language use and is delimited by the constraints and requirements of genre. Yule explains that the "co-text of a word is the set of other words used in the same phrase or sentences" while the physical context is about the time and place in which the linguistic expressions are used (1985, p.129). Cognitive context and social context are other types of context (Fetzer, 2011). According to him, Cognitive context is the foundation on which inference and other forms of reasoning are based. Constitutive elements of cognitive context are mental representations, propositions, contextual assumptions and factual assumptions. Since cognitive contexts are anchored to an individual but are also required for a cognitively based outlook on communication, they need to contain assumptions about mutual cognitive environments. Thus, cognitive context is not only defined by representations but also by meta-representations. Social context on the other hand comprises the context of a communicative exchange and is defined by deducting linguistic context and cognitive context from a holistic conception of context (Fetzer, 2011, p.36). Constituents of social context are, for instance, model users, the immediate concrete, physical surroundings including time and location, the macro contextual institutional and non-institutional domains (Ferzer, 2011). The important of social context is spelt out by Hanks as follows:

> Hence it is not that people must share a grammar, but that they must share, to a degree, ways of orienting themselves in social context. This kind of sharing – partial, orientational and socially distributed may be the habitus, or relatively stable schemes of perception to which actors are inculated (Hanks, 1996, p.235).

Crystal (1987, p.48) affirms that context is generally used to refer to the place where communicative event occurs. Therefore, making meaningful meanings out of any given piece (utterances or sentences) without reference to its context of use is almost impossible. This is because words and texts make complete sense only when situated in an appropriate context. Mey (2001) explains that "context is a dynamic, not a static concept: it is to be understood as the continually changing surroundings, in the widest sense, that enables the participants in the communication process to interact, and which the linguistic expressions of their interaction become intelligible" (p.39).

Furthermore, Mey (1993) uses dynamic context to explain action (i.e pragmeme) in language. Participants use the conditions and affordances in contexts as their tools in meaning construction and interpretation. Explaining the contextual use of language in performing actions, Goodwin (2000) sees practs (pragmatic acts) as means through which participants in situated action often make reflexive references to their speech by positioning themselves in the other participants' line of vision, using gesture not just to illustrate, but also to execute speech acts.

2.8 Analytical Framework

The Eclectic-Pragmatics Framework

For the purpose of comprehensive analysis and effective interpretation of the data at hand, the study will adopt a unified pragmatic theory with a conflux of Bach and Harnish's classifications of illocutionary acts, Austin and Searle's speech act theories, Speber and Wilson's relevance theory, Leech's and Brown and Levinson's politeness principles, Lawal's and Adegbija's classifications of context, Clark's and Enfield's consideration of common ground and Mey's pragmatic act theory. Thus, the pragmatic tools to be used for this study will be extracted

from all the listed theories, which include speech acts, common ground, context, implicatures, presuppositions, intentions and Face Management.

The review in this chapter has discussed the features of the seven analytical tools for the analysis of this study. This appraisal has thus revealed that all the theories are interrelated with particular reference to memoirs. A schematic representation of the encoder-decoder's use of language and meaning elicitation in memoirs is thus presented below:

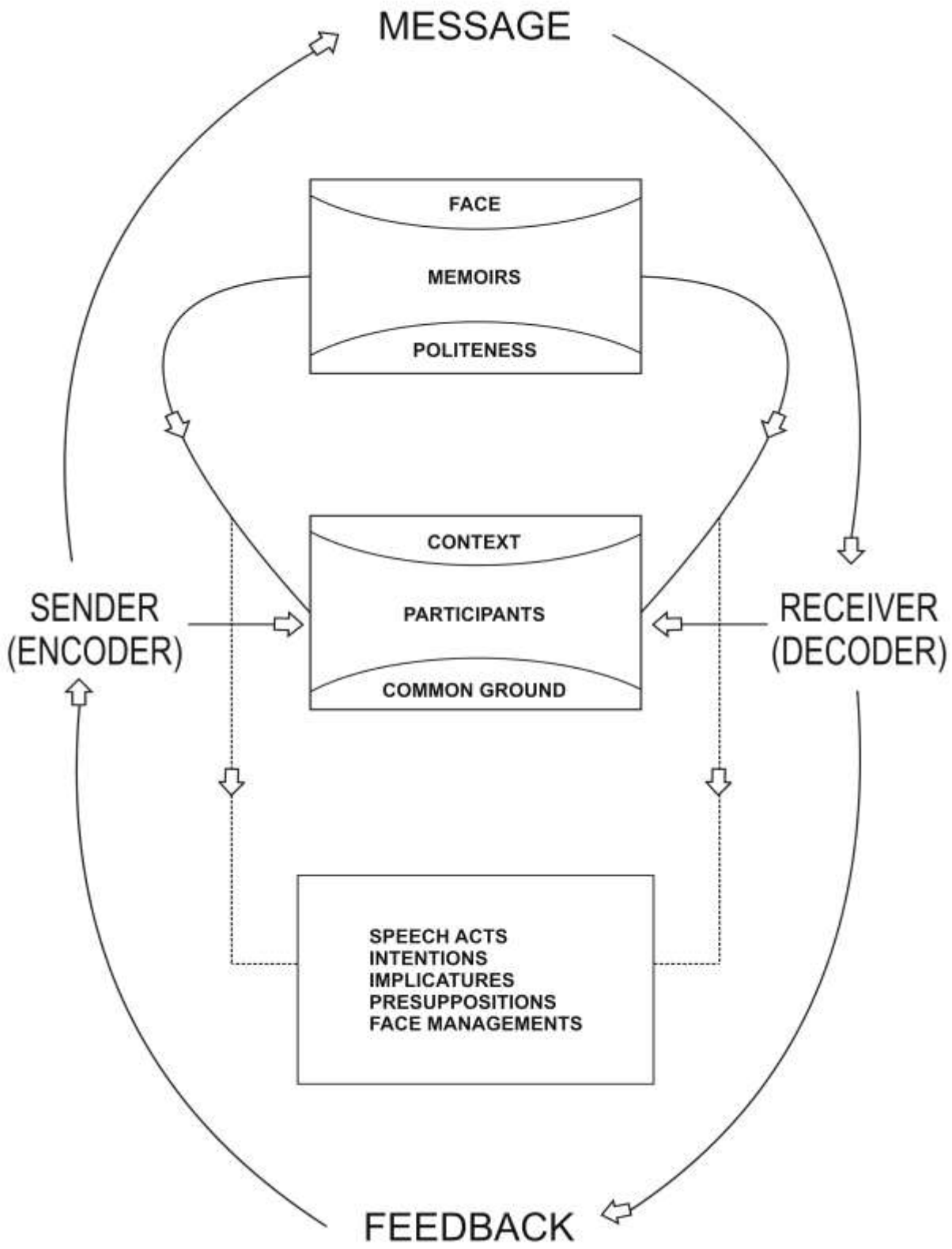


Fig. 3: Ajala's (2017) Operational Schema of Speech Acts and Face Managements in Memoirs

2.9 Ajala's (2017) Operational Schema of Speech Acts and Face Managements in Memoirs

The model explains the encoder-decoder relationship as a communication circle that involves the exchange of information between minds through a system of a recognised symbol, i.e. words. The production and processing stages of words by the encoder and the decoder(s) respectively, is a form of group exchange that builds a network of relationship between or among the participants.

The model is an eclectic approach to the analysis of language use and face management in the society, using Olusegun Obasanjo's memoir as the case study. For the purpose of this study, a model has been developed (a pragmatic model) to account for how information is being sent and retrieved via memoir. The communication process consists of a chain of related actions and reactions which together result in the exchange of information.The process is as follows:

1. Message: The message is the heart of communication. The model places the memoir, which constitute the database of this study at the top of the block, in between face and politeness. This suggests that while the encoder is trying to send his/her message to the targeted audience, he/she (encoder) is always aware of his/her (encoder) face and the face of the audience (the readers). Therefore, the encoder tries to minimize face threats by employing the politeness principles while getting his/her message across to the decoders.

2. Sender (encoder): The sender is the first component of the process of communication. The author of the memoir has some messages/information to get across to the audience (the readers). However, the schema situates Common Ground and context in between the encoder and the decoder, being the two cogent and central elements in the processing of information. This is because, to achieve a satisfactory and a successful communication, there is the need for some

degree of familiarity with the subject of discussion, (i.e. the content of the texts), the context of the discussion and at other times with the other discourse participants.

3. The connection among context, Common Ground and the participants (the readers) is represented by the two curves that stem from the memoir. Then comes two other lines, coming from the curves that link the memoirs (together with face and politeness) and the participants (together with context and Common Ground) to the study's main analytical tools of speech acts, intentions, implicatures, presuppositions and face management.

4. Feedback: This is the response of the receivers (decoders) to the message via the memoir from the sender (encoder). This response is the perlocutionary effect of the speech acts on the decoders. In other words, feedback is the results of communication. It is one of the key elements in communication, and the only way of judging the effectiveness of communication. Feedback enables the sender to know whether his message has been properly interpreted or not.

2.10 Summary

This chapter has established a theoretical background for the research by carrying out a review of related literature to the study. The review discussed the symbiotic relationship among the variables: literature, language and culture (society), which are pertinent to the concept of pragmatics. Since the data for analysis is a text (novel), the chapter also reviewed the rise of the novel and provided short biography of the author whose work is to be studied. It further conceptualised the application of the Nigerian literature to pragmatics by examining how interlocutors in a given context become participants in literary works. The chapter also examined the different definitions of pragmatics as given by various pragmatic scholars, the linguistic

concept of pragmatics, the theories of pragmatics, the dormains and the fundamental elements of pragmatics. All of which will be deployed to the textual analysis of the data.

The chapter has also developed a model, and presented the analytical framework adopted for this study. The framework comprises of seven major analytical elements. These are the speech acts which are the actions performed by the use of certain utterances, the intention which is the encoder's motive, the implicatures which are what is suggested or meant, Common Ground which is the access to the shared information, ideas and experiences in relation to the subject matter. Other analytical elements of the framework are context, which cut across all the elements in a communicative situation, and Face Managements (i.e. Face-Threatening Acts, Face Saving Acts and Face Negotiation). All the seven analytical tools extracted from different pragmatic theories constitute the model for the study, and it is on the basis of the framework that the analysis of the data in the next chapter will be carried out.

CHAPTER THREE

PRESENTATION AND ANALYSIS OF SPEECH ACTS, PRESUPPOSITIONS VIA COMMON GROUND AND IMPLICATURES IN *MY WATCH*

3.1 Introduction

This chapter consists of the first segment of the analysis, which presents a pragmatic analysis of speech acts, implicatures and presuppositions via common ground in *My Watch.*

The data presentation and analysis is with the intention of identifying the illocutionary acts employed by the writer in his communication, and how he deploy the common ground shared with readers. The illocutionary acts are accounted for using Bach and Harnish's (1979) classification of illocutionary acts, with the pragmatic acts explaining how the common ground between the encoder (Obasanjo) and the decoders (readers) facilitate the construction and interpretation of locutionary acts for result (perlocutionary effect). The reason for the choice of the aforementioned theorist's classifications of illocutionary act is for the purpose of accommodating all the various illocutionary acts identified in the sampled utterances.

3.2 The Presuppositions in the Memoir via the Existing Common Ground

Extract 1

I must not forget to mention here that the Ifa oracle consulted at my birth to [sic] foresee the type of child I would be. It was said that I would grow up to be a man of high and wide reputation and fame (Omo Olokiki).

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: It is assumed that the readers know that Ifa Oracle is a system of divination in Africa which refers to the verses of the literary corpus; Odo Ifa.

3. Common Ground: The shared textual knowledge between the author of *My Watch* (Obasanjo) and the decoders (readers) is "Obasanjo's early life experience" and the shared general knowledge between them (Obasanjo and the readers) is that Africans are known for their superstitious beliefs.

4. Intention (the overall message of the encoder): The overall message of the encoder is for the readers to know that the cultural influence of West African superstitions and beliefs on everyday life in African has been in existence as far back as 1930s when he; the wrtiter was born.

Extract 2

I was practically given out for indentured labour to raise funds for the programme. After the completion of the programme, a special prayer was said for my father and for me for his commitment to build the house of God.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: It is presupposed that the decoders (readers) already know the programme in question (the completion, expansion and the re-roofing of the church), since he has mentioned it ealier in the subsequent paragraphs.

3. Common Ground: The shared textual knowledge is "Obasanjo's Christian background" and the shared general knowledge is that, Christianity is an Abrahamic monotheistic religion based on the life and teachings of Jesus Christ.

4. Intention (the overall message of the encoder): The overall message here is to let the readers know that his family was a dedicated and committed Christian.

Extract 3

In Yorubaland, therefore, Ile Ife is regarded as a place believed to be the cradle of civilization and the center of creation.

1. Illocutionary Act: The act is a constative Act.

2. Presupposition: The writer takes it for granted that the decoders know the historical background of Ile-Ife.

3. Common Ground: The shared textual knowledge between the writer and the readers is "The historical account of the origin of Yoruba land" and the shared general knowledge between them (encoder and the decoders) is that, Ile-Ife is an ancient city in South-Western Nigeria. It is also an artistic center and has one of the most prestigious universities in Nigeria.

4. Intention (the overall message of the encoder): The overall message of Obasanjo here is to re-affirm the fact that, history is part of what makes an individual, gives self esteem and dignity. To lose or forget history is fairly synonymous with losing ones identity.

Extract 4

i. Obviously, Adegboye and his son went South in the direction of Abeokuta. From oral history, not much was known about Adegboye.

ii. My father, Obasanjo had twelve children, nine from my mother, Asabi and three from my step mother Aduke….

iii. Atiku led another group, and my wife, Stella, led another group.

1. Illocutionary Act: The above utterances are Constative acts.

2. Presupposition: The encoder (Obasanjo) presupposes that his decoders know who Adegboye (Adegboye is Obasanjo's great-grandfather) and Atiku Abubarkar (Atiku Abubarkar was the vice president to Obasanjo) are. It is also presupposed that the decoders already know what they should know about his (Obasanjo) father because he (Obasanjo) had earlier talked briefly about him. Other presuppositions include Obasanjo's father had more than one wife; Obasanjo has a wife, etc.

3. Common Ground: The shared textual knowledge is "Obasanjo's history of the family lineage" and the shared general knowledge is that, nobody comes out of nothing, everybody has a family lineage.

4. Intention (the overall message of the encoder): The overall messages of these utterances are: one, Adegboye is not the center of discussion, he is just a by the way character in the memoir and two, Obasanjo's father was a polygamist.

Extract 5

i. To the best of my knowledge, if you were able to become a champion, your score would accord you great respect in the village and in nearby villages.

ii. There was no school in our village.

iii. But by 1949, "one" had started in our village, thus enabling my sister, Oluwola, to start schooling.

1. Illocutionary Act: The acts are constative acts.

2. Presupossitions:

i. The writer takes it for granted that the readers know what his utterance implies, “that he used to be a champion in the local wrestling”.

ii. The writer presupposes that the readers know the particular village he is referring to.
iii. The writer presupposes that his readers know that “one” in that sentence refers to school.

3. Common Ground: The shared textual knowledge is “Obasanjo’s village life and early school days”. The shared general knowledge includes:

- A school is a place where formal learning is received.
- Education is the best legacy.
- A village is a clustered settlement or community, and it is often located in rural areas.

4. Inentions (the overall message of the encoder): The intentions of the encoder are to let his readers know that:

- He (Obasanjo) had his elementary education in the village.
- His experience in the village was an exciting one.
- Having a village background and experience has its own allure, values, lessons and substaining power throughout one’s life.

Extract 6.

i. As a result of the low regard for village education, you were demoted by one class when you arrived at a city school.

ii. Later in life our classmates in BBHS met frequently for reunions.

1. Illocutionary Act: The speech acts are constatives.

2. Presuppositions:

i. It is taken for granted that the readers know that village education is quite different from city education.

ii. It is presupposed that the decoders know the full meaning of BBHS as Baptist Boys' High School.

3. Common Ground: The shared textual knowledge is "Obasanjo's movement from the village to the city" and the shared general knowledge is that formal education is the best legacy parents can give their children.

4. Intention (the overall message): The sole intention of the encoder (Obasanjo) here is to let his readers know that he was a brilliant student.

Extract 7

Adubi was finally arrested at Itori after troops ransacked the villages, leaving the whole community in disarray.

1. Illocutionary Act: The Utterance is a constative act.

2. Presupposition: Obasanjo takes it for granted that his readers know that Adubi was the community leader in Elere and adjoining areas.

3. Common Ground: The shared textual knowledge is the "The Adubi war" and the shared general knowledge is that, war is an unhealthy rivary between or among two or many villages, towns or countries, and its aftermath is always very brutal.

4. Intention (the overall message): The intention of the encoder is to give the information that Adubi was one of the major wars in Abeokuta.

Extract 8

With UAC as my place of work, I did not bother to respond to the other applications… The UAC headquarters in Ibadan named Ile Itesiwaju, that is progress house was located at Gbagi.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: The encoder also presupposes that the decoders know the full meaning of UAC as The United Africa Company.

3. Common Ground: The shared textual knowledge is "About Ibadan the Oluyole city" and the shared general knowledge is that Ibadan is one of the biggest cities in Nigeria.

4. Intention (the overall message): To let his readers know that he once worked with the UAC.

Extract 9

He was tall, arrogant and supercilious, unlike Audu. His English pronunciation was not easily understandable.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: It was presupposed that the readers know that 'He' in the sentence stands for Sergent Abubakar and 'us' refers to army students. It is also taken for granted that the readers would have decoded that Audu was not tall, arrogant and supercilious.

3. Common Ground: The shared textual knowledge is "The beginning of Obasanjo's military career" and the shared general knowledge is that, the lexemes 'he' and 'us' were used instead of Sergent Abubakar and army students which are pronouns, and a pronoun is a type of noun that refers anaphorically to another noun or noun phrase, but which cannot ordinarily be preceded by a determiner and rarely takes an attributive adjective.

4. Intention (the overall message): To express his dissatisfaction about Sergent Abubakar for his sausy and nasty nature.

Extract 10

i. "Look at what Nigeria has sent: they are not fit to be my servants" he said. He went on, "Put your loads on your heads and double-left, right, left, right…."

ii. We stayed to complete the remaining time of our twenty- four weeks after which we returned home.

1. Illocutionay Act: The utterances are constative acts.

2. Presuppositions: The presuppositions in the utterances are:

i. The writer uses the lexemes 'we' and 'he' because he presupposes that the readers know that 'we' and 'he' refer to Nigerian Army students and Sergeant Major respectively.

ii. It is taken for granted that the readers know that "Home" in the sentence stands for Nigeria.

3. Common Ground: The shared textual knowledge is "Obasanjo's experience at the Regular Officers Special Training School (ROSTS)" and the shared general knowledge is that Military education and training are processes which intend to establish and improve the capabilities of military personnel in their respective roles.

4. Intention (the overall message): The intentions of the encoder are to let his readers know that:

- The Ghanian officers saw the admitted Nigerian army students as inferior and below standard.
- It was not an easy task for them, but they (Obasanjo and his colleagues at the Army

College) eventually completed the training program.

Extract 11

The letter already indicated that she had been buried and that the money I had sent to her last had been intact where she kept it until she died and had been useful in underwriting the expenses of her burial. I told my OC that I did not need to go back to Nigeria. I was sad but was consoled that she did not die because she was sick without money to look after her.

1. Illocutionary Act: The Utterance is a constative act.

2. Presuppositions:

- The writer takes it for granted that his readers know that "the letter" in question was sent to him by his cousin.

- It is also taken for granted that the decoders must have decoded that "she" in the sentence "she had been buried" refers to the Obasanjo's mother.

-The author also presupposes that his readers know that "OC' stands for Officer Commander.

3. Common Ground: The shared textual knowledge is that, Obasanjo was in the United Kingdom when he heard about her mother's sudden death and the shared general knowledge about death is that, death is the termination of all biological functions that sustain an organism.

4. Intention (the overall message): The intended message here is that Obasanjo was a dedicated and caring son, who made sure that his mother never lacked money when she was alive.

Extact 12

i. I was the only Nigerian officer attached to KOYLI.

ii. I obeyed all the rules and regulations faithfully.

iii. On one field exercise, he was supervising those of us who were platoon commanders.

1. Illocutionary act: The utterances are constative acts

2. Presupposion: It was taken for granted that the decoders know that KOYLI stands for King's Own Yorkshire Light Infantry. There is also the presupposition that the rules and regulations refer to KOYLI's regulatory requirements at the camp.

3. Common Ground: The shared textual knowledge is "Obasanjo's active military operation" and the shared general knowledge about rules and regulations is that the rules and regulations of any given institution are the set out laws or principles employed in controlling and directing the affairs of the group. It is however a regulatory requirement.

4. Intention (the overall message): Obasanjo's intention here is to let his readers know that he had one of his military trainings in Britain.

Extract 13

i. By the time I returned home in November 1959, the Nigerian military force just formed from the West African Regiment of the British Army.

ii. The following day, I was to man the army-police joint operation room with a police officer of the rank of assistant superintendent of police.

iii. Life in Kaduna in those days was easy and gentle.

iv. To me, he is one of the unsung heroes of post-independent Nigeria. He is disarmingly humble, cautious, cultured, respectful and patriotic. *He is a Fulani, who, by his demeanour, makes you appreciate and admire Fulanis.*

1. Illocutionary Act: The utterances are constative acts.

2. Presuppositions: The presuppositions are:

i. that the readers know that "home" in that sentence refers to Nigeria;

ii. that the decoders know that "man" as used in that linguistic context does not signify gender or maturity, i.e male or an adult respectively. "Man" as used by the encoder is a transitive verb which means to take up a position for a certain operation;

iii. that the readers know that Kaduna is now a troubled state with the issue of the Boko Haram insurgency and

iv. that the readers know that "he" in that sentence refers to Ahmed Joda, and that the readers know who the Fulanis are.

3. Common Ground: While the shared textual knowledge is the writer's life experience in Nigeria after he returned from the United Kingdom, the shared general knowledge includes:

-Nigeria is a federal constitutional republic in West Africa. It comprises 36 states and the Federal Capital Territory is located in Abuja.

- A military police officer is responsible for leading the soldiers that protect lives and properties in Army installations.

-The Fulanis are located on the West African part of Nigeria, and are the largest nomadic group in the world.

4. Intention (the overall message): To let his readers know that he (Obasanjo) made a reasonable good beginning as a military officer.

Extract 14

i. *The Kaduna of 1959 was for me, the best planned City in Nigeria that I would live in. It had a good mixture of Nigerian culture. For religion, Christianity and Islam co-existed uninterruptedly.*

ii. Brewery was another significant industry in Kaduna.

iii. The church was essentially a Yoruba speaking church, and most of the members were Yorubas living in Kaduna whose home churches were Baptist.

1. Illocutionary Act: The utterances are constative acts.

2. Presuppositions: The presuppositions are:

i. that the readers know that Kaduna of nowadays has changed from what it used to be in those days. This presupposition is hinged on the fact that every Nigerian adult knows about the religious bigotory in Nigeria today;

ii. there were other significant industries in Kaduna and

iii. that other languages were also spoken in the church.

3. Common Ground: The shared textual knowledge is "Obasanjo's experience in Kaduna" and the shared general knowledge is:

- Kaduna is the state capital of Kaduna state in the North-West.

- Brewery is a business company that produces and sells beer.

- A church is a building used for religious activities, particularly worship services.

4. Intention (the overall message): To let the reders know that unlike presently when there is the Boko Haram insurgencies in the Northern part of Nigeria, Kaduna used to be an industrious city, very peaceful and a lively place.

Extract 15

i. About a week before the day of independence, some of us who would be part of the advance party to the Congo were granted two weeks' leave to resume duty on 10 October, 1960.
ii. By the middle of November 1960, less than six weeks after the nation attained independence, I joined the vanguard party of my battalion.

1. Illocutionary Act: The utterances are constative acts.

2. Presuppositions:

i. It is presupposed that the readers know that, every 1st of October is the Independence day.

ii. The writer takes it for granted that the decoders know that "nation" in the sentence refers to Nigeria.

3. Common Ground: The shared textual knowledge is "The Nigerians independent celebration in 1960 in Congo" and the shared general knowledge includes:

i. Nigeria was granted full independence on the 1st of October, 1960, and she became a republic in October, 1963.

ii. Nigeria is a nation, and a nation is a large group of people with common characteristics attributed to them, i.e language, traditions, customs, habits and ethnicity.

4. Intentions (the overall message): The intention of the encoder is to give his readers some information about:

- The preparation and the appointment of some Nigerian contingents to Congo for Nigeria's Independence day, where Obasanjo was one of the participants.

- Lt Col. Aguyi was the battalion commander in Congo for the Independence activities.

Extract 16

The Corps of Engineers, which I headed for the purpose of that exercise creditably acquired itself. But when Mike wrote my confidential report for that year, he was less than generous.

1. Illocutionary act: The auttearance is a constative act.

2. Presupposition: The writer takes it for granted that the readers know that he is not talking about the discipline of engineering that is extremely with specific emphasis on science, technology and types of application, but a discipline that are the armed forces, authorized to use deadly force and weapon to support the interest of the state and some or all the citizens. "Exercise" in that sentence was presupposed to be known by the readers as mending of the Ojuelegba road between Surulere and Yaba in Lagos.

3. Common Ground: The shared textual knowledge is that Obasanjo was trained as a military officer and not a scientist. He just headed the Corps of Engineers for the purpose of mending the road. The shared general knowledge is that Engineering and military are two parallel disciplines.

4. Intetion (the overall message): Obasanjo's intention here is to let his readers know that he was part of the task of mending the Ojuelegba road between Surulere and Yaba in Lagos. "I made it clear that proper mending of road must take into account both the road base and the drainage" (Obasanjo 2015, p.147).

Extract 17

i. As the first non-infantry officer to break such ground, I could not be "unattended" to.
ii. My performance qualified me to have been first choice for the staff college in India.

1. Illocutinary Act: The utterance is a constative act.

2. Presupposition: Obasanjo presupposes that the readers will activate their contextual competence to know that, “Such ground” and “My performance” refer to his brilliant success at the final real examination.

3. Common Ground: The shared textual knowledge is “Obasanjo assumed the command of Engineers’ unit” and the shared general knowledge are:

i. Obasanjo is a public figure, i.e He was the former president of the Federal Republic of Nigeria, both under the military and the civilian system of government.
ii. Officially, the Republic of India is a country in South Asia. It is the seventh largest country by area, the second most popular country (with over 1.2 billion people) and the most populous democratic country in the world.

4. Intention (the overall message): The encoder’s intention here is to let his readers know that his brilliancy and excellent performance in his studies qualified him for many positions and posts. For instance, he was the commanding officer when he was in Lagos in 1963 and he was the captain of the Nigerian Army of Engineers during the Ojuelegba- Surulere road mending.

Extract 18

I must not forget our dashed excitement at a point near Trivandrum.

1. Illocutionary Act: The utterance is a constative act.

2. Presuppositions: It is taken for granted that the decoders know that “our” stands for the Nigerian Army, i.e Obasanjo’s military colleagues at the Defence Staff College in India. It is also presupposed that the readers know that Trivandrum is a place in India.

3. Common Ground: The shared textual knowledge is "Obasanjo's Staff College Course in India" and the shared general knowledge is that the India Staff College is a military training college in India.

4. Intention (the overall message): To let his (Obasanjo) readers know that he had one of his military trainings in India.

Extract 19.

i. I must say that Ironsi, Yar'Adua and Jonathan fell into this trap. Abacha was in a world of his own. Confidence normally begets confidence.

ii. The murder put an unusual responsibility on me, as the most senior Yoruba Officer remaining in the North.

iii. The investigation to ascertain my involvement or non-involvement in the coup completely absolved me, otherwise, I would have been arrested and that would have surely been the end of my career and the end of my life.

1. Illocutionary Act: The utterances are constative acts.

2. Presuppositions: The presuppositions are:

i. that Ironsi, Yar'Adua and Jonathan were one time Nigerian presidents presupposes that the audience knows the trap the writer is talking about, i.e. leaders being comfortable and too relaxed when their linguistic group are their advisers and confidants.

ii. the the readers know that Obasanjo was referring the murder of captain Ogunro.

iii. the writer takes it for granted that the readers know the particular Coup being referred to.

3. Common Ground: The shared textual knowledge is "The first coup and its aftermath (Politics)" and the shared general knowledge is that:

- when there is no unity among the people, there will always be crises.
- Coup is a sudden and decisive action in politics, especially one resulting in an illegal change of government by force.

4. Intention: To re-affirm the fact, that for peaceful co-existence among the people and economic stability in any country, such country must possess a brave, unsentimental and a neutral leader.

Extract 20

i. My first attendance at the state executive council was interesting.

ii. With the state government that I was a member of by decree, there was not much going on….

iii. Two events concerning the government that I advised on …. One was rumours of corruption within the state government in which the governor was fingered.

iv. Another issue that rattled the state military government at the time was that of Agbekoya.

1. Illocutionary Act: The utterances are constative acts.

2. Presupposition: The writer presupposes that the readers know that the noun phrase "the state excutive council" refers to Oyo State, i.e at the Oyo State executive council, Oyo state government, Oyo State governor and Oyo state military.

3. Common Ground: The shared textual knowledge is "Obasanjo's military assignment in Ibadan" and the shared general knowledge is that:

- A state is a type of polity that is an organized political community living under a single system of government.

- The government is in charge of the administration of the citizens and constituents it represent. - Government is also the act or process of governing, especially the control and admnistration of public policy in a political unit.

- It is also the agency or apparatus through which a governing individual or body functions and exercises authority.

4. Intention (the overall message): To let the readers know that he (Obasanjo) was part of Oyo state government administration in the 1960s.

Extract 21

i. By the end of April 1969, after almost two years of bloody and destructive war, the envisioned quick victory had eluded the federal side.

ii. On the battlefield the recapture of Oweri by the rebels was quickly followed by a southward thrust to Port-Harcourt.

iii. By August 1967, the rebels had widened the theatre of war by crossing to the mid-west through collision with senior officer of that state.

1. Illocutionary Act: The utterances are constative acts.

2. Presuppositions: The presuppositions are:

i. that the readers know that the war the writer was referring to is the 1967 Nigerian civil war.
ii. that the readers know the particular battlefield of the Nigerian civil war.
iii. that the readers know that the rebels were a group of Eastern Igbos led by Ojukwu tribesmen

military coup during which 30 political leaders including Nigeria's prime minister, Sir Tafawa Balewa and the Northern Premier Sir Ahmadu Bello were killed.

3. Common Ground: The shared textual knowledge is "The story of Nigerian civil war" and the shared general knowledge is that the Nigerian civil war better known as the Biafra war (6th July 1967 – 15th January 1970) was a war fought to counter the secession of Biafra from Nigeria. Biafra represented nationalist aspirations of the Igbo people, whose leadership felt they could no longer coexist with the dominated federal government.

4. Intentions (the overall message): The intention of the encoder is to refresh the memory of the readers that:

- The Nigerian civil war was a political conflict caused by the attempted secession of the South-Eastern provinces of Nigeria as the self-proclaimed republic of Biafra.

- Ojukwu; the leader of Biafra wanted to rule an independent nation at all cost.

Extract 22

The course itself was both interesting and exciting, but most importantly, very instructive, while at the same time relaxing.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: It was presupposed that the readers know that the course being referred to is the professional course at the Royal College of Defence Studies (RCDS) in the UK.

3. Common Ground: The shared textual knowledge is "A course in the UK at the Royal College of Defence Studies" and the shared general knowledge is that, a professional course is any course

which entitles one to qualify directly for a job and gives one a secured salary position as an employee.

4. Intention (the overall message): Obasanjo's intention here is to let his readers know that, one of his military studies was in the UK.

Extract 23

i. After about ten days in Liberia, my leave was coming to an end, and I would have to return home.
ii. I had achieved as much as I could on that visit.

1. Illocutionary Act: The uttearances are constative acts.

2. Presupposition: It is taken for granted that the readers know that "home" in that linguistic context refers to Nigeria.

3. Common Ground: The shared textual knowledge is "Obasanjo's first step into Government (in Nigeria)' and the shared general knowledge is that, the republic of Liberia is a country on the west African coast and it is the African's oldest republic which became well known in the 1990s for its ruinous civil war.

4. Intention (the overall message): The overall message here is that, he (Obasanjo) was in Liberia for a two week leave.

Extract 24

With seething dissatisfaction in the military and within the populace, the impetus for a military uprising or a military coup-d'etat, was patently obvious.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: It was taken for granted that Nigeria is the referent, that is, military coup d'etat was patently obvious in Nigeria in 1975 when General Yakubu Gowon was the military head of state.

3. Common Ground: The shared textual knowledge is "The third coup in Nigeria: The remote and the immediate cause of the 1975 military coup planned by Abdulahi Mohammed, Shehu Yar'Adua, Joseph Garba and Ibrahim Taiwo" and the shared general knowledge is that, Coup d'etat is a "blow of state". Literarily, it means "stroke of the state". Techinically, it means any sudden, decisive political act but popularly restricted to the overthrow of a government.

4. Intention (the overall message): Obasanjo's intention here is to let the readers know that, the economic state of Nigeria was not encouraging because of the imbalanced constitutional government, and an atmosphere of insufficient stability. This however led to the need for a state of emergency, using the 1975 military coup to checkmate mal-administration, corruption, arbitrariness and abuse of power against the populace.

Extract 25

It is better presented as I did in chapter two of Not My Will.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: Obasanjo presupposes that the readers know that he is referring to one of his published books, *Not My Will*.

3. Common Ground: The shared textual knowledge is "The Inter- Regnum (The civilian handling of the administration of the country)" and the shared general knowledge is that, inter-regnum is a

period when the normal government is suspended especially between successive reigns or regimes.

4. Intention (the overall message): To let his readers know that his (Obasanjo) "Not My Will" is a comprehensive novel that gives some explanations and defence of some of his (Obasanjo) actions in public office that led to criticism and chastisement.

Extract 26

After her short but direct address to us indicating that apartheid policy needed only to be reformed, I had the duty as the chairman of that day to respond on behalf of the group. I thanked her for receiving us and for her statement to us. I stressed that apartheid could not be reformed, it had only to be removed.

1. Illocutionary Act: The utterance is a constative act.

2. Presuppositions: The presuppositions are:

   - It is taken for granted that the readers know that "her" in the sentence refers to Margret Thatcher, the Prime Minister of the United Kingdom.
   - It is also taken for granted that the readers know what apartheid policy is.

3. Common Ground: The shared textual knowledge is "Obasanjo's visit to south Africa: Common Wealth Eminent Persons Group on South Africa" and the shared general knowledge are:

   - Magret Thatcher was the 1st female Prime Minister of Britain. Her speech against communism earned her the name "iron lady".

- Apartheid was a system of racial segregation in South Africa. Apartheid policy was a political and social system in South Africa while it was under the white rule.

4. Intention (the overall message): To disapprove Magret Thatcher's opinion about the reformation of the apartheid policy. According to him (Obasanjo), the policy was incapable of being reformed, as it offends all that humanity stands for.

Extract 27

At the forefront of the opposition to my candidature was Professor Wole Soyinka, who argued that my consideration was a result of military opportunism in politics.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: The writer did not make any formal introduction of Professor Wole Soyinka because it is taken for granted that many Nigerians, even people across the world know Wole Soyinka as a Nigerian playwright and poet.

3. Common Ground: The shared textual knowledge is "Wole Soyinka and Olusegun Obasanjo's contrary views, ideas and opinions" and the shared general knowledge is that while Wole Soyinka is a Professor of English, a playwright and a poet with many Nobel prizes in Literature, Olusegun Obasanjo was a former President of Nigeria, both under the military and civilian systems of government.

4. Intention (the overall message): To let the readers know that, his decision to contest for the UN president drew criticism from Wole Soyinka.

Extract 28

This was clear from his apparent ambition for life presidency of Nigeria; his insatiable appetite for corruption; his looting directly from the central bank, his need for him to silence everyone that could oppose him in any form; his actions against my close friends and associate; and his close surveillance of me by his security both within and outside Nigeria.

1. Illocutionary Act: The utterance is an acknowledgement and a constative act.

2. Presupposition: It is presupposed that the readers know that "his and him" in the sentence refer to Abacha, the then Nigerian Head of State.

3. Common Ground: The shared textual knowledge is "Obasanjo's arrest and the Abacha saga" and the shared general knowledge is that, Abacha was the Nigerian military Head of State from 17th of November, 1993 to 8th of June, 1998, when he suddenly died in office.

4. Intention (the overall message): The encoder's message here is that, he (Obasanjo) was arrested, detained and later isolated because Abacha saw him as a threat to his political aspiration.

Extract 29

The following day, I was expecting to be called out and be formally released, but again, No.

1. Illocutionary Act: The utterance is a constative act.

2. Presupposition: The writer takes it for granted that the readers know exaclty what he was referring to, i.e his being released from the prison.

3. Common Ground: The shared textual knowledge is "Obasanjo's experience in the prison." and the shared general knowledge is that, a prison is a correctional facility, a detention center where inmates are forcibly confined and denied a variety of freedom under the authority of the state.

4. Intention (the overall message): To let the readers know that one week after Abacha's demise, he (Obasanjo) was released by the new government (Abdulsalami), but nothing was done officially by the superintendent of the Yola Prison about his formal release.

Extract 30

i. Next, I visited the special cell where armed robbers awaiting trial were kept. They were held by chains to an iron block firmly cemented to the floor.

ii. With the doctor unable to perform his lethal act of injecting me with a deadly virus or slow poison, I was taken to the airport, where an Air Force Dornier aircraft was waiting to take me to my new prison location.

1. Illocutionary Act: The utterances are constative acts.

2. Presuppositions:

i. It was presupposed that the readers know that he (the writer) was innocent. It was also presupposed that the readers know that Obasanjo was imprisoned by Abacha because the later saw the former as a threat to his political aspirations.

ii. It was taken for granted that the decoders know who was behind the intending plan of poisoning the encoder.

3. Common Ground: The shared textual knowledge is "Obasanjo's prison experience" and the shared general knowledge is that, all prisoners are not guilty of the offences they are charged for. Some of them (prisoners) were implicated while others were imprisoned out of conspiracy.

4. Intention (the overall message): For the readers to know that:

i. he (Obasanjo) was not restricted in the prison because he was one time the Nigerian Head of State, moreso, he was not a criminal.

ii. there were several attempts to terminate his (Obasanjo) life while he was in the prison, but he survived all the various attacks because he was very sensitive and careful.

The Illocutionary Acts, Implicatures and Intentions in the Memoir

Extract 31

i. At the point of my release from prison, Abacha had squandered all the goodwill of Nigeria.There was no good news for friends and well-wishers of Nigeria, wherever they might be. It was gloom and despair.

ii. Abacha had not only meant to physically get rid of me but he haunted and hounded my family members, friends and associates.

iii. Kunleola told me that he thought being inside the prison was more secure than being outside it because he was harassed daily with threats and intimidation. He had to go on excile after my release from prison… He was one of the few people known with me who used their discretion to go into exile to save their lives.

iv. …. One morning, I took my Bible and the passage that automatically fell open for me to read was the story of Esther and Mordecai in Esther 4:13 –16, NIV; Mordecai sent answer to Esther "Do not think that because you are in the king's house, you are alone….

1. Illocutionary Act: The utterances are acknowledgements and constative in nature.

2. Implicatures: The utterances imply that:

i. Abacha was a wicked Head of State, and it was so unfortunate for Nigerians to have been under the military rule headed by Abacha for almost five years.

ii. Abacha was a desperate leader in search of power and fame. He would not hesitate to shed blood whenever he felt it was inevitable.

iii. There is the probability that Obasanjo would have been assassinated by Abacha's thugs if he had not been imprisoned.

iv. A confirmation from the Lord that Nigeria needed Obasanjo urgently.

3. Intention: The intended messages are that:

i. Abacha's regime was noted for corruption, injustice and economic recession generally.
ii. Abacha was a radical extremist.

iii. Abacha was a desperate man.

iv. The apparition of being a president is not out of his (Obasanjo) own volition.

4. Mode of Communication/ Pragmatic Functions:

i. A direct speech acts of condemning Abacha's government, assessing his actions and presenting him as an extremely intense being.

ii. Direct speech acts of justifying his (Obasanjo) aspiration of being the president of Nigeria.

Extract 32

i. As he entered his car, he said something like "God and Nigeria need you".
ii. Nelson listened to me with rapt attention and said, "I will advise you to do what your instinct directs you".

iii. ... One morning, I took my Bible and the passage that automatically fell open for me to read was the story of Esther and Mordecai in Esther 4: 13- 16, NIV; Mordecai sent answer to Esther, "Do not think that because you are in the king's house you alone…"
iv. Desmond Tutu was more precise. He asked "what will not make you be in the service of your country if the people want you? Is it fear or will you say you have served God enough because you serve God by serving people?

1. Illocutionary Act: The utterances are constative acts.

2. Implicature: Confirmation from God and men that Obasanjo was the expected messiah of Nigeria.

3. Intention: To justify his (Obasanjo) political ambition.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of supporting his (Obasanjo) political aspiration.

Extract 33

I came to realise that a lot of what I learned in the military in human psychology, man management and leadership, and philosophy are relevant in politics. I learnt in military that nothing shapes intellect like reading biographies.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: The statement expresses the fact that Obasanjo owes his political achievements to his military training experiences.

3. Intention: To give credence to the military.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of appraising the military as a relevant and helpful discipline to his (Obasanjo) political career.

Extract 34

In the process of early consultation and seeking the direction of God, I did not rely or trust in my ability alone, I asked others to help.

1. Illocutionary Act: The expression is a constative act.

2. Implicature: The implicature of this statement is that, while the encoder has always made God first in every step he took, he also valued the ideas people gave him.

3. Intention (the intended message): Obasanjo believes that in life, both God and men are indispensible. No man should be an island of himself. Without putting God in any task ahead of one, the chances of realising positive achievements is slim.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of ascribing his (Obasanjo) success to both God and men.

Extract 35

i. As the campaign drew close to the elections, we planned zonal rallies and chose the right centers and the appropriate venues for South - West, it was Lagos at the Tafawa Balewa Square; for South - East, it was Enugun at the stadium, for North-Central,…

ii. We all went to our homes, villages and settlements where we registered to vote. I returned to Abeokuta to vote.

1. Illocutionary Act: The expressions are constative acts.

2. Implicatures: The implicatures of the expressions are:

i. There was an adequate preparation and a well organised campaign exercise.
ii. Voting is a civic responsibility paramount to the success of democracy. Voting process empowers and grants the electorates the right to voice their opinion.

3. Intention:

i. To give the readers an insight of what the campaign exercise looked like.

ii. To present himself as a good citizen of Nigeria by demonstrating his civic responsibility.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of giving account of the election campaign exercise and an indirect speech act of demonstrating his (Obasanjo) civic responsibility.

Extract 36

i. For days, my wife and I went in different directions leading campaigns. At times, we campaigned in the same locations at different sites or slept in the same city and at different hotels or different locations.

ii. She had her team to cater for and her programme to follow, while seperately I had mine.
iii. PDP had a good product and good programme to promote and sell.
iv. I had a fairly good background record and public image as the man who ended the civil war, terminated military rule and handed power to democratically elected president.

1. Illocutionary Act: The utterances are constative acts.

2. Implicatures:

- Contesting for presidency is not an easy task.

- Obasanjo's success at the 1999 presidential election was a joint effort of his wife, PDP members, the support from the general public and his general conduct both as a military officer and as a former military Head of State.

3. Intention: To recount his campaign strategy and to acknowledge the people that worked with him during the campaigning exercise (Attending to face wants).

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of commending the efforts of the people that stood by him (Obasanjo) and indirect speech acts of appraising himself (Obasanjo) for being the first president to peacefully hand over power to a democratically elected president.

Extract 37

i. Definitely, in Yoruba society, failing to show gratitude for a good turn done is regarded as not only bad manner and an indication of a bad character, it is also tantamount to a great loss for the one who had done the person good.

ii. With all these in my mind, I embarked on a "Thank you" nationwide visits to express gratitude to all Nigerians whether they voted for me or not.

iii. This has become part of me to this day. It is necessary to correct the errors that many Africans and non- Africans make about our culture of gratitude and hospitality. Many people equate these two aspects in culture to corruption.

1. Illocutionary Act: The utterances are constative acts.

2. Implicatures:

i. One good turn deserves the other, as Yoruba culture frowns at ingratitude.

ii. Expressing gratitude for a good deed encourages more good deeds.

iii. Gratitude and hospitality are patently just, fair and transparent.

3. Intentions:

- To educate, encourage and sensitise the readers on the importance of expressing gratitude.
- To demonstrate his humble and appreciative nature.

- Even as a president, he never failed to register his gratitude to all Nigerians. According to him (the encoder), gesture and gratitude are two important attributes in African societies that are highly valued.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of demonstrating his (Obasanjo) respect for the African culture and presenting himself as an appreciative person.

Extrac 38

i. *On fuel, Energy, Mines and Minerals, no less far-reaching recommendations were made in the areas of generation, transmission, distribution and marketing of power.*

ii. Similarly, far-reaching recommendations were made in Agricuture, food sescurity, water resources, crop, production, … NGOs and women in Agriculture, water resources development….

1. Illocutionary Act: the utterances are constative acts.

2. Implicature: The ministerial appointments during Obasanjo's administration were based on recommendations, instructions and guidelines by the Policy Advisory Committee (PAC).

3. Intention: The information is to ground readers who do not share the same common ground with him in the aspect of the play of politics.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of highlighting the precautions and the processes involved in the ministerial appointments.

Extract 39

i. I had decided to have a chief of staff with military background as part of the gradual transition from military to democracy to still give the military the sense and feeling of access to the seat of government at highest level.

ii. The first decision I had to take is how I should be addressed. I looked in the constitution where it stipulated that the president is the chief executive, Commander in Chief (C-in-C) and Head of State. The military used to adopt Head of State and Commander in Chief. President encapsulates all other titles and so I said "Address me as the president".

1. Illocutionary Act: The utterances are constative acts.

2. Implicatures:

i. His (Obasanjo) government was fair to the military, even though the administrative system of government was a democratic one.

ii. His (Obasanjo) government saw some aspect of governance from another perspective and therefore, made some amendments in his administration.

3. Intentions:

i. The first expression presents Obasanjo as a man of the people who is always fair and just regardless of who you are and where you come from.

ii. To present and position himself as the sole dictatorship of his political administration.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of stating his (Obasanjo) fairness to the military, as well as announcing and proclaiming official titles in his political administration.

Extract 40

Regularly, very early in our new democratic dispensation, I made clear our direction, aim and objectives and what I had to offer- leadership and reform, no business as usual.

1. Illocutionary Act: The expression is a constative act.

2. Implicature: The utterance implies that, Obasanjo's government had focus, targets and expectations.

3. Intention: The perceived intention here is to make his readers realise the ultimate goals of his political administration.

4. Mode of Communication/ Pragmatic Functions: An indirect speech act of ascribing good governance with good sense of direction to his political administration.

Extract 41

A leader must know the character and ability of his subordinates. Character wise, Nasir has not much going for him. But he is a talented young man who can always deliver under supervision.

1. Illocutionary Act: The expression is a constative act.

2. Implicature: While the first sentence implicates that Obasanjo has a discerning spirit of keen insight, the second sentence means that Nasir can not do anything meaningful on his own.

3. Intention: The first sentence presents Obasanjo as a good leader who studies and understands his subordinates (To enhance his positive face). The second sentence specifies both strengths and weaknesses (Mitigating Nasir's face threat).

4. Mode of Communication/ Pragmatic Functions: An indirect speech act of stating the qualities of the encoder (Obasanjo) as a good leader and a direct speech act of assessing the strengths and weaknesses of Nasir respectively.

Extract 42

When I realised El- Rufai's psychological and potential upbring problem, I tried as he dramatically and exaggeratedly narrated on pages 329-354 of his book, to fill some of the void. But he is impervious to absorbing life-changing instruction or advice.

1. Illocutionary Act: The utterance is an acknowledgement and a constative act.

2. Implicature: Obasanjo and Nasir El- Rufai are not on the same page when it comes to opionon and ideology.

3. Intention: Obasanjo tries to save his own damaged face by Nasir in his book (*Accidental Public Servant on the Issue of Third Term*), negotiate his damaged face by refuting some of the void in the book and consequently damaging Nasir's positive and negatve face.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of condemning and assessing Nasir's character.

Extract 43

The depth to which Nigeria had sunk by the time I took over the reins on governance in 1999 was so pathetic that I saw my task abroad as the image maker and statesman for the country.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: The expression simply implies that the military rule in Nigeria brought about a kind of economic rescession that the writer hopes to tackle under his democratic system of government.

3. Intention: The utterance gives an idea of the intention behind a need for a change of government (from military rule to a democratic system of government).

4. Mode of Communication/ Pragmatic Functions: A direct speech act of making the readers know the depth of damage done to the Nigerian economy by the previous administration. The act also presents the writer (Obasanjo) as the only solution to the devastating situation of Nigeria.

Extract 44

i. One important aspect of these connections was my travelling abroad which I mentioned elsewhere particularly for the purpose of securing debt relief.

ii. The visits of the Chinese president and the Indian prime minister which I reciprocated, attested to our improved image and the importance of our economy to them as theirs were, and remain important to us.

iii. My visit to France to meet president Chirac was one of my memorable trips abroad… I raised with him the issue of a French company, SAGEM, which was heavily involved in corrupt practices in Nigeria relating to identity card production and I seriously requested Chirac to bring sanction to bear on the company and its management just as we were dealing with the Nigerians, who were directly and indirectly involved as he did.

1. Illocutionary Act: The expressions are constative acts.

2. Implicature: Obasanjo's tour around the the world was politically oriented.

3. Intention: The writer's intention here is to repair his already damaged face. People believed that the economic situation of the country as at when Obasanjo emerged as the president called for serious attention, other than visiting different countries when the situation at home is unpalatable. His intention, thus, is to justify his reason for embarking on those visits as it was an

avenue to promote peace and unity with the foreign countries as well as striking profitable deals with them.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of justifying his (Obasanjo) visits to different countries when he was the president of Nigeria.

Extract 45

i. Atiku's banner for 2007 was hoisted and displayed everywhere… He had showed his hand much earlier when his marabout assured him that I would not complete the first term before he took over.

ii. I had no clear indication about who would succeed me. If Atiku had been a loyal, faithful, dutiful and committed second-in-command, I would not have doubted.

iii. I thought it was bad enough that the vice president of the Federal Republic of Nigeria was under investigation for corruption, when my administration had made fighting corruption one of its cardinal objectives.

1. Illocutionary Act: The utterances are acknowledgements and constative acts.

2. Implicatures:

- Atiku was a betrayal.

- Atiku was not loyal, faithful, dutiful and committed to Obasanjo. If Atiku had been loyal to Obasnjo, the later would have norminated the former as the presidential candidate for the 2007 presidential election.

- Atiku was a corrupt man.

3. Intentions:

- The utterances suggest that Atiku made efforts to displace Obasanjo as the president but failed. The intention behind these speech acts is to threaten and consequently damage Atiku's reputation in the society. Obasanjo further achieved this by threatening the positive face of Atiku saying, "I thought it was bad enough that the vice president of the Federal Republic of Nigeria was under investigation for corruption, when my administration had made fighting corruption one of its cardinal objectives".

- To justify and clarify his action for not norminating Atiku as the presidential candidate for the 2007 presidential election.

4. Mode of Communication/ Pragmatic Functions:

- A direct speech act of condemning Atiku for his disloyality, unfaithfulness and corrupt practices.

- A direct speech act of justifying his (Obasanjo) action of not norminating Atiku for presidency.

- A direct speech act of condemning Atiku for not being a leader by example.

Extract 46

I sent for Umaru to discuss the whole issue with him. He said "I was actually thinking of Goodluck Jonathan myself". At that point, I sent for Goodluck to join Umaru and me. It was up to Umaru to inform him. He said "After due consultation and consideration, I have decided to make you my running mate". Goodluck was surprised.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: Obasanjo was the brain behind the appointment of Jonathan as Umaru Musa Yar'Adua's running mate.

3. Intention: To present himself (Obasanjo) as a statesman.

4. Mode of Communication/ Pragmatic Functions: An indirect speech act of demonstrating his (Obasanjo) authority and leadership position in the Nigerian politics.

Extract 47

Our administration was premised on good governance based on democratic principles and practice, leading to unity in diversity, justice and equity, political stability, nationalism, popular participation, peace and security and social-economic progress with strong leadership at home.

1. Illocutionary Act: The expression is a constative act.

2. Implicature: The statement implicates Obasanjo's administrative aims, goals and objectives.

3. Intention: To refresh the readers' memories on what his administration stood for when he was in office.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of stating the aims, goals and objectives of his (Obasanjo) administration.

Extract 48

i. One major personal and family tragedy that struck during my presidency was the death of my wife; Stella. I wept because Stella had been a great support and sustenance before and during my presidency… An elderly senior member of PDP said to me while Stella's body was lying in state at the Banquet Hall of the Villa, "If I know I will get this type of honour when I die, I will be ready to die tomorrow".

ii. After the interment, I decided to look into the circumstances of her death. I found out that part of her sixtieth birthday anniversary plan which was unknown to me was her operation for her tummy and her shape. The doctor was careless. With the help of the Nigerian embassy and Spanish Authority, I instructed that the doctor and the clinic be procecuted. The doctor was made to pay damages and his licence withdrawn for considerable period of time. Before the verdict in Spain, I was unaware of what I came to hear later that I might have caused the death of my wife to sacrifice her for success in my job. That is how wicked and satanic some Nigerians can be in rumours and mischief.

1. Illocutionary Act: The utterances are acknowledgements and constative acts.

2. Implicatures:

i. Stella was a very supportive wife. Her death was a glorious exit.

ii. The rumour and circulation about Obasanjo sacrificing his wife for success in his job is a claim of questionable accuracy.

3. Intentions:

i. The utterance was made to earn pity from the readers and also to enhance his (Obasanjo) face.The utterance, however, suggests that Obasanjo was loved by Nigerians. This love was extended to his family during the final burial ceremony of his wife, Stella Obasanjo.
ii. For face negotiation: To safe his damaged face by indirectly making his readers realise that he was not aware of his wife's plan to have a tummy tuck sugery. His speech act is also oriented at debunking the rumour mongers and their accusation of using his wife for sacrifice for success in his job.

4. Mode of Communication and the Pragmatic Functions:

- An indirect speech act of seeking attention (i.e being pited) and presenting himself (Obasanjo) as the man of the people.

- An indirect speech act of denying the allegation of sacrificing his wife for success and challenging the romour cariers for their mischievious actions. The act is also oriented at presenting himself as an effective, responsible, loving and a caring husband, as he (Obasanjo) traces the cause of his wife's death, and made sure the careless doctor that operated his wife in Spain was brought to book.

Extract 49

My desire to courageously confront our past, admit past mistakes, learn the right lessons and shape our future with these lessons led to the establishment of the Oputa commission.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: Oputa panel (commission) was inaugurated to cover the period of the military rule in Nigeria.

3. Intention: The intention behind the statement is to give credence to his administration for inaugurating the Oputa panel which was a Human Right Violations Investigation Commission formed on the 14th of June, 1999 and mandated to establish the causes, nature and extent of human right violation between 15th of January, 1966 and 28th of May, 1999.

Extract 50

Most of the recommendations of the commission have been acted upon in the course of the tenure of my administration, including apologising to Nigerians on behalf of past Heads of state for all the human right violations that took place during their tenure.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: Some of the past Heads of State did not do well during their regime.

3. Intentions:

- The intention of the encoder is to give credence to his administration for inaugurating Oputa panel (a panel which took care of pressing issues like corruption, armed robbery, money laundering, bribery, etc. in Nigeria).

- Obasanjo's face want is also to let his readers know that he was never in support of all the human rights violations that took place. Even though he was a military officer and a one time military president, he was never in support of injustice, crime and corruption.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of justifying and acknowledging his (Obasanjo) political administration.

Extract 51

i. After interaction with a cross section of the people- traditional rulers, elders, leaders of thought, politicians, women and youth- I discovered that there was great dissatisfaction among the people that needed to be assuaged.

ii. But knowing the nature of the terrain and the environment, one factor that helped was declaring the area as special development area that needed special attention in economic and social terms.

1. Illocutionary Act: The utterances are constative acts.

2. Implicatures:

i. There was an internal conflict that needed urgent attention and intervention of the president.

ii. The area in question was not given any considerable interest until Obasanjo's intervention.

3. Intentions:

i. To display his effectiveness while he was the president of Nigeria.

ii. To enhance his face: To earn the readers approval.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of exhibiting the qualities of a good leader.

Extract 52

i. I believed that I should seek out these boys and engage them. I appointed Dr. Godknows Igali as my special Adviser to undertake – seeking the militants and liaising directly between them and me.

ii. We were making progress and getting to know the boys and their problems. Then I decided to take the bull by the horn and asked the boys to come as a group to see me in Abuja… They came and I received them in my Executive Council Chamber.

iii. That meeting revealed a lot to me that subsequently shaped my policy, programme and ideas about militants in the Niger Delta. Most of them were normal good boys but for reason of poverty, unemployment, harshness of the environment, corruption within the system, break down of the community and seething hopelessness took to organise crimes.

1. Illocutionary Act: The utterances are constative acts.

2. Implicatures:

i. The misbehaviour of the Bakasi boys was because the federal government did not give them the solicited attention.

ii. The federal government did not make adequate provision for the youths until Obasanjo became the president.

iii. The president, Obasanjo is a man of his people, very kind and an accommodating president with a large heart.

3. Intention:

- Face enhancement: To applaud himself for intervening in the militancy activities in the Niger Delta and finding a temporary solution to the internal and regional conflicts in the Niger Delta.

4. Mode of Communication/ Pragmatic Functions: Indirect speech acts of exhibiting the qualities of a good leader.

Extract 53

i. One of the issues to be tackled was that of petrol shortage at the pumbing stations and exorbitant prices… The causes were many and varied, but one word that encapsulates all of them is corruption.

ii. We went into action to rectify the situation step by step.

1. Illocutionary Act: The utterances are constative acts.

2. Implicature: There were so many erroneous operation and management policies at the oil and gas sectors, emanating from the previous government which needed to be addressed.

3. Intentions:

- Face damage: To discredit the past governments for mis-managing the Nigerian refinaries.
- Face enhancement: To credit his government for rectifying the errors in the refinaries.

4. Mode of Communication and the Pragmatic Functions: Direct speech acts of stating the problems facing the Nigerian refinaries, and acknowledging his (Obasanjo) political achievements. He (Obasanjo), however, indirectly condemns the past governments for their negligence towards vital matters in the country.

Extract 54

i. The first change, reform or correction we brought about in the oil or gas block allocation was bidding, which was open, equitable, competitive and transparent.

ii. Another reform or policy change exclusively designed for the benefit of Nigerians in general but particularly those in the Niger Delta was marginal field.

1. Illocutionary Act: The expressions are constative acts.

2. Implicatures:

- The oil and gas sector was in shambles and some measures were taken to amend and rectify it.

- Obasanjo's government attended to the need of the Nigerians, especially the Niger Delta in terms of job creation.

3. Intention: To commend his (Obasanjo) efforts and achievements during tenure.

4. Mode of Communication/ Pragmatic Functions: Direct speech act of commending his (Obasanjo) efforts and achievements.

Extract 55

i. When I left government in 1979, the Nigerian Airways had thirty-two aircrafts flying, including one wide-body. By the time I came back in 1999, there was only one aircraft flying with a huge dept by the Airline.

ii. This picture should bleed the heart of any person of conscience and make him or her weep for the great disservice Nigerians do to their country and on fellow compatriots.

1. Illocutionary Act: The expressions are constative acts.

2. Implicatures: Obasanjo's political administration recorded a number of achievements.

- The Airline stations were mismanaged.

- It presents the previous military government as heartless and unjust.

3. Intentions:

i. To enhance his positive face and to damage the face of the previous governments.

ii. To incite the readers.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of acknowledging his (Obasanjo) efforts while he was the Head of State. He also directly condemns his successors.

Extract 56

The first two ministers I had in the ministry of Agriculture were not good enough. The first had a habit of collecting money for silos from the ministry as a contractor without performing. When I was informed about the issue, he was removed.

1. Illocutionary Act: The utterance is a constative act.

2. Implicatures: Obasanjo's government tried to curb and eradicate corruption.

3. Intention: To let the readers know that his government had zero tolerance for corruption and poor performance at work.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of commending his (Obasanjo) government.

Extract 57

But once we started, we quickly worked to increase the critical mass of those who passionately shared our ideas, our vision and mission.

1. Illocutionary Act: The expression is a constative act.

2. Implicature: Obasanjo's government operated on a co-operative system of government where every reasonable idea was welcomed.

3. Intention: Obasanjo's intention is to let the readers know that the success of his governance was hinged on the collective team work. The use of the pronoun "we" suggests this.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of stating the way his administration worked collectively as an entity.

Extract 58

i. When I took over, General Abdusalam briefed me on the efforts he had made to recover some of the money corruptly misappropriated by Abacha and his family.

ii. One veritable cause of corruption and waste in government in Nigeria when I became president was in the area of contracts, supplies and purchases. Civil servants and public officers awarded contracts to their own companies or shadow companies at outrageous prices with checks or sanctions by supervising superior officers.

1. Illocutionary Act: The utterances are acknowledgements and constative acts.

2. Implicatures:

- Abacha embezzled the public fund (he was a corrupt Head of State).

- Abdulsalam was against corruption.

3. Intention: The intention of the encoder is to inform the decoders about the level of decadency and corrupt practices in Nigeria when he took over from General Abdulsalam. The utterance is also uttered to damage the positive and the negative face of Abacha and his family.

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of condemning Abacha's misappropriation of public fund, and explaining the level of decayedness in Nigeria.

Extract 59

*Very early in our administration, we designed or embarked on health care reforms that paid attention to the treatment and control of malaria and HIV/AIDS, immunization of children, rebursh*ing *of tertiary health institutuions and improvement of primary health care delivery services to tackle eradicable diseases like guinea worm and polio.*

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: The utterance indicates that, the situation of the country as at the time he (Obasanjo) became the president of Nigeria was pathetic, with so many things that needed to be put in place.

3. Intention: To condemn the past government for failing to attend to many sensitive issues in the country and to commend his administration for taking a quick step in rehabilitating some dormant sectors in the country.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of commending his (Obasanjo) government.

Extract 60

We launched a public Enlightement campaign to sensitise every Nigerian on the census. My address for that purpose was comprehensive and went thus: "It is a pleasure to be here today… Democracy, which we all agree to be superior and more desirable than any other form of governance can only survive when we plan well, allocate resources well and understand population stratification appropriately.

1. Illocutionary Act: The expression is a constative act.

2. Implicature: There was a national census in 2005. The census exercise was initiated by Obasanjo because he believed that in contemporary democracies, attention to salient issues like understanding the population stratification appropriately, transparent policies and procedures cannot be so essential.

3. Intention: To give credence to his administration for initiating the 2005 national census which was one of the vital ways the government and its agencies can effectively respond to the need of the people. The statement however, indirectly rebukes the past governments for their negligent attitudes to very sensitive matters in the country.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of commending his (Obasanjo) administration, and rebuking the negligence of the previous government.

Extract 61

i. The decision to create Abuja, as well as the formation of its concept was taken under the Muritala-Obasanjo Military administration.

ii. When I came into government as the elected president, one of the greatest shocks that stared me in the face was the master plan of Abuja.

iii. The first minister of the FTC under my administration, Ibrahim Bunu was given two major tasks – attempting some balancing zonally for land allocation and tree planting in Abuja. Nasir-El-Rufai as the third minister was given the task of stoping the distribution and re-establishing the master plan as much as possible. The level of distortion could be described as criminal.
iv. The actions that Nasir had to take were unpopular, but his attitude and apparent arrogance caused him greater hostility and hatred than his actions in trying to restore Abuja to its master plan guide for development.

1. Illocutionary Act: The utterances are acknowledgements and constative acts.

2. Implicatures:

i. The vision of creating Abuja and its formation was conceived by the Muritala – Obasanjo military administration.

ii. The Babangida and Abacha regimes disrupted the Muritala- Obasanjo Agenda of Abuja creation and its formation interms of the Abuja master planning.

iii. Obasanjo's democratic rule was a thorough and effective system of government with zero tolerance to corruption.

iv. Nasir took a brilliant step in executing his assignments as a minister, but he was not diplomatic, and that earned him more enemies.

3. Intentions:

i. To enhance the positive and negative face of Muritala – Obasajo's military regime.
ii. To portray Babangida and Abacha as bad Heads of State with no insight.

iii. To give credence to his (Obasanjo) administration for decency, dynamism and enthusiasm for executing plans and projects effectively.

iv. To damage the positive face of Nasir: Nasir, even though brilliant, talented and smart, he was disloyal to him (Obasanjo), a betrayal and an ungrateful being (Obasanjo, 2015).

4. Mode of Communication/ Pragmatic Functions: Direct speech acts of giving credence to the Muritala – Obasanjo administration, announcing and stating the situation of Abuja (The Federal Capital Territory of Nigeria), recounting the execution of the Federal Capital Territory of Nigeria and expressing disappointment about Nasir's disloyality, despite appointing him as one of his (Obasanjo) ministers respectively.

Extract 62

We decided to go for a service compact with the Nigerian people. Servicon was the acronym given to the service compact (agreement) between the federal government, including its organs, departments and ministries and the Nigerian people. During my second term, I regarded service delivery as a priority and an important aspect of service reform.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature; The SERVICOM Initiative was a collective development and approach, i.e "We decided to…" This initiative is indispensable in any democratic system of rule with the interest of the populace at heart as a set goal.

3. Intention: To ascribe the birth of SERVICOM to his administration and to let his readers know how important the wellbeing of Nigerians was his priority and his administration's hallmark.

4. Mode of Communication/ Pragmatic Functions: A direct speech act of commending his (Obasanjo) administration for the imperative change and improvement on the system of service delivery in Nigeria.

Extract 63

I have always seen the advantage in the closeness of the African – Americans with mother Africa. It is mutually good and beneficial for the Africans at home and for our brothers and sisters in Diaspora in the US, Caribbean and southern American.

1. Illocutionary Act: The utterance act is both directive and constative in nature.

2. Implicature: Peaceful coexistence is an important aspect of human living in any functional society.

3. Intention: To justify his consistent travelling while he was the president of Nigeria. (Face repair).

4. Mode of Communication/ Pragmatic Functions: An indirect speech act of justifying his regular foreign trips, and enjoining the readers to maintain cordial relationship with their neighbouring countries.

Extract 64

The police report that arrived earlier dated June 17, 2006 was also illuminating and put the report in proper perspective. The report is produced here under…. (An addressed letter to Obasanjo with the title): Police interim report of investigation into a case of Conspiracy,

Fraudulent, Diversion and Conversion of Government Funds from .S.G Ehindero, the Inspector – General of Police Abuja. An attached report to investigate some people following the charges leveled against them.

1. Illocutionary Act: The utterance is a constative act.

2. Implicature: The utterance implicates that, his political administration has a zero tolerance for corrupt practices and will take instant measures once there is any suspected inappropriate

3. Intentions:

- To save his positive face.

- To condemn and criticise Atiku Abubakar, Mrs Oby Ezekwesili and Mallam Nasir-el-Rufai (Pg. 185).

4. Mode of Communication/ Pragmatic Functions: A direct speech act of presenting to the readers some vital information in regards to the Administrative Panel of Inquiry by the EFCC on the alledged conspiracy, fraudulent conversion of funds, corrupt practices and money laundering by some public offices and personnels.

Extract 65

i. One of the many good recommendations of the presidential Advisory Committee under Yakubu Danjuma was the establishment of an in-house independent policy and research into any issue, matter or idea…. I like the PAC recommendation and immediately embarked on it.
ii. The four Advisory councils I cherished most during my presidency were the advisory council on investment headed by Baroness Lynda, the Advisory Council on science and technology headed by Dr. Mohamed Hassan, The Advisory Council on Foreign Affairs headed by Chief Emeka Ayaoku and the Advisory Council on youth headed by Rev. Benjamin Kwashi.
iii. Going by the constitution of Nigeria, the president is not obliged to go around visiting the

various states. But for me, visits to colleagues at the State level were part and parcel of my responsibility as a CEO.

1. Illocutionary Act: The utterance is a constative act.

2. Implicatures:

i. Obasanjo was a leader with a large heart who welcomed any brilliant and beneficial idea. His administration encouraged team work.

ii. Obasanjo's administrative government created four advisory councils to improve his governance.

iii. Obasanjo was a dutiful, effective and an active president.

3. Intentions:

i. To acknowledge Yarkubu Danjuma's recommendations.

ii. To present himself (Obasanjo) as a man of his people; one who never looks down on people with profitable and beneficial ideas and recommendations.

iii. To present an evidence of a true democratic system of government.

iv. To present himself as a capable leader and the right leader for Nigeria.

4. Mode of Communication/ Pragmatic Functions:

- A direct speech act of acknowledging Yakubu Danjuma's recommendations, and stating the functions of the Independent Policy and Research team.

- A direct speech act of making the readers know the various advisory counsils by listing them.

- A direct speech act of commending and presenting himself (Obasanjo) as a dutiful president.

Extract 66

i. At the point of my assuming power as the president, Nigeria's reputation in the international area was at its nadir. Abacha had done incalculable harm.

ii. I embarked on a lot of travelling as I believed I could be assessed better through face-to-face interactions. I could also learn from my hosts as I exchanged ideas and interacted with them. I used the travelling opportunities to make friends for Nigeria, which we sorely needed. iii. One of the most vocal critics of the national stadium and the facilities built for the All African Games in Abuja was Senator Ibrahim Mantu. He was alarmed by the total cost but had not had a clear understanding of the enormity of the Complex and the facilities.

1. Illocutionary Act: The utterances are acknowledgements and constative acts.

2. Implicatures:

i. Abacha's regime was noted for corruption, a lot of allegations, human right violations and abuses.

ii. It is not as if he (Obasanjo) enjoyed gallivanting around the world, but the best way to benefit from the foreign countries is having direct dealings with them.

iii. Senator Ibrahim Mantu is not trendy in nature, he is an opposed and a shallow minded man.

3. Intentions:

i. To present Abacha as a bad Head of State (Face damage).

ii. To make his readers realise that his regular visits to the foreign countries strengthened his governance and contributed to the growth and development of Nigeria.

4. Mode of Communication/ Pragmatic Functions:

- A direct speech act of criticising Abacha.
- A direct speech act of responding to Nigerian's grudges and agitations on his (Obasanjo) frequent foreign trips while he was the president of Nigeria.
- A direct speech of criticising Ibrahim Mantu, justifying and commending his (Obasanjo) efforts on the construction of the National Stadium commissioned on the 8th of July, 2000.

3.3 Discussion of the Analysis of Obasanjo's Speech Acts at the Utterance Level

Looking at Obasanjo's use of language in *My Watch*, the pragmatic competence of the interactants (Obasanjo and the readers) play a significant role in the encoding and the decoding of meanings in the text. It is important to understand the complexity of this side of language knowledge (pragmatic competence) to be able to analyse the language use of the participants in any interpersonal communication. For clear understanding of what this entails, the study analysed one hundred and twenty one extracted utterances (in sixty-six samples) collected from Obasanjo's *My Watch* under the headings of speech acts: Constatives; Performatives; direct and indirect speech act; Common Ground (background information), i.e. presuppositions, shared textual knowledge and shared general knowledge; intentions and implicatures.

3.3.1 Discussion of the Speech Acts Analysis

In the sampled utterances from *My Watch*, the encoder's speech acts can be classified into perfomatives and constatives. Out of all the classes of illocutionary acts identified by Bach and Harnish (1979), three, out of the four classes were found applicable to the analysed data. This present study thus observes the use of Constatives (Expressives, Assertives, Descriptives, Ascriptives, Responsives, Confirmatives, Declaratives, Representatives, Expositives, Narratives,

Informatives, Supportives, Behabitives and Exercitives), Directives and acknowledgements, all occurring at varying proportions contigent on the issues being discussed. The various acts indicate the illocutionary force of each utterance which ultimately drives the intention of the encoder (Obasanjo). Below is a presented table representing a summary of the distribution of illocutionary act as observed in extracted utterances from Obasanjo's memoir.

Table 1: Summary of Illocutionary Acts Distribution

Illocutionay Acts	**Frequency**	**Percentage**
Constatives	66	90.4%
Directives (Perfomatives)	1	1.4%
Commissives (Perfomatives)	-	-
Acknowledgements (Performatives)	6	8.2%
Total	73	100%

Table 2: Summary of Constative and Performative Acts

Illocutionary Acts	Frequency	Percentage
Constatives	66	90.4%
Performatives	7	9.6%
Total	73	100%

3.3.1.1 Constative Acts

From the table above, the result shows that constative acts occur more frequently with 90.4% than the performative acts with only 9.6%. This suggests the relevance of the intention of the encoder (Obasanjo) to get some information across to his readers with regard to the contextual happenings in the society. According to Bach and Harnish (1979), constatives are communicative illocutionary acts which express the beliefs and intention of the speaker with the hope that the hearer also believes the same proposition (p.42). The frequent occurrence of constatives in the sampled utterances signifies the intention of the encoder to achieve some things or make some points. The utterances express the encoder's belief and his desire that his decoders understand and believe the information/message he is trying to get across to his audience (the readers). As it is the nature of constatives to describe the states of affairs which are either true or false, the task of convincing the audience (decorders) to believe the message is left for the encoder to handle. At this junction, the encoder exercises his pragmatic competence by carefully selecting the appropriate choice of words to suit his purpose. Petrey (1990) sees this process as the act of saying something which is truth-evaluable to describe reality (p.4).

Bach and Harnish (1979) give fifteen categories of constatives. This study however expanded this categorization by Representatives, Expressives and Narratives. Representatives and Expressives are terms borrowed from Searle (1969). While Representative Acts count as the acts that commit a speaker to the truth or falsity of the expressed proposition, e.g reciting a creed, Expressives count as the speech acts that express the speakers's attitudes and emotions towards the proposition. Narrative acts are mostly used in literatures.

In all the one hundred and twenty one sampled utterances from *My Watch,* the analysis of Obasanjo's speech acts at the utterance level reveals that constatives were used in all of them. This is in line with Allan (1986, p.193) that, "there are more constatives than any other category of interpersonal act, perhaps more than any category of speech act types…." From the presented tables above, tables 1 and 2, it is clear that constative acts are essential parts of this kind of discourse, because they aid the communicative intention of the encoder (Obasanjo). As it is seen from the various sampled utterances presented, Obasanjo's speech acts are used in clarifying himself, providing vital information, condemning or criticising, responding to allegations and making excuses for himself. These are the multifarious functions of constatives which necessitate its many categories which are indispensable tools in the communicative intentions of Obasanjo.

Looking at the utterances, Expressives is the most used constative in the sampled data. They (expressive acts) reflect in all the sampled utterances. This is because the encoder is expressing his feelings, thoughts, views and opinions in each of the utterances. This however tallies with Searle's (1969) utterance act theory which is based on the hypothesis of speaking. According to him, utterance acts have to do with uttering of words or expressions from the point of building up morphemes to the largest unit of grammar. This again is ascribable to the nature of

Expressives that, they are what were fully formed and ready, awaiting expression even before they are expressed, and once they are expressed, meanings are attached to them. Language is a "medium", "a representational vehicle", "a copy of facts or experiences" which already exist, fully formed and finally communicated to the targeted audience (the readers).

Obasanjo uses informative acts to increase knowledge, dissipate ignorance, enlighten and inform his readers about what he took for granted that his decoders (i.e the readers) do not know but are willing and eager to know in the process of reading the memoir. It was discovered that most times, when a speaker expresses his/her mind about something, intended and unintended information is passed across. Assertives tell what the encoder knows or believes, and this is generally concerned with facts and findings. According to Odepidan (2006), Assertives provide felicity and preparatory conditions for the effective Performatives of other strategies to inform, declare, establish, maintain and state, based on what is obtainable between or among (as the case may be) the participants in a communicative interaction. Obasanjo's memoir is therefore glutted with instances of Assertives as they are basically used to state facts about the speaker's intention, his beliefs, objectives, relevant social happenings, etc.

Ascriptives is a specific illocutionary act with prominent features of attributing certain proposition, achievement, result, development success or failure to some persons or certain actions in the past. For instance, in sample 41, Obasanjo indirectly ascribes the ability to know the character and abilities of his subordinates (which according to him is one of the qualities of a good leader) to himself. Also, in extract 54, Obasanjo attributes the reform and correction in the oil and gas industry vis-à-vis the policy change exclusively designed for the benefit of Nigerians to his administration. In extract 55 also, while the encoder (Obasanjo) ascribes the thirty-two flying aircrafts to one of the numerous achievements of his 1979 military regime, he ascribes

failure to the administrations of his successors whose administrations only had one flying aircraft throughout, with a huge debt. Other instances of Ascriptives are found in extract 57, 59, 60, 61, 65 and 66.

Expositive acts are elucidative, exegetic, explanative, explicative, illustrative, interpretative, interpretive and hermeneutic in nature. Instances of these acts can be found in extract 35, 36, 44, 52, 53, 56, 59, 60, 61 and 62. Narratives on the other hand is an illocutionary act of recounting any report of connected events, real or imaginary presented in a sequence of written or spoken words. Narrative acts are found in all forms of human creative art and entertainment including speech literature such as memoir. Examples of narrative acts are reflected in extracts 2, 7, 10, 11, 13, 23, 26, 29, 35, 46, 51 and 52.

Descriptive acts quantitatively describe a person, a place or a situation. For instance, Obasanjo describes his political administration in sample 47 as the one that was premised on a good goveranance based on democratic principles and practice, leading to unity in diversity. Other instances of Descriptive acts can be found in extracts 9, 13, 14, 22, 30, 38 and 47, all using adjectives to express one attribute or the other. On the other hand, Declarative acts announce, opine, establish, etc. Extracts 39, 55, 61 and 65 reflect these acts.

Disputatives are acts showing inclination or disagreement. These acts are used by the encoder (Obasanjo) for the purpose of criticising and condemning Abacha's greediness, corruption and looting of public fund (extract 28); El-Rufai's bad upbringing and his exaggerated narrated book "*Accidential Public Servant on the Issue of Third Term"* (extract 42); Atiku's disloyality and unfaithfulness (extract 45); Nasir's arrogance (extract 61); Abacha's incalculable harm to the economy and senator Ibrahim Mantu's ignorance (extracts 51 and 66).

Responsives, Confirmatives and Supportives also reflect in the sampled illocutionary acts. While Responsive acts are found in answers to questions on certain issues (i.e, Obasanjo's response to the public allegation that he used his wife as sacrifice to the gods in extract 48), confirmative acts are used to assert and strengthen previous claims and assertions. The only example of confirmative act is found in extract 33, "I have come to realise that a lot of what I have learned in the military in human psychology, man management and leadership, and philosophy are relevant in politics". Here, Obasanjo makes a confirmatory statement acknowledging the military profession as a field of study that cut across all other disciplines. Supportives are acts providing sympathy, additional assistance and encouragement (extract 51).

Lastly, is the Representative acts often used attributively as complements or supplements to a stated fact, belief, view, opinion or claim. These acts are representations of another person's act by another person. This can be done through quoting another person, reporting, presenting a documented interview, letters, captions, etc. The act of quoting or presenting another person's speech act word for word (verbatim), however, is for the purpose of supporting claims and assertions. Out of the one hundred and twenty-one sampled utterances, five are Representative acts. Extracts 31, 32, 46 and 60 reflect this act.

3.3.1.2 Performative Acts

Performative acts are those acts that denote an action. When an encoder wants his/her decoder to perform an action, he/she (encoder) uses certain words in certain contexts that direct the other party to perform the intended action (Directives). The only example of a directive act found in the analysed utterances of Obasanjo is in extract 63, "I have always seen the advantage in the closeness of the African - Americans with the mother Africa. It is mutually good and

beneficial for the Africans at home and for our brothers and sisters in Dispora in the US, Caribbean and South American.". In this statement, Obasanjo indirectly enjoins and advises the readers to always maintain cordial relationship with the neighbouring countries.

Performatives are also acts that get the encoder committed to getting something done. This type of acts is referred to as Commissives. Two types: promises and offers are identified in Bach and Harnish's (1979) classification of illocutionary acts. The analysis of the extracted utterances of Obasanjo reveals that Commissive acts are not used by the encoder (Obasanjo). This is an indication that he is not committed to getting anything done for his readers. Rather, he focuses on his personal aggrandisement, not minding whose Ox is gored.

Going by Bach and Harnish's (1979) classification of illocutionary acts, acknowledgments are perfunctory acts of appologising, condoling, congratulating, greeting, accepting and rejecting. However, the ultimate pragmatic functions of acknowledgement in the analysed data are either condemning certain actions or inactions of his (Obasanjo) referents. Extracts 28, 31, 42, 45, 48 among others reflect this act (acknowledgements).

3.3.1.3 Direct and Indirect Speech Acts

Direct and indirect speech acts are the modes of communication in Obasanjo's memoir (*My Watch*). The encoder (Obasanjo) uses either a direct or an indirect speech act to trace his childhood experience from birth in Owu town of Abeokuta to the city life experience, to describe his career in the military, to assess the first and the second military coups in Nigeria and his tenure as the military Head of State, to criticise and condemn his (Obasanjo) political opponents, to commend his administration and to justify his actions (in volume one), depending on the nature of the locutionary act.

In the memoir, *My Watch*, Obasanjo uses direct speech acts whenever he chooses to be deliberately offensive (face-threatening acts); when the message is mild and is not face-threatening but wants to avoid ambiguity, i.e when he wants his message to be interpreted precisely the way he meant it. For instance, Obasanjo uses direct speech acts in extracts 1, 2, 3, 4, 5, 6, 7, 8, 9 among others because the overall message of those illocutionary acts is not face threatening, but for the readers to know some things about him (Obasanjo) and his early life experience. Extract 31 is however face-threatening but the encoder uses a direct speech act (bald-on-record) to condemn and criticise Abacha and his political administration because the encoder (Obasanjo) chooses to be maximally offensive and critical. Other examples of direct speech acts are extract 43, a direct informative act of making the readers know the depth of damage done to the Nigerian economy by the previous administration; extract 44, a direct expressive/expositive act of justifying his (Obasanjo) numerous foreign trips while he was the president; sample 45, a direct expressive act of condemning Atiku and justifying his (Obasanjo) not norminating him for presidency; extract 47, a direct descriptive act of stating his (Obasanjo) aims, goals and objectives of his administration; extract 51, a direct illocutionary act of exhibiting the quality of a good leader; extract 53, a direct illocutionary act of stating the problems facing the Nigerian refinaries, acknowledging his (Obasanjo) political achievement and commending his effort among other examples.

In indirect speech act, the encoder communicates to the decoder more than he actually says by way of relying on their mutually shared background information, both linguistic and non-linguistic together with the general powers of rationality and inference on the part of the decoder (Searle, 1971). However, the encoder (Obasanjo) sometimes manipulates language by coding his message indirectly (indirect speech act) to justify himself politely, to criticise his

political opponents and the past governments responsible for the socio-economic decadence in Nigeria. He (Obasanjo) however uses indirect speech acts to code his message for the purpose of being polite, to mitigate face threat and to be diplomatic with language. For instance, in extract 36, "I had a fairly good background record and public image as the man who ended the civil war, terminated military rule and handed power to democratically elected president" is a typical example of Obasanjo indirectly appraising himself (for the purpose of being polite) for not being like the previous presidents who found it difficult to hand over power to the next elected president (i.e the Abacha and the Abiola sagas). Other instances of indirectness for the purpose of being polite include extracts 40, 48, 52, 63 among others.

3.3.2 Background Information (Presuppositions, Shared Textual Knowledge and Shared General Knowledge), Implicatures Intentions

For communication to be successful, there must be coordination of content and process. There cannot be coordination of content and process without assuming a vast amount of shared information or Common Ground, mutual knowledge, mutual beliefs and shared assumption (Clark & Brennan, 1991). It is the background information in any communicative event that aids the inferencing process of the decoder. The encoder will always have an intention behind every speech act which the decoders (readers) are able to decode through the implementation of an identical copy (Common Ground) of the encoder. Most times, the encoder communicates more even when less is expressed. It is the background information such as the Mutual Contextual Beliefs and the World knowledge (the Common Ground between the encoder and the decoder)

that suggest what is meant in an encoder's speech act without being part of what is said (Implicatures).

3.3.2.1 Presuppositions

Presupposition is an implicit assumption of the encoder about the world, background belief or common ground relating to an utterance whose truth is taken for granted in discourse. In the memoir, some information are taken as known (shared) to the audience (readers) and because the encoder (Obasanjo) sees these information as already known or treated, it is implicitly communicated but not explicitly stated. The not explicitly stated information is however the assumptions Obasanjo make concerning the readers in respect to the subject matter on ground. The table below shows the distribution of instances of assumptions:

Table 3: Distribution of Presuppositions in the Extracted Utterances of Olusegun Obasanjo

S/N	Forms of Presuppositions	Frequency	Percentage
1	Existential	28	23.1%
2	Factive	18	14.8%
3	Acronyms	4	3.3%
4	Aspectual	11	9.1%
5	Pronouns	25	20.7%
6	Temporal clause	10	8.3%
7	Definite descriptions	7	5.8%

8	Implicative verbs	7	5.8%
9	Iteratives	2	1.7%
10	Situational (social context)	9	7.4%
	Total	121	100%

From the above table, the highest occurring form of presuppositions in the extracted utterances is existential, which constitute 23.1% of the total acts. Factives (14.8%) are second in position in terms of frequency. These percentages suggest that the encoder (Obasanjo) is certain about the information he is passing across to his readers. The use of pronouns and acronyms represent 20.7% and 3.3% respectively. These forms of assumption are used by the encoder (Obasanjo) in order to avoid unnecessary repetitions and to provide a quick, easy and convenient way of indicating something. The situational presuppositions (7.4%) are also used by the encoder because of the existing Common Ground between them (Obasanjo and the readers). The use of aspectual verbs (9.1%), temporal clauses (8.3%), definite descriptions (5.8%), implicative verbs (5.8%) and iterative (1.7%) were employed by the encoder based on the shared lexical or grammatical resources (shared linguistic context).

From the thirty sampled analysed utterances of Obasanjo in 3.2, the ten forms of presuppositional acts, both semantic and pragmatic presuppositions were found applicable to the utterances. The use of semantic and pragmatic presuppositions by the encoder (Obasanjo) was based on his personal observations: the assumptions and beliefs about the sociological context of Nigeria and the assumption that his target readers (the Nigerian literates) are conversant with lexemes, phrases, clauses and how their components of grammar are stringed together to make

meanings in sentences. These assumptions of the existence of shared knowledge caused the encoder (Obasanjo) not to be so explicit with some information in his utterance.

The Ifa oracle (extract 1), in Yorubaland (extract 3), my father (extract 4), the letter (extract 11), the rules and regulations (extract 12), the Corps of Engineers (extract 16) are all instances of existential presuppositions (definite noun phrases) which means that certain propositions such as Ifa oracle, Yorubaland, letter, rules and regulations and Corps of Engineers respectively exist. Extract 12, "I was the only Nigerian officer attached to KOYLI" is an example of a lexical presupposition. The lexeme "only" in the sentence is an indication that there were many other officers who could have been attached to KOYLI, but were not. Other semantic presuppositions which refer to the logical relations that hold between sentences include the use of pronouns such as I, he, she, our, his, her, run all through the sampled utterances. Also, acronyms such as BBHS (extract 6), UAC (extract 8), OC (extract 11), KOYLI (extract 12) and aspectual verbs such as returned (extract 13), resume and joined (extract 15), achieved (extract 23), among others are also in the category of semantic presuppositions.

The use of factives, e.g. "Brewery was another significant industry in Kaduna" in extract 14 presupposes the fact that Brewery was an industry and that there were other significant industries in Kaduna. Temporal clauses headed by before, after, since, etc, are illustrative examples of temporal. In extract 2, "After the completion of the programme, a special prayer was said for my father and for me….." presupposes that the programme was completed. Similarly, predicates of various categories, e.g my step mother (extract 4) presupposes that Obasanjo's father had more than one wife; qualifiers, e.g "Two events concerning the government that I advised on" in extract 20 presupposes that the event was more than one event; definite descriptions, e.g "The first two ministers I had in the ministry of Agriculture were not good

enough. The first had the habit of collecting money for silos from the ministry as a contractor without performing…." (extract 56), presupposes that Obasanjo's political administration had ministers; names like Adegboye, Adubi, Jonathan, Gbagi, Kaduna, Brewery, in extract 4, 7, 8, 13 and 14 respectively presuppose that the aforementioned names (people, places and a company) exist.

There is also the use of implicative verbs, e.g "That meeting revealled a lot to me that subsequently shaped my policy, programme and ideas about militantants in the Niger Delta" (extract 52) presupposes that if not for the meeting where a lot was revealled to him (Obasanjo), his policy, programme and ideas about the militants in the Niger Delta would have remained unchanged. Similarly, iterative, e.g "on the battlefield, the recapture of Oweri by the rebels was quickly followed by a southward thrust to Port-Harcourt" (extract 21) presupposes that Oweri has been captured before.

Extracts 3, 7, 14, 16, 19, 27 among others are instances of situational presuppositions where Obasanjo makes particular assumptions about the situational context of Nigeria for his utterances to make literal sense.

3.3.2.2 Shared Texual Knowledge and Shared General Knowledge

The textual and the general knowledge are the shared knowledge between the encoder (Obasanjo) and the decoders (readers). While the sub-headings in every section of the memoir are used by Obasanjo as tools (Textual Knowledge) to understand the encoded message (speech acts) better, the background ideas (lexical meanings, the general belief about some particular concept, history, theories, etc.) of the readers serve as lubricants for effective/smooth communication and easy inferencing. The sub-headings in the memoir, however, disambiguate

the complexity of some locutionary ambiguity and recognise the illocutionary intent of the encoder's seech act.

"HIV/AIDs" in extract 57 is generally known (General Knowledge) to be a virus spread through certain body fluids and attacks the immune system. The importance of the background information here which is the World Knowledge is that, since the encoder (Obasanjo) has already taken it forgranted that the readers know what HIV/AIDs means, there was no need for him (Obasanjo) to make any explanation on it again. This however saves the encoder's time and words.

3.3.2.3 Implicatures

There are many instances of additional conveyed meanings and information in Olusegun Obasanjo's Speech acts. This is because the encoder (Obasanjo) must have been aware of the ability of his audience to process the encoded message accordingly, based on the mutuality of context which includes linguistic, social, sociological, physical and cosmological between them (Obasanjo and the readers). For instance, in extract 43, "The depth to which Nigeria had sunk by the time I took over the reigns of governance in 1999 was so pathetic that I saw my task abroad as the image maker and statesman for the country." From this utterance, the decoders (readers) will interprete Obasanjo's message based on the conventional meaning of the lexical items of 'sunk', 'pathetic' and 'image maker/statesman' which mean descend, deep awareness of suffering and a male political leader who promotes the good of the public respectively as "the military rule in Nigeria was characterised with economic recession which Obasanjo (being a political leader who promotes the good of the public) hopes to find solution to". On other occasions, the implication of an utterance is determined by the situational context of communication which is derived from the Grice's cooperative principle (Conversational

Implicatures). This type of implicature does not depend on the conventional (linguistic) features of the lexical item in an utterance, rather, it transcends what has been explicitly expressed and drawn from features of the sociological context to derive meaning. For instance, extract 45, "Atiku's banner for 2007 was hoisted and displayed everywhere.... He had showed his hand much earlier when his marabout assured him that I would not complete the first term before he took over from me". The implicature of this utterance which is that "Atiku was not a faithful and a loyal subordinate" is highly context-dependent: the former president, Olusegun Obasanjo and the former vice president, Atiku Abubakar had disagreement towards the completion of their second term administration which led to the latter decamping from the People's Democratic Party (PDP) to the All Progressive Party (APC).

3.3.2.4 Intentions

According to Nuyts (2000, p.1), "the notion of intention in pragmatics can be broadly defined as an element "inside" a person which motivates him/her to act in certain ways". The important role any memoir is expected to play is to pass history across to the younger generation. Part of the Obasanjo's intention is to tell the historical events of his early life (extracts 1, 2, etc.), his military career (extracts 10, 12 and 13 among others), his military and civilian rule (extracts 38, 39, 40, 41 and 42 among others) and the Nigerian politics in general. However, Obasanjo's primary intention is to condemn and criticise his political and ideological opponents (extracts 57, 62 and 63 among others), criticise the previous political administrations (extracts 1, 3, 4, 11 and 34 among others), commend his efforts and contributions to the growth and development of Nigeria during his military and civilian rules in Nigeria (extracts 38, 39 and 40 among others).

While extracts 1, 2, 4 and 5 are instances of the encoder's intention to let his readers know how his early life experiences look like, extracts 3, 7, 15, 19, 21 among others are for the readers to have brief knowledge about the origin of Yorubaland, the Adubi war, the first Nigerian coup and its aftermath and the Nigerian civil war respectively. These samples are thus the secondary reasons (intention) behind Obasanjo's memoir.

The primary intention behind Obasanjo's *My Watch* which is to criticise and condemn his political and ideological opponents and at the same time, commend his political administration for its achievements, thereby presenting himself as the watchman (statesman) for Nigeria is so obvious in the memoir. This primary intention which is the perception of his place and role in Nigeria to checkmate political bad behaviours and to present himself as the saviour of Nigeria is summarised with a biblical quote that runs through the three volumes of the memoir:

> Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them the warning for me. When I say to the wicked person, you will surely die, and you do not speak out to dissuade them from their way, that wicked person will die for their sin and I will hold you accountable for their blood. But if you warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved (Ezekiel 33:7-9, *New International Version*).

While extracts 31, 42, 45, 59 among other examples are instances of Obasanjo's intention to criticise Abacha's government, condemn Nasir's behaviour, frown at Atiku (for his disloyality, unfaithfulness and corrupt practices) and condemn the previous political administration respectively, extracts 33, 34, 36, 37, 40, 44, 48, 49 among others are speech acts oriented at

justifying, commending and crediting his political administration during his military and civilian rules in Nigeria.

3.4 Summary

This chapter has examined one hundred and twenty-one utterances of Olusegun Obasanjo in his *My Watch*. The chapter analyses the various types and functions of illocutionary acts, the forms of speech act (direct and indirect), the intentions of the encoder, the implicatures of the encoder's expressions, information taken for granted by the encoder and how the existing background information contributes to the inferencing process of the decoders (readers). The analysis in this segement, thus, focuses on the use and functions of language at the utterance level. The next chapter, Chapter Four, shall be the analysis of language use where sociopragmatics relates pragmatic meaning to an assessement of the participants' social distance and the external pragmatic factors affecting language.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF FACE MANAGEMENT AND THE PERLOCUTIONARY EFFECTS/ ACTS IN *MY WATCH*

4.1 Introduction

This chapter is the second segment of the analysis. It analyses the society, its cultural and external influences on language usage. The analysis, however, focuses on how language is used during the process of communication and how contextual factors interact with linguistic resources in the interpretation of utterances.

The concept of Face is the backbone of face management (Brown and Levinson 1987). The analysis will therefore involve the socio-cultural perspective of pragmatics and how social,

cultural and external factors influence language use. Thus, the analysis of data in this chapter will encompass a pragmatic analysis of politeness, politeness strategies (the consideration of face: face threatening acts, face saving acts), face wants (intentions) and the perlocutionary effects of Olusegun Obasanjo's memoir, *My Watch*.

4.2 The Analysis of Politeness Principles and Face Management in *My Watch*

Face-threatening Acts (FTAs)

Extract 1

With my native intelligence and native education I knew I had to keep my distance from Umaru Yar'Adua after he was sworn in as the president.

1. Politeness Principle: The encoder (Obasanjo) flouts the approbation maxim which says, "Maximize the expression of approval of others."

2. FTA Strategy: Obasanjo uses a bald-on record act to perform the FTA (FTA without any redress).

3. Mode of Communication: The expression is a direct speech act.

4. Face Want: To threaten Yar'Adua's positive face.

Extract 2

Not only is Adeniyi a poor apologist, but he also did not do a good job of denigrating Obasanjo. Rather he showed his principal as an ingrate, mean, petty, vindictive, unfocused and rudderless; hypocritical and a man who easily buckled under pressure.

1. Politeness Principle: Obasanjo flouts the tact maxim which states that: minimize the expression of beliefs which imply cost to others and maximize the expression of beliefs which implies benefit to others.

2. FTA Strategy: The encoder uses a bald-on-record act to perform the FTA (FTA without redress).

3. Mode of Communication: The utterance is a direct speech act of condemning Adeniyi.

4. Face Want: Obasanjo's intention here, is to damage the positive face President Umaru Musa Yar' Adua.

Extract 3

It was sickening how Tanimu and Kingbe used government instrument at their disposal to settle personal scores. Adeniyi told us Yar'Adua did the same.

1. Politeness Principle: The encoder (Obasanjo) flouts the tact maxim of minimizing the expression of beliefs which imply cost to others.

2. FTA Strategy: Obasanjo uses a bald-on-record strategy to perform an FTA (FTA without redress).

3. Mode of Communication: The expression is a direct speech act of condemning Tanimu and Kingbe.

4. Face Want: To present Tanimu, Kingbe and Yar'Adua as public funds looters. According to Obasanjo, they used the national resources to pursue their personal agenda at the expense of the pressing needs in Nigeria, such as political and economic instability, insecurity posed by Boko Haram and many other pressing issues.

Extract 4

The present administration has failed to live up to its campaign slogan of continuity and what is more, it has jettisoned its manifesto and it failed to perform up to expectation, and therefore has betrayed the mandate of the people.

1. Politeness Principle: Obasanjo flouts the approbation maxim which states that "Minimize the expression of beliefs which express dispraise to others" and the tact maxim.

2. FTA Strategy: The encoder (Obasanjo) uses a bald-on-record strategy to perfom the FTA (FTA without redress).

3. Mode of Communication: The expression is a direct speech act of discrediting Yar'Adua's administration for not performing up to expectation.

4. Face Want: Obasanjo's intention here is to condemn Yar'Adua's government for its numerous failures.

Extract 5

I must say that the president has not told me as the chairman of BOT of PDP that he is going to contest for 2011 election. But most Villa watchers claim that the signs are obvious, including inviting experts from abroad to start planning for his campaign.

1. Politeness Principle: Obasanjo complies with the maxim of agreement which implies reduction of disagreement between self and others.

2. FTA Strategy: The encoder uses a Positive politeness strategy to perform the FTA (Performing an FTA with redress). For example, "he has not told me" in the expression is a redressive act.

3. Mode of Communication: The expression is an indirect speech act of ridiculing Goodluck.

4. Face Want: To present Goodluck Jonathan as a political betrayal and a crafty being.

Extract 6

I was made to know that the three openly most influential people to him were James Ibori, Bukola Saraki and Tanimu Yakubu. They all pushed for policy reversals for their personal aggrandisement against the interest of the country and to take vengeance on Obasanjo. Most times they met, they did so to discuss Obasanjo.

1. Politeness Principle: The encoder flouts the tact maxim which states that "minimize the expression of beliefs which imply cost to others and maximize the expression of beliefs which imply benefit to others".

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform an FTA.

3. Mode of Communication: The utterance is a direct speech act of damaging the positive and the negative face of James Ibori, Bukola Saraki and Tanimu Yakubu..

4. Face Want: Obasanjo's intention here is to let his readers know the extent which James Ibori, Bukola Saraki, Tanimu Yakubu and Yar'Adua went just because of their own selfish interest. Obasanjo also uses the utterance to ridicule the aforementioned persons for being indisposed to their official duties.

Extract 7

A former minister of mine from the North, who became governor of his State, went to Aso Villa to see the president, and the CSO to the president had the audacity to say to him "why are you here? You should go and see your president in Ota farm."

1. Politeness Principle: Obasanjo flouts the tact maxim which states that, "Minimize the expressions of beliefs which imply cost to others and maximize the expression of beliefs which implies benefit to others."

2. FTA Strategy: Obasanjo uses a negative politeness strategy to perform the FTA.

3. Mode of Communication: The expression is a direct illocutionary act of presenting Yar'Adua's CSO as a mannerless man. At the same time, it is also an indirect way of making the readers know how awkward Yar'Adua's administration was.

4. Face Wants:

i. To condemn Yar'Adua's administration for not knowing what democracy stands for. The relationship and responsibility of the president should be to all Nigerians, let alone a one time governor of a State who assisted him in attaining the position of a president.

ii. To let the readers know that Yar'Adua was surrounded with political bigots.

Extract 8

Apart from Umaru's illness which contributed to his gross under performance and his inability to learn fast and grow on the job, his greatest enemies were the people around him who were hell bent on neglecting and milking Nigeria in order to obscenely enrich themselves.

1. Politeness Principle: The encoder (Obasanjo) complies with the approbation maxim by minimizing the expression of beliefs which express dispraise of others (Musa Yar'Adua). The encoder achieves this by making excuses for him (Yar'Adua).

2. FTA Strategy: The encoder uses a positive politeness strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of mitigating face threat to Yar'Adua's damaged face.

4. Face Want: Obasanjo's intention here is to let his readers know that Yar'Adua would have performed excellently well if not for his health challenges and the unfortunate people he was surrounded with.

Extract 9

All the PDP governors and leaders of the zone stood solidly together, except Gbenga Daniel, the governor of my state, who by all we know of him is shifty, dubious and believes he is the "cleverest human being on earth."

1. Politeness Principle: Obasanjo violates the maxims of agreement, tact and approbation. He (Obasanjo) threatened both the positive and the negative face of Gbenga by presenting him as a dubious man, restricting him from taking political decisions and never agreeing with him on any political matter.

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The expression is a direct speech act of damaging Gbenga Daniel's positive face.

4. Face Want: To threaten Gbenga Daniel's positive and negative face.

Extract 10

Some people ridiculously took the matter to court and were shamed. We kept on, even though the going was tough because Wole Soyinka who took it upon himself to oppose for personal reasons and who enjoys the special attention of the media, was usually melodramatic in his criticism.

1. Politeness Principle: The encoder violates the tact and agreement maxims.

2. FTA Strategy: Obasanjo uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act.

4. Face Want: To damage Wole Soyinka's positive face, presenting him as his political villain. Obasanjo is also trying to let his readers know that no matter how unpleasant the situation is, he has always been unstoppable.

Extract 11

That Abacha was not able to complete and conclude his self-succession programme was again nothing short of divine intervention. He cowed, suppressed, oppressed, imprisoned, maimed and killed to carry through his programme…. There were five political parties, each of which was sponsored, bought or cowed into submission by Abacha so that they all nominated him as their presidential candidate.

1. Politeness Principle: Obasanjo flouts the tact maxim which states that, "minimize the expression of beliefs which imply cost to others."

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech of presenting Abacha's government as corrupt and fraudulent. An insincere Head of State (Abacha) who did not care about the suffering of the people.

4. Face Want: To damage the positive and the negative face of Abacha.

Extract 12

The sudden, quiet and effortless removal of Abacha was an act of God beyond any imagination.

1. Politeness Principle: He (Obasanjo) violates the maxim of sympathy which states that, "Minimize antipathy between self and others and maximize sympathy between self and others."

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The expression is a direct speech of acknowledging the sovereignty and supremacy of God.

4. Face Want: The utterance expresses and acknowledges the sovereignty of God as the supreme authority over all things. The intention behind this speech act is to attest to the fact that God is always by his (Obasanjo) side. If Abacha had not died, definitely, Obasanjo would have remained in the prison for a longer period of time.

Extract 13

Success often brings envy, opposition and critics, and they are part and parcel of democratic dispensation. Expect opposition as you progress and succeed in life. Certain people will stand against you, including professional critics or self-styled social critics who constantly complain or give unsolicited and unwanted advice, those who want to be close but find themselves estranged, martyrs who are forever the victims and are racked with self-pity, wet blankets, who are pessimistic, sadistic, and habitually negative, steamrollers who are blindly insensitive to others, gossips who spread romours, mischiefs and are constantly intriguing….

1. Politeness Principle: Here, Obasanjo is maximally offencesive, flouting the maxims of tact, generousity, approbation, modesty and agreement.

2. FTA Strategy: The message a bald-on-record FTA (FTA without redress). But the fact that the encoder does not mention any name (the readers must have used their shared background knowledge of the social context to work out the referents), makes it a face threatening act with a redressive action (performing an FTA using a positive politeness strategy).

3. Mode of Communication: The utterance is a direct speech act of condemning his (Obasanjo) critics and political opponents.

4. Face Want: The perceived intention here is to make the readers realize that if one must go far in life, one will surely face challenges and encounter persecutions from different and unexpected angles. Obasanjo diplomatically tells the readers that even though he was attacked by many people, he remained unstoppable because God is always by his side. "I have always maintained that God has never disappointed me not because of my goodness or perfection, but purely for his mercy, grace and love." (Obasanjo, 2015, p.110).

Extract 14

If by responding a wrong impression will be corrected, giving illumination and educating the uninformed, such critics should be answered directly or indirectly without being drawn into polemics and interminable arguments and debates. Where answering such critics will be diversionary, distracting and leading, interminable and prolonged raising dust, such critics should be ignored so as to let your performance, track-record, integrity, and honesty of purpose discredit them.

1. Politeness Principle: He (Obasanjo) complies with the tacts and agreement maxims by being indirect in his speech act.

2. FTA Strategy: The encoder uses a positive politeness strategy to perform the FTA.

3. Mode of Communication: The utterance is an indirect speech act of saying that whether he (Obasanjo) responses to his critics or not, all of them will eventually meet their waterloos someday.

4. Face Want: To make his readers know the reason why he has been silent all the while, and also, to make them (readers) know that it is time to respond to all their criticisms, the primary reason behind his memoir, My Watch.

Extract 15.

i. In Nigeria, some sections of the media still cannot be credited with integrity and objectivity in their comments and reactions to issues, or in their critics. Hence, they do incalculable damage to the media in general and to themselves in particular.

ii. Most practitioners or the media foot-soidiers are ill-educated, ill-informed, poorly remunerated, unmotivated, indolent and mischievous with a great propensity for corruption, malice, distortion, stigmatisation and character assassination.

iii. Some reports in the media must be checked and crosschecked. Some must be taken with a pinch of salt and yet some others with a bag of salt.

iv. For quite some time, I did not believe the story of "brown envelope" for Nigerian journalists and media staff, just as I did not believe the existence of corruption in the judiciary.

v. Some criticisms are so patently ridiculous and illogical that they should evoke nothing more than laughter.

1. Politeness Principle: To an extent, Obasanjo complies with the politeness principles of tact and approbation. He is able to minimize face threat going by the Gricean's cooperative principles. Grice's maxims clearly indicate that language can be used rationally by being

diplomatic in terms of hedging. Hence, Obasanjo hedges by not being specific about any particular media house. He uses the lexemes ‘some’ and ‘most’ to achieve this purpose (mitigate face threat).

2. FTA Strategy: Obasanjo uses a positive politeness strategy to perform the FTA.

3. Mode of Communication: The utterances are direct illocutionary act of criticising the Nigerian media.

4. Face Want: To discredit the Nigerian journalists and media staff for sometimes being corrupt and unprofessional.

Extract 16

I came to realise that some people dominate the media to perpetrate falsehood, half-truths, and outright lies and mischief which they keep repeating until those lies and halftruths begin to acquire some semblance of credibility and take a life of their own…. Most of these unfair portrayals were engineered and fabricated by political competitors, opponents and adversaries acquired….

1. Politeness Principle: The encoder complies with the maxim of tact by minimizing the expression of beliefs which implies cost to others. He is able to lessen the face threats by using some mitigating words like ‘some’, ‘most’ and ‘they’.

2. FTA Strategy: The Encoder uses a positive politeness strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of attacking his (Obasanjo) critics who used media platform as an instrument of their criticism.

4. Face Want: The writer’s perceived intention is to repair his damaged face and to damage his critics’ positive and negative face.

Extract 17

When they could not get anything adverse to write…. They manufactured lies, saying that I had driven a family out of their official quarters.

1. Politeness Principle: The encoder violates the tact maxim which states that minimize the expression of beliefs which imply cost to others.

2. FTA Strategy: Obasanjo uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The expression is a direct speech act to sensitise his readers about the ills in the media sector.

4. Face Want: To expose the Nigerian media of their blatant lies which have always being their practice any time they run out of news or they are paid to publish an article to dent another's person image.

Extract 18

When the situation is negative and trying, I have a number of passages in the bible that I constanly refer to "Do not be afraid. Stand firm and you will see the deliverance of the Lord […]" Exodus 14: 13-14 (NIV).... "Do not be afraid or terrified because of them […]" Deuteronomy 31: 6 (NIV); you will not have to fight this battle... The Lord will fight for you… 2 Chronicles 20: 17 (NIV).

1. Politeness Principle: Obasanjo violates the maxim of tact which states that minimize the expression of beliefs which imply cost to others.

2. FTA Strategy: Obasanjo uses a positive politeness strategy to perfom the FTA.

3. Mode of Communication: The utterance is an indirect speech act of condemning his (Obasanjo) critics, enemies and political opponents in a parabolic manner.

4. Face Want: To project the message from the bible that no weapon fashioned against him shall prosper.

Extrac 19

In totality, the Nigerian media, since independence has done more harm than good to individuals and to the corporate existence and interest of Nigeria. Things have gone progressively worse as politicians court the media people and tempt them with money, land allocations, travels and political appointments.

1. Politeness Principle: The encoder flouts the maxims of tacts, approbation and agreement.

2. FTA Strategy: Obasanjo uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The expression is a direct speech act of criticising the Nigerian media.

4. Face Want: To establish the fact that the purpose for which Nigerian media was created has been defeated.

Extract 20

i. Alabi Isama's book, The Tragedy of Victory, which he wrote in 2003 to criticise my book, My Command, which I wrote in 1980 to give a personal account of my operations and exploits during the civil war, is typical of him – clever but dubious, unreliable and most arrogant. Following a cursory look at the book, I realise Alabi Isama had at least two objectives for writing it: one, to denigrate Obasanjo and rubbish his achievements as a military leader. Two, to try to make money from the book as he complained that most of them who participated in the civil war were wallowing in abject poverty. True to his character, he wrote a book of fiction, which he wanted people to believe as factual.

ii. Alabi Isama saw mercantilism in participation in the war; it was this mentality of his that partly disqualified him from being on my team. In Alabi Isama's case, his actions were an

offence against military conduct and discipline, and he was not found worthy to be a member of my team, which ultimately brought the war to an end. He did not change and it was no wonder that his own course mate, Yakubu Danjuma, as chief of army of staff took appropriate action to get him out of the army as he was a bad egg.

iii. When after publishing his book, Alabi was set to visit a traditional ruler, the said ruler called me to ask what sort of man Alabi Isama was. I simply advised him that whatever Alabi told him would need to be crossed-checked. After Alabi's visit, the traditional ruler phoned to tell me that Alabi had twisted and manipiulated facts that he, the traditional ruler, had full knowledge of. I only said, "That is Alabi Isama for you."

1. Politeness Principle: Obasanjo flouts the maxims of tact, approbation and agreement.

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: A direct speech act of condemning and criticising Gen. Alabi-Isama.

4. Face Want: To damage the positive face of Alabi Isama by presenting him as an unrealiable and an incompetent person.

Extract 21

i. None of the PDP governors in the south-west or Edo and Delta ever insult me except Bola Tinubu whose actions I see as a product of his birth, up bringing, education and character.

ii. Gbenga Daniel was in the same boat with Tinubu. I used to describe him as being completely fake in everything except in being a human being…. He was a different political animal in 2004…. One must give him that.

1. Politeness Principle: Obasanjo flouts the maxims of tacts, approbation and agreement.

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterances are direct speech acts of condemning Tinubu and Gbenga Daniel.

4. Face Want: To damage the positive face of Bola Tinubu and Gbenga Daniel.

Extract 22

i. I got a warning that this administration was attempting to induce two of my daughters, including Iyabo to do a dirty job. I warned them both against it, but because of her character, the influence of her mother and attitude, Iyabo succumbed.

ii. Iyabo was childish and unwise enough to allow herself to be used.

1. Politeness Principle: The encoder flouts the maxims of tacts, approbation and agreement.

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterances are direct speech acts of criticising Iyabo Obasanjo.

4. Face Want: To present Iyabo as a wayward, a disloyal and a disobedient child. Also, Obasanjo's intention is to present Oluremi, his former wife as a bad influence on her daughter, Iyabo.

Extract 23

One critic I admire for his gift is Wole Soyinka…. His friends and loved ones will always be right and correct no matter what they do…. He is surely a better wine connoisseur and a more successful Aparo- hunter than a political critic not talk of what he would be as a politician.

1. Politeness Principle: The writer flouts the maxims of tact, approbation and agreement.

2. FTA Strategy: Obasanjo uses positive and negative politeness strategies to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of describing Wole Soyinka's attitude and behaviour as a sentimental political critic.

4. Face Want: To threaten the positive and the negative face of Wole Soyinka.

Extract 24

In South Africa in 2009, a presiding electoral officer was caught filling the ballot box with the marked ballot papers of a particular political party. The offending officer was arrested and charged to court. But some observers wanted to make a mountain out of the mole hill of that isolated minor event. Since this was not a common occurrence during elections, it should be mentioned in passing only….

1. Politeness Principle: Obasanjo complies with the tact maxim which states that "Minimize the expression of beliefs which imply cost to others" by not mentioning the name of the offending officer. At the same time, he threatens the positive face of South Africa as a country for being corrupt. However, Obasanjo makes a face repair for the South African government by maximizing the expression of beliefs which expresses approval of others, i.e. commending the South African government for bringing the offending officer to book (approbation maxim).

2. FTA Strategy: The encoder uses a positive politeness strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of commending the South African government.

4. Face Want: To draw the readers' attention to the maintenance of law and justice in South Africa.

Extract 25

Election rigging and malpractices can begin from the registration of political parties, drawing up of electoral laws and regulations of voters, distribution of polling stations, availability of electoral and voting materials and counting and collation, recording and announcement of results. In all these, Africa must be the architect of its own fortunes.

1. Politeness Principle: Obasanjo complies with the approbation maxim, by employing the use of euphemism to minimize the expression of dispraise of the election exercise in Africa.

2. FTA Strategy: The encoder uses a positive politeness strategy to perform the FTA.

3. Mode of Communication The utterance is an indirect speech act of drawing the readers' attention to the prevalent crimes and corrupt practices during election exercise in Nigeria.

4. Face Want: To indirectly expose the lapses of the Independent National Electoral Council (INEC). Obasanjo's perceived intention is also to assert that elections should be so free, transparent and credible that the results of the electorates' votes will reflect the will of the majority.

Extract 26

A leader must have the knowledge, vision, understanding, will, competence, integrity, courage and transparency and engender trust, confidence, and respect to lead the team without fear, favour or undue familiarity.

1. Politeness Principle: Obasanjo flouts maxims of tact, approbation and agreement by being indirect.

2. FTA Strategy: He uses positve and negative politeness strategies to perform the FTA.

3. Mode of Communication: The utterance is an indirect speech act which communicates the encoder's disapproval of Goodluck Jonathan's personality.

4. Face Want: The speech act is aimed at threatening the positive and the negative face of Goodluck Jonathan as the president of Nigeria.

Extract 27

It would appear that contrary to the position taken by Jonathan before the elections to be a one-term president, all his moves were towards the idea of a second term. I wondered could it be that his aides were manoeuvring and strategising on his behalf ? But I would not buy the idea of presidential innocence.... I came, sadly, to a number of conclusions that mark Jonathan out as a man of adequate intelligence to run the affairs of Nigeria, but lacking in broad vision, knowledge, confidence, understanding, concentration, capacity, sense of security, courage, moral and ethnical principles, character and passion to move the nation in a fast trajectory.

1. Politeness Principle: Obasanjo is maximally offensive by intentionally flouting the tact, approbation and agreement maxims.

2. FTA Sreategy: The encoder uses a bald-on-record strategy to perfom the FTA.

3. Mode of Communication: The utterance is a direct speech act of making the readers realise that Jonathan lacks the qualities of a good leader.

4. Face Want: The perceived intention of the writer here is to justify his action for turning against Goodluck Jonathan.

Extract 28

The president will pay any price, make any sacrifice and dump anything or anyone he regards as not important. With the 2011 elections, heavy financial prices were paid to Lagos and Ondo state opposition political leaders to secure the votes for the president against the interest of PDP at the state level…. One of our party chieftains described him to me as "The party leader who pursues only Goodluck Jonathan's interest and not the party interest". How can he be trusted?

1. Politeness Principle: Obasanjo flouts the maxims of tact, approbation and agreement.

2. FTA Strategy: The encoder uses positive and negative Politeness strategies to perfom the FTA.

3. Mode of Communication: The expression is an indirect speech act of condemning and criticising Goodluck Jonathan.

4. Face Want: To present Goodluck Jonathan as a corrupt, unfaithful and a selfish leader.

Extract 29

What I saw and heard from him disgusted me to no end. It was, "This one will not support me, this one's interest will be against my interest, this one said something against me". How can the president classify some governors belonging to his party as enemies because they hold contrary views to his?

1. Politeness Principle: The maxims of tacts and agreement are flouted.

2. FTA Strategy: The encoder uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of presenting Goodluck Jonathan as a self-centered leader.

4. Face Want: To present Goodluck Jonathan as a party betrayal and a self-centered human being who thinks nothing about the expectation of the masses.

Extract 30

The three major threats to security in Nigeria are militancy oil and product stealing in the Niger Delta, kidnapping in the South-East initially and subsequently nation-wide, and so called Boko-Haram… I strongly objected to how Yar'Adua and Jonathan's administration set about and pursued it.

1. Politeness Principle: Obasanjo flouts the maxims of tacts, approbation and agreement.

2. FTA Strategy: The encoder uses s bald-on-record strategy to perform the FTA.

3. Mode of Communication: A direct speech act of dispraising and discrediting Yar'Adua-Jonathan administration, as nowhere was safe in Nigeria because the terrorists were on rampage.

4. Face Want: Obasanjo's main aim here is to criticise Yar'Adua-Jonathan administration and to establish the fact that the issues of kidnapping, corruption and insecurity of life (Boko-Haram) and properties are traceable to their government.

Extract 31

i. Nothing illustrates how bad the issue of kidnapping has become in Nigeria more than the kidnapping of the mother of the minister of finance- Ngozi Okonjo- Iweala from her husband's place.

ii. Wole Rotimi's wife was kidnapped in Ibadan the same week that Ngozi's mother was kidnapped. Also, the former deputy- governor of Anambra state, Dr Chidi Nwike was kidnapped and later killed, apparently because the #30 million ransom demanded for his release was not paid…. The most worrisome security threat is Boko – Haram.

1. Politeness Principle: Obasanjo offends the maxims of tact, approbation and agreement.

2. FTA Strategy: He (Obasanjo) uses a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterances are direct speech acts of drawing the readers' attention to the unfortunate state of Nigeria during the rulership of Goodluck.

4. Face Want: To discredit Jonathan's administration for its ineffectiveness in the area of security. The government is at the heart of every irregularity and anomaly in the country. Nigerians therefore need to resist the government and insist that it puts right the wrong in the society.

Extract 32

Since last year, Mr President, a lot of water has passed under the bridge. More lives have been lost. The menance is gradually but steadily taking a sectarian nature…. The Boko Haram issue has been turned into an industry on all sides.

1. Politeness Principle: Obasanjo violates the tact and approbation maxims.

2. FTA Strategy: The encoder uses a positive politeness strategy to perform the FTA.

3. Mode of Communication: The expression is an indirect speech act of presenting Goodluck as an ineffective leader.

4. Face Want: To make his readers see reasons why Goodluck Jonathan should not be re-elected.

Extract 33

The common belief today is that security challenges pose the greatest threat to our existence as a nation. Of course, armed insurgency and threats to national peace by Boko- Haram, militants in the Niger Delta and kidnappers are fallouts of a festering tradition of greed, galloping corruption with reckless impunity in high places.... Permit me to say that the brand of corruption in Nigeria today transcends the stealing of public funds.

1. Politeness Principle: Obasanjo flouts the tact and approbation maxims.

2. FTA Strategy: The encoder uses a positive politeness strategy to perfom the FTA.

3. Mode of Communication: The utterance is an indirect speech act of critising Goodluck's government. The government should provide security for lives and properties of the people. They should also lead the people in a manner that shows they are in charge of the situation.

4. Face Want: The intention of Obasanjo is to let his readers know the level of economic and social instability in Nigeria, the rate of crime and corruption as well as insecurity of life and properties. Thus, the perceived point of Obasanjo here is that, the security situation in Nigeria is beyond the president (Goodluck). However, Obasanjo's aim is to threaten both the positive and the negative face of Goodluck.

Extract 34

The greatest danger of all these, however, lies with our largely idle youths. The sophistication of crime perpetrated by them, including cyber crime, cultism, murdering, cheating and stealing is attestation to this. The youths are now formed into armies of kidnappers, mass killers and oil bunkerers.

1. Politeness Principle: The encoder offends the tact maxim.

2. FTA Strategy: Obasanjo uses the positive and negative Politeness strategies to perfom the FTA.

3. Mode of Communication: The utterance is an indirect speech act of pressurising the president to take positive steps in ensuring that there are job opportunities for the youths.
4. Face Want: To incite, sensitise and spur the readers into action, especially the youths.

Extract 35

Mr President, I have passed the stage of being flattered, intimidated, induced or bought. I am never afraid to agree or disagree but will always be on principles and if on politics, in the national interest.

1. Politeness Principle: He flouts the tact maxim by maximizing the expression of beliefs which imply cost to others.

2. FTA Strategy: The encoder (Obasanjo) uses a positive politeness strategy to perfom the FTA.

3. Mode of Communication: The utterance is an indirect act of accusing Jonathan of being a threat, an intimidator and a cunning man. Obasanjo also indirectly exonerates himself.

4. Face Want: Obasanjo's face want here is to threaten the positive face of Goodluck Jonathan.

Extract 36

I had not, before now, seen the need for any formal reply since, to me; they contained advice from a former president to a serving president. (Goodluck's response to Obasanjo's letter).

1. Politeness Principles: Jonathan offends the maxims of tact, generousity, modesty and agreement.

2. FTA Strategy: Goodluck uses positive and negative politeness strategies to perfom the FTA.

3. Mode of Communication: The utterance is an indirect speech act of telling Obasanjo that his advice is obsolete, making it worthless to his (Jonathan) government.

4. Face Want: Obasanjo's reveals of Goodluck's response to his letter to the reader to present Goodluck as a political betrayal.

Extract 37

The eight reasons are that your letter was designed to incite Nigerians from other geopolitical zones against me and also calculated to promote ethnic disharmony. Worse still, your letter was designed to investigate members of our party, PDP, against me. (Goodluck's response to Obasanjo's letter).

1. Politeness Principle: Goodluck violates the maxims of tact, approbation and agreement.

2. FTA Strategy: Goodluck used positive and negative politeness strategies to perform the FTA.

3. Mode of Communication: The expression is an indirect way af accusing Obasanjo for his intending evil plot by promoting unhealthy rivalry among the various ethnic groups in Nigeria and also presenting him (Jonathan) as an infective president.

4. Face Want: Obasanjo's intention is to make his readers know how rude Goodluck was to him (Obasanjo) in the course of responding to his letter.

Extract 38

Those who continue to down play our successes in this regard, amongst whom you must now be numbered, appear to have conveniently forgotten the depth to which security in our country had plunged before now. (Goodluck's response to Obasanjo's letter).

1. Politeness Principle: Goodluck offends the tact and approbation maxims.

2. FTA Strategy: Goodluck uses positive and negative politeness strategies to perform the FTA.

3. Mode of Communication: The expression is an indirect speech act of totally disagreeing with Obasanjo that his (Jonathan) administration has not recounted any notable achievement. Also, Jonathan indirectly asserts that the unfortunate political and economic situations of the country have been there even before he became the president.

4. Face Want: Obasanjo's intention is to let the readers know that, the best way Goodluck could appreciate him (Obasanjo) for the support he gave him (Goodluck) to get to the position of the president was to accuse him (Obasanjo) of being an enemy of his (Goodluck) political administration.

Extract 39

It is just as well to remind you that the first major case of kidnapping for ransom took place around 2006. Goodluck was not the president of the country then… For a former Head of Government, who should know better, to present these problems as if they were creations of the Jonathan Administration is most uncharitable. (Goodluck's response to Obasanjo's letter).

1. Politeness Principle: Goodluck offends the maxims of tact, approbation, modesty and agreement.

2. FTA Strategy: Goodluck used a positive politeness strategy to perform the FTA.

3. Mode of Communication: The utterance is an indirect speech act of debunking the fact that the issue of insecurity is peculiar only to his (Goodluck) administration. It is also an indirect speech act of saying that Obasanjo is a man with poor and weak judgement.

4. Face Want: Obasanjo revealed Goodluck Jonathan's response to his letter to present the later as an ingrate and a bad mannered man after all the support he (Obasanjo) has given him.

Extract 40

Your claim, "Atlantic oil loading about 130,000 barrels sold by shell and managed on behalf NPDC with no scale proceeds paid into the NPDC account" is also disjointed and baseless because no such arrangement as you described exists between Atlantic oil and the Nigeria Petroleum Development Company. (Goodluck's response to Obasanjo's letter).

1. Politeness Principle: Goodluck flouts the maxims of tact, approbation and agreement.

2. FTA Strategy: Goodluck used a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of saying that Obasanjo was not saying the truth. A one time president of the nation is expected to be honourable and have some level of integrity.

4. Face Want: To present Goodluck as a man with no good manners, a betrayal of trust and an ingrate.

Extract 41

I am really shocked that with all avenues to you as a former Head of State for verification of any information you have received about state affairs, you chose to go public with allegations of "high corruption" without offering a shred of supporting evidence. (Goodluck's response to Obasanjo's letter).

1. Politeness Principle: Goodluck violates the maxims of tact, approbation and agreement.

2. FTA Strategy: Goodluck used a bald-on-record strategy to perform the FTA.

3. Mode of Communication: The utterance is a direct speech act of condemning Obasanjo's non-challant attitude towards making facts and verifications of information before making judgements.

4. Face Want: The intended message here is to make the readers know that Goodluck was rude to him (Obasanjo).

Extract 42

While by the Grace of God Almighty, I am the first president from a minority group, I am never unmindful of the fact that I was elected leader of the whole of Nigeria and I have always acted in the best interest of all Nigerians. (Goodluck's response to Obasanjo's letter).

1. Politeness Principle: Goodluck flouts the tacts, modesty and approbation maxims by praising and commending himself.

2. FTA Strategy: Goodluck uses positive and negative politeness strategy to perform the FTA by indirectly debunking Obasanjo's claims that he (Goodluck) is an ineffective leader.

3. Mode of Communication: The utterance is an indirect speech act of denying Obasanjo's claim that he (Obasanjo) assisted him (Goodluck) to attain the position of the president.

4. Face Want: To present Goodluck Jonathan as a rebellious political godson.

Extract 43

The news was fairly well-circulated that an elder statesman who formed a close relationship with President Jonathan very early in his presidency came to the conclusion, after six months, that the president has not got what it takes to lead.

1. Politeness Principle: Obasanjo violates the maxims of tact, approbation and agreement.

2. FTA Strategy: Obasanjo uses positive and negative politeness strategies to perform the FTA.

3. Mode of Communication: The utterance is an indirect speech act of presenting Obasanjo as an inconsistent person.

4. Face Want: The intention behind the statement is to serve as a backing for his (Obasanjo) claims that Goodluck Jonathan does not deserve a second term because of his poor performances in the first six month in office.

Extract 44

That whole time, the president talked about nothing that was in the interest of Nigeria, instead he kept pointing out his supposed enemies and various matters that would not serve his interest. I could not stop myself from blurting out: "Mr President, no Nigeria should be your enemy. You have to rule over all of them whether or not they like you. Please you have to be like rain falling on good and bad people alike."

1. Politeness Principle: Obasanjo flouts the tact, approbation and agreement maxim.

2. FTA Strategy: The encoder uses positive and negative politeness strategies to perform the FTA.

3. Mode of Communication: The utterance is an indirect speech act of presenting Goodluck Jonathan as a sentimental person.

4. Face Want: To damage Goodluck's positive face (To let the readers know that Goodluck does not have the qualities of a good leader).

Extract 45

Since Nuhu would not lend himself to being used by the president to satisfy his whims and caprices, Nuhu became persona non-grata and had to be haunted and disgraced.

1. Politeness Principle: Obasanjo flouts the maxims of tact, approbation and agreement.

2. FTA Strategy: The encoder uses positive and negative politeness strategies to perfom the FTA.

3. Mode of Communication: The utterance is an indirect speech act of picturing Yar'Adua's political injustice and unfairness.

4. Face Want: To damage the positive face of Yar'Adua by telling the readers that Yar'Adua was not a fair man as he appeared to be. His government has no regard for the citizens who voted for him.

Face Saving Acts (FSAs)

Extract 46

Segun Adeniyi claimed that I asked some people to withdraw as presidential candidates. I never asked anybody to withdraw from the presidential race of 2007, not least Peter Odili. But as each contestant saw his likely chance diminished, they withdrew on their own.

1. Politeness Principle: He (Obasanjo) violates the maxim of tact by presenting Segun Adeniyi as a liar, the generosity maxim by maximizing the expression of beliefs that imply benefit to himself (Obasanjo) and finally, the agreement maxim by maximizing disagreement between him and Segun Adeniyi.

2. FSA Strategy: Obasanjo uses Self-clarification and defensive strategies.

3. Mode of Communication: The utterance is a direct speech act of denying Segun Adeniyi's claim that he (Obasanjo) asked some people to withdraw as presidential candidates.

4. Face Want: Obasanjo's intention is to disagree with Segun Adeniyi's claim of being an influence on some of the 2007 presidential candidates.

Extract 47

For me, Ribadu deserved every special promotion given him. He was courageous and intrepid and I fully backed him up. He was even poisoned at one time; only God saved his life.

1. Politeness Principle: The encoder complies with the tact maxim which states that, "Maximize the expression of beliefs which imply benefit to others". He also complies with the approbation maxim of maximizing the expression of beliefs which imply approval of others. Also, Obasanjo complies with the agreement maxim by supporting Ribadu's promotion.

2. FSA Strategy: Obasanjo uses protective and defensive strategies.

3. Mode of Communication: The utterance is a direct speech act of commending Ribadu.

4. Face Want: To justify Ribadu's action, commend him and to assert that he deserved the promotion he was given.

Extract 48

Many people did not believe that we could start to wage a successful war against corruption, but in the process, Nuhu had to step on many toes including Yar'Adua.

1. Politeness Principle: Obasanjo flouts the tact, modesty and generostity maxims.

2. FSA Strategy: Obasanjo intensifies the approval of himself and Nuhu Ribadu, using the self-praise strategy.

3. Mode of Communication: The expression is a direct speech act of commending Nuhu, and at the same time, condemning Yar'Adua.

4. Face Want: Here, Obasanjo's intention is to let his audience know that as a one time Head of Nigerian's Anti-Fraud and the head of Economic and Financial Crimes, Mr Ribadu's administration recounted many achievements in the line of curbing corruption and crimes.

Extract 49

When Nuhu finally submitted the report to the president and Obasanjo was not incriminated in any way in all the allegations, the president was visibly angry that the report did not serve his purpose, and he turned his back on Nuhu. The conclusion of the EFCC report reads thus: "Going by the evidence from the facts assembled during the course of the investigation, Chief Olusegun Obasanjo could not be directly linked with the allegations."

1. Politeness Principle: Obasanjo offences the maxims of tact, approbation and agreement.

2. FSA Strategy: The encoder uses defensive and protective strategies.

3. Mode of Communication: The utterance is an indirect speech act of exonerating himself (Obasanjo) and telling his readers how mischievious Yar'Adua was to have plotted his downfall.

4. Face Want: Obasanjo's intention is to repair his already damaged face, present Yar'Adua as a desperate and an ungrateful man. His (Obasnjo) intention here is also to present Ribadu as a just and unintimidated man.

Extract 50

There was no doubt, initially, Umaru appreciated the opportunity of his somewhat unexpected position as the president of Nigeria. He made his mother, whom I have respected from the days that Shehu and I worked together as number two and one in government, come to Abeokuta to thank me for my kindness to their family.

1. Politeness Principle: Obasanjo complies with the maxims of tact, approbation and agreement.

2. FSA Strategy: Obasanjo uses a face repair strategy.

3. Mode of Communication: An indirect speech act of saying that he (Obasanjo) was behind Yar'Adua's success in the 1999 presidential election.

4. Face Want: Obasanjo's perceived intention is to inform the readers that Yar'Adua was initially appreciative and submissive, but was eventually carried away by power, fame and position.

Extract 51

In the case of Umaru's illness, I had concluded that all was well, judging from his medical report that I requested and he submitted to me and the specialist advice I received from it. The report said that once he was off dialysis it would mean that he had had a transplant or treatment that had caused his kidneys to work as normal.

1. Politeness Principle: The encoder flouts the generosity maxim which states that minimize the expression of beliefs that express or imply benefit to self, maximize the expression of beliefs that express or imply cost to self.

2. FSA Strategy: Obasanjo uses defensive and face repair strategies.

3. Mode of Communication: The utterance is an indirect speech act of defending and exonerating himself (Obasanjo) from the public accusation that he knew Yar'Adua was sick, but went ahead to norminate him for presidency.

4. Face Want: To clear himself from the public accusation that he (Obasanjo) was aware of Umaru's critical health challenges.

Extract 52

By our constitution, when the president is avoidably or unavoidably absent, the vice president deputises for him… The acting president was not allowed to visit him after he had come back, but was invited to see his corpse after he died.

1. Politeness Principle: Obasanjo complies with the tact maxim by maximizing the expressions of belief which imply benefit to Goodluck.

2. FSA Strategy: Obasanjo attends to Jonathan's face want.

3. Mode of Communication: The utterance is an indirect speech act of condemning Yar'Adua's administration for not taking the vice president along when he (YarAdua) was terribly ill.

4. Face Want: To let the readers know that Yar'Adua's administration rendered Jonathan, the vice president inactive.

Extract 53

... Suswan gave me this information. I went to Jonathan to cross-check, and he told me he was a strong believer in a one-term president of six years. He enumerated its advantages as he saw them. He then said to me that by the time he would have completed four years of his own term, with the inherited mandate of Yar'Adua, he would have almost completed six years, which would be the idea he would like to promote.

1. Politeness Principle: Obasanjo complies with the approbation maxim.

2. FSA Strategy: The encoder uses self-clarification and defensive strategies.

3. Mode of Communication: The utterance is an indirect speech act of presenting Goodluck Jonathan as a crafty man.

4. Face Want: Obasanjo's face want here is to let his audience know that the party's (PDP) initial plan was that Goodluck would rule as the president of Nigeria for just six years (because

he is from the minority group), after which another person, most likely from a majority group and possibly a muslim will take over from him. Going by that plan, there would not have been the issue of Boko Haram in Nigeria.

Extract 54

PDP should be praised for being the only party that enshrines federal character, zoning and rotation in its constitution and practices them. PDP has brought stability and substantial predictability to the polity and to the system.

1. Politeness Principle: The encoder violates the maxims of modesty and generosity.

2. FSA Strategy: Obasanjo uses self-defence and protective strategies.

3. Mode of Communication: The utterance is a direct speech act of favourable representation of the People's Democratic Party (PDP).

4. Face Want: The intention of the encoder is to attend to his own face want. The overall message here is to let the readers know that the Peoples' Democratic Party was a reliable party when he (Obasanjo) was an active member of the party.

Extract 55

Some journalists told me that two things generally determined the Nigerian media's reaction towards me, I was seen as stingy because I do not "shoot out". If shooting out means bribing the media people or anybody for that matter, then I will never shoot out.

1. Politeness Principle: Obasanjo violates the generosity and the modesty maxims.

2. FSA Strategy: The encoder uses self-clarification and protective strategies.

3. Mode of Communincation: The utterance is an indirect speech act of presenting himself (Obasanjo) as a morally fair man who will never succumb or yield to any overpowering force or desire.

4. Face Want: The overall message here is to let the decoders know that he (Obasanjo) was never corrupt and he will never be a corrupt man no matter the situation (Face repair). The encoder also wishes to threaten both the positive and the negative face of the Nigerian media because the former sees the later as one of the most unfair set of people in Nigeria.

Extract 56

Happily, I came to the conclusion that not all men and women have a price. I came to realise later that anybody can write any piece and get it published in almost any Nigerian media outlet if he can pay the price. Happily, this does not happen in all media establishments…. Good journalists like Dele Giwa, until his death walked in and out of my farm at will…. I must say that there are some people in the media that I respected, some I have encouraged, befriended and admired either for their pioneering work, like Babatunde Jose, Teju Oyeleye and Christopher Kolade, their integrity as proprietors, like Olu Aboderin and Sam Amuka….

1. Politeness Principle: The encder complies with the maxims of tact and approbation.

2. FSA Strategy: Obasanjo uses a face repair strategy.

3. Mode of Communication: The utterance is an indirect speech act of threatening the positive face of the media outlet and a direct speech act of asserting that inspite of the rottenness in the media sector, some good ones still exist.

4. Face Want: To mitigate face threat for the interest of the innocent and sincere journalists.

Extract 57

It can be frustrated to the point of disappointment sometimes, and I only take courage in the history of the life of Jesus Christ, who was acclaimed as going about doing good and yet was crucified. Most leaders are never appreciated in their life time.

1. Politeness Principle: The writer violates the approbation maxim.

2. FSA Strategy: Obasanjo uses self-defense and face repair strategies.

3. Mode of Communication: The expression is an andirect speech act of stating that despite his good deeds for Nigeria, he was not appreciated.

4. Face want: To make the readers realise that people can never be pleased or satisfied.

Extract 58

There are honourable people among those who worked with me in the military and in government, whether military or civilian. In my last civilian government for example, there was Nenadi Usman, Frank Nkweke, Remi Oyo…. We need a critical mass of such people to produce desirable positive change.

1. Politeness Principle: He flouts the maxims of tact, generosity, approbation and agreement.

2. FSA Strategy: The encoder uses face repair and defensive strategies.

3. Mode of Communication: The utterance is an indirect speech act of countering people's claim that military rule in Nigeria was a failure. The writer also indirectly asserts that both his military and civilian rule were corruption free unlike the politics of nowadays that lacks integrity, virtue and moral principles.

4. Face Want: The encoder intends to repair his damaged face, and at the same time, threaten both the positive and the negative face of the incumbent government.

Extract 59

i. One critic I admire for his gift is Wole Soyinka. He is a great and talented writer, who had done all of us proud as the first Nigerian Nobel Laureate in Literature.

ii. Gani was to me, a fearless, genuine politico-social critic who drew no distinction between friends and associates or on ethnicity, geographyor religion…. I have maintained that if I go to a place which cannot tolerate the likes of Gani Fawehinmi, I would be uncomfortable to stay there.

1. Politeness Principle: He (Obasanjo) complies with the tact, approbation and agreement maxims.

2. FSA Strategy: Obasanjo uses face repair (for Wole Soyinka) and defensive strategy (for Gani Fawehinmi).

3. Mode of Communication: The utterances are direct speech acts of praising Wole Soyinka and Gani Fawehimi for their brilliancy and transparency respectively.

4. Face Want: To mitigate Wole Soyinka's face threat and to attend to Gani Fawehinmi's face want.

Extract 60

At first, he took some right steps in seeking out good men and women for his cabinet. Except for a few, I myself would have appointed most of the same people he selected.

1. Politeness Principle: The encoder complies with the maxim of tact, approbation and agreement.

2. FSA Strategy: Obasanjo uses a face repair strategy.

3. Mode of Communication: The expression is an indirect speech act of justifying his support for Goodluck Jonathan in the 2011 presidential election.

4. Face Want: To let his readers know that initially Goodluck was on the right track before he eventually lost his focus.

Extract 61

The most worrisome security threat is Boko-Haram. I was in Sierra Leone on the day Boko Haram carried out a major attack in Nigeria, the bombing of the UN building in Abuja. As soon as I returned to Nigeria, I called the Inspector General of Police to hear his views on the issue…. I also talked to Jonathan, the president on the issue…. I requested permission to embark on a fact-finding mission, and he had no objection. I embarked on the mission and faithfully reported what I found to the president. "What are you people doing about Boko- Haram and the situation in Nigeria?" I deciced almost twelve months after I had gone to Maiduguri to write to the president and to ensure that he read the letter which is reproduced here:

1. Politeness Principle: The writer violates the maxims of tact, generosity, approbation, modesty and agreement.

2. FSA Strategy: The writer seeks agreement of his audience and intensifies his own approval.

3. Mode of Communication: The utterance is an indirect speech act of condemning Goodluck for his inadequacies to curb the Boko Haram insurgency in Nigeria, and his nonchalant attitude towards the issue. Obasanjo also indirectly exonerates himself by stating all his efforts in making sure those Boko Haram activities are checked.

4. Face Want: An attempt to damage Goodluck's positive face and at the same time, enhance his (Obasanjo) own positive face.

Extract 62

Out of respect and reverence for the office of the president, I had always insisted that no president after me needed to come to me if they had request or wanted me to do anything. It was

for them to call and it was for me to answer. I did this with Yar'Adua and I continued to do so with Jonathan.

1. Politeness Principle: He (Obasanjo) flouts the maxim of generosity and modesty.

2. FSA Strategy: He uses a self dignifying strategy.

3. Mode of Communication: The expression is an indirect speech act of presenting himself as the wise one that every sitting president comes to for advice and direction.

4. Face Want: Obasanjo's intention here is to let the readers know that he has always been an accessible person.

Extract 63

After that, I went on to invite all the PDP governors for a meeting at the Aso Villa Banquet Hall meeting room.... I calmly and patiently absorbed all, taking note of important points made by each of them…. The following morning, I again reported to the president and made him realize that the PDP national chairman, Bamanga Tukur had become a liabity…

1. Politeness Principle: He (Obasanjo) flouts the maxims of modesty and agreement.

2. FSA Strategy: The encoder (Obasanjo) uses protective and defensive strategies.

3. Mode of Communication: The expression is an indirect speech act of presenting himself as a concerned elder, finding possible solutions to the problems facing Nigerian government.

4. Face Want: To let his readers know some of his (Obasanjo) efforts to make Nigeria a better country.

Extract 64

When you won the election, one of the issues you very early pursued was that of one term of six years. That convinced me that you meant what you told me before my speech at the campaign.

1. Politeness Principles: He complies with the maxims of tact and modesty.

2. FSA Strategy: Obasanjo uses protective and defensive strategies.

3. Mode of Communication: The expression is an indirect speech act of stating the reasons for his (Obasanjo) active participation in the election 2011 presidential election campaign.

4. Face Want: To justify himself (Obasanjo). Obasanjo agreed to campaign for Jonathan because the later agreed on a one term of six years. If he (Obasnjo) knew that Goodluck was not being sincere about the one term of six years, He (Obasanjo) would not have supported him during the 2011 presidential election in the first place.

Extract 65

Goodluck Jonathan's response to Obasanjo's letter:

i. My administration is working assiduously to overcome current national security challenges, the seed of which were sown under previous administration. There have been some set backs, but certainly, there have also been great successes in our efforts to overcome terrorism and insurgency.

ii. They again attacked and bombed my country home on the night when I was expected in the village… I recall that immediately after both incidents, I got calls expressing the concern of Abuja. But Baba, you know that despite the apparent concern of Abuja, no single arrest was ever made. I was then the governor of Bayelsa state and the PDP vice presidential candidate. The security people ordinarily should have unraveled the assassination attempt on me.

iii. We have recognised the Nigerian Police Force and appointed a more dynamic leadership to oversee its affairs. We have also improved its manpower levels as well as funding and logistical support… We have also increased the surveillance capabilities of the police and provided its

airwing with thrice the number of helicopters it had before the inception of the present administration… We are aggressively addressing the challenge of crude oil theft in collaboration with the state governors. In addition, the federal government has engaged the British and US government for the support in the tracking of the proceeds from the purchase of stolen crude.

iv. Since I started my political career as a Deputy Governor, I have never been associated with any form of political violence. I have been a president for over three years now, with a lot of challenges and opposition mainly from the high and mighty.

v. The seed of corruption in this country was planted a long time ago, but we are doing all that we can to drastically reduce its debilitating effects on national development and progress.

vi. I urge you, in the same vein to furnish me with the names, facts and figures of a single verifiable case of the "high corruption" which you say stinks all around my administration and see whether the corrective action you advocate does not follow promptly. And while you are at it, you may also wish to tell Nigerians the true story of questionable waivers of signature bonuses between 2000 and 2007.

1. Politeness Principle*:* Goodluck use both the positive and the negative politeness while responding to Obasanjo's letter. However, he (Goodluck) flouts the tact, approbation and agreement maxims.

2. FSA Strategy: Goodluck used indirectness to rapair and save his already damaged face.

3. Mode of Communication: Obasanjo's recount of Jonathan's response to his letter is a tactical strategy of presenting Goodluck as a rude and an ungrateful person. His (Obasanjo) recounts are, however, an indirect speech act of exposing the ills of Goodluck's administration, i.e political violence, corruption, insecurity and Boko Haram insurgencies.

4. Face Want: The sole intention of Obasanjo here is to give information about what transpired between him and Goodluck, indirectly telling the readers how rude and ungrateful Goodluck was to him (Obasanjo). Obasanjo's perceived intention is also to downgrade Goodluck's personality and political organisation.

4.2.1 Discussion of the Analysis

The focus of this section is to classify and discuss in detail, Obasanjo's speech act events in his memoir, to establish the performative denominators, and thus postulate global functions of the discourse genre (i.e the literary texts for this study) as a whole. The analysis in this segment, which is on the society, focuses on the problems of how to use language during the process of communication. This macro analytic task however requires inspecting the extralinguistic contexts (such as the pragmatic acts) and some external factors which inform and complement the linguistic observations. For thorough analytical procedure of Obasanjo's speech acts in *My Watch*, sixty-five samples (eighty utterances in all) will be critically examined under the context of his (Obasanjo) speech acts, the common ground (between the encoder and the decoders), co-operative principles, politeness and face management and the pragmatic acts of the encoder.

4.2.1.1 Context

Context in linguistics refers to any factor that affects the encoding and interpretation of expressions. Don (2001, p. 120) describes context as encompassing "the total setting in which the speech event takes place". The analysis of context in this segment will feature all the categories of Lawal's (1997) and Adegbija's (1999) classifications of context viz: physical, social, sociological, socio-cultural, cosmological and psychological contexts, except the linguistic context which has been examined in the previous chapter under the linguistic context at the micro level of pragmatics. For succinct explanation, the external factors responsible for the encoding of message by the encoder (Obasanjo) and meaning explication by the decoders (the readers) will be discussed, breaking Lawal's and Adegbija's classifications of contexts into four,

the situational, phychological, social and the cosmological contexts. The situational context will cover the topic of discourse and the factors of physical event which include the participants and the location of the speech act. The psychological context will cover the mood, attitudes, personal belief and state of mind of the encoder (Obasanjo). The social context will examine the interpersonal relationship among the interlocutors and lastly, the cosmological context which is the encoder's (Obasanjo) world-view.

Situational Context

The situational context of *My Watch* is the various events and circumstances that informed Olusegun Obasanjo's intense use of language, recounting his own side of the story. Some of these events and circumstances are enumerated below:

Yar'Adua's death in a Saudi Arabian hospital on the 6th of May, 2010 ushered in the metheoric rise of Goodluck Jonathan to the position of a president in a twinkle of an eye. After the completion of the four years (1st term) by Jonathan, a term that was supposed to have been served by Yar'Adua, the suggestion that Jonathan was considering running for the presidency in his own right was controversial as Yar'Adua had only served one of the two possible terms as president after the Southerner Olusegun Obasanjo. According to the gentlemen's agreement within the rulling Peoples' Democratic Party (PDP), power is to rotate between the predominantly miuslim North and Christian South every two terms; this meant the flag bearer of the party for the 2011 election was scheduled to be represented by a Northerner.

Due to the zoning system, a northern Muslim candidate, Ibrahim Babangida, a former general and military ruler and Atiku Abubarka, a former vice president of Nigeria ran for presidency. After initial doubts, the interim president, Goodluck Jonathan declared his intention

to run for the presidency on the 8th of September, 2010, where Mohammadu Buhari was seen as the principal opposition to Jonathan besides Nuhuru Ribadu.

The former president and chairman of Board of Trustees of the PDP, Chief Olusegun Obasanjo declared in vanguard newspaper on the 27th of March 2011 that the zoning of public offices in the party was still "Alive and Kicking", just as he said that the accident of history that threw up President Goodluck Jonathan must be understood. Obasanjo said that Jonathan should be commended for agreeing to do one term if elected in the April presidential general elections and should be encouraged to stick to his vows, just to assuage the bitterness of the pro-zoning elements. He (Obasanjo) further said that the emergence of Jonathan as the PDP presidential candidate should not be seen as a violation of the zoning and federal character principle of the party, stressing that the exiqencies of the moment made it imperative that the president emerged the party's candidate.

Towards the end of Jonathan's first term in the office, his formal declaration of his intent to run for the 2015 general presidential elections on the platflom of the Peoples Democratic Party (PDP) at the Eagle Square in Abuja on the 11th of November, 2015 generated contrary opionons from Nigerians and speculations that Obasanjo was not in support of Goodluck's second term bid because of the alleged agreement between the later and the leadership of the PDP in 2011 that he, Goodluck would serve only one term. In addition to Obasanjo's claims that Jonathan agreed to the one term bid, the Niger state governor, Babangida Aliyu, allerged that Jonathan endorsed a pact with the governors to exit in 2015. Dr Jonathan however, denied all the claims saying he had been misquoted. He, Jonathan says, "I did not sign any document with anybody and I am not someone who signs documents carelessly. I don't even make promises to people. I never even mentioned it anywehere that I will do one term" (Ezeamalu, 2015). As 2015 elections

approached, Jonathan's attention turned to the courts as opponents filed suits claiming he had already taken oath of office twice and therefore ought to be disqualified. He, Jonathan eventually emerged as one of the presidential candidates in the 2015 presidential elections under the PDP. With this development, Obasannjo officially defected from PDP to the GMB-driven party, APC.

Obasanjo wrote a letter to Goodluck on the 12th of October, 2015, accusing his political administration of stern corruption, failure to deliver his promises to the Nigerian people, promote national unity and strengthen national security. In the letter, titled "Before it is too late", Obasanjo said in the letter that instead of Jonathan taking steps to advance Nigerian's interest and improving the standards of Nigerians, the later betrayed God and the Nigerian people that brought him to power by pursuing selfish personal interests based on the advice he received from his self-centered aids. In the detailed letter dripping of anger and frustration, Obasanjo lamented that Jonathan had become terribly divisive and clannish, destroying his own party, polarising the country along regional and religious lines, ridiculing Nigeria in the comity of nations. Jonathan however shot back few days later, categorizing Obasanjo among those he called "spineless cowards" driven by "sheer greed and indecency".

Jonathan and Obasanjo Feud: Implications for 2015 Presidential Election

Olusegun Obasanjo and Goodluck Jonathan took a new twist when the former chose the auspicious occasion of a CNN interview to criticise Jonathan's approach to the Boko Haram insurgency. He (Obasanjo) said that, to deal with a group like that, one needs a carrot and stick. The carrot is finding out how to reach out to them. When you try to reach out to them and they are not amenable to being reached out to, you have to use the stick (Ndujihe, etal. 2015). Prior to this comment, Obasanjo had stunned his audience at a gathering to review the unemployement

situation in the West African sub-region tagged "The West African Regional Conference on the youth Employement" held in Dakar, Senegal, as he, Obasanjo fired salvos at his protege. Obasanjo continued his barrage at Jonathan in Warri at an event marking the 40th anniversary of God of the president of Christian Association of Nigeria, Pastor Ayo Oritsejafor, where he described the president, Goodluck as a weak leader, pointing to the government's lukewarm approach to the Boko Haram crisis and the pervading insecurity in the country that could have been effectively tackled if decisive action had been taken by Jonathan administration.

Shortly after Obasanjo's criticism of Jonathan's administration in Warri, Jonathan broke the silence in a televised media chat as he responded to Obasanjo's prescription, describing him as a trouble maker, adding that his government will not take any decisive action against Boko Haram because the Odi military invasion during Obasanjo's regime did not achieve the desired result, instead, it resulted in blood shed and loss of innocent lives. Not long to that period, Obasanjo also took another swipe on Goodluck's administration for the waste of the country's foreign reserves. Meanwhile, as strategy to check Obasanjo's overbearing influence on the rulling Peoples' Democratic Party, loyalists to Jonathan have been mounting pressure on government to take Obasanjo to the International Criminal Court at the Hague on the invasion of Odi by the military which left many civilians dead. By any standard, this amounts to crimes against humanity. Another ploy to tame the rampaging of Obasanjo was plans to expose some of his misdeeds during the 8-year tenure (Ndujihe, etal. 2015). In short, things eventually fell apart between the Goodluck and his estranged godfather, Obasanjo as the last few days have been characterised by media war between the two. And the final sraw that broke the Camel's back was the publication and the circulations of Obasanjo's *My Watch*, a timely memoir targeted at ruining Jonathan's political aspiration of being re-elected as the Nigerian president in 2015.

Psychological Context

Obasanjo's use of language (speech acts) in his memoir reflects his mood and his psychological state of mind. He felt betrayed and was disappointed in Goodluck's rebellious actions towards him after his (Obasanjo) roles in Goodluck's ascention to the peak of his political career. At the Eagle square, Abuja, Obasanjo in his campaign speech for Goodluck Jonathan says:

> In the present circumstance, let me reiterate what I said on a number of ocassions, electing Dr Goodluck Ebele Jonathan in his own right and on its own merit which is there to be seen as the president of Nigeria will enhance and strengthen our unity, stability and democracy and it will lead us towards achievement of the Nigerian dream (Umoru, 2011). We are impressed with the report that Dr Goodluck Ebele Jonathan has already taken a unique and unprecedented step of declaring that he would only want to be a one term president. If so, whether he knows it or not, that is a sacrifice and it is statesmanly. Rather than vilify him and pull him down, we as a party should applaud and commend him and Nigerians should reward and venerate him. He has taken the first good step, let us encourage him to take more good steps to achieve what we need to achieve for this country by voting for him in landslide victory as the first elected president in Nigeria on the basis of our common Nigerian identity and for the purpose of actualising the Nigerian dream. God bless you all (Umoru, 2011).

From the extracted campaign speeches of Obasanjo for Goodluck Jonathan for the 2011 presidential elections and other evidences stated ealier (Under the situational context of Obasanjo's *My Watch*), it is clear that the former was in the past instrumental to the later's

meteoric rise from the deputy governor of Bayelsa state to governor, then vice-president, acting president, substantive president and later the elected president in the aftermath of Yar'Adua's death in 2010. Obasanjo was peeved (his speech acts in his memoir reflect this) by his exclusion from Jonathan's administration as the president, Jonathan seemingly preferred his kingsmen and hangers-on as members of his inner caucus rather than seeking his benefactor's opinion on key national issues. More so, Obasanjo's disaffection with Jonathan can easily be traced to the elections in the South-West states of Ondo, Osun and Ekiti where PDP lost to the ACN and Labour Party.

Obasanjo's peeved mood towards the political and economic situation of Nigeria, his disappointment and anger towards some of his political and ideological opponents are evidences of his despondent psychological mood. His comment about Umaru Musa Yar'Adua in extracts 1, 3, 4, 8 and 30; Tanimu and Kingbe in extract 3; Goodluck in extracts 28, 29, 31, 32, 33, and 35; Gbenga Daniel in extract 21; Wole Soyinka in extracts 10, 23 and 35; Abacha in extracts 5, 11 and 12; the Nigerian media in extracts 15, 16, 17 and 19; Iyabo Obasanjo in extract 22; INEC in extract 5 among other negative comments in his memoir, however, reflect his attitude, disheartened and downcasted psychological state of mind.

Social Context

The encoder, Obasanjo was a one time president of Nigeria who held the position from 1999 to 2007. He served as the Army General of Nigeria as a military ruler, remained the Head of State from Feburary 1976 to October 1979. He remained the first military ruler in Africa who handed over the power to a democratic government. By the time the military dictatorship of General Sani Abacha ended with his demise, Nigeria gained the infamous pariah status that was

marked with oppressive regime of fifteen years. Olusegun Obasanjo was faced with atrocities of the authoritative rule of General Sani Abacha that included his confinement in 1995. Obasanjo played an instrumental role in bringing back democracy in the country, thus mending the tarnished image of the nation. He was democratically elected as the president of the Federal Republic of Nigeria in 1999 and he remained the chairperson of the African Union from July, 2004 to Jnuary, 2006. Obasanjo is a descendant of the Yoruba clan and a chieftain of the Ekerin Balogun of the Egba clan and the Balogun of the Owu lineage. The United Nations (UN) inducted him as the special envoy of Africa, overseeing the democratic elections of countries across the African continent, representing the "African Union and ECOWAS". He was also a one time chairman of the Board of Trustees (BOT) of the Peoples Democratic Party in 2007 and added another feather to his cap when he was appointed the co-chairman of the Inter Action Council of former Heads of State and Government, IAC in 2015.

However, the encoder's high status in the society reflects his authoritative and aggressive use of language in his *My Watch*, placing himself at the center of the event he is describing, i.e, he presents himself as the saviour of Nigeria with a biblical quote that runs through all the three volumes of the memoir:

> Son of man, I have made you a watchman for the people of Israel; so hear the word I speak and give them the warning for me. When I say to the wicked person, you will surely die, and you do not speak out to dissuade them from their way, that wicked person will die for their sin and I will hold you accountable for their blood. But if you warn the wicked person to turn from their ways and they do not do so, they will die for their sin, though you yourself will be saved (Ezekiel 33:7-9, *New International Version*) (Obasanjo, 2015).

His high staus in the society however reflects the stern criticism and condemnation of highly placed Nigerian icons like James Ibori, Bukola Saraki and Tanimu in extract 6; Gbenga Daniel in extracts 21 and 59; Abacha in extracts 11 and 12; Bola Tinubu in extract 21; Wole Soyinka in extracts 23 and 59; Alabi Isama in extract 20; Goodluck Jonathan and his political administration in extracts 28, 30, 31, 32 and 61, Yar'Adua in extracts 45 and 52 among other sampled extracts. He thus presents himself as the all knowing and the kind of leader Nigeria needs for the economic growth and development of the country which most of his speech acts in the sampled utterances are attested to.

Cosmological Context

A. Corruption is the root of many problems in Nigeria. It (corruption) takes many forms and infiltrates all political institution and economic sectors. In 2003, Transparent International deemed Nigeria as one of the most corrupt nations in the world, ranking as 144th in corruption perception index out of the 177 countries measured (Umoru, 2015). Currently, Nigeria is ranked 136 out of the 174 surveyed countries. This implies that Nigeria is the 38th most corrupt nation in the world. Extracts 4, 14, 6, 17, 19, 25, 27, 28 and 33 depict this view.

B. Poor leadership in Nigeria: Rulling governments do not perform their functions as promised, while their officials are too busy enriching their pockets under the pretence of governing effectively. Extracts 26, 27, 28, 29, 32, 43 and 45 portray this view.

C. Insecurity, Boko Haram and terrorism insurgencies in Nigeria: Terrorist attacks are on the increase in Nigeria with the activities of the Boko Haram over the past years. Bombing, kidnapping (the case of the over 200 abducted Chibok girls in Bornu on the 14th of April, 2014)

and other violent activities of the Boko Haram preventing Nigerians from being and feeling safe. Extracts 4, 30, 31, 32, 33 and 39 picture this.

D. Crimes and problems of public safety in Nigeria: People engage in illegal and bad activities when they are frustrated with legitimate options. Lack of opportunity makes them indulge in criminal acts and their actions make the whole nation look bad (extracts 4, 25, 29, 31, 32, 34 and 33).

E. Unemployment in Nigeria: Many Nigerian graduates are frustrated with widespread of joblessness. According to the official statistics, 24% of Nigerians are unemployed. World Bank estimates this number to be closer to 80%. Each year, over 200,000 students graduate from universities, but may not get job, and some resolved to seek out less-than honourable means of supporting themselves (extracts 4 and 34).

4.2.1.2 Common Ground

Common Ground refers to the "sum total of all the information that people assume they share" (Clark 2009, p.116) which may include world views, shared values, beliefs and situational contexts. According to Kecskes (2014), participants in communication usually infer common ground from their past conversations, their immediate surroundings, their shared cultural background and experience (p.151). Similarly, the encoder (Obasanjo) takes so many things (i.e information) for granted based on the assumptions that the readers are aware of the happenings in the society, they share the same cultural backgrounds, beliefs, historical facts, etc with him (Obasanjo). Duranti (1997) argues that even comparative simple exchange such as greetings are organised according to complex socio-historic cultural knowledge and are dependent for their interactional accomplishment on participants sharing that knowledge and having it as part of

common ground. Where this knowledge is not shared, there may be breaches to the taken for granted linguistic forms with all kinds of interactional consequences.

Corruptions, tribalism, religious prejudice, insecurity, Boko Haram insurgency, economic recession, political crises among others are the social happenings in Nigeria today. These happenings constitute the Common Ground between the encoder (Olusegun Obasanjo) and the decoders (the readers). The implication of the shared knowledge about the happenings in the society (Common Ground) between the encoder and the decoders (readers) is that, since both the former and the later share the same CG, less effort and time was needed to convey and interprete their encoded information. Enfield (2008, p.223) uses the term "economy of expression" for this phenomenon. Obasanjo in his memoir, designs his utterances in such a way that the addressees (the readers) can readily and uniquely compute what he (Obasanjo) means on the basis of the utterances and their (Obasanjo and his readers) shared belief (Common Ground).

4.2.1.3 Pragmatic Acts

According to Huai (2005, p.3), "pragmatic acts explain language use from the outside in, i.e the focus is on the environment in which both speaker and hearer find their affordances, such that the entire situation is brought to bear on what is actually said". Mey (2001) is of the opinion that "pragmatic acting is a contextualized adaptive behaviour". According to him, "human activity is not the prerogative of individual setting goals or charting courses of action, rather, individual is situated in a context". This means that pragmatic act is an act of adapting oneself linguistically or otherwise to the world (Mey, 2001).

Mey (2001) discusses pragmatic acts from the point of view of a theory of action. According to him, in pragmatic acts, there is always an agent and an act. Relating this theory to

this present study, Obasanjo is the agent performing one act or the other, such as condemning, explaining, criticising, stating, affirming, justifying, etc. “The speech acts used in the contexts are pragmatic acts, but pragmatic acts need not to be speech act” (Mey, 2001, p.216). They (pragmatic acts) can also be extra-linguistic aspects of communication by the agent (the encoder). For instance, Obasanjo uses pictures, maps, organograms, captions from newspapers, documented election results, speech and letters to aid his speech acts. Both the linguistic and the extra-linguistic efforts of the encoder (Olusegun) to make his intentions known to his audience (readers) are pragmatic acts.

4.2.1.4 Politeness and Face Management

The presentation of face in the analysis indicates that the encoder (Obasanjo) is a self-interested entity, attempting to maximize his own social profits, using both the face threatening and face saving acts. Brown and Levinson (1978) see face as universal, and facework was assumed to be set of strategies to ensure that face was protected (Holtgarves, 1992, p.143). However, whether the encoder decides to threaten another’s face with redressive action or not, or he/she (encoder) politely saves or repairs another’s face is a form of facework in social interactions.

Face Threatening Act

In every social interaction, the negative, positive or both faces at the same time, are sometimes subject to threat. This is because face threatening acts are sometimes inevitable based on the terms of conversation. For instance, Obasanjo uses face threatening acts to damage the faces of some of his referents by acting in opposition to their wants and desires. His (Obasanjo) face threatening acts are thus directed at his ideological opponents, Wole Soyinka (extract 23);

General Sanni Abacha (extracts 11 and 12); the Nigerian media (extracts 15, 16 and 17) and his acquired political opponents like Yar'Adua (extracts 1, 2, 4 and 7), Goodluck Jonathan (extracts 5, 26, 28, 29, 31, 32, 33, 35, 36, 53 etc.); Tanimu, Kingbe, James Ibori, Bukola Saraki and Gbenga Daniel (extracts 3, 6, 9 among others). According to Grundy (2000), the computations of power, distance and imposition are involved in the choice of which politeness strategy is used in conversation. Certain choices in the analysed sampled extracts however indicate a disregard for these factors and proceed to do the act badly and without redress. In such instances, Obasanjo is consumed by the passion for what is to be said and as such, he has no time for pleasantries and courtesies.

(a) Face Threatening Acts without Redressive Action:

Obasanjo threatens the negative and the positive faces of his perpetrators by using a bald-on-record face threatening acts when he so decide not to use a redressive action because he deliberately choose to be maximally offensive. For instance, Obasanjo directly insults Bola Tinubu, attributing his bad manners to his bad background and upbringing (extract 21), calls Gbenga Daniel a political animal (extract 21) and refers to Iyabo Obasanjo as childish and unwise (extract 22).

Addressing Goodluck Jonathan's political administration which Obasanjo believed was characterised by corruptions, Boko Haram insurgency, kidnapping, election rigging, malpractices and social instability (extracts 25, 30, 31 among others) feature instances of directness (direct speech acts) which indicate on-record acts without any form of redress. This however, was aimed at damaging the positive face of Goodluck. Obasanjo's illocutionary acts, however, present Goodluck as an ineffective and incompetent leader.

(b) Face Threatening Act with Redressive Action (Negative and Positive Politeness)

At the middle of the spectrum is negative politeness which is slightly not direct than an off-record act, as the encoder makes an effort to recognise the other's negative face need such as the lack of restraint and the need for freedom (Dainton 2010, pp.60-61). Negative politeness corresponds to Goffman's (1986) avoidance rituals, as they try to avoid conflict, yet must openly address the face-threatening act. Positive politeness is the opposite of the negative politeness in that they are strategies used to formulate messages in order to save the referent's positive face when face-threatening acts are inevitable and desired by the addresser. For istance, Obasanjo's utterance in extract 7, "A former minister of mine from the North, who became governor of his state went to Aso Villa to see the president and the CSO to the president had the audacity to say to him, "Why are you here? You should go and see your president in Ota farm", is an indirect illocutionary act of presenting Yar'Adua's CSO as a bad mannered man; a negative polite manner (on Obasanjo's part) of restricting the CSO's freedom of speech regardless of his position as the CSO to the president.

Obasanjo however, minimizes the treat to his critics who used media platforms as an instrument of their criticsm by using a generic reference (a collective term to lessen face threat), i.e "some people" for perpetrators who dominate media to disseminate lies in extract 16. Other instances of positive politeness include extracts 12, 15, 18, 24 among other sampled extracts. Nevertheless, indirect reference and indirectness are the two main devices used by Olusegun to mitigate the threat to his referents' faces. These devices are thus explicated below:

i. Indirect Reference: By this, the encoder appears to distance the referents from the issue at hand by using generic references (rather than being definite); an indefinite reference to

government officials, past presidents and Heads of state, present political high post holders, respected icons in the society, etc. Instances of this usage include "the present administration" (sample 4) while the caricature of Yar'Adua is involved; "The CSO to the president" (extract 6) not mentioning the CSO's name; "He cowed, suppressed, oppressed, imprisoned, maimed and killed to carry through his programme" (extract 11) where 'He' stands for Abacha; "Some people" and "Nigerian media" (extracts 16 and 19 respectively) not mentioning particular names of persons or media houses where articles to dent another person's image were published and disseminated; "The president will pay any price, make any sacrifice and dump anything or anyone he regards as not important" (extract 28) where "the president" and 'He' stand for Goodluck Jonathan; "Since last year Mr president, a lot of water has passed under the bridge" (extract 32) where "Mr president" also stands for Goodluck among other sampled utterances.

ii. Indirectness: Aside the use of indirect reference in mitigating face threat, the encoder's sampled utterances revealed that the other forms of indirectness such as saying something to mean another thing (which were extensively used by the encoders, irony, symbolism, euphemism, circumlocution and ambiguity) were also be used as ameliorative devices. For instance, extract 18 is a typical example of indirectness where Obasanjo uses a chapter in Exodus to indirectly tell his readers that even though he has so many enemies, he remains untouchable because the Lord always fights his battle (the Bible passage is symbolic).

Face Saving Act

The analysis of the sampled utterances revealed that at one time or the other, Obasanjo uses excuses based on the existing common ground, face repair mechanisms, self-clarification and self-defense strategies, protective strategies and indirectness to mitigate the results of a face-

threatening act. Schlenker (1980) hypothesized that as the severity of the face-threatening act increases, the offender would be more likely to create an elaborate account and spin it in their favour (p. 147). This hypothesis holds true for the studied memoir in that, one of the primary intentions of the encoder (Obasanjo) is to justify his actions as an individual or collectively as a group. For example, Obasanjo justifies all his actions during his reign as the Head of State and the President of Nigeria, denying some allegations leveled against him, using the face saving act strategies. Schobach (1985) sees this feat as face negotiation, an act whereby the offenders use an aggravating form of an account when they are severely approached for their behaviour (facework).

4.2.1.5 Cooperative Principle

The Cooperative Principles describe how effective communication is achieved in common social situations. That is, how the encoder and the decoders act cooperatively and mutually accept one another to be understood in a particular way. Paul Grice introduced "try to make your contributions true"; "make the contribution as informative as required"; "be relevant" and "be perspicacious"; a prescriptive command and principle describing how interlocutors should normally behave in interacting with others in the process of communication. Grice's (1975) conversational maxims (quality, quantity, manner and relation) are thus the guiding principles for explaining how people conduct the way they use language. Baker and Ellece (2011) submit that the maxims can be best considered to be the "expectations that people have about how conversations will normally be carried out" (p.23). The assumption here is that an effective encoder in a communicative act will make effort to conform to the maxims.

Table 4: Distribution of Hedges in the Extracted Utterances of Olusegun Obasanjo

Purpose for Hedging	Frequency	Percentage
1. Avoid Verbostity (Maxim of Quantity)	20	33.9%
2. Uncerntainity of Information (Maxim of Quantity)	19	32.2%
3. Face Maintenance (Maxim of Manner)	11	18.6%
4. Concordance (Maxim of Relation)	9	15.3%

The sampled utterances (both in chapters 3 and 4) indicate that the encoder (Obasanjo) at one time or the other flouted the Gricean maxims. This is because some of the information to be passed across is face-threatening, yet, the message has to be delivered. In situations like these, the encoder hedges in order not to flout the conversational maxims. In extracts 13 and 15, "certain people" and "some section of the media" respectively are used by Obasanjo to avoid direct affront in order not to flout the maxim of manner. 18.6% of this type of hedges was employed by the encoder for the purpose maintaining face. Also, the encoder (Obasanjo) hedges when his message on a particular matter is lengthy, but needs to be brief to avoid unnecessary prolixity. This type of hedges has the highest frequency (33.9%) distribution in the analysed utterances (both in chapters 3 and 4). This is so because the encoder tries to avoid violating the maxim of quantity which preaches succinctness at all times.

Also, when it is difficult to be accurate and specific, the encoder uses adjectives like "some" as seen in extracts 10, 15, 16, 55 and "most" as seen in sample 15. This type of hedging constitutes 32.2% of the total attitude of the encoder. This attitude is also manifested when the

authenticity of what the encoder intends to write is not certain, but wants to be fair in his judgement. Instances of this hedging are found in extract 6, Chapter 4, "I was made to know" and in extract 47, Chapter 4, "for me".

Another cogent reason for hedging is for the purpose of concordance (in conformity with the maxim of relation). This type of hedging has the lowest frequency distribution. It is used by the encoder (Obasanjo) when there is need for digression from one line of topic of discussion to another and when he is conscious of the expectation of his characteristic mode of acting. This manner of hedging is however in line with Allot (2010) who claims that hedging in conversation is a milder variant of opting-out, giving advance notice that one knows or suspects that one's contribution will not meet the standards set by one or more of the maxims – and perhaps preventing the hearers from attempting to preserve the assumption of cooperation by hypothesizing (unintended) implicatures (pp.48-49).

4.3 The Perlocutionary Acts of Obasanjo's Memoir

The perlocutionary acts of the memoir are the feedback from the readers or the effect of the speech acts on the readers based on what has been inferred. Feedback which is the observation of the receivers (decoders) is a vital aspect of any communicative act because it is an indication that the sender (encoder) has actually made an impact with his/her speech acts. Below is the analysis of some of the retrieved comments of the readers to Obasanjo's *My Watch* from the internet.

Perlocutionary Acts of *My Watch*

Alabi- Isama's connents (Alabi- Isama's response to Obasanjo's assertions against him in *My Watch*):

i. I'm gravely pained to be trading words with General Olusegun Obasanjo once again on the history of Nigeria- Biafra war. He is an elder and a former ruler who ordinarily should be treated with utmost respect. But how can one genuinely respect an old man who tells lies like a badly raised child? Obasanjo has obviously not recovered from the shock inflicted on him by my book, The Tragedy of Victory in which I exposed the tissues of lies in his civil war memoir; My Command.

ii. I'm alive to stand up to him on the lies he has told on the war because I was a major participant in it. I kept records. With facts and figures at my finger tips, I have debunked Obasanjo's lie in part three of my book… This was the same Obasanjo who published fake federal government gazette that was found guilty by the Army when I was never tried. I have proved that Obasanjo was an incompetent commander. I have proved that he was wily and cunning fellow, an incredible opportunist who reaped where he never sow.

iii. You say in volume three of your book My Watch that I was in bed with a woman while radioing my commander that I was in pursuit of rebels. Hundreds of thousands of those who have read my book complete with four hundred and fifty pictures and thirty nine military strategies and tactics, maps and documents will call you a liar. An elder with a filthy mind, a leader who lacks wisdom of age, does not deserve any respect.

iv. Obasanjo claims that when I once played squash with him, I cheated. This incredible liar has forgotten that there were witnesses to that game. Those witnesses are still alive and they

remember what really happened…… Look General Obasanjo, there was no way you could have beaten me in any game. You do not have that physique and ability to do that.

v. I challenge you Obasanjo to a debate on military tactics and strategies on the Nigerian civil war. He wrote about his team, who are they?

vi. There is no president in this country that he has not condemned. Haba! He always thinks that he has the preserve of knowledge of how to rule this country. Did the country move forward when he was the Head of State or president? He destroyed a lot of things in many ways. We can see the result today. As for how he has treated his family shabbily, his wife and children have openly made their comments….. I implore Obasanjo to stop lying before he dies.

1. Common Ground:

- The Nigerian civil war (1967 – 1970),

- Alabi – Isama's book "The Tragedy of Victory" and

- Obasanjo's books: *My Watch* and *My Command*.

2. FTA Strategy:

    i. Bald-on-record,
    ii. bald-on-record,
    iii. bald-on-record,
    iv. bald-on-record,
    v. positive politeness and
    vi. bald-on-record.

3. FSA strategy:

i. Alabi – Isama provides information to counter his Obasanjo's lies in *My Command*,

ii. face repair (for himself),

iii. face repair and self-defense strategy,

iv. self-defense strategy,

v. indirectness and

vi. asserts Common Ground, face repair for the past Nigerian presidents and attends to the face want of the past Nigerian presidents.

4. Politeness Principle: Alabi - Isama

i. flouts the tact, approbation and agreement maxims,

ii. flouts the tact, generosity, approbation and agreement maxims,

iii. flout the tact, agreement and approbation maxims,

iv. flouts the maxims of tact, approbation, modesty and agreement maxims,

v. flouts the tact and agreement maxims and

vi. flouts the maxims of tact, approbation and agreement.

5. Face Want: The overall intention behind Alabi-Isama's speech acts is to enhance his positive face, intensify his approval by Nigerians and to damage the positive/negative face of Olusegun Obasanjo.

Paul's comment:

All Yorubas are like OBJ liars, and they do fuck the son's wife as that bastard did to Mr Gbenga's wife, his own son. What truth will somebody expect from such a bastard fellow. I blame God who allowed him to materialise as a human being during pregnancy.

1. Common Ground:

- The allegation that Obasanjo slept with his daughter-in-law and
- tribalism in Nigeria.

2. FTA Strategy: Paul uses a bald-on-record strategy to perform the FTA.

3. Politeness Principles: He violates the maxims of tact, approbation and agreement.

4. Mode of Communication: The utterance is a direct illocutionary act of condemning and criticising Obasanjo.

5. Face Want: To condemn and criticise Obasanjo.

Ahmed's comment:

As Yoruba always say: "Agba kin se oro bi ewe" meaning the elders don't behave in childish manner. Both Obasanjo and Alabi-Isama are elders that supposed to know how to settle whatever differences that transpired between them with sense of maturity, rather than using each other's integrity (if they have any) to achieve cheap scores in public domain.

1. Common Ground:

- Alabi - Isama's criticisms of Obasanjo's My Command in his (Alabi) book; The Tragedy of Victory,
- Obasanjo's comments and criticisms about Alabi – Isama in his (Obasanjo) book; *My Watch*,
- Alabi-Isama's public response to Obasanjo's criticisms in his book on the PM news,
- Obasanjo's *My Watch*,
- Alabi-Isama's *The Tragedy of Victory* and

- Obasanjo's *My Command*.

2. FTA Strategy: Ahmed uses positive and negative politeness strategies to perform the FTA.

3. Politeness Principle: He flouts the tact, approbation and agreement maxims.

4. Mode of Communication: He uses an indirect illocutionary act to Condemn Obasanjo and Alabi-Isama's behaviour.

Ososo guy's comment:

OBJ should repent before is too late.

1. Common Ground: Obasanjo's book, *My Watch*.

2. FTA Strategy: Ososo guy uses a bald-on-record strategy to perform the FTA.

3. Politeness Principle: He flouts the tact, approbation and agreement maxims.

4. Mode of Communication: Ososo guy's sentence is a direct illocutionary act of condemning Obasanjo's behaviour and attitude.

Aziz's comment:

The coup plotters, Aremu Olusegun Obasanjo should go back to his father's house in Onicha, Anambra State. I'm happy the truth is coming out.

1. Common Ground:

- The issue of Tribalism and Ethnicity in Nigeria,
- *My Watch* and
- Obasanjo rule Nigeria as the Head of State and the President.

2. FTA Strategy: Aziz uses a positve politeness strategy to perform the FTA (a face threat to Obasanjo).

3. Politeness Principle: He flouts the tact, approbation and agreement maxims.

4. Mode of Communication: The expression is an indirect illocutionary act of saying Obasanjo has not behaved like a Yoruba man.

Olugbenga's comment:

It is very simple, the bitterness of not getting to the top of your military career is eating you up, especially the thought of your mate Most Honourable Respectable General Alani Akinrinade. But then, look back and consider those that do not make it out of the war that you knew they are just unlucky to be hit by a single bullet. Consider those Igbos killed for fighting for their rights. Tell us what has the Igbo done wrong before the war that warranted the war? If you are all so clean as you and OBJ wanted us to believe, why don't anyone of you challenge Gowon then when he sent you all to go and kill the innocent Igbos?

1. Common Ground:

- The Nigerian civil war (Biafra),
- the issue of tribalism in Nigeria,
- the history of Nigeria before, during and after independence till date,
- Obasanjo's *My Watch* and
- Obasanjo's military career and political aspiration and leadership position in Nigeria.

2. FTA Strategy: Olugbenga uses a bald-on-record strategy to perfom the FTA.

3. FSA Strategy: He uses

- Defensive and protective strategies for the Igbos and
- identifies with the Igbo's face want.

4. Politeness Principle: He violates tact, approbation and agreement maxims.

5. Mode of Communication: The utterance is a direct illocutionary act of criticising Obasanjo, Alabi-Isama, Gowon and Gowon's administration for the Igbo massacre during the Biafra war.

Preston Laye's comment:

Daddy you don't own Nigeria- Iyabo Obasanjo is the direct opposite of all that he sermonises.

1. Common Ground:

- Obasanjo's *My Watch* and
- Iyabo Obasanjo's open letter to his father; Olusegun Obasanjo.

2. FTA Strategy: Preston Laye uses positive and negative politeness strategies to perform the FTA.

3. FSA Strategy: He uses a face repair and defensive strategy for Iyabo Obasanjo (as Obasanjo criticises her in his book; *My Watch*).

4. Politeness Principle: He violates the tact, approbation and agreement maxims.

5. Mode of Communication: Preston use an indirect illocutionary act to present Obasanjo's *My Watch* as a false manuscript.

6. Face Want: To enhance Iyabo Obasanjo's positive face.

Bina Godspower's comment:

Well the embarrasment continues. God will surely heal this land.

1. Common Ground: Obasanjo's *My Watch* and the happenings in the society (Nigeria).

2. FTA Strategy: Bina uses a Positive politeness strategy to perform the FTA.

3. Politeness Principle: He flouts the tact, agreement and approbation maxims.

4. Mode of Communication: The expression is an indirect illocutionary act of asserting Nigeria's needs for an urgent revival.

Garden-City Boy's comment:

Na lie. Onitsha people can never be as awful-looking. Rather, his father hails from the jungles of the Congo, somewhere near the Rwandan boarder. That serious facial semblance of the mountain Gorilla is not simply for nothing.

1. Common Ground: The Nigerian's historical events (politics, social and religion).

2. FTA Strategy: Garden-City Boy uses a positive politeness strategy to perform the FTA.

3. Politeness Principle: He flouts the tact, agreement and approbation maxims.

4. Mode of Communication: He uses an indirect illocutionary act to call Obasanjo an ugly man.

The former governor of Ogun State; Olusegun Osoba's comment:

An aspect of it was the mention of 2003, where Gen. Obasanjo denied the relationship between AD and the PDP. "The watcher (Obasanjo) wrote a book which Wole Soyinka has given his verdict. I am also going to give my verdict when I write my book. That he (Obasanjo) does not know about the pact with the AD governors is far from the fact. To correct him, it was July 2002, he (Obasanjo) came to the graduation at UNILAG, where we met at the office of the old Head of State. It was there that he almost went on his knees that we, the AD governors, should support his Second Term ambition."

1. Common Ground:

- Obasanjo's *My Watch*,

- the happenings in the society (Nigeria) and
- Yinka Odumakin's book; *Watching the Watcher*.

2. FTA Strategy: Obasanjo uses a bald-on-record strategy to perform the FTA.

3. Politeness Principle: He flouts the tact, approbation and agreement maxims.

4. Mode of Communication: The utterance is a direct illocutionary act of countering Obasanjo's claims that he did not ask for the AD governors' support.

Joel Pereyi's comment:

In Nigeria, 2013's yuletide was a season of open letter rather than tow the all too familiar road, our letter writer-in-chief, president Olusegun Obasanjo, outdid himself by launching a three-volume memoir titled My Watch…. You see, nobody really gives a hoot if our old Soja (a domestication of the English "soldier")- as it is fondly called in rural habitations- who now prefers to play watchman, publishes a million and one volumes of his autobiography, a campaign to situate his place in history … Painting everybody, except you, black makes your memoir susceptible to folklore. Even at that, pretending to be hero, insulting our collective sense of reasoning and making yourself a giant and Nigeria a land of dwarfs, it is at best, a crass work of fiction. As a former president, there is absolutely nothing wrong in critiquing the administration of your predecessors. But sir, from your watch, please take a good look at your time.

1. Common Ground:

- *My Watch*,
- the happenings in the society (Nigeria) and
- Obasanjo and Iyabo Obasanjo's open letters.

2. FTA Strategy: Pereyi uses positive and negative politeness strategies to perform the FTA.

3. FSA Strategy: He uses hedges and indirectness.

4. Politeness Principle: He flouts the tact, approbation and agreement maxims.

5. Mode of Communication: The act is satirical. Pereyi uses an indirect illocutionary act to ridicule Obasanjo. It is also an intended means of provoking him. He also uses humour, irony and exaggeration to aid his speech act.

Chief Ayo Adebanjo (Afenifere Chieftain)'s comment:

"For eight years, I challenged anybody to come and show we (Yoruba) got when Obasanjo was at the helm of affairs…. He believed he is not corrupt. But before he left office, he changed the constitutions of the party so that he could become the chairman of the party's Board of Trustees (BOT). Obasanjo has no conscience.

1. Common Ground:

   - *My Watch*,
   - happenings in the society (Nigeria),
   - the constitution of Nigeria,
   - the system of government practised in Nigeria (Democracy).
   - the different political parties in Nigeria and
   - what the Board of Trustees (BOT) entails.

2. FTA Strategy: Adebanjo uses a bald-on-record strategy to perfom the FTA.

3. FSA Strategy: Adebanjo

   - provides information,
   - assert Common Ground and
   - intensifies the interest of the Afeniferes (the Yorubas).

4. Politeness Principle: He flouts the tact, approbation and agreement maxims.

5. Mode of Communication: The utterance is a direct illocutionary act of rebuking, condemning and discrediting Obasanjo's political administration.

Bello Fadile's comments:

i. "I have kept quiet for 20 years. I told him, "don't release my letter" because there was a reason for the letter; and there was an understanding. Now he released my letter in his new book, first without my permission, and he did not release the letter he (Obasanjo) wrote to Yar'Adua while in the prison, accepting what he did, how we got to the prison….. He accepted in that letter (whereas, he denied being part of it to Abacha), a copy of which I have"…. How could Obasanjo claim ignorance when he wrote to Yar'Adua that " You know we are here (in the prison) because we wanted to put things right in Nigeria. And I beg of you, Shehu, stop smoking so that you can survive your 25 years imprisonment while I survive my 15 years… I have a copy of the letter hand written. The question is, if Obasanjo said I implicated him, why is he admitting in his own hand writing, he wanted to put Nigeria right?

ii. For 20 years, I have kept quiet. A lot of people have also kept quiet. Yinka Odumakin, with his book, Watch the Watcher, has broken the jinx…. We will all take a cue from that.

1. Common Ground:

- *My Watch*,
- the happenings in the society (Nigeria),
- Obasanjo's prison experience,
- what got Bello Fadile, Yar'Adua and Obasanjo in trouble and earned them a jail term and
- Bello Fadile's letter to Obasanjo and Obasanjo's letter to Yar'Adua.

2. FTA Strategy: Fadile uses a bald-on-record and positive politeness strategies respectively to perform the FTA.

3. FSA Strategy: He

- uses a defensive strategy (Self-defence),
- uses a face repair,
- asserts common ground,
- gives information,
- uses indirectness and
- uses hedges.

4. Politeness Principle: Fadile flouts the tact, approbation and agreement maxims.

5. Mode of Communication:

i. A direct illocutionary act of enhancing his (Bello Fadile) positive face and debunking Obasanjo's claims and comments about him (Bello Fadile), and

ii. an indirect illocutionary act of presenting Obasanjo as a consummate liar whose words should not be taken seriously.

Joe Bess' comment:

Greedy people, when they get there, they see Nigerian money as their papa money. The money she ought to have used to affect lives, she went and killed herself with.

1. Common Ground: Stella Obasanjo died in Spain after a tummy tuck suggery.

2. FTA Strategy: Bess uses a bald-on-record strategy to perform the FTA.

3. Politeness Principle: He flouts the tact, agreement, approbation and sympathy maxims.

4. Mode of Communication: The expression is a direct illocutionary act of criticising and mocking Obasanjo and his late wife, Stella Obasanjo.

Atom Ant's comment:

Baba is so blunt to a fault! I am not too sure baba knows that the impression he is making is that he was the wife while Stella was the husband, knowing fully well that it can only take a husband to undergo such a sugery without the consent of a wife.

1. Common Ground:

    - Stella Obasanjo's tummy tuck sugery in Spain and
    - *My Watch*.

2. FTA Strategy: Atom Ant uses a positive politeness strategy to perform the FTA.

3. Politeness Principle: He flouts the tact, approbation, sympathy and agreement maxims.

4. Mode of Communication: The expression is an indirect illocutionary act of mocking and ridiculing Obasanjo.

Omo Oodua's comment:

So your wife can undergo a life threatening operation without informing you? Then you must be ashamed as a husband and a father! OBJ talks too much but he forgets that his real old age is really making him to reason a demented fellow and a small child. Many of his statements are the true reflections of his person.

1. Common Ground:

    - Stella Obasanjo's tummy tuck surgery in Spain and
    - Obasanjo's *My Watch*.

2. FTA Strategy: Omo Oodua uses a bald-on-record strategy to perform the FTA.

3. Politeness Principle: Omo Oodua flouts the tact, approbation, sympathy and agreement maxims.

4. Mode of Communication: The utterance is a direct act of rebuking and mocking Obasanjo.

Manna's comment:

Address issues and leave messanger out of it. Many commentators are just consumed by personal hatred for the person of Obasanjo. Even when the man is making sense, all those with negative sterotype about the man will not see reason for being able, such a sensitive issue show how courageous the man is.

1. Common Ground:

   - *My Watch* and
   - the happenings in the society (Nigeria).

2. FTA Strategy: Manna uses a bald-on-record strategy to perform the FTA.

3. FSA Strategy: Manna uses a face repair and defensive strategy.

4. Politeness Principle: Manna flouts the maxims of tact, apprbation and agreement (while reacting to his co- commentators, but complies with the tact, approbation and agreement maxims while reacting to Obasasanjo's comment in his *My Watch*).

5. Mode of Communication: The utterance is an indirect illocutionary act of mitigating Obasanjo's face threat.

Guest's comment:

OBJ it is your satanic lust for any toto you see that made Stella at 60 undertake such surgery. Also you are delusional when you say you "instructed" that the doctors be prosecuted. Gorilla it is the process in that country and every death is investigated and you don't have to be rich for this to be carried and sanction applied. Mumu.

1. Common Ground:

   - Stella's tommy tuck sugery in Spain and

- *My Watch*.

2. FTA Strategy: Guest uses a bald-on-record strategy to perform the FTA.

3. Politeness Principle: Guest flouts the tact, approbation, agreement and sympathy maxims.4. Mode of Communication: The utterance is a direct illocutionary act of criticising, insulting and condemning Obasanjo

Rommel's comment:

It is on the record that Obasanjo may be saying the truth on this one, I am properly informed that the man sent the woman to vatican to represent him for the anniversary of Francis cardinal Arinze but the woman chose to travel to Spain where she had other plans about this tummy tuck thing, OBJ would have known afterwards but who knows what she thought about how long the recovery will take or the lies she had schemed to tell the man before her unfortunate passing.

1. Common Ground:

- Stella's tommy tuck sugery in Spain and
- Obasanjo's *My Watch*.

2. FTA Strategy: Rommel uses positive and negative politeness strategies to perform the FTA.

3. FSA Strategy:

- Face repair (for Obasanjo) and
- defensive/protective strategies.

4. Politeness Principles: Rommel complies with the tact and agreement maxims.

5. Mode of Communication: The utterance is an indirect illocutionary act to mitigate Obasanjo's face threat.

Wole Soyinka's comments (his response to Obasanjo's assertions in *My Watch*):

i. Speaking about his book InterIntervention at the Cultural Cenre, Kubo, Abeokuta, Ogun State, Wole Soyinka said "This is not one of the butterfly books. No, it is not a butterfly book. It is meant to draw blood. I am warning you It is so truthful and hurts. It is the nastiest book I've written. It is my vengeance against public lies.

ii. "Obasanjo is an overgrown child of circumstance" – Soyinka (In a local news). Also in a treatise titled Watch and Pray, Watch and Prey: "I had fully attuned myself to the fact that our Owu retiree soldier and prolific author is an infliction that those of us who share the same era and nation space must learn to endure. However, it does not appear to me that there is no end to this individual's capacity for infantile mischief and needless mind – boggling provocations, such as his recent 'literary' intrusion on my peace.

iii. The child that swears his mother will not sleep, and must also prepare for a prolonged sleepless night. So let it be with Okikiola, the overgrown child of circumstance.

iv. Well, hopefully he may actually believe in the inevitable end to all vantities? So, let our Great Immortal, the Unparalled Achiever, divinely appointed Watch man even on the world that is yet to come remember Fagunwa's Iku, the ultimate predator whose visitation comes to all, sooner or later. Chai! There is Death o.

v. Obasanjo is entitiled to his opinion. But the question is: "Who respects the opinion of a liar? I can spend the whole night proving that he is a liar…… If an economic illiterate calls somebody a political illiterate, no problem at all".

vi. Soyinka sharply criticised Obasanjo in his (Noble laureate's) new book titled InterInterventions Between Defective Memory and the Public Lie – A Personal O-dyssey in the Republic of Liars, presented in Abeokuta, Ogun State. "Our author invokes God tirelessly, without provocation without necessity and without justification, perhaps preemptively, but does he really believe in such an entity? Does our home-bred Double-o-seven believe in anything outside his own omnipotence? Could he possibly have mistaken the Christian exhortation – "Watch and Pray" – for "Watch and Prey? This is a seasoned predator in other's achievements. He preys on their name, their characters, their motivations, their true lives, preys on gossip and preys on contributions to collective undertaking – even preys on their identities, substituting his own where possible."

1. Common Ground:

   - Obasanjo's *My Watch* and
   - the clashes between Wole Soyinka and Olusegun Obasanjo.

2. FTA Strategy:

   i. Posivtive politeness;
   ii. the headline of the local news is a bald-on-record face threatening act, but his utterance in his treatise is both positive and negative politeness;
   iii. bald-on-record;
   iv. positive/ negative politeness;
   v. bald-on-record and
   vi. Positive/ Negative politeness respectively.

3. FSA Strategy:

   i. Face repair and defensive strategies,
   ii. asserts common ground, intensifies the interest of his (Wole Soyinka) audience,
   iii. Nil,
   iv. Nil,
   v. face repair (for himself; Wole Soyinka) and
   vi. Soyinka hedges, intensifies the interest of his readers and asserts common ground.

4. Politeness Principle: He

   i. violates tact, approbation and agreement maxims;
   ii. flouts the maxims of tact, approbation and agreement;
   iii. flouts the maxims of tact and approbation;

iv. flouts the tact, agreement and approbation maxims;

v. flouts the maxims of tact, approbation and agreement and

vi. violates the tact, approbation and agreement maxims respectively.

5. Mode of Communication: The utterances are:

i. an indirect illocutionary act of presenting Obasanjo's book; *My Watch* as a false document;

ii. an indirect illocutionary act of refuting Obasanjo's claims and comments in his book, *My Watch*,

iii. a direct illocutionary act of threatening Obasanjo.The intention of Wole Soyinka here is to threaten the positive/ negative face of Obasanjo;

iv. an indirect illocutionary act of bringing Obasanjo to order, mocking, threatening and cautioning his loose mouth;

v. a direct illocutionary act of rendering Obasanjo's book; My Watch invalid and

vi. an indirect illocutionary act of criticising and mocking Obasanjo respectively.

4.3.1 Discussion of the Analysis of the Perlocutionary Acts

The passing of information from the encoder (Olusegun Obasanjo) via his memoir to the audience (readers), and the reactions from the later is a captivating example of an encoder-decoder conversational behaviour in a communicative event. The perlocutionary acts of the studied memoir are the effects and the consequencies of Obasanjo's illocutionary acts on the decoders (readers). The release and reviews of the memoir generated a lot of controversial arguments in the Nigeria literary and political circle with long threads of commentary on socio-

media platforms and message boards. Television media houses and newspapers were not left out as individuals, politicians and political parties aired their views.

The spontaneous reactions of the public to Obasanjo's memoir sufficiently illustrate Speber and Wilson's pragmatic theory of Relevance. From the relevance-theoretic perspective, the degree to which an utterance will be relevant to its hearer and thus, worth processing depends on a balance of cognitive/physical effects and processing efforts. The central claim of this theory is that the expectations of relevance raised by an utterance are precise and predictable enough to guide the decoder towards the encoder's meaning. Looking at Obasanjo's memoir, *My Watch*, the author's comments about politics in Nigeria, Nigerian media and other sensitive assertions to the detriment of people like Wole Soyinka, Goodluck Jonathan, Alabi – Isama, among others, influenced and devastated the memories of the referents. These assertions (Obasanjo's comments against the aforementioned), however, explain Sperber and Wilson's (1995) notion of input (a sight, a sound, an utterance, a memory) which according to them is always relevant to an individual when it is connected with the background information available that is needed to yield the conclusion that matters to him (the encoder). According to their code model in relevance theory, a communicator encodes his/her intended message into a signal which is inferred by the audience on the basis of the evidence provided. The encoder's utterance is of course a linguistically coded piece of evidence so that verbal comprehension involves an element of decoding.

Obasanjo's utterances in Chapter Four, extracts 4, 16, 19, 20, 23 and 28, "The present administration has failed to live up to its campaign slogan of continuity, and what is more, it has jesttisoned its manifesto and it failed to perform up to expectation and therefore betrayed the mandate of the people", "I came to realise that some people dominate the media to perpetrate

falsehood….", "In totality, the Nigerian media since independence has done more harm than good…", "…I realised Alabi – Isama had at least two objectives for writing it: one, to denigrate Obasanjo and his achievements as a military leader, two, to try to make money from the book…", "Wole Soyinka is surely a better wine connoisseur and a mere Aparo-hunter than a political critic, not to talk of what he would be as a politician", "The president will pay any price, make any sacrifice and dump anyone he regards as not important" respectively, are typical examples of what Sperber and Wilson (1995) refer to as the ostensive inferential communication. This type of communication includes the informative intention which is the intention of the encoder to inform the audience of something, (i.e Yar'Adua's ineffective government, the use of the media platform as an instrument of criticism, Alabi – Isama's, Wole Soyinka's and Goodluck Jonathan's personalities) and the communicative intention which is the intention to inform the audience of his informative intention, (i.e. to sensitise the readers on the prevalent ills in Nigeria).

On the part of the decoders, both the informative and the communicative intentions of Obasanjo were perfectly recognised because the ostensive stimulus (Obasanjo's illocutionary acts) conveyed an optimal relevance. Obasanjo's information, is however, optimally relevant to the audience (readers) in that, it is worth the processing effort of the later, considering the speech acts' contextual implications and relevance. This however explains why Obasanjo's statements above were perceived by some of the respondents as callous and unfortunate, resulting in what could be described as societal conflict, as most of the respondents' comments, especially the referents (i.e Wole Soyinka, Goodluck Jonathan and Isama - Alabi) show that they did not expect certain utterances in writing from the writer (Obasanjo). As such, their comments sounded as coming from disappointed people who were badly hurt and pained. Their (respondents)

comments were therefore, either face threatening to Obasanjo's positive and negative face or face saving for the damaged positive and negative face.

4.4 Summary

This chapter has analysed eighty sampled utterances of Olusegun Obasanjo from his memoir, *My Watch*. The analyses are in two parts. While the first part consists of the analysis of forty-five extracted face threatening acts, the other part consists of the analysis of thirty-five extracted face saving acts. The chapter was concluded with the review of the respondents' comments to the author's illocutionary acts, which are the effects of the author's speech acts on the decoders.

CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

This chapter presents an overview of the study in the previous chapters. The overview accounts for the summary of the study, the findings, conclusion and the recommendations.

5.2 Summary

The research has made an attempt to investigate how and why people produce certain utterances in certain speech situations. This is a task carried out under the two aspects of pragmatics: pragmalinguistics and sociopragmatics, using a Nigerian memoir, *My Watch* by Olusegun Obasanjo. The pragmalinguistic aspect (the illocutionary and the interpersonal acts) lies essentially in examining the illocutionary acts and their functions; the background knowledge of the encoder and the decoders (Common Ground) via presuppositions, shared textual and general knowledge; implicatures and the intentions behind the illocutionary acts in

the memoir. The other aspect, sociopragmatics, analyses and discusses the concept of face management, context and politeness as the main key elements that focus on language and human behaviour, communication process and the external pragmatic factors affecting language usage in the society.

The study comprises five chapters. Chapter One discusses the background issues to the work through the discussion of the statement of the problem, aim and objectives of the study, scope of the study, justification of the study and the research methodology. Chapter Two is the review of literature related to the study. The chapter examines the nexus among language, society/culture and literature, as well as their functions. The theoretical dimentions of pragmatics, the overview of the studied memoir and the biography of Olusegun Obasanjo (the author of the memoir) were also treated in this chapter. Lastly, the chapter focuses on the research analytical framework, presents the eclectic pragmatic model developed for the analysis of the data and identifies seven major analytical tools of speech acts, contexts, implicatures, intentions, common ground, presuppositions and face management.

The focus of Chapters Three and Four is on the analysis of data. While Chapter Three is on the analysis of Olusegun Obasanjo's speech acts at the utterance level, Chapter Four analyses the manifestations of politeness and face management in the memoir. Finally, Chapter Five provides the summary, findings, conclusion and recommendations of the research work.

5.3 Findings

The findings of this study are summarised and presented under the relevant objectives of the study as follows:

(1) While Performatives constitute only 9.6% of the total speech acts analysed in the memoirs, Constatives constitute 90.4%. This indicates that constatives are indispensable in this kind of communication. Accounting for the 90.4% of entire speech act used for this study, constatives perfom the function of revealing the encoder's mind and intentions, informing the decoders about what the encoder believes and knows, influencing the attitude of the readers towards the intended direction, which is to make the decoders (readers) agree and believe his encoded messages.

(2) There was an extensive use of assumptions by the encoder (Obasanjo). Many unstated facts in the illocutionary acts were left to the decoders to work out on their own. This deliberate attitude of not overtly stating some information when necessary is because the encoder (Obasanjo) was probably aware of the mutual intelligibility among the interlocutors since they were all operating in the same linguistic and social context. Assumptions in the analysed data are good examples of utilising pragmatic performance. The encoder uses assumptions (presuppositions) for the purpose of economising his words to avoid verbosity, as smooth communication will be difficult if he did not presuppose. He (Obasanjo) will have to prove and justify every utterance he makes, and definitely, this would have been time consuming for both the encoder and the decoders to read the pieces. Also, the encoder is expected to conform to the conversational maxims which are Grice's suggested guiding principles in language usage during a conversational interaction. This means that in every communicative session, being polite (consideration of the other person's face) and observing the conversational maxims are the two important and required communicative principles. In the course of analysing the sampled utterances, it was discovered that meeting this standard (communicative principles) in every perspective of language usage is almost impossible. This, however, makes hedging, a marker of

uncertainity and neutrality, an option for the encoder (Olusegun) while passing his information to the readers from time to time.

(3) The main goal of any encoder is to make his/her decoder agree with his/her (encoder) notion. Likewise, Obasanjo tries to make his readers believe his accounts in his memoir. He however, uses his linguistic influences (linguistic competences) to convince and persuade the readers to believe his information. This tallies with Barret's assertion that, "every communication is a social act, and every social act is potentially persuasive" (1973, p.257). It is however unfortunate that the intentions behind some of the encoders's illocutionary acts were misconstrued by some of the readers, probably because of their (readers) biased point of view. An instance of this is Obasanjo's utterance in extract 48, Chapter Four, "After interment, I decided to look into the circumstances of her death. I found that part of her sixtieth birthday anniversary plan which was unknown to me was her operation for her tummy and shape". The intention behind this act is to justify himself (Obasanjo) of two accusations: one, that he and his wife extravagantly spent the money that would have been used for the development and advancement of the country on cosmetic surgery, and two, that he used his wife for sacrifice. According to him, he was not aware of Stella's agenda concerning the surgery until her death. The intention behind the above utterance is to save his positive face, but from the gathered reactions of some of the readers to this utterance, Obasanjo is seen as an irresponsible husband who would not know the whereabout of his wife. Thus, in an attempt to repair his (Obasanjo) damaged positive face, he unintentionally damages his own face (unintended illocutionary act and unexpected perlocutionary effect). This is in line with Babatunde's (2007) assertion that there is always a directive force underlying the intention behind every constative act to cause the decoders to react in a certain way.

(4) Context (linguistic and situational) is a crucial factor that instigates speech acts on the part of the encoder, as well as assisting in the inferring process of the decorder. This can be supported with Kecskes' (2014, p.132) claim that "A word has meaning only in the context of a sentence". Wittgenstein (1921) basically formulates the same idea claiming that, an expression has meaning only in a proposition (linguistic context). However, this perspective on context holds that, context modifies and specifies word meaning in one way or the other. Likewise, Kecskes (2014) submits that, individuals enter into conversation with other individuals (situational context a driving factor), the words and utterances they use are selected and formulated according to their experience which means that conversation is a unque interplay of individual and societal factors (p.134). The analysis also reveals that, much success of language interaction is paramount to the participants' mutual understanding of the circumstances surrounding the communication event. This mutual understanding of the perceived context termed "Common Ground" is made up of of all the background and shared information that all led to the success of the communication (the responses from readers to the enconders' illocutionary acts are proofs to communication success).

(5) The direct and indirect illocutionary acts are the two modes of communication any encoder will use to get his message across to his audience (decoders), depending on the nature of the locutionary act and the intention behind the act. In the course of this study, it was discovered that there is always an intention on the part of the encoder. At times, the encoder's message may be so face threatening, and so, to mitigate the face threat, the use of indirect speech act is opted for. The strategy of being indirect was employed by Obasanjo for the purpose of being diplomatic with language because of the need to be polite, possibly to avoid conflict. However, there were occasions when external factors and pressing issues (corruption, government's poor

administration, insurgencies and insecurity, economic recession, etc) constrain the encoder (Obasanjo) to be direct with his speech act, and in full conformity with the Gricean maxims, using a bald on record strategy. This is because of the great urgency or desperation, and little or no desire to maintain another's face. In situations like these, there can be exceptions to, and apparent deviations from the politeness principles.

(6) In the process of social interaction such as the research's sampled encoder-decoder communicative act, some of the illocutionary acts are potentially face threatening. That is, the acts (illoctutionary) potentially undermine the positive or the negative face of the encoder himself (Obasanjo), the decoders (both the readers and the referents) or both (encoder and decoders). For instance, when Obasanjo condemns and criticises Jonathan's administration for lack of insight and ineffectiveness because he (Obasanjo) expected more from Jonathan's administration, thereby, imposing on Jonathan, and consequently threatening the later's negative face. Ting-Toomey and Kurogi (1998) describe this act as a clash in the society (conflict). In conflict, one's face is threatened, and thus the person tends to save or restore his/her face. Obasanjo tries to repair and restore his positive face by justifying his various actions before, during and after his appointment as the President of Nigeria. He also condemns and criticises Goodluck Jonathan, his (Obasanjo) acquired political opponent for being an ineffective president and going against the party's (PDP) terms and conditions. However, this set of communicative behaviours (face threatening and face saving acts) according to Negotiation Theory is called "Facework". Correspondingly, the study of the sampled utterances has indicated that, facework is the cluster of communication behaviours, used to enact, uphold, challenge, threaten or support the other person's face.

5.4 Conclusion

In a functional society, it will be odd or absurd if domestic, social or official interaction goes on smoothly and peacefully without conflict once in a while. Hence, it is normal to have attacks between/among interlocutors in any given formal or informal setting from time to time, or human development would not have advanced to the present level.

The use of language in Obasanjo's *My Watch* has offered a profound insight into the interactional patterns and linguistic practices in the memoir. The analysis shows that context and common ground are two crucial elements that aid the encoding and decoding of information in any given interactive session. The process of enriching context and common ground for interpretation in the memoir requires a connection and reliance on the provisions, affordances and collection of Common Ground. This includes a recourse to a shared language, shared knowledge of the society's socio-cultural norms and values and other shared experiences. Using a framework that attempted a synthesis of pragmalinguistics and sociopragmatics study of language, this study has investigated aspects of pragmatics and language at the utterance level (the condition for speaking and understanding) and the external pragmatic factors affecting language use. The study investigated Obasanjo's memoir and found remarkable deployement of indirect speech acts, hedges, cooperation, assumptions, politeness, face saving and face threatening acts serving one function or the other in the communicative exercise. With implications for national integration and world peace, the study is a further attempt at using a linguistic resource (Obasanjo's memoir) to understand the language behavioural pattern of various participants in the society.

From the foregoing, is clear that language use in any given situational context is a very crucial aspect of human existence. Though, to many, language use appears petty and very casual,

but this simple instrument of communication is capable of causing conflict in the society if good manner and courtesy are not applied in the course of interaction. To this end, there is no doubt that peaceful co-existence in the society is hinged on the maintenance of each other's face, by being polite while using language.

5.5 Recommendations

Communication through the use of language is the foundation of all human relationship. It is no doubt that using language in everyday activity plays a vital role in the home, place of worship, at work, in the market, academic environment and in the society at large. It is not only to help facilitate the process of sharing information or knowledge, it also helps people to relate, interact and develop relationships with others. In essence, without communication, nothing can be achieved. However, the way and manner a message is passed to the targeted audience and the way the audience (decoder) interprets the message can make or mar relationship, integrate or disintegrate, harmonize or disharmonize, strengthen or weaken the peace, unity and stability in the society. On this basis, the followings are recommended:

1. The study has developed a model to contribute to knowledge, as future researchers may wish to apply the model for the analysis of literary and non-literary texts with a view to eliciting essential details underpinning the pragmatic elements of texts.
2. Instructors in the field of pragmatic and sociolinguistic analysis could use the findings of this study to enrich the course material for their students.
3. Conscious efforts should be made towards the collections, investigation and popularisation of the Nigerian memoirs. Works in this genre are scanty, and more effort should be

expended by scholars in this direction, especially in the aspect of how language is used in them (memoirs).

4. The present study has focused on a memoir through the study of *My Watch* by Obasanjo to understand more about how language is used in different contexts and situations. Future researchers should explore the memorabilia discourse of other linguistic fields using appropriate analytical or academic tools to project such.
5. This study is an aspect of linguistic study of memoirs, experts in other disciplines such as law, anthropology, philosophy, economics, etc. should investigate the vast potentials that the study of memoirs offers for their various disciplines. Linguists and literary critics should take a leading role in this direction.
6. The study dealt extensively on speech acts, politeness and face management in the society. Encoders should always be conscious of their immediate context, taking full cognizance of the mood of their audience, their face want, their linguistic and their social background among others.
7. Education is the fulcrum of the nation's development. It is the foundation upon which all other sectors are built. Therefore, the school curriculum should include the study of politeness principles and maintenance of face, the techniques of using language effectively to prevent conflict in the society. Also, organisers of quiz competitions and school debates should be encouraged to advance interest in memoirs because they (memoirs) mirror the society.
8. Government and non-governmental bodies should organise forum from time to time, where good conduct and manner, politeness and how to maintain unity in diversity will be the keynote.

9. The success of any governance is hinged on a collective team work of the government and the governed. Therefore, politicians should always operate on a co-operative system of government where every reasonable idea is welcomed regardless of status, religion, tribe or background.
10. For the purpose of peace and unity in the society and achieving a smooth and positive result of any illocutionary act, studying one's audience before any speech act is made is very essential in communication.

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APPENDIX I

SELECTED UTTERANCES OF OLUSEGUN OBASANJO'S *MY WATCH*

(PRESUPPOSITIONS VIA THE EXISTING COMMON GROUND)

1. I must not forget to mention here that the Ifa oracle consulted at my birth to foresee the type of child I would be. It was told that I would grow up to be a man of high and wide reputation and fame (Omo Olokiki) (Page 6).

2. I was practically given out for indentured labour to raise funds for the programme. After thecompletion of the programme, a special prayer was said for my father and for me for his commitment to build the house of God (Page 3).

3. In Yoruba land, therefore, Ile Ife is regarded as a place believed to be the cradle of civilization and the center of creation (Page 10).

4

i. Obiviously, Adegboye and his son went South in the direction of Abeokuta. From oral history, not much was known about Adegboye (Page 22).

ii. My father, Obasanjo had twelve children, nine frm my mother, Asabi and three from my step mother, Aduke… Mama Iyabo, Oluremi my wife… Atiku led another group and my wife, Stella, led another group (Page 23).

5

i. To the best of my knowledge, if you were able to become a chapion, your score would accord you great respect in the village and in nearby villages (Page 38).

ii. There was no school in our village (Page 44).

iii. But by 1949, "one" had started in our village, thus enabling my sister, Oluwola, to start schooling.

6

i. As a result of the low regard for village education, you were demoted by one class when you arrived at a city school (Page 47).

ii. Later in life our classmates in BBHS met frequently for reunions (Page 58).

7. Adubi was finally arrested at Itori after troops ransacked the villages, leaving the whole community in disarray.

8. With UAC as my place of work, I did not bother to respond to the applications… The UAC headquarters in Ibadan named Ile Itesiwaju, that is progress house was located at Gbagi (Page 82).

9. He was tall, arrogant and supercilious, unlike Audu. His English pronuiciation was not easily understandable (Page 95).

10

i. “Look at what Nigeria has sent: they are not fit to be my servants” he said. He went on, “Put your loads on your heads and double-left, right, left, right...” (Page 93).

ii. We stayed to complete the remaining time of our twenty-four weeks after which we returned home (Page 94).

11. The letter already indicated that she had been buried and that the money I sent to her last was been inntact where she kept it until she died and had been useful in underwriting the expenses of her burial. I told my OC that I did not need to go back to Nigeria. I was sad but was consoled that she did not die because she was sick without money to look after her (Page 107).

12

i. I was the only Nigerian officer attached to KOYLI (Page 113).

ii. I obeyed all the rules and regulations faithfully (Page 113).

iii. On one field exercise, he was supervising those of us who were platoon commanders (Page 113).

13

i. By the time I returned home in November 1959, the Nigerian military force just formed from the West African Regiment of the British Army (Page 116).

ii. The following day, I was to man the army-police joint operation room with a police officer of the rank of assistant superintendent of police (Page 123).

iii. Life in Kaduna in those days was easy and gentle (Page 127).

iv. To me, he is one of the unsung heroes of post-independent Nigeria. He is disarmingly humble, cautious, cultured, respectful and patriotic. He is a Fulani, who by his demeanour makes you appreciate and admire Fulanis (Page 127).

14

i. The Kaduna of 1959 was for me, the best planned City in Nigeria that I would live in. It had a good mixture of Nigerian culture. For religion, Christianity and Islam co-existed uninterruptedly.

ii. Brewery was another significant industry in Kaduna (Page 129).

iii. The church was essentially a Yoruba speaking church, and most of the members were Yorubas living in Kaduna whose home churches were Baptist (Page 131).

15

i. About a week before the day of independence, some of us who would be part of the advance to Congo were granted two weeks' leave to resume duty on 10th of October, 1960 (Page 135).

ii. By the middle of November 1960, less than six weeks after the nation attained independence, I joined the vanguard party of my battalion (Page 135).

16. The Corps of Engineers, which I headed for the purpose of that exercise creditably acquired itself. But when Mike wrote my confidential report for that year, he was less than generous (Page 148).

17.

i. As the first non-infantry officer to break such ground, I could not be "unattended" to (Page 152).

ii. My performance qualified me to have been first choice for the Staff College in India (Page 152).

18. I must not forget our dashed excitement at a point near Trivandrum (Page 166).

19 i. I must say that Ironsi, Yar'Adua and Jonathan fell into this trap. Abacha was in a world of his own. Confidence normally begets confidence (Page 192).

ii. The murder put as usual responsibility on me, as the most senior officer remaining in the North (Page 197).

iii. The investigation to ascertain my involvement or non-involvement in the Coup completely absolved me, otherwise, I would have been arrested and that would have surely been the end of my career and the end of my life (Page 197).

20

i. My first attendance at the state executive council was interesting (Page 198).

ii. With the state government that I was a member of by decree, there was not much going on… (Page 198).

iii. Two events concerning the government that I advised on… One was rumours of corruption within the state government in which the governor was fingered (Page 200).

iv. Another issue that rattled the state military government at the time was that of Agbekoya (Page 200).

21

i. By the end of April 1969, after almost two years of bloody and destructive war, the envisioned quick victory had eluded the federal side (Page 206).

ii. On the battlefield, the recapture of Oweri by the rebels was quickly followed by a southward thrust to Port-Harcourt (Page 206).

iii. By August 1967, the rebels had widened the theatre of war by crossing to the mid-west through collision with senior officer of the state (Page 206).

22. The course itself was both interesting and exciting, but most importantly, very instructive, while at the same time relaxing (Page 216).

23

i. After about ten days in Liberia, my leave was coming to an end, and I would have to return home (Page 231).

ii. I had achieved as much as I could on that visit (Page 231).

24. With seething dissatisfaction in the military and within the populace, the impetus for a military uprising or a military coup-d'etat, was patently obvious (Page 240).

25. It is better presented as I did in chapter two of *Not My Will* (Page 267).

26. After her short but direct address to us indicating that apartheid policy needed only to be reformed, I had the duty as the chairman of that day to respond on behalf of the group. I thanked her for receiving us and for her statement to us. I stressed that apartheid could not be reformed, it had only to be removed (Page 343).

27. At the forefront of the opposition to my candidature was professor Wole Soyinka, who argued that my consideration was a result of military opportunism in politics (Page 343).

28. This was clear from his apparent ambition for life presidency of Nigeria; his insatiable appetite for corruption; his looting directly from the central bank, his need for him to silence everyone that could oppose him in any form; his actions against my close friends and associate; and his close surveillance of me by his security both within and outside Nigeria (Page 415).

29. The following day, I was expecting to be called out and be formally released, but again, No (Page 459).

30

i. Next, I visited the special cell where armed robbers awaiting trial were kept. They were held by chains to an iron block firmly cemented to the floor (Page 433).

ii. With the doctor unable to perform his lethal act of injecting me with a dreadly virus or slow poison, I was taken to the airport, where an Air Force Dornier aircraft was waiting to take me to my new prison location (Page 441).

APPENDIX II

SELECTED UTTERANCES OF OLUSEGUN OBASANJO'S *MY WATCH* (THE ILLOCUTIONARY ACTS, IMPLICATURES, INTENTIONS AND PRAGMATIC FUNCTIONS)

31

i. At the point of my release from prison, Abacha had squandered all the goodwill of Nigeria. There was no good news for friends and well-wishers of Nigeria, wherever they might be. It was gloom and despair (Page 3).

ii. Abacha had not only meant to physically get rid of me but he haunted and hounded my family members, friends and associates (Page 3).

iii. Kunleola told me that he thought being inside the prison was more secure than being outside it because he was harassed daily with threats and intimidation. He had to go on excile after my release from prison… He was one of the few people known with me who used their discretion to go into exile to save their lives (Page 3).

iv. One morning, I took my Bible and the passage that authomatically fell open for me to read was the story of Esther and Mordecai in Esther 4: 13- 16, NIV; Mordecai sent answer to Esther "Do not think that because you are in the King's house, You are alone… (Page 3).

32

i. As he entered his car, he said something like "God and Nigeria need you".

ii. Nelson listened to me with rapt attention and said, “I will advise you to do what your instinct directs you”.

iii. …. One morning, I took my Bible and the passage that automatically fell open for me to read was the story of Esther and Mordecai in Esther 4: 13- 16, NIV; Mordecai sent answer to Esther, “Do not think that because you are in the king’s house you alone…

iv. Desmond Tutu was more precise. He asked “what will not make you be in the service of your country if the people want you? Is it fear or will you say you have served God enough because you serve God by serving people?”

iv. …. One morning, I took my Bible and the passage that automatically fell open for me to read was the story of Esther and Mordecai in Esther 4:13 –16, NIV; Mordecai sent answer to Esther “Do not think that because you are in the king’s house, you are alone…”

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33. I came to realise that a lot of what I learned in the military in human psychology, man management and leadership, and philosophy are relevant in politics. I learnt in military that nothing shapes intellect like reading biographies (Page 24).

34. In the process of early consultation and seeking the direction of God, I did not rely or trust in my ability alone, I asked others to help (Page 22).

35

i. As the campaign drew close to the elections, we planned zonal rallies and chose the right centers and the appropriate venues for South - West, it was Lagos at the Tafawa Balewa Square; for South - East, it was Enugun at the stadium, for North-Central,… (Page 44).

ii. We all went to our homes, villages and settlements where we registered to vote. I returned to Abeokuta to vote (Page 44).

36

i. For days, my wife and I went in different directions leading campaigns. At times, we campaigned in the same locations at different sites or slept in the same city and at different hotels or different locations (Page 36).

ii. She had her team to cater for and her programme to follow, while seperately I had mine (Page 36).

iii. PDP had a good product and good programme to promote and sell (Page 36).

iv. I had a fairly good background record and public image as the man who ended the civil war, terminated military rule and handed power to democratically elected president (Page 36).

37

i. Definitely, in Yoruba society, failing to show gratitude for a good turn done is regarded as not only bad manner and an indication of a bad character, it is also tantamount to a great loss for the one who had done the person good (Page 47).

ii. With all these in my mind, I embarked on a "Thank you" nationwide visits to express gratitude to all Nigerians whether they voted for me or not (Page 48).

iii. This has become part of me to this day. It is necessary to correct the errors that many Africans and non- Africans make about our culture of gratitude and hospitality. Many people equate these two aspects in culture to corruption (Page 47).

38

i. On fuel, Energy, Mines and Minerals, no less far-reaching recommendations were made in the areas of generation, transmission, distribution and marketing of power (page 52).

ii. Similarly, far-reaching recommendations were made in Agricuture, food sescurity, water resources, crop, production,… NGOs and women in Agriculture, water resoueces development….

39

i. I had decided to have a chief of staff with military background as part of the gradual transition from military to democracy to still give the military the sense and feeling of access to the seat of government at highest level (Page 68).

ii. The first decision I had to take is how I should be addressed. I looked in the constitution where it stipulated that the president is the chief executive, Commander in Chief (C-in-C) and Head of State. The military used to adopt Head of State and Commander in Chief. President encapsulates all other titles and so I said "Address me as the president" (Page 67).

40. Regularly, very early in our new democratic dispensation, I made clear our direction, aim and objectives and what I had to offer- leadership and reform, no business as usual (Page 74).

41. A leader must know the character and ability of his subordinates. Character wise, Nasir has not much going for him. But he is a talented young man who can always deliver under supervision (Page 110).

42. When I realised El- Rufai's psychological and potential upbring problem, I tried as he dramatically and exaggeratedly narrated on pages 329-354 of his book, to fill some of the void. But he is impervious to absorbing life-changing instruction or advice (Page 112).

43. The depth to which Nigeria had sunk by the time I took over the reins on governance in 1999 was so pathetic that I saw my task abroad as the image maker and statesman for the country (Page 113).

44

i. One important aspect of these connections was my travelling abroad which I mentioned elsewhere particularly for the purpose of securing debt relief (Page 137).

ii. The visits of the Chinese president and the Indian prime minister which I reciprocated, attested to our improved image and the importance of our economy to them as theirs were, and remain important to us (Page 137).

iii. My visit to France to meet president Chirac was one of my memorable trips abroad… I raised with him the issue of a French company, SAGEM, which was heavily involved in corrupt practices in Nigeria relating to identity card production and I seriously requested Chirac to bring sanction to bear on the company and its management just as we were dealing with the Nigerians, who were directly and indirectly involved as he did (Page 139).

45

i. Atiku's banner for 2007 was hoisted and displayed everywhere… He had showed his hand much earlier when his marabout assured him that I would not complete the first term before he took over (Page 188).

ii. I had no clear indication about who would succeed me. If Atiku had been a loyal, faithful, dutiful and committed second-in-command, I would not have doubted (Page 191).

iii. I thought it was bad enough that the vice president of the Federal Republic of Nigeria was under investigation for corruption, when my administration had made fighting corruption one of its cardinal objectives (Page 191).

46. I sent for Umaru to discuss the whole issue with him. He said "I was actually thinking of Goodluck Jonathan myself". At that point, I sent for Goodluck to join Umaru and me. It was up to Umaru to inform him. He said "After due consultation and consideration, I have decided to make you my running mate". Goodluck was surprised (Page 220).

47. Our administration was premised on good governance based on democratic principles and practice, leading to unity in diversity, justice and equity, political stability, nationalism, popular participation, peace and security and social - economic progress with strong leadership at home (Page 225).

48

i. One major personal and family tragedy that struck during my presidency was the death of my wife; Stella. I wept because Stella had been a great support and sustenance before and during my presidency… An elderly senior member of PDP said to me while Stella's body was lying in state at the Banquet Hall of the Villa, "If I know I will get this type of honour when Idie, I will be ready to die tomorrow" (Page 240).

ii. After the interment, I decided to look into the circumstances of her death. I found out that part of her sixtieth birthday anniversary plan which was unknown to me was her operation for her tummy and her shape. The doctor was careless. With the help of the Nigerian embassy and

Spanish Authority, I instructed that the doctor and the clinic be procecuted. The doctor was made to pay damages and his licence withdrawn for considerable period of time. Before the verdict in Spain, I was unaware of what I came to hear later that I might have caused the death of my wife to sacrifice her for success in my job. That is how wicked and satanic some Nigerians can be in rumours and mischief (Page 240).

49. My desire to courageously confront our past, admit past mistakes, learn the right lessons and shape our future with these lessons led to the establishment of the Oputa commission (Page 241).

50. Most of the recommendations of the commission have been acted upon in the course of the tenure of my administration, including apologising to Nigerians on behalf of past Heads of state for all the human right violations that took place during their tenure (Page 278).

51

i. After interaction with a cross section of the people- traditional rulers, elders, leaders of thought, politicians, women and youth- I discovered that there was great dissatisfaction among the people that needed to be assuaged (Page 301).

ii. But knowing the nature of the terrain and the environment, one factor that helped was declaring the area as special development area that needed special attention in economic and social terms (Page 301).

52

i. I believed that I should seek out these boys and engage them. I appointed Dr. Godknows Igali as my special Adviser to undertake – seeking the militants and liaising directly between them and me (Page 304).

ii. We were making progress and getting to know the boys and their problems. Then I decided to take the bull by the horn and asked the boys to come as a group to see me in Abuja… They came and I received them in my Executive Council Chamber (Page 304).

iii. That meeting revealed a lot to me that subsequently shaped my policy, programme and ideas about militants in the Niger Delta. Most of them were normal good boys but for reason of poverty, unemployment, harshness of the environment, corruption within the system, break down of the community and seething hopelessness took to organise crimes (Page 305).

53

i. One of the issues to be tackled was that of petrol shortage at the pumbing stations and exorbitant prices… The causes were many and varied, but one word that encapsulates all of them is corruption (Page326).

ii. We went into action to rectify the situation step by step (Page 326).

54

i. The first change, reform or correction we brought about in the oil or gas block allocation was bidding, which was open, equitable, competitive and transparent (Page 329).

ii. Another reform or policy change exclusively designed for the benefit of Nigerians in general but particularly those in the Niger Delta was marginal field (Page 329-330).

55

i. When I left government in 1979, the Nigerian Airways had thirty-two aircrafts flying, including one wide-body. By the time I came back in 1999, there was only one aircraft flying with a huge dept by the Airline (Page 363).

ii. This picture should bleed the heart of any person of conscience and make him or her weep for the great disservice Nigerians do to their country and on fellow compatriots (Page 363).

56. The first two ministers I had in the ministry of Agriculture were not good enough. The first had a habit of collecting money for silos from the ministry as a contractor without performing. When I was informed about the issue, he was removed (Page 397-398).

57. But once we started, we quickly worked to increase the critical mass of those who passionately shared our ideas, our vision and mission (Page 426).

58

i. When I took over, General Abdusalam briefed me on the efforts he had made to recover some of the money corruptly misappropriated by Abacha and his family (Page 494).

ii. One veritable cause of corruption and waste in government in Nigeria when I became president was in the area of contracts, supplies and purchases. Civil servants and public officers awarded contracts to their own companies or shadow companies at outrageous prices with checks or sanctions by supervising superior officers (Page 496).

59. Very early in our administration, we designed or embarked on health care reforms that paid attention to the treatment and control of malaria and HIV/AIDS, immunization of children, rebushing of tertiary health institutuions and improvement of primary health care delivery services to tackle eradicable diseases like guinea worm and polio (Page 513).

60. We launched a public Enlightement campaign to sensitise every Nigerian on the census. My address for that purpose was comprehensive and went thus: “It is a pleasure to be here today… Democracy, which we all agree to be superior and more desirable than any other form of governance can only survive when we plan well, allocate resources well and understand population stratification appropriately (Page 565-566).

61

i. The decision to create Abuja, as well as the formation of its concept was taken under the Muritala-Obasanjo Military administration (Page 579).

ii. When I came into government as the elected president, one of the greatest shocks that stared me in the face was the master plan of Abuja (Page 579).

iii. The first minister of the FTC under my administration, Ibrahim Bunu was given two major tasks – attempting some balancing zonally for land allocation and tree planting in Abuja. Nasir-El-Rufai as the third minister was given the task of stoping the distribution and re-establishing the master plan as much as possible. The level of distortion could be described as criminal (Page 579).

iv. The actions that Nasir had to take were unpopular, but his attitude and apparent arrogance caused him greater hostility and hatred than his actions in trying to restore Abuja to its master plan guide for development (Page 580).

62. We decided to go for a service compact with the Nigerian people. Servicon was the acronym given to the service compact (agreement) between the federal government, including its organs, departments and ministries and the Nigerian people. During my second term, I regarded service delivery as a priority and an important aspect of service reform (Page 595).

63. I have always seen the advantage in the closeness of the African – Americans with mother Africa. It is mutually good and beneficial for the Africans at home and for our brothers and sisters in Diaspora in the US, Caribbean and southern American (Page 141).

64. The police report that arrived earlier dated June 17, 2006 was also illuminating and put the report in proper perspective. The report is produced here under…. (An addressed letter to

Obasanjo with the title): Police interim report of investigation into a case of Conspiracy, Fraudulent, Diversion and Conversion of Government Funds from .S.G Ehindero, the Inspector – General of Police Abuja. An attached report to investigate some people following the charges leveled against them (Page 161-188).

65

i. One of the many good recommendations of the presidential Advisory Committee under Yakubu Danjuma was the establishment of an in-house independent policy and research into any issue, matter or idea…. I like the PAC recommendation and immediately embarked on it (Page 600).

ii. The four Advisory counsils I cherished most during my presidency were the advisory council on investment headed by Baroness Lynda, the Advisory Council on science and technology headed by Dr. Mohamed Hassan, The Advisory Council on Foreign Affairs headed by chief Emeka Ayaoku and the Advisory Council on youth headed by Rev. Benjamin Kwashi (Page 605).

iii. Going by the constitution of Nigeria, the president is not obliged to go around visiting the various states. But for me, visits to colleagues at the State level were part and parcel of my responsibility as a CEO (Page 605).

66

i. At the point of my assuming power as the president, Nigeria's reputation in the international area was at its nadir. Abacha had done incalculable harm (Page 627).

ii. I embarked on a lot of travelling as I believed I could be assessed better through face-to-face interactions. I could also learn from my hosts as I exchanged ideas and interacted with them. I

used the travelling opportunities to make friends for Nigeria, which we sorely needed (Page 627).

iii. One of the most vocal critics of the national stadium and the facilities built for the All African Games in Abuja was Senator Ibrahim Mantu. He was alarmed by the total cost but had not had a clear understanding of the enormity of the Complex and the facilities (Page 628).

APPENDIX III

SELECTED UTTERANCES OF OLUSEGUN OBASANJO'S *MY WATCH*, (FACE THREATENING ACTS)

1. With my native intelligence and native education I knew I had to keep my distance from Umaru Yar'Adua after he was sworn in as the president (Page 3).

2. Not only is Adeniyi a poor apologist, but he also did not do a good job of denigrating Obasanjo. Rather he showed his principal as an ingrate, mean, petty, vindictive, unfocused and rudderless; hypocritical and a man who easily buckled under pressure (Page 4).

3. It was sickening how Tanimu and Kingbe used government instrument at their disposal to settle personal scores. Adeniyi told us Yar'Adua did the same (Page 19-20).

4. The present administration has failed to live up to its campaign slogan of continuity and what is more, it has jettisoned its manifesto and it failed to perform up to expectation, and therefore has betrayed the mandate of the people (Page 41).

5. I must say that the president has not told me as the chairman of BOT of PDP that he is going to contest for 2011 election. But most Villa watchers claim that the signs are obvious, including inviting experts from abroad to start planning for his campaign (Page 44).

6. I was made to know that the three openly most influential people to him were Jame Ibori, Bukola Saraki and Tanimu Yakubu. They all pushed for policy reversals for their personal aggrandisement against the interest of the country and to take vengeance on Obasanjo. Most times they met, they did so to discuss Obasanjo (Page 48).

7. A former minister of mine from the North, who became governor of his State went to Aso Villa to see the president, and the CSO to the president had the audacity to say to him "why are you here? You should go and see your president in Ota farm." (Page 49).

8. Apart from Umaru's illness which contributed to his gross under performance and his inability to learn fast and grow on the job, his greatest enemies were the people around him who were hell bent on neglecting and milking Nigeria in order to obscenely enrich themselves (Page 50).

9. All the PDP governors and leaders of the zone stood solidly together, except Gbenga Daniel, the governor of my state, who by all we know of him is shifty, dubious and believes he is the "cleverest human being on earth" (Page 74).

10. Some people ridiculously took the matter to court and were shamed. We kept on, even though the going was tough because Wole Soyinka who took it upon himself to oppose for personal reasons and who enjoys the special attention of the media, was usually melodramatic in his criticism (Page 85).

11. That Abacha was not able to complete and conclude his self-succession programme was again nothing short of divine intervention. He cowed, suppressed, oppressed, imprisoned, maimed and killed to carry through his programme.… There were five political parties, each of which was sponsored, bought or cowed into submission by Abacha so that they all nominated him as their presidential candidate (Page 96).

12. The sudden, quiet and effortless removal of Abacha was an act of God beyond any imagination (Page 97).

13. Success often brings envy, opposition and critics, and they are part and parcel of democratic dispensation. Expect opposition as you progress and succeed in life. Certain people will stand against you, including professional critics or self-styled social critics who constantly complain or

give unsolicited and unwanted advice, those who want to be close but find themselves estranged, martyrs who are forever the victims and are racked with self-pity, wet blankets, who are pessimistic, sadistic, and habitually negative, streamrolllers who are blindly insensitive to others, gossips who spread romours, mischiefs and are constantly intriguing… (Page103).

14. If by responding a wrong impression will be corrected, giving illumination and educating the uninformed, such critics should be answered directly or indirectly without being drawn into polemics and interminable arguments and debates. Where answering such critics will be diversionary, distracting and leading, interminable and prolonged raising dust, such critics should be ignored so as to let your performance, track-record, integrity, and honesty of purpose discredit them (Page 103-104).

15

i. In Nigeria, some sections of the media still cannot be credited with integrity and objectivity in their comments and reactions to issues, or in their critics. Hence, they do incalculable damage to the media in general and to themselves in particular (Page 104).

ii. Most practitioners or the media foot-soidiers are ill-educated, ill-informed, poorly remunerated, unmotivated, indolent and mischievous with a great propensity for corruption, malice, distortion, stigmatisation and character assassination (Page 104).

iii. Some reports in the media must be checked and crosschecked. Some must be taken with a pinch of salt and yet some others with a bag of salt (Page 107).

iv. For quite some time, I did not believe the story of "brown envelope" for Nigerian journalists and media staff, just as I did not believe the existence of corruption in the judiciary (Page 107).

v. Some criticisms are so patently ridiculous and illogical that they should evoke nothing more than laughter (Page 113).

16. I came to realise that some people dominate the media to perpetrate falsehood, half-truths, and outright lies and mischief which they keep repeating until those lies and halftruths begin to acquire some semblance of credibility and take a life of their own…. Most of these unfair portrayals were engineered and fabricated by political competitors, opponents and adversaries acquired… (Page 108).

17. When they could not get anything adverse to writ…. They manufactured lies, saying that I had driven a family out of their official quarters (Page 109).

18. When the situation is negative and trying, I have a number of passages in the bible that I constanly refer to "Do not be afraid. Stand firm and you will see the deliverance of the Lord […]" Exodus 14: 13-14 (NIV) ... "Do not be afraid or terrified because of them […]" Deuteronomy 31: 6 (NIV); you will not have to fight this battle... The Lord will fight for you… 2 Chronicles 20: 17 (NIV) (Page 110).

19. In totality, the Nigerian media, since independence has done more harm than good to individuals and to the corporate existence and interest of Nigeria. Things have gone progressively worse as politicians court the media people and tempt them with money, land allocations, travels and political appointments (Page 112-113).

20

i. Alabi Isama's book, *The Tragedy of Victory*, which he wrote in 2003 to criticise my book, *My Command*, which I wrote in 1980 to give a personal account of my operations and exploits during the civil war, is typical of him – clever but dubious, unreliable and most arrogant.

Following a cursory look at the book, I realise Alabi Isama had at least two objectives for writing

it: one, to denigrate Obasanjo and rubbish his achievements as a military leader. Two, to try to make money from the book as he complained that most of them who participated in the civil war were wallowing in abject poverty. True to his character, he wrote a book of fiction, which he wanted people to believe as factual (Page 112).

ii. Alabi Isama saw mercantilism in participation in the war; it was this mentality of his that partly disqualified him from being on my team. In Alabi Isama's case, his actions were an offence against military conduct and discipline, and he was not found worthy to be a member of my team, which ultimately brought the war to an end. He did not change and it was no wonder that his own course mate, Yakubu Danjuma, as chief of army of staff took appropriate action to get him out of the army as he was a bad egg (Page 112).

iii. When after publishing his book, Alabi was set to visit a traditional ruler, the said ruler called me to ask what sort of man Alabi Isama was. I simply advised him that whatever Alabi told him would need to be crossed-checked. After Alabi's visit, the traditional ruler phoned to tell me that Alabi had twisted and manipiulated facts that he, the traditional ruler, had full knowledge of. I only said, "That is Alabi Isama for you" (Page 130).

21

i. None of the PDP governors in the south-west or Edo and Delta ever insult me except Bola Tinubu whose actions I see as a product of his birth, up bringing, education and character (Page 115).

ii. Gbenga Daniel was in the same boat with Tinubu. I used to describe him as being completely fake in everything except in being a human being…. He was a different political animal in 2004…. One must give him that (Page 115).

22

i. I got a warning that this administration was attempting to induce two of my daughters, including Iyabo to do a dirty job. I warned them both against it, but because of her character, the influence of her mother and attitude, Iyabo succumbed (Page 118).

ii. Iyabo was childish and unwise enough to allow herself to be used (Page 118).

23. One critic I admire for his gift is Wole Soyinka…. His friends and loved ones will always be right and correct no matter what they do…. He is surely a better wine connoisseur and a more successful Aparo- hunter than a political critic not talk of what he would be as a politician (Page 119-120).

24. In South Africa in 2009, a presiding electoral officer was caught filling the ballot box with the marked ballot papers of a particular political party. The offending officer was arrested and charged to court. But some observers wanted to make a mountain out of the mole hill of that isolated minor event. Since this was not a common occurrence during elections, it should be mentioned in passing only… (Page 203).

25. Election rigging and malpractices can begin from the registration of polical parties, drawing up of electoral laws and regulations, registrations of voters, distribution of polling stations, availability of electoral and voting materials and counting and collation, recording and announcement of result. In all these, Africa must be the architect of its own fortunes (Page 204).

26. A leader must have the knowledge, vision, understanding, will, competence, integrity, courage and transparency and engender trust, confidence, and respect to lead the team without fear, favour or undue familiarity (Page 208).

27. It would appear that contrary to the position taken by Jonathan before the elections to be a one-term president, all his moves were towards the idea of a second term. I wondered could it be

that his aides were manoeuvring and strategising on his behalf ? But I would not buy the idea of presidential innocence.... I came, sadly, to a number of conclusions that mark Jonathan out as a man of adequate intelligence to run the affairs of Nigeria, but lacking in broad vision, knowledge, confidence, understanding, concentration, capacity, sense of security, courage, moral and ethnical principles, character and passion to move the nation in a fast trajectory (Page 208).

28. The president will pay any price, make any sacrifice and dump anything or anyone he regards as not important. With the 2011 elections, heavy financial prices were paid to Lagos and Ondo state opposition political leaders to secure the votes for the president against the interest of PDP at the state level…. One of our party chieftains described him to me as "The party leader who pursues only Goodluck Jonathan's interest and not the party interest". How can he be trusted? (Page 209).

29. What I saw and heard from him disgusted me to no end. It was, "This one will not support me, this one's interest will be against my interest, this one said something against me". How can the president classify some governors belonging to his patrty as enemies because they hold contrary views to his? (Page 210).

30. The three major threats to security in Nigeria are militancy oil and product stealing in the Niger Delta, kidnapping in the South-East initially and subsequently nation-wide and so called Boko-Haram.… I strongly objected to how Yar'Adua and Jonathan's administration set about and pursued it (Page 210).

31

i. Nothing illustrates how bad the issue of kidnapping has become in Nigeria more than the kidnapping of the mother of the minister of finance- Ngozi Okonjo- Iweala from her husband's place (Page 212).

ii. Wole Rotimi's wife was kidnapped in Ibadan the same week that Ngozi's mother was kidnapped. Also, the former deputy- governor of Anambra state, Dr Chidi Nwike was kidnapped and later killed, apparently because the #30 million ransom demanded for his release was not paid…. The most worrisome security threat is Boko – Haram (Page 212).

32. Since last year, Mr president, a lot of water has passed under the bridge. More lives have been lost. The menance is gradually but steadily taking a sectarian nature …. The Boko Haram issue has been turned into an industry on all sides (Page 214).

33. The common belief today is that security challenges pose the greatest threat to our existence as a nation. Of course, armed insurgency and threats to national peace by Boko- Haram, militants in t he Niger Delta and kidnappers are fallouts of a festering tradition of greed, galloping corruption with reckless impunity in high places.... Permit me to say that the brand of corruption in Nigeria today transcends the stealing of public funds (Page 222).

34. The greatest danger of all these, however, lies with our largely idle youths. The sophistication of crime perpetrated by them, including cyber crime, cultism, murdering, cheating and stealing is attestation to this. The youths are now formed into armies of kidnappers, mass killers and oil bunkerers (Page 224).

35. Mr president, I have passed the stage of being flattered, intimidated, induced or bought. I am never afraid to agree or disagree but will always be on principles and if on politics, in the national interest (Page 258).

36. I had not, before now, seen the need for any formal reply since, to me, they contained advice from a former president to a serving presiden.

(Jonathan's response to Obasanjo's letter). (Page 262).

37. The eight reason is that your letter was designed to incite Nigerians from other geopolitical zones against me and also calculated to promote ethnic disharmony. Worse still, your letter was designed to investigate members of our party, PDP, against me.

(Goodluck's response to Obasanjo's letter). (Page 263).

38. Those who continue to down play our successes in this regard, amongst whom you must now be numbered, appear to have conveniently forgotten the depth to which security in our country had plunged before now.

(Goodluck's response to Obasanjo's letter). (Page 264).

39. It is just as well to remind you that the first major case of kidnapping for ransom took place around 2006. Goodluck was not the president of the country then… For a former Head of Government, who should know better, to present these problems as if they were creations of the Jonathan Administration is most uncharitable.

(Goodluck's response to Obasanjo's letter). (Page 266).

40. Your claim, "Atlantic oil loading about 130,000 barrels sold by shell and managed on behalf NPDC with no scale proceeds paid into the NPDC account" is also disjointed and baseless because no such arrangement as you described exists between Atlantic oil and the Nigeria Petroleum Development Company.

(Goodluck's response to Obasanjo's letter). (Page 269).

41. I am really shocked that with all avenues to you as a former Head of State for verification of any information you have received about state affairs, you chose to go public with allegations of "high corruption" without offering a shred of supporting evidence.

(Goodluck's response to Obasanjo's letter). (Page 269).

42. While by the Grace of God Almighty, I am the first president from a minority group, I am never unmindful of the fact that I was elected leader of the whole of Nigeria and I have always acted in the best interest of all Nigerians.

(Goodluck's response to Obasanjo's letter). (Page 270).

43. The news was fairly well-circulated that an elder statesman who formed a close relationship with president Jonathan very early in his presidency came to the conclusion, after six months, that the president has not got what it takes to lead.

(Goodluck's response to Obasanjo's letter). (Page 275).

44. That whole time, the president talked about nothing that was in the interest of Nigeria, instead he kept pointing out his supposed enemies and various matters that would not serve his interest. I could not stop myself from blurting out: "Mr president, no Nigeria should be your enemy. You have to rule over all of them whether or not they like you. Please you have to be like rain falling on good and bad people alike" (Page 14).

45. Since Nuhu would not lend himself to being used by the president to satisfy his whims and caprices, Nuhu became persona non-grata and had to be haunted and disgraced (Page 16).

APPENDIX IV

SELECTED UTTERANCES OF OLUSEGUN OBASANJO'S *MY WATCH*, (FACE SAVING ACTS)

46. Segun Adeniyi claimed that I asked some people to withdraw as presidential candidates. I never asked anybody to withdraw from the presidential race of 2007, not least Peter Odili. But as each contestant saw his likely chance diminished, they withdrew on their own (Page 5).

47. For me, Ribadu deserved every special promotion given him. He was courageous and intrepid and I fully backed him up. He was even poisoned at one time; only God saved his life (Page 10).

48. Many people did not believe that we could start to wage a successful war against corruption, but in the process, Nuhu had to step on many toes including Yar'Adua (Page 10).

49. When Nuhu finally submitted the report to the president and Obasanjo was not incriminated in any way in all the allegations, the president was visibly angry that the report did not serve his purpose, and he turned his back on Nuhu. The conclusion of the EFCC report reads thus: "Going by the evidence from the facts assembled during the course of the investigation, Chief Olusegun Obasanjo could not be directly linked with the allegations" (Page 14).

50. There was no doubt, initially, Umaru appreciated the opportunity of his somewhat unexpected position as the president of Nigeria. He made his mother, whom I have respected from the days that Shehu and I worked together as number two and one in government, come to Abeokuta to thank me for my kindness to their family (Page 48).

51. In the case of Umaru's illness, I had concluded that all was well, judging from his medical report that I requested and he submitted to me and the specialist advice I received from it. The

report said that once he was off dialysis it would mean that he had had a transplant or treatment that had caused his kidneys to work as normal (Page70).

52. By our constitution, when the president is avoidably or unavoidably absent, the vice president deputises for him… The acting president was not allowed to visit him after he had come back, but was invited to see his corpse after he died (Page 72).

53. ... Suswan gave me this information. I went to Jonathan to cross-check, and he told me he was a strong believer in a one-term president of six years. He enumerated its advantages as he saw them. He then said to me that by the time he would have completed four years of his own term, with the inherited mandate of Yar'Adua, he would have almost completed six years, which would be the idea he would like to promote (Page 75).

54. PDP should be praised for being the only party that enshrines federal character, zoning and rotation in its constitution and practices them. PDP has brought stability and substantial predictability to the polity and to the system (Page 77).

55. Some journalists told me that two things generally determined the Nigerian media's reaction towards me, I was seen as stingy because I do not "shoot out". If shooting out means bribing the media people or anybody for that matter, then I will never shoot out (Page 108).

56. Happily, I came to the conclusion that not all men and women have a price. I came to realise later that anybody can write any piece and get it published in almost any Nigerian media outlet if he can pay the price. Happily, this does not happen in all media establishments…. Good journalists like Dele Giwa, until his death walked in and out of my farm at will.… I must say that there are some people in the media that I respected, some I have encouraged, befriended and admired either for their pioneering work, like Babatunde Jose, Teju Oyeleye and Christopher Kolade, their integrity as proprietors, like Olu Aboderin and Sam Amuka… (Page 108-109).

57. It can be frustrated to the point of disappointment sometimes, and I only take courage in the history of the life of Jesus Christ, who was acclaimed as going about doing good and yet was crucified. Most leaders are never appreciated in their life time (Page 114).

58. There are honourable people among those who worked with me in the military and in government, whether military or civilian. In my last civilian government for example, there was Nenadi Usman, Frank Nkweke, Remi Oyo…. We need a critical mass of such people to produce desirable positive change (Page 117).

59.

i. One critic I admire for his gift is Wole Soyinka. He is a great and talented writer, who had done all of us proud as the first Nigerian Nobel Laureate in Literature (Page 119).

ii. Gani was to me, a fearless, genuine politico-social critic who drew no distinction between friends and associates or on ethnicity, geographyor religion… I have maintained that if I go to a place which cannot tolerate the likes of Gani Fawehinmi, I would be uncomfortable to stay there (Page 121).

60. At first, he took some right steps in seeking out good men and women for his cabinet. Except for a few, I myself would have appointed most of the same people he selected (Page 208).

61. The most worrisome security threat is Boko- Haram. I was in Sierra Leone on the day Boko Haram carried out a major attack in Nigeria, the bombing of the UN building in Abuja. As soon as I returned to Nigeria, I called the Inspector General of Police to hear his views on the issue….. I also talked to Jonathan, the president on the issue….. I requested permission to embark on a fact-finding mission, and he had no objection. I embarked on the mission and faithfully reported what I found to the president. “What are you people doing about Boko- Haram and the situation

in Nigeria?" I deciced almost twelve months after I had gone to Maiduguri to write to the president and to ensure that he read the letter which is reproduced here: (Page 212).

62. Out of respect and reverence for the office of the president, I had always insisted that no president after me needed to come to me if they had request or wanted me to do anything. It was for them to call and it was for me to answer. I did this with Yar'Adua and I continued to do so with Jonathan (Page 236).

63. After that, I went on to invite all the PDP governors for a meeting at the Aso Villa Banquet Hall meeting room ... I calmly and patiently absorbed all, taking note of important points made by each of them…. The following morning, I again reported to the president and made him realize that the PDP national chairman, Bamanga Tukur had become a liabity… (Page 242-243).

64. When you won the election, one of the issues you very early pursued was that of one term of six years. That convinced me that you meant what you told me before my speech at the campaign (Page 249).

65. Goodluck Jonathan's response to Obasanjo's letter:

i. My administration is working assiduously to overcome current national security challenges, the seed of which were sown under previous administration. There have been some set back, but certainly, there have also been great successes in our efforts to overcome terrorism and insurgency (Page 264).

ii.They again attacked and bombed my country home on the night when I was expected in the village… I recall that immediately after both incidents, I got calls expressing the concern of Abuja. But Baba, you know that despite the apparent concern of Abuja, no single arrest was ever made. I was then the governor of Bayelsa state and the PDP vice presidential candidate. The security people ordinarily should have unraveled the assassination attempt on me (Page 266).

iii. We have recognised the Nigerian Police Force and appointed a more dynamic leadership to oversee its affairs. We have also improved its manpower levels as well as funding and logistical support… We have also increased the surveillance capabilities of the police and provided its airwing with thrice the number of helicopters it had before the inception of the present administration… We are aggressively addressing the challenge of crude oil theft in collaboration with the state governors. In addition, the federal government has engaged the British and US government for the support in the tracking of the proceeds from the purchase of stolen crude (Page 266-267).

iv. Since I started my political career as a Deputy Governor, I have never been associated with any form of political violence. I have been a president for over three years now, with a lot of challenges and opposition mainly from the high and mighty (Page 267).

v. The seed of corruption in this country was planted a long time ago, but we are doing all that we can to drastically reduce its debilitating effects on national development and progress (Page 268).

vi. I urge you, in the same vein to furnish me with the names, facts and figures of a single verifiable case of the "high corruption" which you say stinks all around my administration and see whether the corrective action you advocate does not follow promptly. And while you are at it, you may also wish to tell Nigerians the true story of questionable waivers of signature bonuses between 2000 and 2007 (Page 270).