



Indonesian Journal of English Language Studies

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Graduate Program in English Language Studies

Sanata Dharma University

Jl. Affandi, Tromol Pos 29, Yogyakarta 55002

Ph. +62-274-513301, 515352 Ext. 1501

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Social Media Neologisms in Bangladesh: Linguistic Creativity or Catastrophe

Massrura Mostafa^{1*} and Marium Jamila²

¹Khulna University of Engineering and Technology, Bangladesh

²Jashore University of Science and Technology, Bangladesh

*correspondence: massrura12@yahoo.com

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ABSTRACT

This paper made a lexico-semantic analysis of several social media neologisms, checked their frequencies on the online corpus WebCorp, and checked their usage regarding derivations, conversions, or compounding on Bangladeshi online webpages and newspapers. The selected words were also checked in the recorded conversations and focus group interview scripts collected from the students of the two public universities in Bangladesh to scrutinize the different forms of the words found on WebCorp. The findings revealed that the words were mostly frequent in the written as well as in the spoken languages as nouns and all other formations of each of the base words were not that frequent. Some of the formations seemed to be forced creations. The discussion exposes that these neologisms have been inserted into the Bangla language without any significant changes as if they were Bangla words. Thus, they have become an inseparable part of the Bangla language and important examples of linguistic creativity. Their usage also symbolizes modern identity.

Keywords: corpus linguistics, derivation and compounding, lexico-semantic analysis

INTRODUCTION

The invention of websites, various software, blogs, voiceover communications, messaging applications, videoconferencing, telecom networks, social networks, online chats, and other products along with the increasing advancement of English as the international language has made a drastic evolution in the creation of neologism on social media. This fact has triggered an increasing interest in the morphological, semantic, and stylistic growth of English neologisms and their usage and status in non-native communities. Consequently, research on neologisms especially on 'Internet linguistics' (Crystal, 2011, p. 2) has proliferated.

Čilić and Plauc (2021) believe that neologisms "are usually useful in denominating inventions, new phenomena, or old ideas that have taken on a new cultural context" (p.116). Some of the common processes of neologism in the English language are compounding, blending, derivation, back-formation, shifting meaning, abbreviation, coinage, etc. (Handabura, 2020, p. 221).

Since social media platforms are used by all worldwide from teenagers to senior citizens, the neologisms created have the highest opportunities to enrich the linguistic paradigm of world speech communities regardless of the boundary of a particular community where these were first introduced or originated. This concept is widening the process of welcoming a multidimensional time-befitting lexicon without being biased to any particular variety of English. The dominance of the internet and technology on modern English usage is explicable by the presence of argot, slang, and new meanings added to existing words, for instance, the meaning of *mouse*, *cloud*, and so on.



The predominance of English on the Internet precisely leads to the development and expansion of such words. So, these neologisms can be more conveniently termed ‘Internet linguistics’ as it is the study of language on the Internet. The use of neologisms leads to such definite and far-reaching linguistic and cultural change that it can also shape the identity of a person.

As technology has changed the ways we live, communicate, do business, service, or study, with these new inventions and lifestyles, new words or existing words with new meanings are getting assimilated into the Bangla language too, especially in the computer-mediated world that can hardly be replaced by any other words. For instance, *online chat*, *email*, *SMS*, and so on are pronounced with transliterated forms in our native language as if they were Bangla words. These neologisms are so emphatic that they can change our cognitive faculty and behavior in social as well as real-life contexts.

Hence this paper endeavors to examine and apprehend the use and impact of those social media-mediated English neologisms that can even connote a modern identity. This study aims to contribute to the research domain of neologism by analyzing English neologisms created online, their impacts on the Bangladeshi context, and the sociocultural effects if there are any. The research has high pedagogical implications for the English Language Teaching (ELT) context in Bangladesh. This study will proceed as follows: literature review, methodology, description of neologisms, discussion, and conclusion.

LITERATURE REVIEW

Different researchers have tried to shed light on this specific field from different parts of the world considering its importance and huge impact on the day-to-day life of the natives as well as other English language users throughout the world.

Čilić and Plauc (2021) analyzed neologisms that were widely used in online-based communication. They collected data from the four most predominant sites (Facebook, Twitter, Instagram, and WhatsApp) and counted and compared their frequencies. They tried to provide socio-linguistic information by stating which particular type of word formation process is found on each site. For example, Facebook, Instagram, and Twitter consisted of clipping and blending mostly as interaction takes place in terms of posts and comments. The result from Facebook shows that young people using Facebook are keen on shortened words as they are fast, entertaining, and trendy. On the contrary, WhatsApp is a type of messenger that displays mostly abbreviations and acronyms. However, they admitted that this result found from four sites cannot be generalized to all sites or pages.

Nkhata and Jimaima (2020) studied the morphological process of some social media neologisms on Facebook and WhatsApp to find out if they all fit in the traditional word formation process or if they are formed by new creative processes. Interestingly, they found some “Pseudo-elliptical construction” (p. 91) for instance, *gonna*, *wanna*, *kinda*. They admitted that these elliptical constructions require shared knowledge to understand what they refer to. Moreover, they also found pseudo-compounds, such as *Friendversary* “friend and anniversary” (p. 87), and concluded that the most frequent type of formation process on these two platforms was initialism.

Like Handabura (2020), Alfred (2019) also tried to shed light on the *netspeak neologisms*. His main concern was to analyze how these words were having impacts on the Nigerian fashion and communication field. Both morphological processes and meanings conveyed by these words were critically observed and exemplified. After analyzing the commonly used 28 blog post words from 2015-2018, it was revealed that though some of the words were also in use from earlier times, they got a new dimension concerning the semantic extension e.g., “*beef*” (verb) to mean “an unwarranted hatred or disapproval for a person”; “*melanin*” (noun) to mean “a dark-skinned, admirable individual, especially ladies or women”. Some other examples cover words like: “*bodycon*” (noun) to mean “a type of tight-fitting dress” (example of clipping); “*influencer*” (noun) to refer “to an individual who is famous for having a strong influence on the social media” (example of affixation); “*GOAT*” (NOUN) used “to mean

‘Greatest Of All Time’. It is commonly used to compare individuals who have made great achievements” (pp. 108-112).

Shahlee and Ahmad (2022), using the process of lexical semantic analysis, conducted a qualitative study in Malaysia to analyze the morphological process of the widely used social media-based (Facebook, Instagram, and Twitter) words. The fundamental findings based on the analysis of 93 neologisms exposed that the most common were the use of acronyms (among 11 forms namely borrowing, blending, compounding, onomatopoeia, acronym, abbreviation, antonomasia, reduplication, conversion, affixation, clipping) and noun class formed words. Some of the examples are: “BMF” stands for “Buy Muslim First”. It is a controversial campaign among Malays and Muslims in Malaysia that urges to “buy Muslims’ and Malays’ products” that are Halal certified rather than to buy the products “made from non-Malays or non-Muslims”. Examples from other morphological processes include words like “. “aboat” and this an example of blending with the combination of the words “about+boat” to “indicate telling something about boats”; another example of a new formation is “Batday birthman” which has been shaped through the process of compounding (birthday+batman). Nonetheless “the meaning produced does not relate to the compounded word but the original phrase, *birthday batman*”. Most surprisingly, though the words like “aboat”; “Appre-sea-ate”; “Berrylicious” or “Batday birthman” have yet to get dictionary entry (Oxford or netlingo), they are frequently used on Malaysian social media confirming that language can never be static (p. 22-24).

Zainal and Rahmat (2020) stated the growing prominence of Facebook, Twitter, YouTube, and Instagram as the major sources of English vocabulary advancement among the students of Malaysian universities. The most important finding was that English was used more diversely on online sites than in university classrooms. The population conceded that they knew the application of new words they learned from online platforms. It enhanced the understanding of English learners. The stated sites are remedies for language learners as they are collaborative and engaging. Social media is the fastest, most useful, and most entertaining platform for communication used by all generations. These sites are beneficial for enhancing learners’ level of confidence through different types of communication and offer scopes to practice the English language.

Retsa (2016) realized that neologisms should be an integral part of vocabulary material for English language learners. Considering this fact, she surveyed 70 students in the English language teaching department. The students had to define 10 neologisms that were given to them without contextual clues. The neologisms were selected based on their high frequency on the Google search engine. Although only 5% of students successfully explained 90% of the given words, 98% of the students expressed great interest in this activity and wanted to practice new words to improve their communicative and cultural competencies. Thus the author recommended four approaches to studying neologisms in the classroom which she considers experimental but potential.

The above studies show that the morphological study of social media neologism is of great interest these days in non-native countries. Some researchers have also shown different socio-cultural effects and frequencies of these neologisms along with the formation processes. Such modern and handy neologisms are appreciated in ELT classrooms to develop vocabulary, creativity as well as communicative and cultural competencies. Most researchers tried to analyze neologisms from four popular platforms (Facebook, Twitter, Instagram, and WhatsApp), however, the results appeared to be different from one another. Therefore, this study will attempt an identical work in the Bangladeshi context to understand the usage and extent of multidimensional forms of Internet neologisms incorporating English and technology in distinct processes along with underlying social values which can eventually impact social life and personality.

METHOD

This study aimed to find out the answers to two particular research questions: i) What neologisms are commonly used on Bangladeshi online platforms? ii) How do these neologisms (re)shape the current trends of English usage in the Bangladeshi context? To answer these questions, we checked Bangladeshi online pages and newspapers to accumulate several online neologisms. We selected the prescribed ones based on their frequencies in the Bangladeshi context. Secondly, the usage and the extent of different formations (in terms of derivation, conversation and compounding) of these words were analyzed as found on WebCorp. Accordingly, their socio-cultural impacts were also taken into consideration. Data from several units of recorded conversations and focus group interviews from randomly selected students of Khulna University of Engineering and Technology, and Jashore University of Science and Technology (7th, 9th, and 10th batch students of the Department of English) were also collected to check the other expected formations of these words. Consent from the students was taken before recording the data. At the same time, the participants were also assured that the provided data would be kept confidential and used only for research purposes. These approaches helped this study collect reliable and valid data. The result from WebCorp and the usage produced in the spoken discourse were compared to verify the extent of the word formation processes the words have undergone originally. Using a qualitative descriptive approach in the form of lexico-semantics analysis data were processed and then presented for the discussion. This technique of data processing helped this study scrutinize the aspects of the formation of words, their usage, and impacts on a non-native society in intensive and deliberate ways.

FINDINGS AND DISCUSSION

Selfie

Selfie (self + ie) is formed through the affixation process of neologism. It was made by using the diminutive suffix *ie* like *foodie* (a person with gourmet tastes), and *bestie* (best friend). It is a convenient abbreviation of ‘self-photograph’. *Selfie* made its place as an informal countable noun in the Oxford Learner’s Dictionary in 2013. However, the *selfie* has become established as it fulfills a special need for mobile photography. Being a noun, the plural form is *selfies*. A few websites and the concordances on the WebCorp (online corpus) also showed the verb form *selfieing* or *selfied* and the adjective form *selfieable*. Clicking photographs was never an unconventional issue but *selfies* have added a connotation of self-portrayal and self-exposure. Posting *selfies* on social media sites is an expectation of public view, likes, and comments. This growing culture of *selfies* is a factor leading to an increase in an individual’s self-esteem. In the age of the internet, taking and posting a *selfie* is considered a personal and social identity marker. Table 1 presents some sentence examples of *selfie* from WebCorp.

Table 1. Examples of *Selfie* from WebCorp (1998- 2023)

-
- i. There is no denying that ‘*selfieing*’ is a common practice today.
 - ii. While some view *selfieing* as pointless, and potentially harmful, daily capturing and sharing of certain images positively affects people
 - iii. One day that breath is going to stop and all that time *selfieing* won’t matter.
 - iv. She accounts to see if they would like to be *selfied*, as a means of attracting more followers.
 - v. Why do some people look better in *selfies* than in real life?
 - vi. The picture topped many *selfie* lists of the year.
 - vii. “We want Vilamoura to be more *selfieable*,” Jenner explains. “We want to modernise the harbour, the beaches, and the marina.”
 - viii. Strangely *Selfieable*.
-

In the first three examples, *selfieing* is used as a gerund and none of the examples analyzed showed *selfieing* as a continuous process. The fourth example shows *selfied* in passive and not in past form. *Selfieable* was initially found in phrases in the caption of an advertisement for toothpaste and home décor. Later we found it in complete sentences. Thus it seems like *selfie* is more acceptable as a noun. However, *selfie* quickly went into forming other blends or compound nouns, such as *selfie stick*, *selfie-esteem*, and *Selfiecide* (the act of accidentally dying while trying to snap a perfect *selfie*). The *selfie* and *selfiecide* got more than 500 hits in the WebCorp but other conjugations were not found with more than 50 hits. Other formations of *selfie* may not be used extensively and may easily get obsolete but the *selfie* itself is going to have a long-lasting journey. In the spoken texts of the student participants, only the use of *selfie* and *selfie stick* were noticed.

Cybercrime

Cybercrime is a crime to harm a person or a company's security using a computer and the internet to achieve financial profit. It is a generic word for crimes such as "committing fraud, trafficking in child pornography and intellectual property, stealing an identity, or violating someone's privacy" (Britannica, 2023, n.p.). *Cyber* is a combining form and *crime* is a noun. The combination of two words produces a noun. Table 2 presents some sentence examples of *Cybercrime* from WebCorp.

Table 2. Examples of Cybercrime from WebCorp (1998- 2023)

-
- i. *Cybercrimes* take place online.
 - ii. Warren Buffett describes *cybercrime* as the 'number one problem with mankind' and said that it 'poses real risks to humanity'.
 - iii. Yes, you guessed right, Tashi was being *cybercrimed*.
 - iv. I'll never forget when I was *cybercrimed*.
 - v. Cyber will remind you that *cybercriming* is cheap and easy enough that anyone can do it.
 - vi. If he hadn't done his *cybercriming*, he still could get a good paying IT security gig, and not have lost seven years of his life to boot.
 - vii. *Cybercriminals* often work in organized groups.
 - viii. The politically motivated *cybercriminal* usually has a prior criminal record for offenses such as criminal trespass, rioting, and similar activities.
-

Cybercrime and *cybercriminal* are nouns and the most common usages. In the third and fourth examples, *cybercrimed* are used as passive. In the fifth and sixth examples, it was used as a gerund. The combining form of *cyber* quickly became handy and created more words with existing nouns, such as *cyberbullying*, *cyberspace*, *cybercafe*, *cyberaddiction*, *cybersecurity*, *cyberattack*, *cyberphobia*, and so on. Except *cybercrimed*, *cyberspace*, and *cyberaddiction*, all other forms including the base word were used in the spoken texts.

TikTok

According to the pronunciation of *TikTok*, it is a play on tick-tock, onomatopoeia for a large clock ticking. It was created as a term for countdowns and minute-by-minute action. It refers to short videos made by anybody online. Presently, *TikTok* is the most popular and interesting app. As a noun, *TikTok* is very popular. The verbs *TikToking* and *TikToked* are also evident. The person who creates videos is called *Tiktoker*. Table 3 presents some sentence examples of *TikTok* from WebCorp.

Table 3. Examples of TikTok from WebCorp (1998- 2023)

-
- i. However, we have to admit that *TikToking* films may kill the magical power of story-telling.
-

-
- ii. Engaging with our viewers is a crucial thing, but nowadays we are facing the great challenge of **TikToking** any content we make, without any reasonable feedback from viewers and without any impact on them.
 - iii. She **TikToked** her divorce, and then her husband killed her.
 - iv. Georgia gained 930,000 likes when he **TikToked** his middle school Snapchats earlier this year.
-

In the examples, *TikToking* is used as a gerund and *TikToked* as a simple past. The analysis of the spoken discourse revealed that in all conversations *TikTok*, *TikToking* and *Tiktoker* were widely used and popular among students.

Unfriend

In the world of neologism, *unfriend* is usually used as a verb. It means “to remove (someone) from a list of designated friends on a person's social networking website” (Merriam-Webster, 2022, n.p.) or “to remove (a person) from the list of one's friends on a social networking site” (Collins, 2023, n.p.).

Though it is thought that this word started to be used in the middle of the noughties and particularly in 2003 on social networking platforms, it has a history of much older use (Macmillan, 2022). The OUPblog (2009) stated that this word was marked as the “Word of the Year” in 2009 by The New Oxford American Dictionary which indicated its huge and remarkable usage on online platforms. In the English language ‘un’ prefix is usually used to form adjectives e.g., *uncommon*, *unacceptable*, and the formation of verbs is less observed e.g., *unpack*. This word is formed with the combination of ‘un’ prefix+ noun (friend) = ‘unfriend’ and takes the form of a verb (OUPblog, 2009). Table 4 presents some sentence examples of *unfriend* from WebCorp.

Table 4. Examples of Unfriend from WebCorp (1998- 2023)

-
- i. Felicity's **unfriending** spree is easy to empathize with.
 - ii. What my **unfriending** spree taught me was accepting accountability for the harmful social media use that got me to that point in the first place.
 - iii. Facebook **unfriending** should be called “Facebook estrangement” because by **unfriending** you, the person has officially severed social ties with you.
 - iv. People have to give **unfriending** much more thought than they give to friending.
 - v. Along with six other students, she's forced to join an after-school group created for those who are deemed '**unfrienable**'.
 - vi. Do your best to show just enough interest in the other losers around to appease the folks while still having time to chase after all the attractive guys in the MC's afterschool group, which just so happens to be a group for chronically **unfrienable** people.
 - vii. **Unfriended** is a 2014 screenlife supernatural horror film directed by Levan Gabriadze and produced by Timur Bekmambetov.
-

Unfriending in the first two examples is an adjective as it is modifying *spree*. In the third and fourth examples, *unfriending* is a gerund as it is the subject and object of the sentences. *Unfriended* is used as a noun being the name of a movie so the *ed* form did not produce any past form. With the suffix ‘able’ *unfrienable* is made an adjective. The spoken corpus produced only *unfriend* and *unfriending*.

Influencer

Influencer is a derivative noun derived from the existing verb influence. The ‘r’ is added to make it a noun. The Oxford Learner's Dictionaries (2023, n.p.) defines the influencer to be (celebrity or popular) “... a person with the ability to influence potential buyers of a product or

service by promoting or recommending the items on social media”. An influencer often has enough credibility and authority on social media to affect human behaviour tremendously. He or she has a huge number of followers and fans on social media sites like Instagram, YouTube, and TikTok. In recent years, business worlds have exploited influencers to harness the power of social media to reach their target audience and increase brand recognition. On the contrary, people tend to depend more on influencers so that they do not have to suffer from choice fatigue or choice anxiety. However, the influencers’ devotion to the company may also force people to buy products even when they are not necessary.

Besides selling commodities, influencers have other roles to play. For example, during the pandemic of COVID-19, the rise of *TikTok* stars to make people aware of COVID and the importance of hygiene was appreciable. Moreover, the viral TikTok videos showcasing the depth of the war in Ukraine spread more awareness of the situation than it would have been through any News channel or Radio. Table 5 presents some sentence examples of *influencer* from WebCorp.

Table 5. Examples of influencers from WebCorp (1998- 2023)

-
- i. **Influencers** can add serious credibility to your brand.
 - ii. For centuries, **influencers** have been forcing us to admit an uncomfortable truth: we are neither entirely self-determining nor self-contained.
 - iii. **Influencer** is an anodyne, commercial label, describing someone who monetizes an online following by endorsing products or services—a celebrity spokesperson for the social-media age.
 - iv. What will the **Influencer** Platform Market Size be in 2021?
-

Influencers is a noun and is used everywhere in the noun form. The word *influencing* is used as an adjective as it modifies the word *Platform*, a noun. Other varieties were not found. However, several compound words were frequently available, such as *social media influencers*, *cybersecurity influencers*, *TikTok influencer*, *brand influencer*, and so on. *Social media influencer* is a generic name for all other influencers such as *cybersecurity influencers*, *TikTok influencer*, and *brand influencer*. All other forms of *influencer*, except *influencing* and *cybersecurity influencers*, were concurrently used in the spoken discourse.

Flash Mob

Flash mob, a compound word works as a noun and sometimes as a verb. It has been formed with the combination of two words i.e., *flash* and *mob* which have their meanings distinctly different from the holistic meaning. Individually, *flash* means —to shine brightly and suddenly and *mob* means —a large, angry crowd, especially one that could easily become violent (Cambridge Dictionary, 2023, n.p.). Though *mob* is usually used to express some types of violence, flash mob has a positive connotation. To clarify, *flash mob* is a group of people who, being organized on a social platform, gather in a place at a particular time to express their outlooks through dance or other amusing activities with attractive costumes to grab the attention of the public. *Flash mob* acts not only for entertainment purposes but also for raising awareness of different cultural, social, or political concerns. The typography of this word in dictionary entries provides different expressions. In the Oxford Learner’s Dictionaries (2023), it is rendered as two distinct words, in the Cambridge Dictionary (2023) it is presented as a single word without any space or hyphen. Being inspired by the words like *mob*, *smartmob* was coined. *Flash mob* became famous when university students started to perform them as an important activity during orientations, rag days, or the last day. However, the surprising emergence of the words like *flash robbery* indicates a darker mode of usage. Some of the uses

in the media include the ‘Million Man Flash Mob’ (African-American people in Philadelphia in 2006); ‘Flash Mob Dance Party’ (New York City in 2009); ‘Flash Mob Wedding’ (Times Square in 2010). Table 6 presents some sentence examples of *flash mob* from WebCorp.

Table 6. Examples of Flash Mob from WebCorp (1998- 2023)

-
- i. This Beethoven *flashmob* in a historic German city will remind you of the pure joy of music.
 - ii. This dramatic *flashmob* will at once make you feel small and entirely awestruck.
 - iii. The first *flash mobs* were created in Manhattan in 2003, by Bill Wasik, senior editor of Harper's Magazine.
 - iv. By the end of the night Dani who used to dance professionally and her friends surprised Jordan by making a choreographed *flashmobbed* dance!
 - v. Remember those *flashmobbing* that were popular enough before covid pandemic?
 - vi. You have been *flash mobbed*.
-

Flash mob has generally been used as a noun. It had not undergone any significant morphological process. The abovementioned *ed* or *ing* forms are single appearances on the WebCorp and to a certain extent a forced creation. Student participants used only the noun form *flash mob* in their all-over spoken sessions.

Facebook

Facebook is a website where people can show their information and communicate with friends, families, or other groups. It was founded by Mark Zuckerberg and his fellow mates in 2004 at Harvard University campus as a medium of communication among students and by 2006 it was made available to the world community and has been popularized as the world’s largest social networking platform consisting of more than 3 billion of monthly active users in 2023 (Britannica, 2023, n.p.). This word is the combination of the two separate noun words namely *face* and *book* and the combined form also acts as a noun. The meaning of *Facebook* is coined by the symbolic meaning of *face* and *book*. Table 7 presents some sentence examples of *Facebook* from WebCorp.

Table 7. Examples of Facebook from WebCorp (1998- 2023)

-
- i. We were not able to sign you up for *Facebook*.
 - ii. *Facebook* also helps you keep up with the latest news and current events around the world.
 - iii. I *facebooked* some photos of my cat.
 - iv. His future employer *Facebooked* him and decided to withdraw the job offer.
 - v. Tragedy struck our small town when the prom queen was *facebooked* at a party last night.
 - vi. I *facebooked* him and he told me where he lived on campus.
 - vii. *Facebooking* takes up a lot of my time.
 - viii. Research suggests that *Facebooking* can be both beneficial and detrimental for users’ psychological well-being.
 - ix. Get the *facebookable* mug.
 - x. Johnson is too common to be *facebookable* because too many people share that name it is harder to find that person.
-

Facebook is used as a noun in the first two examples, the *ed* form is used in simple past and passive, whereas, the *ing* form works as a gerund. *Facebookable* is an adjective. Analyzing the examples, it can be said that *Facebook* has undergone various word formation processes and they are widely accepted. Rather than *facebookable* and *facebooked*, other forms of *Facebook* seem extensively handy in the spoken corpus.

Freelance

Freelance was created by combining *free* and *lance*. In Medieval times, the word meant lending oneself and his weapon to any activity. Today, it refers to someone who does specific work for different organizations. Freelancing is now prevailing in sectors such as coding, programming, web design, music, writing, and translating. In the modern day, the term can be used as an adjective, a verb, and an adverb, as well as the derivative noun *freelancer*. *Freelancer* is the derivative noun that is regularly used today, but the original term was *freelance*; as in, 'He is a freelance'. Table 8 presents some sentence examples of *freelance* from WebCorp.

Table 8. Examples of *freelance* from WebCorp (1998-2023)

- i. If you **freelance**, you do freelance work.
- ii. She has **freelanced** as a writer and researcher.
- iii. The illustrator used to be employed by us but is **freelancing** now.
- iv. She **freelanced** for years while her children were in school.
- v. And according to the same study, 53% of workers aged 18-22 are **freelancing**.
- vi. With the rise of the gig economy, people are talking about **freelancing** more than ever before.
- vii. **Freelancing** provides a lot of flexibility and control to the individual.
- viii. In fact, even most **freelancers** refer to themselves as "self-employed."
- ix. What do you think are the more '**freelancable**' technologies and skills?
- x. Having the luxury of **freelancable** career, I will do my best to fix this no-time issue.

In the above examples, *freelance*, *freelanced*, *freelancing* are verbs though the *ing* form also is used as a gerund. *Freelancers* is a noun. *Freelancable* is an adjective. It is mostly collocated with technologies, careers, and skills. The adjective form was not that frequent still it did not look like it was a forced creation. The spoken corpus produced the noun and verb forms recurrently.

Discussion

We used several online Bangladeshi newspapers, webpages, and *Facebook* timelines as a corpus to find out the actual use and frequency of the mentioned words. The findings of the corpus analysis divulged that in the Bangladeshi context, these words are simply written in Bangla letters as if they were Bangla words for example, *selfie* (সেলফি), *TikTok* (টিকটক). This can be a unique example of important lexical change in the paradigm of Bangla linguistics. Since the emergence of the word *email* (ইমেইল), Bangla linguists seem to have stopped creating meaning for technology-based new English words. These words are so popular in everyday spoken and online written languages that even if there were Bangla equivalent for them, they would not have been used by Bangladeshi speakers and writers.

Below is an example of the heading of a news article "Today is Selfie Day" (translated form) published in The Daily Star বাংলা on June 21, 2023, where *selfie* was deliberately transliterated into Bangla সেলফি without any second thought.

আজ সেলফি তোনার দিন

Figure 1. News article headline by Komol (2023)

Words like *Facebook* (ফেসবুক) and *facebooking* (ফেসবুকিং) both are frequently found in Bangla online newspapers in Bangla letters. *Freelancer* (ফ্রিল্যান্সার), *freelancing*

(ফ্রিলান্সিং) are also available as these sorts of jobs are very popular nowadays. The same result is seen for *unfriend* (অনফ্রেন্ড). Whenever the newly added connotation is used, *unfriend* is written or spoken instead of its Bangla equivalent. On the other hand, *influencer* seems to be a different case. It is an old word that has gained a new meaning thus, the old Bangla equivalent is generally used but the newly added meaning has a specific connotation. It means a celebrity spokesperson who recommends products or services on social media. Thus, while addressing a celebrity *influencer*, the English word *influencer* (ইনফ্লুয়েন্সার) is used on Facebook and webpages instead of the Bangla equivalent. To express the specified connotation *influencer* is added to some other base words like *social*, *urban*, and so on in such a way as if they were Bangla equivalents e.g., *social media influencer* (সামাজিক মাধ্যম ইনফ্লুয়েন্সার), *urban influencer* (শহুরে ইনফ্লুয়েন্সার), etc.

Cybersecurity is an interesting combination, where *cyber* is used in English but *security* is used in Bangla because there was no newly added meaning to *security*. The prefix *cyber* (সাইবার) does not have any Bangla equivalent. It is often compounded with existing established words like *space*, *punk*, *crime*, *criminal*, and *defense* which have well-known Bangla equivalents. Thus, *cyber* is used in English and the conventional words are used in Bangla for instance, *cybercriminal* (সাইবার দুর্ত্ত), *cybercrime* (সাইবার অপরাধ).

These words are social media-based technical terms. The study and analysis of such words motivate learners towards the word formation process, and the development of lexical and semantic change stimulates learners' creativity, keeps them updated, and certainly enriches their vocabulary. Thus, these words are becoming the constituent part of the modern English vocabulary. Without the knowledge of these trendy neologisms, learners can even face communication breakdowns because neologisms are not mere sensible signs of language rather they are the outputs of our conceptual system. Their social and cultural reference helps us to understand their usage. A new product or a new cultural encounter is expressed through neologisms. They confirm the current trends and the development of vocabulary development. Thus, the study of neologisms of a particular language helps us to learn about the cultural values and ways of thinking of the current world as well as to have clear ideas about the living styles or norms of that speech community (McDonald, 2005). As a result, studying and practicing neologisms can make classroom lessons more engaging and facilitating for students.

The findings of this study are similar to those of Zainal and Rahmat (2020) who found that university students in Malaysia recommended the referred online sites as prominent sources of exercising English vocabulary. The students stated their understanding of the usage of new words and their socio-cultural impact through social media. The post and comment sections are lively, interactive, and entertaining to use and comprehend online neologisms.

Analyzing the above-mentioned words, it can be said that modern online neologisms are an identity marker for anyone who uses the Internet. It is a creation of an identity that has made it such a modern sensation that not using these words may result in slower typing, social complexities and importantly being old fashioned.

CONCLUSION

This study explored several online neologisms that are frequent in Bangladeshi webpages and checked their actual usage on WebCorp and in recorded spoken corpus collected from the two public universities of Bangladesh. The results show that words like *selfie*, *cybercrime*, *tiktok*, *influncer*, *flashmob*, *Facebook*, *freelancer* are frequent as nouns and *unfriend* is frequent as verb in written as well as spoken corpus. The *ing* forms are usually used as gerunds in the WebCorp. Their verbs are mostly found in passive forms and rarely found in the past form. Among the adjective forms, *selfiable* and *facebookable* seem usable still they are rarely used. Though WebCorp mentions some of the adjective forms, they are rarely used in the spoken corpus which proves them to be forced creations and these are not usual communicative words. However, *selfie*, *cyber* and *influencer* make several compound nouns and most of them become common usage.

The key limitation of the present study is that the data was confined to only eight words. If we could arrange in-depth interview sessions with the individual young adults who regularly use these words or survey a good number of netizens along with the recorded spoken corpus, we could have gained more information regarding sociolinguistic attributes. However, as the prime objective of this study is to study neologisms that have already become everyday words and their usage in the Bangladeshi context, analyzing the eight words and checking them on WebCorp and in the spoken corpus provide quite a rich source of data.

This study leaves scope for further research on an in-depth interview with the netizens of Bangladesh to understand the sociolinguistic aspects of online neologisms along with the lexico-semantic analysis.

The analysis of online neologisms has implications for English language learners as well as teachers. In this age of globalization, the understanding of online neologisms can undoubtedly teach us about super-diversity, cultural blending and local functionalities.

This study is important to show that the creation of neologisms is modestly a reflection of advancement in culture or technology. It notifies that neither English nor Bangla language is static but rather an ever-growing work that is subject to change, additions, adjustments, and deletions. The invention of new things makes slang acceptable, again when new technologies emerge, new words are created to express them. Since a great number of netizens are young adults, who like shortened forms, trendy words, and new creations, neologism will make its way online every day. Thus, like other foreign language learners, it is rational that neologisms used in Bangladeshi learners' interactions will reflect new trends, innovations, and modern lifestyles in a global world. Consequently, the widely used neologisms discussed above are spectacularly linguistic creativity and not a catastrophe.

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Utilizing P7 as a Model to Facilitate Language Teacher Development Program: Implication for Applied Linguistics

Umar Muhammad-Gombe¹, Margaret N. Iorember^{2*}, and Clifford Irikefe Gbeyonron³

^{1,2,3}Yobe State University, Damaturu, Yobe State, Nigeria

ugm501@alumni.york.ac.uk¹, erykh01@yahoo.com², and megioremember@gmail.com³

*correspondence: erykh01@yahoo.com

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ABSTRACT

This research focuses on the imperative need for effective language teacher production in Nigeria to meet the growing demand for language education and applied linguistics. The study introduces the P7 Model, a comprehensive framework that encompasses seven key elements essential for successful language teacher development: Personnel, Potentials, Partnership, Process, Property, Product, and Probing. The research involves a survey of 400 practicing language teachers across various educational levels in Nigeria. The survey examines their perceptions regarding the importance of these seven elements in shaping language teacher education programs. The findings are analyzed using simple percentages. The results highlight strong agreement among respondents concerning the significance of each P7 element in the language teacher development process. Specifically, participants emphasize the need for competent, proficient, and enthusiastic teaching staff (Personnel), collaborative efforts through partnerships, research, and engagement with regulatory bodies (Partnership), admission of candidates with a genuine interest in language teaching and strong academic potential (Potentials), a curriculum emphasizing practical skills and employability (Process), the provision and optimal use of infrastructure and resources (Property), job security, remuneration, incentives, and continuing professional development (Product), and quality assurance and control throughout the teacher development process (Probing). The P7 Model offers a structured approach to guide language program administrators and policymakers in shaping effective language teacher education programs. Prioritizing these elements is crucial to ensure the availability of skilled, dedicated, and enthusiastic language teachers who can meet the demands of the 21st century, ultimately facilitating applied linguistics and language education in Nigeria.

Keywords: applied linguistics, language teacher, P7 Model, production, teacher education

INTRODUCTION

The philosophy of Nigerian education in the 21st century is tailored towards providing equal opportunities for all citizens to acquire knowledge, skills, and values that will make them sound and effective citizens (Federal Republic of Nigeria, 2013). Languages – indigenous mother tongues, Arabic, English, and French – are school subjects right from the primary education level. But these languages cannot be taught where there are no teachers. The language teacher is the key implementer of language education reforms and innovations as well as the manager of the language classroom. Given that the top-bottom approach is prioritized in language program administration in most cases in Nigeria, language teachers are only active at the implementation level. Even in other climes, their participation is



restricted while the criteria of effectiveness and efficacy are imposed by the regulatory bodies (Sánchez, 2007). However, language teacher production [and supply] is the basis for meeting the rising demand for language teachers. Language teacher production is the output of language teacher education. Language teacher education can be initial or continuing. It is a conscious and deliberate effort at exposing prospective (at the initial stage) and practicing (at the continuing stage) language teachers to content knowledge (the language arts), pedagogical knowledge (the principles and practice of education), pedagogical content knowledge (language teaching methods) and by extension technological knowledge (integrating technology in language teaching) thus strengthening their proficiency to guide learners to grasp the rules governing the use of language and also use the language appropriately in different contexts. Applied linguistics in its narrow sense is described as the act of language teaching. But then, applied linguistics is slippery when subjected to description.

Applied subjects at the university and advanced levels of education can be classified into two incongruent types (Groom & Littlemore, 2011). While the first is concerned with the practical applications of a single branch of academic knowledge, the second does not have 'pure' or 'theoretical' equivalents and thus focuses on a single (and broad) practical domain. Existing reality reveals that applied linguistics is regarded as a discipline and has in a sense assumed the status of a course or area of study in institutions of higher learning. However, the perspectives – convergent and divergent – from where it is defined have left a lot of people in a state of confusion concerning what applied linguistics entails and signifies. This is given the fact that two central groups exist as far as the definition of the discipline is concerned. While one of the groups provides a narrow definition of the discipline, the other provides a broader definition. Suffice it to say that some of the definitions did oversimplify the discipline whilst others made it look so complex. It is the narrowness or broadness of a set of definitions that provides the basis for the scope of applied linguistics which in essence shapes people's orientation concerning the camp to belong concerning what applied linguistics is.

When applied linguistics came into existence in the second half of the twentieth century (1950s) as a postgraduate qualification, its primary focus was mainly language teaching with particular emphasis on the learning and teaching of second or foreign languages (Davies, 2007; Groom & Littlemore, 2011). In fact, before the 1980s, the major priorities of applied linguistics were restricted to problems and puzzles associated with language pedagogy, learning, and acquisition (Simpson, 2011). Then, postgraduate students of applied linguistics were only taught courses like curriculum, syllabus and materials design, language teaching methodology including language testing, classroom management, etc., and the language arts. Today, some institutions teach a course of studies in 'mainstream' linguistics like phonology, morphology, syntax, lexis and semantics, pragmatics, psycholinguistics, sociolinguistics, discourse analysis, etc. (sometimes with particular emphasis on their classroom implication) in addition to curriculum, syllabus and materials design, language teaching methodology including language testing, classroom management in the applied linguistics program. But then, applied linguistics has undergone a significant change in the recent past (Groom & Littlemore, 2011).

At present, there is a consensus among scholars who view applied linguistics from the broad perspective that, applied linguistics uses findings from theoretical studies of language and other fields of study to solve or ameliorate real problems of the real world arising in different domains of practice (Davies & Elder, 2004; Sánchez, 2007; Widdowson, 1986). Thus, applied linguistics is in principle and practice a problem-driven discipline, rather than a theory-driven one (McCarthy, 2001). Given this, applied linguistics mediates between theory and practice (Simpson, 2011). The problems applied linguistics attempts to solve are found in three broad thematic areas viz.: language and education; language, work, and law; and language, information, and effect (Cook, 2003). Consequently, the hitherto narrow scope of applied linguistics, concerned with language teaching and learning, has now expanded to

cover a much wider range of theoretical and practical concerns. Despite the wide coverage of applied linguistics, language pedagogy remains by far the largest area of research activity in contemporary applied linguistics, and it is envisioned that this to remain the case even in the foreseeable future (Groom & Littlemore, 2011).

Another tradition within linguistics which is often confused with applied linguistics is called *Linguistics-Applied* (L-A) seldom tagged “applications of linguistics” (Davies & Elder, 2004). This version is currently evident given the fact that theoretical linguistics has shifted from a narrowly formalist concern to a consciously socially accountable role around translation, codification, corpus planning, lexicography, etc. But then applied linguistics is not linguistics applied because it investigates a plethora of thematic areas that are not necessarily purely linguistic because disciplines such as biology, economics, philosophy, politics psychology, sociology, ethnography, anthropology, and cultural studies, computer programming, educational research and experimental design, communication, and media studies, etc. also inform applied linguistic research even though an overwhelming majority of applied linguists see the academic discipline of linguistics as their nearest neighbor and a critical source of intellectual inspiration (Groom & Littlemore, 2011; House, 2016).

It is apposite to underscore that linguistics is in principle studied in a progression of the structure of language, called code, beginning with the smallest units of language to the largest, and the transition from emphasis on scientific descriptions of language-to-language use in context is widely understood as a shift toward applied linguistics and its derivatives (Razfar & Rumenapp, 2014). As such, at the broad level, an applied linguist is seen as a Jack of all trades and a go-between, not an enforcer, and a servant, not a master (Wei, 2014). This is because, in the course of solving real-world problems, the applied linguist explores a lot of options from different disciplines. But then, even though applied linguistics is not only an applied field but also an interdisciplinary one, it is not fragmented (Simpson, 2011). Furthermore, as consultants, the applied linguist only analyzes the real-world problem and provides advice on the feasible solutions for the client to adopt the suitable option. Thus, the applied linguist serves to meet the needs of the client.

A cursory observation of areas the applied linguistics is concerned with will reveal the following: additional language education (second-language and foreign-language), advertising, arrangement and presentation of written language, bilingualism and multilingualism, clinical linguistics, critical discourse analysis, discourse analysis, first-language education, forensic linguistics, language policy and language planning, language testing, lexicography, linguistic ethnography, literacy, psycholinguistics, rhetoric, sociolinguistics, stylistics, translation and interpretation, workplace communication etc. Of interest in this study is the narrow definition of applied linguistics which relates it to language teaching and learning – additional language education (second-language and foreign-language) and first-language education. Additional language education (second-language and foreign-language) and first-language education cannot be effective where there are no language teachers.

A language teacher is a person who guides learners toward absorbing and externalizing the declarative and procedural knowledge of a particular language. Traditionally, the home and the community play a significant role in providing the learner with the acquisition of procedural knowledge of their first language (Olaofe, 2013; Olaoye, 2007). Even though formal ‘Western’ education started in Nigeria in 1842, the production of advanced profile teachers that could conform to the needs of modern Nigeria was not prioritized until the 1960s when some Advanced Teachers’ Colleges were established from 1962 to 1968 in Lagos, Ibadan (now in Ondo), Owerri, Zaria, Kano, and Abraka (Isyaku, 2005). At the degree level, the University of Nigeria, Nsukka was the first to start a concurrent degree program in education. Before the establishment of the University of Nigeria, Nsukka, the University College, Ibadan was running a one-year Post Graduate Certificate (Diploma) program in

Education (Ukeje, 2004). The Ibadan program is now a consecutive teacher education program. With the promulgation of Decree 3 of 1989, the Advanced Teachers' Colleges metamorphosed into uniform and more standardized colleges of education that are mandated to award the Nigeria Certificate in Education (NCE) which is at present the minimum academic requirement for one to be certified as a teacher (Federal Republic of Nigeria, 2013; Teachers Registration Council, 2004).

This study contends that the language program administrator should, in the course of producing language teachers to ensure language teaching, consider seven variables called *P7*. *P7* as used in this study stands for the key components that drive teacher production. It is made up of seven variables that start with the letter P. These variables are germane in the production of language teachers. The variables are Personnel, Potentials, Process, Property, Product, Probing, and Partnership. The model underscores that once these variables are synchronized in language teacher production, the result will be the availability of competent, conscientious, and enthusiastic language teachers.

METHOD

This study adopted a survey as a research method. The survey can be effective when the concern of the researchers is to systematically collect data from a target population to establish the level of agreement and disagreement with particular propositions, the frequency of certain behaviors, knowledge and awareness of events, etc. (Hammond & Wellington, 2021). The population of this study is all practicing language teachers at all levels of education in Nigeria. There is no data concerning their exact number. Indicatively, they are in thousands. Given that the researchers cannot access all of them, 400 language teachers were purposively sampled as participants for this study. It should be noted that questionnaires can be used to ascertain the perception of participants about a certain phenomenon in quantitative research (Rasinger, 2018). As such, 400 copies of a 28-item researcher-made questionnaire *P74LTDP* were administered to the participants. It is a five-point Likert scale questionnaire that attempts to establish whether participants agree or not that for teachers to be made available for applied linguistics (language teaching), the language teacher education program should integrate personnel, partnership, potentials, process, property, product, and probing.

The questionnaire was validated by experts in language education and applied linguistics and subjected to a reliability test via test-retest method on 40 language teachers drawn from the 17 local government areas in Yobe State during the 2021 Teacher Development Programme conducted by the Yobe State Universal Basic Education Board. A correlation coefficient of 0.95 was realized after analyzing the data collected by the mean of the Pearson Product Correlation Coefficient. As such, the questionnaire was adopted and administered to participants at Benue State University, Makurdi, Shehu Shagari College of Education, Sokoto and language teachers in Yobe State in 2022, and some participants at the Strengthening Teacher English Proficiency Master Trainers' workshop held in Kaduna and the annual national conference of the English Scholars Association of Nigeria held in Lagos in 2023. The data collected were analyzed using simple percentages. Table 1 presents the responses of participants to each of the items on the questionnaire, while Figure 1 presents the rates of participant responses according to agreeing or disagreeing with the questions.

FINDINGS AND DISCUSSION

Findings

Table 1 presents the responses of the participants to each of the items on the questionnaire.

Table 1. Questionnaire responses

S/No.	Item	SA	A	U	D	SD
PERSONNEL						
1	Adequate teaching and non-teaching staff can ensure effective language teacher development	307	70	23	0	0

S/No.	Item	SA	A	U	D	SD
2	The proficiency of the teaching staff is the determinant of the quality of their output in the language teacher development program	74	298	1	27	0
3	The enthusiasm of the teaching and non-teaching staff to deliver service can ensure an effective teacher development program	179	218	0	3	0
4	The willingness of the personnel to absorb and share innovation in language teacher education can ensure an effective language teacher development program	193	201	6	0	0
PARTNERSHIP						
5	Collaboration around staff exchange and staff development can ensure an effective language teacher development program	271	128	1	0	0
6	Research collaboration can ensure an effective language teacher development program	178	213	2	7	0
7	A partnership can attract endowments and grants that can ensure an effective language teacher development program	203	195	2	0	0
8	Partnership with regulatory bodies can ensure an effective language teacher development program	291	109	0	0	0
POTENTIALS						
9	The candidates to be admitted for the language teacher development program should have an aptitude for learning language and pedagogy	316	72	12	0	0
10	The candidates to be admitted for the language teacher development program should have an interest in language teacher education	303	89	8	0	0
11	The candidates to be admitted for the language teacher development program should have a sound mind and good character	387	13	0	0	0
12	The cut-off mark for the candidates seeking admission into the language teacher development program should be high	7	224	26	106	37
PROCESS						
13	Content delivery in the language teacher development program should be geared towards boosting the employability of the graduates	379	20	1	0	0
14	Emphasis should be placed on the practical application of knowledge and communicative competence rather than theory and declarative knowledge in the language teacher development program	351	43	6	0	0
15	Content delivery should emphasize inculcating the language arts and pedagogy deeply and broadly in the potential of the language teacher development program	361	39	0	0	0
16	Micro-teaching and teaching practice should be prioritized in the language teacher development program	352	48	0	0	0
PROPERTY						
17	The adequacy of classes and lecture halls can ensure the effectiveness of the language teacher development program	312	73	12	3	0
18	The adequacy and utilization of language laboratories and information technology centers can ensure the effectiveness of the language teacher development program	83	206	78	29	4
19	The adequacy and utilization of micro-teaching laboratories can ensure the effectiveness of the language teacher development program	67	191	74	59	9
20	The adequacy, quality, and utilization of library holdings in the fields of languages, language teaching methods, and the principles and practice of education can ensure the effectiveness of the language teacher development program	372	28	0	0	0
PRODUCT						
21	Job security can attract the products to language teaching	76	315	9	0	0
22	Good remuneration, incentives, and job satisfaction can make the products to be retained in language teaching	309	89	2	0	0
23	Continuing professional development can strengthen the proficiency of the products in language teaching	373	27	0	0	0
24	The language teacher development program should guide the products to potential employers	34	251	14	51	50
PROBING						

S/No.	Item	SA	A	U	D	SD
25	The teaching and non-teaching staff, as well as the potential learners, should be quality assured before they are selected for the language teacher development program	308	92	0	0	0
26	Content delivery and assessment should be quality-assured during the language teacher development program	309	91	0	0	0
27	The adequacy and effectiveness of the infrastructure and book holdings should be quality-assured during the language teacher development program	309	91	0	0	0
28	Employers' ratings of the products of the language teacher development program should be accessed and assessed to ensure quality control in the language teacher development program	72	281	39	6	2

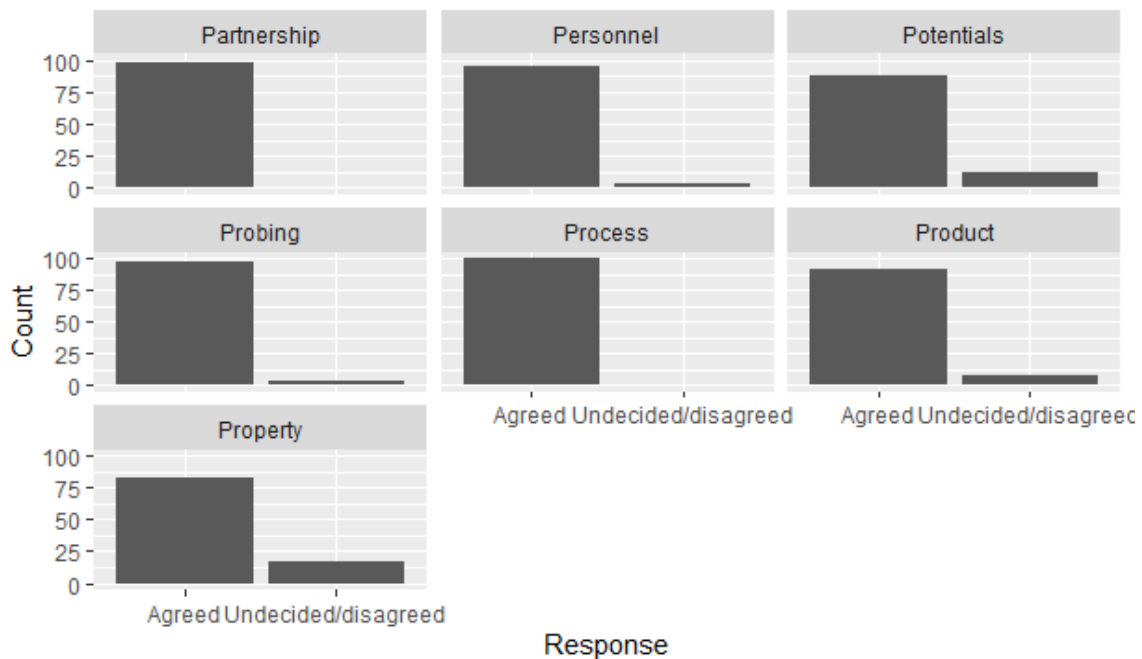


Figure 1. Rates of responses based on agreeing or disagreeing with the questions

Discussion

As shown in Figure 1, thousand five hundred forty (1540) responses from the four items that elicited responses on the place of personnel in language teacher development programs, representing 96% of the responses to the items, indicated that the respondents agreed that adequate, proficient and enthusiastic teaching and non-teaching staff and their willingness to absorb and share innovation in language teacher education can ensure effective language teacher development program. Sixty responses, representing 4% of the responses to the items indicated that respondents were undecided on, or disagreed with, the items.

Personnel are the teaching and supporting members of staff involved in teacher education. The teaching staff and their activities do have an impact on language teacher production. According to Ukeje (2004), the teaching personnel in the teacher education program should not only be adequate but must be cerebral. This is apposite because low-level facilitators of language teacher education cannot render timely, transparent, and value-added service in the program. This necessitates utilizing language teacher educators who are up-to-date and thus capable of meeting the dynamics of the system in such a way that they will be able to synchronize changes in the language teacher education curriculum and methodologies with the demands of the 21st century (Okokoyo, 2006).

One thousand five hundred and eighty-eight (1588) responses from the four items that elicited responses on the place of partnership in language teacher development programs, representing 99% of the responses to the items, indicated that the respondents agreed that collaboration around staff exchange and staff development, research, endowment and grants

seeking as well as a partnership with regulatory bodies can ensure effective language teacher development program. However, 12 responses representing 1% of the responses to the items indicated that respondents were undecided on, or disagreed with, the items.

The recruitment and the on-the-job development of the teaching personnel in the language teacher education program should not be exclusively done within the language teacher education institution. This therefore calls for partnership. Consequently, the employer of the language teacher trainer must liaise with other institutions that produce teacher trainers to ascertain the competence of the candidates recommended for the job. There is a need for research, staff development, and staff exchange collaboration between the language teacher education institution and cognate institutions, research centers, institutes, philanthropies, and grant-making organizations. The language teacher education institution should also identify and partner with the schools where the prospective teachers can be adequately mentored during their teaching practice/practicum. In addition, the language teacher education institution must partner with regulatory bodies including matriculation and selection boards to assure the quality of its services. In addition, there is the need to partner with the media and secondary schools to sensitize secondary school students and attract them to the language teacher education institution thus helping in branding the institution.

One thousand four hundred and eleven (1411) responses from the four items that elicited responses on the place of potentials in language teacher development programs, representing 88% of the responses to the items, indicated that the respondents agreed that the candidates to be admitted for the language teacher development program should have an aptitude for learning language and pedagogy; interest for language teacher education, sound mind, and good character, and made to obtain high cut off marks to gain admission into the program. However, 189 responses representing 12% of the responses to the items indicated that respondents are undecided on, or disagreed with, the items.

The potentials are the prospective language teachers and the language teacher who is ready to continue language teacher education. The potential must be deeply interested in language teaching, of adequate language aptitude, and educable. This becomes pertinent because such would help in branding the language teaching profession and by extension applied linguistics. Where the previous antecedent that the language teaching profession is the exclusive reserve of the never-do-well subsists, it would adversely affect the teacher production efforts. This agrees with the position of Balarabe (2006) which suggests that prospective teachers must be of good aptitude. Language teacher education would be a source of pride when the potential to undergo the program is of proven academic excellence when compared with their peers studying other courses. The language teacher education program should be branded for the appreciation of the secondary school student and leaver.

One thousand five hundred and ninety-three (1593) responses from the four items that elicited responses on the place of process in language teacher development program, representing 99.6% of the responses to the items, indicated that the respondents agreed that content delivery in the language teacher development program should be geared towards boosting the employability of the graduates and inculcating the language arts and pedagogy deeply and broadly in the potentials. They also agreed that the process should emphasize the practical application of knowledge and communicative competence rather than theory and declarative knowledge in addition to prioritizing micro-teaching and teaching practice. However, 7 responses representing .4% of the responses to the items indicated that respondents were undecided on, or disagreed with, the items.

The process involves the actual language teacher training. However, the personnel and potentials alone cannot make language teacher education a success unless there is a purpose. The purpose would give shape and impetus to curriculum planning and implementation. The curriculum adapts to societal needs as such it must be flexible to accommodate change. It should be designed to enhance the employability of the graduate of the language teacher

education program. At the point of implementing the curriculum, the facilitator of the language teacher program should emphasize the inculcation of practical teaching skills and communicative competence as well as 21st-century skills through the curriculum rather than memorization of concepts, theories, and rules. In doing this, the facilitator of the language teacher development program should allow the potential to express and project their knowledge and skills in a way that their strength would be underscored and their weakness minimized. Thus, practical teaching or teaching practice/practicum should form part of the process. This will make the potential drink from the fountain of the experiences of veteran language teachers in the schools they have posted for the exercise. Teaching practice will not only provide the student-teacher with the opportunity to learn – given that we learn when we teach – but also allow them to participate actively in the cluster in-service language teacher development programs readily available in such schools. Being a program for high-flyers, the process gives the potential adequate opportunities to absorb content, pedagogical, technological, pedagogical content; and technological and pedagogical content knowledge broadly and deeply (Ehiozuwa, 2005).

One thousand three hundred and thirty-two (1332) responses from the four items that elicited responses on the place of property in language teacher development program, representing 83% of the responses to the items, indicated that the respondents agreed that adequate classes, lecture halls, language laboratories, information technology centers, micro-teaching laboratories and library holding and their effective utilization can ensure the effectiveness of the language teacher development program. Conversely, 268 responses representing 17% of the responses to the items indicated that respondents are undecided on, or disagreed with, the items.

The process cannot be effective where the inputs readily available are only the personnel and the potentials. Therefore, there is a need for the provision of property. Property is an amalgam of all infrastructures – products, services, and facilities – that must be made available for an institution to function (Nwafor, Uchendu & Akani, 2015). These include physical, research, and instructional materials. Thus, the language teacher should ensure the availability of adequate lecture rooms, theatres, halls, language laboratories, information, and instructional technology centers, micro-teaching facilities, adequate book and journal holdings, office accommodation, etc. Thus, a critical variable that the language teacher development program should underscore is the adequate provision of resources, their maximum utilization, and appropriate management to avoid wastage (Dangara, 2016).

One thousand four hundred and seventy-four (1474) responses from the four items that elicited responses on the place of product in language teacher development program, representing 92% of the responses to the items, indicated that the respondents agreed that job security, good remuneration, incentives, and job satisfaction can attract the products to, and retain them in, language teaching. In addition, they agreed that continuing professional development can strengthen the proficiency of the products in language teaching and admitted that the language teacher development program should guide the products to potential employers. Contrastively, 126 responses representing 8% of the responses to the items indicated that respondents are undecided on, or disagreed with, the items.

Using the property to facilitate the process will lead to the actualization of the product. The product is the person who has undergone and passed the language teacher education program. In consequence, the person is ready to be utilized in teaching language and literature. To maintain the shelf-life of the product, there is a need for the recruitment advisor in the language teacher education institution to partner with potential employers to attract them to language teaching and retain them in the system. Furthermore, the capacity of the language teacher should be strengthened through continuing language teacher education on the job or off the job. This entails partnering with mentors, resource persons, facilitators, and language teacher training institutions to help the product to be up-to-date on language,

literature, and teaching methods. The moral of the product should be kept high through adequate remuneration and incentives that would assure job satisfaction and job security.

One thousand five hundred and fifty-three (1553) responses from the four items that elicited responses on the place of probing in language teacher development program, representing 97% of the responses to the items, indicated that the respondents agreed that the teaching and non-teaching staff, the potential learners, content delivery and assessment, and the infrastructure and book holdings should be quality assured in the language teacher development program while the products should be quality controlled via their impact and employers' ratings. Contrastively, 47 responses representing 3% of the responses to the items indicated that respondents are undecided on, or disagreed with, the items.

Probing is necessary in the entire process and after the product has been actualized. Probing entails quality assurance and quality control. The input and process must be checked for quality, appropriateness, and adequacy while the product should be quality controlled to inform decisions that will enhance the language teacher development program.

CONCLUSION

Undoubtedly, the demand for both formal and non-formal language education in Nigeria remains steadfast. This persistent demand underscores the critical necessity to increase the supply of qualified language teachers in the education system. Prioritizing the training and production of language teachers is crucial to effectively promote the field of applied linguistics. Neglecting this priority could result in a significant mismatch between the number of available language teachers and the ever-growing population of language learners. In light of these considerations, this study proposes a comprehensive model known as "P7," comprising seven essential components: Personnel, Potentials, Partnership, Process, Property, Product, and Probing. These elements collectively form a blueprint for the systematic production of language teachers. It is worth noting that the principles of partnership and probing play a central role in all seven components. This is because the quality and success of a language teacher education institution are intricately linked to the caliber of its graduates. When language teacher education institutions fail to recruit qualified personnel, compromise their admissions criteria, or provide inadequate resources to support the educational process, the consequences are reflected in the quality of the teachers they produce. Subsequently, this shortfall in quality can lead to a decline in the institution's reputation and credibility. Ultimately, a failure to prioritize these critical elements, particularly partnership and probing, can result in detrimental effects on the overall landscape of language education in Nigeria.

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Cultural Identity and Intertextual Discourse: A Study of *Paper Menagerie* by Ken Liu

Ridha Rouabhia

Karabuk University, Turkey

correspondence: baraa12400@gmail.com

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ABSTRACT

This study investigates the intricate interplay between intertextuality and discourse in Ken Liu's evocative short story *Paper Menagerie*, focusing on cultural identity negotiation and heritage language dynamics. Through qualitative literary analysis involving multiple close readings, thematic coding, comparative contextualization, and detailed interpretation, the interplay between Liu's masterful integration of multifaceted cultural allusions and the discourse patterns surrounding generational language divides and struggles with self-concept is examined. The analysis reveals how Liu adeptly employs intertextuality through origins, Qingming festivities, and other symbols to create resonance and authenticity in exploring assimilationist tensions, while patterns in the text reinforce acculturative pressures and resulting linguistic barriers faced by immigrants. Ultimately, these layers synergize to reflect deeply on the preservation of identity tensions. As with textual analysis, subjective interpretive constraints persist, limiting generalizability. Further exploration through intertextual threads in Liu's broader writings could enrich the understanding of his versatile identity while revealing philosophical evolution. The intricate symbiosis between intertextuality and discourse breathes life into this narrative, crystallizing universally relatable experiences through a culturally specific lens. While bittersweet, Liu's artistry is a poignant reminder that interweaving past and present fosters empathy across paper menageries.

Keywords: cultural identity, intertextual discourse, Ken Liu, *Paper Menagerie*

INTRODUCTION

In literary exploration, certain works go beyond simple storytelling and delve into complex themes such as cultural heritage, identity negotiation, and the transformative power of language. One shining example is *Paper Menagerie* by Ken Liu, a highly acclaimed author who draws from his Chinese and American backgrounds to create a unique fusion in his writing. Published in 2011, this short story has received prestigious awards like the Nebula, Hugo, and World Fantasy Awards for its profound impact on literature.

Our journey begins with exploring this mesmerizing short story as we peel back its layers to uncover the depths of intertextuality and discourse within its narrative fabric. Intertextuality refers to how different texts interact, while discourse reflects language use within specific sociocultural contexts. These two elements intertwine in *Paper Menagerie* to create a tapestry rich with thematic exploration. At the core of our investigation lies an examination of how Liu skilfully employs these literary tools to shed light on complex dynamics related to cultural identity negotiation and heritage-language interactions.

The objectives outlined in this article are multifaceted; they aim to dissect the subtle interplay between intertextuality and discourse within *Paper Menagerie* and reveal underlying themes. Through careful analysis, we seek to decode how characters navigate through



assimilation while preserving their cultural heritage—a process that offers readers insights into challenges faced when straddling multiple worlds simultaneously. By undertaking qualitative research methods during our study's course, we hope to unearth profound implications tied up with choices made regarding language use, familial relationship dynamics, and traditional values resonance.

This exploration holds significance on two fronts: firstly, *Paper Menagerie* is a mirror reflecting complexities inherent when negotiating one's cultural identity. It invites readers deep inside the emotional journeys experienced by characters, prompting self-reflection empathy. Secondly, this analysis sheds light on intertextuality and discourse's broader implications within literature. It showcases their ability to breathe life into narratives while deepening the reader's connection with the text. As we embark upon this journey through intricate *Paper Menagerie* layers, we invite readers to join us in uncovering hidden connections, resonances, and implications reverberating throughout its narrative. In doing so, we pay tribute to transformative power storytelling and nuanced exploration of cultural identity. The following pages will unravel threads that bind the author, text, and reader together as they explore the human experience.

LITERATURE REVIEW

Intertextuality and discourse constitute fundamental literary components that impart profound textual complexity through intricate interplays of meaning (Linnichenko & Radulović, 2021). Intertextuality encompasses intricate interlinkages binding texts together through oblique inspirational references or overtly visible direct citations. Such dense interconnections enable the emergence of innovative literary expressions facilitated through dexterous employment of transformative linkages adeptly utilizing allusions, adaptive metaphors, and avant-garde reconstructions to progressively enrich constantly unfolding narratives (Linnichenko, 2021). Intertextuality can also be found in literary works such as Bessora's novel "53 cm," which explores the concept of an illegitimate/legitimate speaker challenging the myth that cultural assimilation leads to acceptance in France. The novel utilizes intertextual relationships with earlier critical and literary works to demonstrate how colonial imagery continues to preserve contemporary perceptions of linguistic legitimacy in France (Yoshioka-Maxwell, 2017).

Cultural identity and intertextual discourse are interconnected elements that can be observed in different types of communication, including politics, presidential speeches, and literature. Intertextuality involves employing rhetorical techniques like allusion, metaphor, and analogy to convey meaning and shape identities within discourse. These devices emphasize a speaker or writer's persuasive abilities, authoritative positionality, or relatability (Li & Guo, 2021). In political discourse, intertextuality plays a significant role in constructing political identities. For instance, allusion and metaphor can highlight a speaker's discursive power, while analogy can contribute to creating a more democratic image. In American presidential discourse, intertextuality is employed to craft powerful portraits of the nation and the presidency (Austermühl, 2014).

Moreover, intertextuality manifests through multiple sophisticated features, including situational adaptations aligning with emerging contexts, semantic receptivity allowing interpretive malleability and informational permeability underscoring organically diverse manifestations within intertextual engagements that intelligently resonate with venerable literary traditions, dynamically evolving cultural contexts, and intricately layered historical events to impart contemplative depth alongside enhanced layers of meaning (Li, 2022; Alhusami, 2021). By incorporating intricate intertextual references with conscious awareness, authors can actively converse with canonical works from earlier eras, pay philosophical homage to ancient traditions, challenge outdated orthodoxies from fading epochs, or explore refreshing new perspectives on historically familiar themes that organically blend continuity and change (Bula, 2022).

Furthermore, the contemporary understanding of multifaceted discourse extends far beyond superficial linguistic boundaries to encompass entire systems of embedded socio-cultural values more profoundly. These dominant power dynamics determine accessibility, and shared communal beliefs are invisibly intertwined within commonly accepted communicative processes (Jørgensen & Phillips, 2002). More specifically, within rapidly evolving literary contexts, adequately grasping such abundantly nuanced discourse fundamentally requires revelatory reflections upon psychological struggles underlying identity formulation, philosophical examination of escalating tensions between complex societal disparities, and profound empathetic exploration of complicated human relationship dynamics that define the core of existence (Mills, 2004).

In addition, intermittent employment of intertextuality significantly plays an irreplaceable integrative role within flexible frameworks seeking to subtly unveil hidden influences of authoritarian societal structures that clandestinely yet pervasively shape both language usage and mobility within vulnerable communities (Blommaert, 2005). Therefore, the conscious fusion between intertextuality and multifaceted discourse possesses profound potential for creating intensely immersive reading experiences that organically engage audiences as authors skillfully integrate subtle cultural contexts alongside drawing upon collective intricacies of language and heritage dynamically woven together into hauntingly composite narratives evoking humanistic resonance (Anderson, 2016).

Very few studies have systematically investigated dimensions of intertextuality surrounding negotiations of cultural identity and complex family dynamics within diasporic literary works. Subtle nuances of heritage language resonance were cursorily explored by Stein-Smith (2023). Further extensive research on intersecting facets of intertextuality, discourse, and balanced identity negotiations certainly merits deeper investigation - especially within rapidly proliferating diasporic literature that demands examination through subtle sociocultural influences permeating language.

Accordingly, this planned analysis of Ken Liu's evocative short story *Paper Menagerie* seeks to unveil precisely how intertextuality and discourse surrounding formulations of cultural identity manifests through myriad references incorporating oblique traditions, diffuse histories, and artistic allusions. Moreover, interpretive evaluations of disparate diasporic experiences can pave the way for advancing postcolonial literary perspectives (Huddart, 2006). Decoding intertwined intertextual connections reveal unseen struggles and unvoiced aspirations surrounding identity formation and desperate quests for cultural belonging in a fragmented world.

METHOD

This analysis employs a qualitative approach to examine the interplay between intertextuality and discourse in *Paper Menagerie*. Qualitative methods enable nuanced textual analysis for eliciting subtle meanings within literary works (Corbin & Strauss, 2015). The researcher closely read and annotated the short story multiple times to gain immersive familiarity. Detailed notes identified significant narrative elements, cultural references, language dynamics, and potential symbolic meanings. Instances of intertextuality were also expressly noted through this close reading process (Allen, 2011).

Following this familiarisation, the researcher analyzed selections of impactful dialogues and poignant character interactions. Thematic analysis elicited salient repetitive patterns tied to cultural identity, family relationships, generational differences, and the role of language (Clarke & Braun, 2017). The identified passages underwent further annotation and coding to unravel implied meanings and linkages to the research questions.

A comparative analysis framework also contextualized the cultural and historical allusions within broader social frameworks (Charmaz & Belgrave, 2019). For example,

understanding the Chinese Cultural Revolution's significance expanded insight into the mother's worldview and choices. This cultural contextualisation enabled a deeper investigation of intertextuality's contribution to identity discourse.

Finally, interpretive analysis synthesized the close reading codes, thematic analyses, and comparative notes to derive integrated findings. The researcher reflected critically on how different textual elements interacted to inform cultural assimilation and heritage preservation themes. Careful triangulation aimed to bolster the credibility of the conclusions by overcoming intrinsic subjectivity limitations within qualitative approaches (Guion, 2001). This multilayered analytical process provided a perspective into how intertextuality and discourse fuse to create affective resonances within *Paper Menagerie*.

FINDINGS AND DISCUSSION

Findings

Cultural intertextuality and heritage

In *Paper Menagerie*, exploring cultural intertextuality is crucial in understanding Jack's Chinese heritage and its impact on his identity. The story incorporates various cultural references and traditions, emphasizing the significance of language, customs, and familial bonds. One instance of cultural intertextuality can be seen through origami as a representation of Jack's Chinese background. His mother, who is Chinese, skilfully folds origami animals using wrapping paper. This practice showcases her talent and symbolizes the fusion between different cultures within Jack's family. As these origami animals come to life in the story, they serve as a metaphor for both magic and connection to Chinese traditions that initially resonate with Jack but later become rejected.

Another example is mentioning Qingming -the traditional Chinese Festival for honoring deceased ancestors-. In past years, Jack's mother wrote letters to her late parents during this festival, sharing updates about their lives in America. This tradition highlights the importance of ancestral remembrance and maintaining connections to one's unique background(s). Later on, she requests he continue this tradition by keeping a box attic, opening it annually during Qingming, and serving reminders regarding his roots alongside honoring the memory associated with his beloved mother.

Furthermore, the narrative delves into the language barrier existing between Jack/his mom. Jack rejects embracing Chinese heritage, refusing to speak any Chinese words, leading to communication breakdown/ lack of mutual understanding. This becomes evident when he discovers a letter written by Mom, who is entirely Chinese and unable to comprehend the contents. The translation process eventually bridges the gap, enabling him to finally understand her journey /depth of love she holds for her son. This emphasizes the importance of language in preserving cultural heritage and nurturing meaningful relationships (Stein-Smith, 2023; Tvaltvadze & Gvelesiani, 2020).

Language, power, and tradition

The discussion surrounding the enchanting incantation employed to breathe life into the origami creatures in *Paper Menagerie* showcases the profound influence of language and its capacity to shape reality. As Jack's mother deftly folds each paper animal, she imparts her breath upon them while reciting the mesmerizing chant, "Kan, kan. Laohu." This chant is described as her mystical invocation that imbues these creations with vitality. The discourse encompassing this enchantment underscores a belief in the transformative power of words and establishes an intimate connection between language and existence itself.

Including Chinese phrases such as "Kan, kan" and "Laohu" adds authenticity and cultural specificity to this dialogue. The repetition of this incantation emphasizes its significance while reinforcing the notion that language possesses both creative potentiality and animating force. Moreover, within this discourse lies a poignant reflection on how significant it is for Jack and his mother. The chant becomes emblematic not only of their bond but also of their ties to

Chinese heritage—a symbol embodying magic's allurements, which initially captivates Jack before he ultimately distances himself from his cultural origins.

The intricate dynamics of power that unfold between Jack's mother and the other characters in *Paper Menagerie* are intricately intertwined with language and tradition, serving as a poignant reflection of the complexities surrounding cultural assimilation and its impact on personal relationships. One such power dynamic manifests itself within the relationship between Jack and his mother. Jack's rejection of his mother's language and reluctance to communicate in Chinese symbolizes a profound cultural divide between them—a generational chasm challenging to bridge.

By adamantly insisting on speaking English while deliberately distancing himself from his Chinese heritage, Jack seeks acceptance within mainstream society at the cost of alienating himself from familial ties. This particular power dynamic gains further strength through Jack's dismissive attitude towards his mother's earnest attempts to establish connections through cherished Chinese traditions—such as crafting origami animals or observing Qingming festival customs. His disregard for these gestures underscores an estrangement from their shared culture and highlights how deeply ingrained societal pressures can influence one's perception of identity.

Another intricate power dynamic emerges within the narrative of *Paper Menagerie*, this time between Jack's mother and the American society in which she finds herself. Her struggle with broken English and her noticeable accent instill embarrassment and self-consciousness, causing her to withdraw from speaking altogether whenever Jack is present. This power dynamic serves as a poignant reflection of the immense challenges immigrants face when attempting to assimilate into a new culture while grappling with societal pressures to conform. Moreover, this particular power dynamic sheds light on the profound loss experienced in terms of cultural identity—the gradual erasure of one's native language amidst relentless assimilation efforts. It underscores how individuals may feel compelled to relinquish their linguistic heritage to adapt, often at great personal cost.

Furthermore, we witness additional layers within these dynamics through Jack's mother's relationship with his father. While he attempts mediation between them initially, ultimately, he aligns himself more closely with Jack—prioritizing assimilation and striving for acceptance within mainstream society over preserving cultural traditions or embracing their Chinese heritage fully. This specific power dynamic encapsulates an ongoing tension that explores individual sacrifices made for multicultural relationships and compromises necessitated by navigating multiple cultural identities. Exploring these multifaceted dynamics tied intricately to language and tradition throughout *Paper Menagerie* offers readers insight into cultural assimilation's complexities while delving deep into its impact on personal relationships—a thought-provoking examination that navigates themes such as identity preservation versus adaptation amid shifting social landscapes.

Assimilation, identity, and discourse

The central theme of *Paper Menagerie* revolves around Jack's transformative assimilation journey and identity development. Throughout the story, he grapples with the intricate complexities of his multicultural background, ultimately struggling to find a sense of self. Initially, Jack v his mother's origami animals. The chant she employs to breathe life into these creations fills him with wonder and serves as a cherished link connecting him to his cultural roots. This initial embrace signifies an appreciation for tradition and an acknowledgment of its significance. However, as time passes and Jack matures, he begins distancing himself from both language barriers that separate him from fully embracing this heritage. He consciously rejects speaking Chinese altogether while dismissing any attempts made by his mother to communicate using their native tongue—a clear indication that he yearns

for acceptance within American society at large. This rejection reflects a desire and immense pressure on individuals like Jack who seek assimilation—striving to fit into societal norms while sacrificing aspects tied closely with their cultural identities along this arduous path towards belongingness.

Furthermore, we witness another facet in this journey by examining Jack's relationship with his father—an individual rooted firmly in American descent—who actively supports Jack's process of assimilation over preserving cultural traditions or fostering connections linked deeply with their shared Chinese heritage. This dynamic further reinforces how external influences can shape one's perspective on identity formation during such journeys—highlighting how familial dynamics play pivotal roles throughout acculturation or adaptation processes.

However, as the narrative unfolds, Jack undergoes a transformative realization regarding the profound significance of his cultural heritage and the imperative nature of embracing his identity. When his mother falls ill, she implores him to safeguard a box and open it during Qingming—the Chinese Festival for the Dead. This poignant request catalyzes Jack's introspection on his roots and rekindles an intimate connection with his mother. It prompts him to comprehend deeply how preserving cultural traditions holds immense value—both in terms of personal growth and shaping one's sense of self. Ultimately, Jack's arduous journey encompassing assimilation efforts alongside identity development culminates in a bittersweet epiphany. At this moment, he confronts both losses experienced by rejecting elements tied closely to Chinese heritage while acknowledging missed opportunities that could have fostered deeper connections with his beloved mother. Through her heartfelt letter, accompanied by evocative memories it invokes within him, Jack arrives at an invaluable understanding—an appreciation for embracing one's cultural identity wholeheartedly while honoring ancestral roots.

The exploration of cultural assimilation, the loss of heritage, and the intricate tensions surrounding different facets of Jack's identity in *Paper Menagerie* serve as a central theme within the story. It sheds light on the complexities of multicultural identities while delving into how assimilation impacts personal relationships and familial dynamics. One notable example illustrating this discourse lies in Jack's deliberate rejection of his Chinese heritage alongside his mother's persistent efforts to communicate with him using their native language. By distancing himself from his Chinese identity, he purposefully avoids responding when addressed by his mother in Chinese and dismisses her attempts at fostering connections through cherished traditions. This rejection underscores an underlying tension between embracing assimilation and preserving cultural heritage—wherein Jack prioritizes fitting into American society over maintaining ties with his roots. Another poignant example surfaces through exploring the profound sense of loss experienced by Jack's mother—a consequence stemming from leaving her homeland in China to marry an American man. Her narrative highlights sacrifices made along this journey while simultaneously emphasizing a disconnection felt towards her cultural origins. This erasure occurs as she navigates life within American society where native language and traditions gradually fade away amidst relentless pressures for conformity.

Intertextuality in *Paper Menagerie* is a literary technique that involves referencing and drawing upon various cultural texts and traditions to contribute to the discourse about identity negotiation. These intertextual references add more profound layers of meaning to the story and highlight the complexities of Jack's multicultural identity. One example of intertextuality in the story is the reference to Qingming, a Chinese Festival for the Dead. This cultural tradition is mentioned multiple times throughout *Paper Menagerie*. The mention of Qingming serves as a reminder of Jack's Chinese heritage and emphasizes the importance of honoring one's ancestors. It also symbolizes the connection between life and death, reflecting on how preserving cultural heritage impacts one's sense of self. Another example is seen through origami, which represents a traditional Japanese art form. In *Paper Menagerie*, Jack's mother

creates origami animals that come alive through her breath, sharing her life force with them. This intertextual reference signifies blending cultures and highlights storytelling as an essential aspect of preserving cultural heritage through art.

Furthermore, there are references made towards love by tracing out repeatedly on paper using the Chinese character 'ai,' intertwining it with Jack's mother's words within this narrative context adds another layer of meaning to this story, emphasizing themes such as love/connection while embracing personal/cultural identities simultaneously. These examples demonstrate how these intertextual references contribute significantly towards exploring issues related to identity negotiation by emphasizing aspects like significance/traditions associated with culture(s), complexities surrounding multicultural identities, and tensions arising from assimilation versus preservation/embracement regarding one's unique background(s). Ultimately, this provides readers with more profound insights into understanding the challenges characters like Jack face when reconciling different aspects forming their individuality.

Family dynamics and cultural dialogue

The dynamics and conversations within Jack's family in *Paper Menagerie* reflect the intricate nature of their mixed heritage and the conflicts that arise from balancing assimilation with cultural preservation. One instance of this discourse is seen in a conversation between Jack's parents regarding his mother's proficiency in English. When neighbors visit, Jack's father apologizes for his wife's lack of English, emphasizing their family's cultural and linguistic differences. This interaction sheds light on individuals' challenges with diverse backgrounds as they navigate varying cultural expectations while feeling pressure to conform to the dominant culture.

Another example involves a conflict between Jack and his mother concerning language usage. Despite her attempts to communicate with him using Chinese, Jack rejects it entirely, insisting on speaking only English. This tension reflects an ongoing struggle between assimilation into mainstream society versus preserving one's cultural heritage within their familial context. It also highlights a generational divide where Jack's mother represents traditional values while he leans towards embracing more Westernized ideals. Furthermore, discussions surrounding Qingming -the Chinese Festival for the Dead- serve as another point of contention within this family unit. In urging him to keep a box that should be opened during Qingming as part of remembering her and honoring their shared traditions, it emphasizes both personal identity formation through maintaining connections with ancestral roots and the broader significance attached to preserving one's unique background(s).

However, initially dismissing its importance altogether, struggling later on when trying to comprehend deeper meanings associated with negotiating multiple identities simultaneously. These interactions among Jack's immediate household members effectively demonstrate complexities intertwined throughout navigating mixed heritage experiences. The dialogues revolving around language choices, cultural practices/traditions, and pressures related to assimilating into wider societal norms all collectively contribute to highlighting struggles encountered whilst reconciling various aspects shaping individual/familial identities.

Intertextual references to other works

In *Paper Menagerie*, nuanced allusions to historical events and cultural narratives enrich the story and deepen its underlying themes. One example is the subtle mention of the Cultural Revolution in China, a political and social upheaval period from 1966 to 1976. This reference provides context for understanding the challenges faced by Jack's mother and sheds light on their family dynamics. It adds historical significance to the narrative, emphasizing how the enduring effects of past events can shape cultural identity. Another subtle reference lies in the

use of origami as a form of magic within the story. Origami, an ancient Japanese art form involving paper folding, symbolizes Japanese culture's influence on Jack's upbringing and his mother's creativity in preserving their heritage. It serves as a metaphor for imagination bridging gaps between cultures while highlighting the role of artistic traditions in celebrating one's roots.

Furthermore, Chinese festivals like Qingming are subtly mentioned throughout *Paper Menagerie*. Qingming, or Tomb-Sweeping Festival, is an important traditional Chinese festival where people honor ancestors through grave visits and offerings. Its inclusion underscores ancestral remembrance while emphasizing connections between past and present generations, adding depth through cultural richness alongside reinforcing themes such as memory/heritage preservation along with transient nature associated with life itself. These understated references to historical events and cultural narratives/traditions significantly enhance the depth/complexity found within *Paper Menagerie*. They further develop key themes surrounding aspects like individual/cultural identities, memory preservation, and transience related to human existence overall. By incorporating these elements into the storytelling process, authors create multi-layered narratives, inviting readers to participate in interpretation/meaning-making processes actively.

The interconnectedness of texts in *Paper Menagerie* enhances the depth and complexity of the story's discourse, delving into themes such as cultural identity, memory, and the intricacies of life. One intertextual connection lies in the mention of China's Cultural Revolution. This historical reference provides a context to understand Jack's mother and their family's challenges. It sheds light on how historical events shape individuals' experiences while exploring enduring effects on cultural identity. This intertextual link expands upon discussions surrounding navigating heritage complexities alongside pressures for assimilation. Another intertextual connection emerges through referencing Qingming, a Chinese Festival for honoring ancestors. Its inclusion adds cultural significance to the narrative while reinforcing memory preservation and ancestral remembrance themes. Connecting characters' experiences with broader traditions; emphasizes the importance attached to preserving one's unique background(s).

Furthermore, highlighting connections between past/present within this context contributes towards discourse regarding complexities associated with human existence overall. Additionally, origami serves as an artistic form that is subtly woven into *Paper Menagerie*. Drawing from the Japanese paper folding tradition, this intertextual connection adds layers of meaning by showcasing power found within imagination/creativity when it comes to preserving one's heritage. It further enriches ongoing discussion about embracing/cultivating individual identities despite societal pressures encountered along the journey. These various intertextual connections deepen conversations present throughout *Paper Menagerie*, providing historical insights, cultural references/artistic allusions that enhance understanding of character experiences/struggles. They contribute significantly to the intricate nature associated with human existence.

DISCUSSION

This study explored the interplay between intertextuality and discourse in Ken Liu's short story *Paper Menagerie*, specifically regarding cultural identity negotiation and heritage language dynamics. The analysis has uncovered several insightful findings.

First, the extensive use of cultural and historical allusions grounds the narrative in the lived experience of Chinese and Chinese-American communities. References to origami, the Qingming Festival, the Cultural Revolution, and linguistic barriers all point to the tensions inherent in reconciling one's cultural heritage with pressures to assimilate. These intertextual links breathe life into the characterization and central conflict.

Additionally, discourse patterns surrounding language choice and usage within the family underscore acculturative pressures and resulting generational divides. As evidenced by

Jack's outright rejection of Chinese and his mother's retreat into silence, language becomes wrapped up in identity politics and the quest to belong. Here, Liu gives material form to the intangible losses associated with assimilation.

These findings reinforce prior research that conceptualizes heritage languages as core constituents of cultural identity, with threats against them representing threats to self-conception (Tvaltvadze & Gvelesiani, 2020). We also see echoes of the "illegitimate speaker" paradigm immigrants face in various sociolinguistic contexts (Yoshioka-Maxwell, 2017). Ultimately, intertextuality enhances these themes by offering a culturally authentic portrayal of the issues at hand.

However, this study cannot claim to put forth definitive or generalizable conclusions as with any qualitative textual analysis. The subjective nature of interpreting symbolism and discourse leaves room for disagreement. Still, the depth of insight gained compensates for this limitation in breadth and objectivity.

Moving forward, one area deserving more attention is how Liu weaves intertextual elements through his more comprehensive work, expanding concepts of cultural pluralism and internationalism that transcend borders of language or nationality. Tracing out these evolving threads could reveal new dimensions of hybrid identity still taking shape. It would also contribute empirical weight to existing theoretical frameworks like Homi Bhabha's "Third Space" occupied by multicultural writers and readerships (Huddart, 2006).

In closing, this analysis has brought intertextuality and discourse together to spotlight profound identity negotiations central to Liu's fiction and the lived reality of immigrant communities across time and space. *Paper Menagerie* is an enduring testament to the universality of human experience by surfacing cultural tensions and the fragile beauty found even amidst loss.

CONCLUSION

This exploration of *Paper Menagerie* has illuminated the intricate interplay between intertextuality and discourse in examining cultural identity and heritage language dynamics. Ken Liu masterfully weaves references to history, traditions, and art to enrich the narrative fabric, underscoring themes of assimilation, generational divides, and the bittersweet nature of change.

The analysis reveals Liu's dexterous integration of origami, the Qingming Festival, linguistic barriers, and other subtle cultural touchpoints that authenticate the characters' inner conflicts. These intertextual links contribute profundity and poignancy to the identity formulation and preservation discourse. We also witness the emergence of a complex sociolinguistic landscape where language mastery becomes tied to perceptions of self-worth and belonging, often exacerbating intra-family power dynamics.

While qualitative approaches provide valuable perspectives, this study remains limited in scope. Opportunities exist for mapping intertextual threads through Liu's more expansive oeuvre and comparing stylistic choices across genres. Examining the evolution of hybridity, pluralism, and universalism in Liu's writings could unveil deeper resonances.

Ultimately, *Paper Menagerie* is a profoundly affecting narrative that transcends textual boundaries to highlight the universality of human challenges against cultural backdrops. This analysis has woven together various textual layers to accentuate the affective properties of literature in reflecting lived truths. It serves as a springboard for understanding intertextuality's capacity to infuse cultural authenticity while shaping perceptions of identity and community with readerly empathy. Though often bittersweet, unraveling our story remains essential to nurturing spaces for mutual understanding.

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An Analysis of Speech Acts Performed by a Fitness Influencer, Kayla Itsines, in Her Instagram Captions

Widi Handayani^{1*} and Christina Atika Yulina²

^{1,2}Sanata Dharma University, Indonesia

widi.handayani93@gmail.com¹ and christinatikaa@gmail.com²

*correspondence: widi.handayani93@gmail.com

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ABSTRACT

This study seeks out the speech acts in Kayla Itsines' Instagram captions. The captions written in the last week of January 2020 were selected as the data. There were 20 captions which consisted of 209 sentences. The results present that *representative* is the most frequent classification in this study. It only has one type which is *claiming*. It proves that in her captions, Kayla uses phatic expressions to communicate to her followers since she considers her platform as a community that shares the same interests. Hence, she can express her thoughts or feelings without having to provide the scientific evidence. Further, *directive* consists of 3 areas in this study; *ordering*, *suggesting*, and *thanking*. *Ordering* and *suggesting* have the same occurrence which is 39.75%. It presents that being a fitness influencer means being a role model. Hence, she urges her followers to make suggestions to achieve their goals. Lastly, *expressive* is used to express *liking*, *congratulating*, and *thanking*. *Liking* is the highest with 50% total occurrence. It aims to display her excitement towards her followers' achievement since the goal of an influencer is to influence people to reach their goals.

Keywords: captions, illocutionary act, speech act

INTRODUCTION

Nowadays, most people are registered to some social media platforms such as Instagram, Facebook, YouTube, or Twitter. Statista (2015) as cited in Hosain & Liu (2020) mentions that 1 out of 4 people has a Facebook account. People just need an internet connection on their devices to surf the internet. Through social media platforms, there are so many benefits people get. Especially at the beginning of the COVID-19 pandemic at the end of 2019 and early 2020, almost all the dynamics of life shifted from offline to online. Moreover, with the implementation of lockdown and social distancing, everyone almost spent their time at home. This caused an increase in internet usage and media social activities. In Southeast Asia, as reported by Google, Temasek, and Bain Company (2020, as cited in Bayu, 2020), the average duration of public internet use increased by an hour during the lockdown due to the COVID-19 pandemic (see Figure 1).



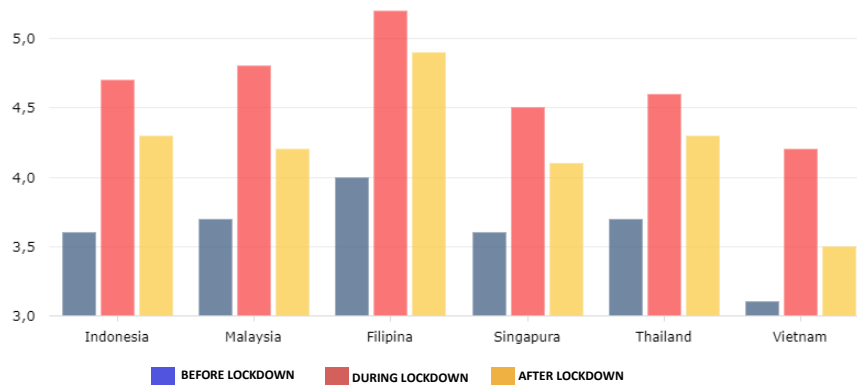


Figure 1. The average duration of public internet use before, during, and after lockdown in Southeast Asia

On the other hand, social media has become very important for people, especially during a pandemic. Taken from the Kata Data databox (2020), the use of social media is the highest increase in Southeast Asian society related to activities in cyberspace during the pandemic (see Figure 2). One of them is because of the demand to spend more time at home, to suppress the transmission of Covid-19. Based on YouGov data quoted by Facebook for Business (Pusparisa, 2020), there are at least five applications whose use is increasing. Social media is the favorite alternative for the people of Southeast Asia. This is because the use of social media has increased by 38%. Meanwhile, video streaming services also increased by 35%.

Social media has become the most popular application since the beginning of the pandemic. This is because firstly, the system offers such easy access for people to stay connected with other people around the world. People just need to follow their friends or relatives, or even someone else they even don't know. Akram and Kumar (2018) mention that social media aims to share social relations with other people. Hence, they do not need to send a letter to relatives or friends who live in different places since they can communicate with them just through their hands.

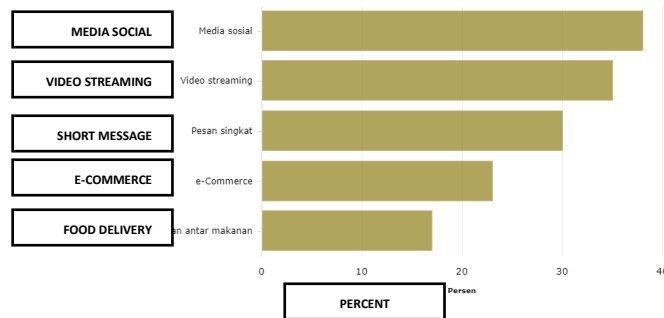


Figure 2. The increase of five applications during the pandemic in 2020

Especially during the early days of the pandemic situation when social distancing and lockdown were enforced, people couldn't meet each other directly, not even their neighbors. Social media is one of the platforms for socializing today, especially during a pandemic. Secondly, through social media, they can gain more information on a particular topic since they just need to type some words as keywords. Everyone can get information easily and quickly, and everyone can share or even deliver certain information freely through social media. Searching for information is now just as easy as the touch of a finger. Thirdly, people use social media to get some entertainment. Through social media, people can get entertainment, whether passively (in the form of videos, readings, pictures) or even interactive media (games, comments-reply, duet-platform, etc.). Hence, Venkateswaran, Ugalde, and Gutierrez (2019) reveal that most companies put extra effort into taking advantage of the media social platforms. Further, some people also use certain platforms to explore their hobbies, talents, and interests.

Besides, even social media now can be part of teaching and learning activities, especially due to the shifting of the educational system from offline to online.

As mentioned before, anyone can get certain information, or share and even deliver their content through social media freely and easily. People can look for their interests through some keywords easily through social media, and now social media has become a very crowded means to find and disseminate information. People can even follow an account to continue to get the content generated by that account. With this kind of system, the term *influencers* emerged. Geysler (2021) states that influencers in social media are people who have built a reputation for their knowledge and expertise on a specific topic. They make regular posts about that topic on their preferred social media channels and generate large followers of enthusiastic, engaged people who pay close attention to their views (Geysler, 2021).

Some people follow social media influencers since they are interested in the content presented by the influencers. If they follow a particular account or channel, then they will be notified if that account uploads some new videos or posts. Then, they, as followers, can either like the posts or comment on them. Kowalczyk and Pounders (2016) state that influencers use technology to have more control over their personality by posting status updates, photos, or even answering their followers' comments. Further, through the development of the features in the platforms, the interaction among people is easier such as through Instagram captions. Instagram is one of the most famous social media nowadays with 500 million total users since its launching in 2010 (Pessala, 2016).

Based on the explanation above, the influencers in the social media platforms create a community with the followers since they share the same interests and engage with one another almost every day. However, the interactions that occur in that phatic communion are not always done directly but can be done indirectly due to the time difference in interacting on social media, i.e. someone can respond to very old posts.

On average, social media provides an available platform for texts, images, videos, interactive activities such as games, and so on. Each social media has its mainstay feature specifications, with different systems. Like YouTube for example, YouTube's main platform is video, with other features like 'Like', 'Comment', 'Share', 'Save', 'Community Group', 'Playlist', 'Description', etc. As for Instagram, the main platforms are 'Feed', 'Story', 'Reels', and 'Tags' which can only load images and short videos (unlike YouTube which can load long videos). However, Instagram has a long description feature which is usually called a 'Caption'. Further, every influencer must have a way to engage with their followers. Most social media influencers often write captions to give information related to their posts. "text data is the caption or short information of the images uploaded by the user" (Purbey et al, 2017, p. 3401). They can write up to 2200 words and a maximum of 30 hashtags for each of their captions (Kuncoro & Iswanto, 2015). In this case, they often greet their followers to engage them in that post. The followers also have the right to respond related to the posts or captions through the comment section. Hence, the use of language in captions or certain descriptive features in certain platforms becomes interesting to discuss, related to the speech act contained in the contents brought by each influencer. Yule, (1996) argues when people communicate with others, they utter languages that are not only for saying something such as making a statement, describing things, or stating of affair, but also for doing something such as requesting, suggesting, warning, making question, ordering, etc.

Thus, this research aims to analyze the five classifications of speech acts proposed by Yule (1996): assertive or representative, directive, commission, expressive, and declarative. The object chosen for this study is captions written by a fitness influencer named Kayla Itsines. The researcher chose Instagram as the object platform since, although each social media attracts influencers somewhat (Intelligence, 2021), Instagram is the most favorite among the models. Almost four out of five (79%) brands overwhelmingly tap Instagram for influencer crusades,

compared with Facebook (46%), YouTube (36%), Twitter (24%), and LinkedIn (12%), per Influencer Marketing Hub (Miller, 2021). In 2020 when the pandemic began, Instagram was ranked first as the social media favored by young people and Generation Z (GlobalWebIndex as mentioned in (Pusparisa, 2021). Then the ranking still hasn't shifted in 2021 (HooteSuite, 2021 as cited in (Dihni, 2021).

Meanwhile, Kayla Itsiness was chosen since she is a fitness influencer who has more than 12 million total followers on Instagram. In 2016, TIME Magazine named her as one of the '30 Most Influential People on the Internet' (as mentioned in Forbes, 2021). In 2017, she was Number One of the World's Most Powerful Influencers by Forbes and was included in '30 Under 30' Asia (Forbes, 2021). In 2020, at the beginning Covid-19 outbreak, she was included into TOP 4 World Fitness Influencers by Coach Nine (Scott, 2020); and in 2021, she is still in the TOP 6 World Fitness Influencers according to (Miller, 2021), TOP 5 according to MediaKix (2021) and TOP 3 according to Influencer Marketing Hub. Kayla Itsines herself is best known for her ebook series, Bikini Body Guides, and her meal-planning and workout app, Sweat with Kayla. She's been named one of Time's 30 most influential people on the internet and is one of Australia's most wealthy under 40 (MediaKix, 2021). She actively uses her Instagram to post some pictures with the addition of captions. Most of her posts are related to fitness and lifestyle. Tracking how famous and engaging Kayla Itsiness is in maintaining her career development as an influencer, this study aims to analyze the speech acts used by Kayla Itsiness in maintaining and engaging her relationship and communication with her followers.

This study is not a pioneer study since many scholars have conducted research applying this theory (Basra & Thoyyibah, 2017; Budiasih, Andayani, & Rohmadi (2017); Siritman & Meilantina, 2020; Syah, Djatmika, & Sumarlam, 2017; Tutuarima, Nuraeningsih, & Rusiana, 2018). The studies use different objects of the study such as TV programs and school students. Those bring new insight to the readers in understanding the theory in different contexts. Therefore, this study does not contribute to the development of the theory. However, it helps the readers to enrich their understanding.

LITERATURE REVIEW

Further, in the captions, the expressions written in the captions express many ideas such as motivating, sharing, thanking, or apologizing. Pragmatically, it is considered an illocutionary act. (Austin, 1962) classifies speech act into 3 parts, namely locutionary, illocutionary, and perlocutionary. Locutionary act is the production of meaningful utterances and expressions or the act **of** saying something (Leech, 1989) e. g. "take that please!", "I promise", "who is he?", etc., which leads to an illocutionary act, an act **in** saying something (Leech, 1989), the intention of producing meaningful expression (e. g. promise, offering, etc), which causes the performance of a perlocutionary act, which is the effect of the locutionary and illocutionary act (which produces actions, behaviors, feelings, beliefs, etc). According to Searle (1968), the illocutionary act is not just a simple act of saying something, but an act of doing something, e.g. informing, ordering, warning, asking, stating, wishing, promising, etc.

Furthermore, Searle (1979, in Yule, 1996) classifies illocutionary acts into five different categories. Firstly, it is *assertive* or *representative* which deals with conveying information. The illocutionary acts of this class aim to commit the speaker to the **truth** of the expressed proposition (Pogoni, 2013). The simplest test that can be done to an assertive act is if it can be defined as *true* or *untrue*. Secondly, it is *directive* means a request given by the speaker to make the hearer undertake an action/particular actions, e.g., begging, inviting, permitting, requesting, ordering, commanding, supplicating, imploring, pleading, permitting, advising, and even daring, contradicting, challenging, doubting, etc. (Searle, 1868, as cited in Pogoni, 2013). Thirdly, it is *commissive* means when the speaker assumes to do something such as promising, offering, refusing, accepting, vowing, threatening, engaging, undertaking, reassuring, or assuring. Fourthly, it is *expressive* means revealing the speaker's mind, e. g. thanksgiving, condoling, deploring, welcoming, apologizing, wishing, congratulating, cursing, blessing, etc. Fifthly, it is *declarative* in which a change is the purpose, e. g. resigning, job position-

appointing, firing, employing, making someone into something/onto certain positions, etc. Declarations bring about some alternation or change in the status or condition of the referred object or objects solely in virtue of the fact that the declaration has been successfully performed (Putra, 2018). This feature distinguishes declarative from the other categories.

Searle (1968) concludes that generally, speech acts have the structure F (P), where F represents the *illocutionary force* and P represents the *propositional content*. To indicate that an utterance of a sentence containing this element has a certain illocutionary force, the *Illocutionary Force Indicating Device* (IFID) can be represented by any element of a natural language, namely *the mood of the verbs, punctuation, word order in a sentence, intonation contour and stress, and performative verbs or form*, etc. In other words, to make the intended illocutionary force recognized by the hearer, the speaker will use IFID. It is the device used by the speaker to deliver their intention so the hearer or reader can understand this intention (Yule, 1996). The most obvious device in IFID is a performative verb: a verb that explicitly names the illocutionary act being performed (Putra, 2018).

METHOD

The researcher analyzed the types of illocutionary acts proposed by Yule (1996) found in Kayla Itsines' Instagram captions. There were several reasons for choosing Kayla Itsines instead of other fitness influencers. Firstly, she has more followers on Instagram instead of other influencers. Her total number of followers is 12.800.000. Secondly, compared to other fitness influencers, she regularly posts on Instagram with long captions. The captions usually discuss her personal life, motivation, or information related to her fitness journey and lifestyle. Hence, her followers who have the same interests will get the benefits through it. Third, tracking how famous and engaging Kayla Itsines is in maintaining her career development as an influencer, it is interesting to analyze the speech acts used by Kayla Itsines in maintaining and engaging her relationship and communication with her followers. Further, by applying the 5 classifications of illocutionary acts proposed by Yule (1996), then it can be discovered the intended meaning of the utterances.

The captions analyzed in this study were written in the last week of January 2020, as it was the beginning time of the COVID-19 outbreak. There were 20 captions found on that week. Based on the analysis, 209 sentences were classified into each of the categories. There were several steps done by the researcher in collecting the data. Firstly, the researcher selected the captions. Secondly, the researcher screenshots the captions. Thirdly, the researcher wrote the captions in the form of a table for each of the sentences to make the analysis easier.

To analyze the data, after the data is put into tables sentence by sentence, the researcher categorized them into each of the types of illocutionary acts by using a tick symbol and noted the IFID identified from the sentences. Illocutionary force indicating devices (IFID) include at least: the word order, the stress, the intonation contour, the punctuation, the mood of the verb, and the so-called performative verbs. Then, the researcher counted the total occurrence for each of the types. Lastly, the researcher chose some samples to discuss to make discussion easier.

FINDINGS AND DISCUSSION

In analyzing the data, the writer displays the data in the form of tables which is followed by the explanation. The table consists of the process, frequency, and percentage of the data.

Table 1. Speech act classification distribution

No	Classification	Frequency	%
1.	Representative	118	56.5
2.	Directives	83	39.7
3.	Expressive	8	3.8
	TOTAL	209	100

The table above presents that representative is the highest percentage. It occurs 118 times or 56.5 %. Then, directives with 83 total occurrences, or 39.7 % follow it. Each of the classifications will be displayed in the discussion below.

Representative

Representative deals with the ability of the speaker to decide whether something is true or false. In other words, it is related to the belief of the speaker. Searle and Vanderveken (1985) clarify that a representative can be in the form of criticizing, claiming, informing, or complaining. In this study, representative occurs frequently. The detail is shown in the table below.

Table 2. Representative distribution

No	Classification	Frequency	%
1.	Claiming	118	100
	TOTAL	118	100

There is 1 only one representative that occurs in the captions which is claiming. Claiming is the most frequent with 68 times occurrence or 57.6 % respectively. The writer provides some of the data below.

Claiming

It deals with the transfer of information from the speaker to the hearer. By that, the hearer gets the idea of a particular thing. However, claiming is a statement in which there is no proof or evidence. In other words, it is a personal judgment.

- a) I **feel** like it's such a good way to stay connected and bring our amazing community together.
- b) I **know** that some people find it easier to prepare their food and eat at home when they are focusing on their health and fitness.
- c) I **know** some women can't do some of these exercises because of sore knees or other injuries, or because they live in an apartment or shared house and can't make too much noise.
- d) However, I **know** that pre-workouts have become popular, and many of you have questions about whether you should take them before you train.
- e) For some people, that **might** mean they keep having more and more pre-workouts to keep feeling its effects.

Based on the samples above, it shows that the claims are not based on some facts or evidence. Rather, it is more on the personal opinion. It is indicated by the use of some verbs such as 'feel' and 'know.' They are considered as the mental process in which their state is related to what the speaker feels or thinks.

For example, in the first data, it is Kayla's feeling that she feels close to the followers. In the second data, Kayla assumes that some people get access to prepare their food when they are on a diet. However, this is not always the truth. Therefore, to prove her claim, she needs to do a survey or research.

Directives

Directives refer to the idea that the speaker intends to make the hearers do something. In other words, it depends on the situation they are in. Muhartoyo and Kristani (2013) mention that the examples of this classification are asking, inviting, requesting, recommending, demanding, or permitting. Based on the analysis, there are 83 occurrences for this classification. In this case, ordering and suggesting have the same frequency. To make the explanation clearer, the writer provides the table which is followed by the analysis.

Table 3. Directives distribution

No	Classification	Frequency	%
1.	Ordering	33	39.75
2.	Suggesting	33	39.75
3.	Asking	17	20.50
	TOTAL	83	100

Based on the table above, it shows that ordering and suggesting occur with the same frequency which is 39.75 %. Then, the other classification of directives found in the analysis is asking. It occurs 17 times. Some of the samples are shown below.

Ordering

Ordering deals with the instruction given by the speaker to make the hearer do something.

- a) **Comment** below and **tell** me how are you going to spend your weekend!
- b) **Make sure** you video your challenge, then **tag** me in them so I can see!
- c) **Be disciplined. Clean up** your diet. **Work** your butt off.
- d) **Tell** me below what you're proud of achieving at this point of the Challenge.
- e) Then **mix** 1/4 cup basil pesto, 2 Tbsps lemon juice, sea salt, and fresh ground black pepper to taste, add to your salad and you're done!

Through the samples of the data above, it shows that most of the time the orders are expressed in the form of imperative text. For example, in the first data, the followers are asked not only to give comments but also to tell Kayla how their weekend is going. In this case, by giving those instructions, Kayla wants the followers to engage actively in the comment section. Hence, they will get connected.

Suggesting

It deals with the suggestion given by the speaker to the hearer so that the hearer will get insights about a particular thing.

- a) **Whether** that means spending time with the family like I am doing, or catching up with friends.
- b) Ladies, **if** you're looking for a CHALLENGE today, this one's for you!
- c) **If** you are currently doing my BBG Challenge program, make sure you focus on building healthy and maintainable habits so your fitness journey works with your lifestyle!
- d) **If** you're trying to include more protein in your diet you could also have some grilled chicken or salmon on the side.
- e) **If** you are looking for tips, here are some of mine.

Specifically, adverbs of frequency are mostly used to suggest this study. In this case, the adverbs of frequency are used to indicate if the followers are in a particular condition, then Kayla suggests doing something. For example, in the first data, the adverb of frequency found is 'whether.' In this case, Kayla gives some options the followers could do when they are on the weekend; spending time with the family or meeting friends. Another example is found in the second data. The adverb of frequency used is 'if.' Based on the context, it refers to the situation when people look for a challenge, and then Kayla comes up bringing that challenge for them.

Asking

It deals with a condition when a speaker's expressions need an answer from the hearer.

- a) **Why** am I being consistent?
- b) So, **how** much water should you be drinking??
- c) **Who** else loves quick and easy meals?!

- d) **What** am I going to do today to help me achieve these goals?
- e) **Which** combination will you try first?

Based on the samples above, WH questions are commonly found. In this case, Kayla tries to include the followers in the discussion. Therefore, by asking questions, the followers will respond to them in the comment section. Then, the comment section will be kind of a discussion place. Besides, the question offers not only in the form of WH-questions. However, it also uses ‘which.’ The purpose is to let the followers decide which one is their favorite.

Expressive

It deals with the ability of the speaker to express her/himself. Tamam, Setiawan, & Anam (2020) express that it expressive deals with the speaker’s attitudes or feelings. Hence, the expressions might be varied such as happiness or sadness depending on the current state of the speaker. The result of the analysis of this classification is previewed in the table below.

Table 4. Expressive distribution

No	Classification	Frequency	%
1.	Liking	4	50
2.	Congratulating	3	37.5
3.	Thanking	1	12.5
	TOTAL	8	100

It shows that liking has the highest frequency in the study. Then, it is followed by congratulation which occurs 3 times.

Liking

It deals with the situation when the speaker matches a particular thing.

- a) I **love** seeing results.
- b) I **love** eating/ drinking healthy most of the time.
- c) And I so **badly** wanna see what is gonna bring.
- d) I was so **happy** I wanted to cry.

Based on the examples above, shows that Kayla expresses her feelings toward a particular thing. To express their feelings, she uses some adjectives such as ‘love’ and ‘happy.’ Besides, she also chooses to use the adverb ‘badly,’ which refers to the idea that she wants something, that deep.

Congratulating

It is an expression stated by the speaker to the hearer which means that s/he is happy for what the hearer gets or achieves.

- a) Jamie, I am **so proud** of you for realizing this and I want all of the #BBGcommunity to know that my programs are about LONG-TERM changes and not quick solutions.
- b) Nothing makes me **happier** than hearing how positive you feel taking these progress photos, Rachel!
- c) Our bodies are AMAZING, and it makes me **so proud** to hear that you see that too, Tiff!

In this case, Kayla expresses her attitude towards Jamie, Rachel, and Tiff for their achievements. As a fitness influencer, Kayla is so happy looking for the results made by her followers. Hence, she expresses her gratitude to them.

CONCLUSION

To conclude, out of 5 classifications of speech act, there are only 3 classifications found in this study; representative, directives, and expressive. For the representative, the only classification that occurs is claiming. It happens because the captions are functioned as a

medium for Kayla to stay connected with her followers. Hence, the language used for the captions is just colloquial. In other words, it is just in the form of daily conversation which does not need some science basic evidence.

Further, for directives classification, ordering is the most frequent which is followed by suggesting and asking. In this case, Kayla as a fitness influencer is a role model for many of her followers. Hence, by giving some orders or suggestions, Kayla hopes her followers will follow the instructions and get the goals they want. Besides, in terms of asking for classification, it is a way for her to engage the followers. Hence, the followers will respond to her questions in the comment section which later turns into a discussion.

Besides, expressive classification in this case consists of 3 types, liking, congratulating, and thanking. These are the ways for Kayla to express how happy she is about the achievements of her followers. As a fitness influencer, she will be really happy when she can influence people.

For future research, this theory can be used to explore any other objects found in social media such as YouTube live streaming or TikTok videos. The theory can also be limited by 1 or 2 classifications only.

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Kamala Harris and Mike Pence Personal and Social Deixis Analysis in US Vice Presidential Debate

Nadia Agatha Pramesthi

SEO Editor, IDN Media Yogyakarta, Indonesia

correspondence: agathapramesthi@gmail.com

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ABSTRACT

Personal and social deixis have been the key factors in how people can engage in a conversation or discourse. From Hamdaoui (2015), it is known that deixis is one of the linguistic techniques that politicians emphasize a lot. Any linguistic theory can study it, but pragmatics must since it informs the analyst about the context of language production, including who is speaking, to whom, when, and where (Triki, 2010). Thus, this study used personal and social deixis theory in modern linguistics to answer several research questions, such as what deixis the candidates use and what are the effects. The research aims to see how each candidate effectively draws people's attention in a presidential debate through the analysis of social deixis. Kamala Harris chooses to be more populist by using expressions such as exclusive 'we' or 'us' and 'you'. Meanwhile, Mike Pence focuses on presenting himself and Trump through the use of expressions such as I and inclusive 'we' or 'us'. Moreover, the distant relationship with Trump's Administration that Kamala Harris has shown to the public can be a factor in how Americans see Joe and Kamala as different figures from their predecessors.

Keywords: deixis, Kamala Harris, presidential debate

INTRODUCTION

Cited by Khalifa (2018), politicians attempt to remove themselves from their constituents through political language. They use various methods to call upon the political and governmental authorities (Reyes, 2015). Presidential elections have become the media for the presidential candidates to attract voters to vote for them. In the US, this practice is open to the public so that people can evaluate the candidates. According to Isotalus (2011), the US presidential debate has been intensively studied since 1960. The presidential debate is one of the strategies for how candidates present themselves to the public. They use language as a political marketing tool for the candidates. Taken to Clementson, Pascual-Ferrá, and Betty (2014), in developing a campaign's message, political marketing theory emphasizes rhetorical devices, language strategies, and discursive tactics (Cwalina, Falkowski, & Newman, 2012). Retrieved from Nextar Media Wire (2020), the 2020 U.S. presidential debates between the leading contenders in the 2020 U.S. presidential race, Joe Biden and Donald Trump, are sponsored by the Presidential Debates Committee. The first debate was held on 29 September 2020. Then, on October 7, the vice-presidential debate between Kamala Harris and Mike Pence took place (Siders, 2020).

The researcher picked the debate between Kamala Harris and Mike Pence because they both were clear with their points, polite, and less-judgemental rather than the presidential debate. Moreover, this year's vice-presidential debate is more important than before. Harris is known as someone who criticizes Biden in Democratic debates. In this debate, Biden and



Harris want to show that they are different from their opponents. Meanwhile, Pence is always known as Trump's loyalist (Mondschein, 2020). Hudak (2020) also states that this year's vice-presidential election is the most important vice-presidential debate in American history. Since he predicted that one of the vice presidents will likely be a president in the future. That is why the vice presidential debate is worth studying. Politicians employ deictics for a variety of goals, from personal to political to persuading to manipulative, all of which are largely influenced by the environment in which they are used and the speaker's intentions. The study of the language used by politicians covers those areas (Adetunji, 2006).

The study of pragmatics is related to context, utterances, and meaning. To get the meaning in utterances, the study of pragmatics does not disregard the context of who speaks the utterances, who is the addressee or the hearer, the location and circumstances, and other factors that contribute to utterances' meaning. As a study, pragmatics covers the study of language use and linguistic communication about language structure and utterances (Haag et al., 1997). Based on those understandings, it can be concluded that the study of pragmatics caters to those who want to search for meaning with several approaches. One of the approaches is Deixis. The idea of deixis is 'pointing'. This term is borrowed from the Greek word δεικτικός (deiktikos), meaning "able to show, showing directly" (Culpeper, 2014). Deixis consists of several parts namely, Person Deixis or Personal Pronouns, Demonstrative Deixis, and Spatial Deixis. Besides the deictic expressions that have been mentioned, there are also some other Deixis namely Gestural and Symbolic Deixis. Gestural and Symbolic deixis can contain personal pronouns, demonstratives, and adverb deixis.

The categories that are mentioned before are common deixis categories. Besides the traditional categories: of person, place, and time, there are also additional deixis such as social, discourse, and empathy deixis (O'Keffe, Clancy, Aldoph, 2011). Those deixis categories are suggested by Levinson, Lyons, and Filmore. Information structure and deixis have been important elements as the reference points that connect reality and how we understand and name it (Rambaud & Goded, 2012). By using deixis analysis, it is expected that the researcher can see the attitude, opinion, and knowledge of the speaker. In this case, the speakers are the vice-presidential candidates, Kamala Harris and Mike Pence. To answer that, the research only focuses on personal and social deixis. According to Stephen (1985), personal deixis encodes the role of participants in the speech event. Meanwhile, social deixis encodes the social relationship between the speaker and the hearer.

The personal deixis consists of three categories include, first person (I and We), the singular pronouns (I, me, myself, and mine), and plural pronouns are used to express the first person deixis, which refers to the speaker or both the speaker and the referent when they are combined with the speaker (we, us, ourselves, our, ours).

Second-person pronouns are persons or people who are addressed in the second person, as in you, yourself, yourselves, your, or yours, are referred to as the addressee. Third person deixis is a deictic reference to a referent (or referents) who are not the speaker or addressee and usually implies the gender of the subject of the utterance, as in he, she, they, him, himself, her, herself (Levinson, 1983).

According to Levinson (1979), there are two types of social deixis. The forms in Absolute Social Deixis are designated for two distinct categories of speech act participants: authorized speakers and authorized addressees. The standard situation involves a speech from or to a royal person. Such phrases are primarily used in monarchical nations. For instance (your majesty, your highness, my lord,...etc).

The most significant social deixis is relational, and it can be expressed with honorifics. Honorifics involve the use of specific lexemes to convey the participants' actual status. The relationships between the speaker and the referent (referent honorifics), the addressee (addressee honorifics), the bystander (bystander honorifics), and the setting are all included (levels of formality).

Numerous researches related to deixis have been done on various subjects, such as movies, newspapers, and speech. A paper from Nur Kholis examines the deixis found in a movie entitled “Deixis Analysis of the Good Dinosaur the Movie”. This research also uses personal deixis analysis. The result of this paper is that the usage of personal deixis is related to the point of view of each actor (Kholis, 2016). This study is also in line with Deixis's Analysis of The Song Lyrics of Ed Sheeran's “Divide” Album. The personal deixis is related to the role of the actor that is involved in the text or story (Ilmi, 2018). However, this research is different from the previous research since this research uses a different object and the aim is to prove why Kamala, who appears to be more populist than Pence and set distance from Trump’s Administration, can appeal to people’s attention to choose her and Joe instead of Trump and Pence. The aim is proven through the analysis of deixis used by the candidates.

METHOD

This research is intended to answer the questions related to the usage of personal and social deixis from both vice-presidential candidates and what is the result of the usage of such deixis. The first thing to do was watch the full 2020 vice presidential debate video which aired on 8 October 2020. Later, the subtitle is extracted to .srt format to read and gain the data. After that, the result was counted and classified in the table within the categories of personal deixis and social deixis. However, other personal pronouns such as he, she, it, and they, although on occasion deictic, are typically anaphoric in their reference (O’Keffe, Clancy, Aldoph, 2011). Thus, the researcher only focused on the deixis I, you, we, plural you, etc. Then, the data was analyzed to see the result and finally to reach the conclusion of why candidates use such deixis in their speeches.

The study was conducted in both qualitative and quantitative methods to answer the research questions. In quantitative research, an issue or event is explained by collecting data in numerical form and evaluating it using mathematical techniques, particularly statistics (Aliaga & Gunderson, 2002). Meanwhile, the quantitative method is used to answer the frequency of deixis that may appear in their speech, and the qualitative method is employed to elaborate the reason behind the usage of the personal and the social deixis. This study needs both methods so there would be an understanding of how politicians use personal and social deixis in political discourse. Not only to understand the data, the methods combined are the tools to make connections between ideas and find the gap so this study can be elaborated or there would be a new synthesis (Hart, 2000). Intangible factors that may not be immediately apparent in the research problem can be identified using qualitative methods, such as social norms, socioeconomic status, gender roles, ethnicity, and religion (Mack *et al.*, 2005). Thus, from the analysis, there would be a clear conclusion of the result of using personal and social deixis in political discourse.

FINDINGS AND DISCUSSION

Kamala Harris Deixis analysis

The first sub-part analyzes the personal deixis used by Kamala Harris in the US Vice Presidential Debate 2020. This part separates the analysis into Personal Deixis Subject, Object, and Possessive Pronoun. The three types of Deixis are the Deixis that exist in the utterances. The analysis of Personal Deixis can reveal how Kamala Harris delivered her ideas about certain cases that asked Susan Page as the moderator, whether she made the listener feel involved in her speech. Not only does the way the candidate appeals to the public, but this analysis also can help the researcher to conclude Kamala Harris’ attitude and point of view towards certain cases. To begin with, the first analysis is Personal Deixis: Subject.

Personal Deixis

The subjects that were used by Kamala Harris are served in Table 1:

Table 1. Personal deixis: Subject

Type of deixis	Person		Accumulation
personal deixis: subject	Singular	1st person	I 94
		2nd person	You 76
	Plural	1st person	We inclusive 38
			We exclusive 41
	2nd person	You 5	

From the table, it is known that Kamala Harris uses I 94 times, You 76 times, Inclusive We 38 times, Exclusive We 41 times, and 2nd Person You (or general you) 5 times. The breakdown of analysis is divided into the Types of Pronouns (I, You, We, and General You) to ease the understanding of the context.

The first one is the usage of I in Kamala Harris’ utterances. It is probably clear that ‘I’ here refers to Kamala Harris herself. However, Kamala Harris only used I 94 times, which is less than Mike Pence who set the record for saying I 105 times.

Kamala Harris uses I to refer to herself when she tells her background story, delivers her thoughts or opinions, and when she is attacked by Mike Pence. The first example is taken from *insert 32:24-32:58 when she tells her background story,

- 1) “So let me tell you. First of all the day I got the call from... from Joe Biden. It was a Zoom call, um... asking me to serve with him on this ticket was probably one of the most memorable days of my life. Um... I, you know, I thought about my mother who came to the United States at the age of 19 and gave birth to me at the age of 25 at Kaiser Hospital in Oakland California, and the thought that I’d be sitting here right now I know would make her proud and she must be looking down on this.”

From the example above, the usage of Personal Deixis ‘I’ is to show her point of view in the story. Since she talks about her past, she uses ‘I’, which means she is the focus of the utterances. The second example of the usage of Personal Deixis: Subject ‘I’ is when Kamala Harris delivered her idea or opinion, apart from speaking on behalf of Joe Biden or somebody else. This example is taken from minutes 28:42-28:52.

- 2) “If the public health professionals, if Dr.Fauci, if the doctors tell us that we should take it... I'll be the first in line to take it. But if Donald Trump tells us I should- that we should take it I'm not taking it”

Kamala Harris said this when she was asked by Susan Page whether the Americans and Kamala Harris will get vaccinated if the Trump administration approves a vaccine for COVID-19. She stated that she would not take the vaccine. She shows the deixis usage from the point of view of American people using ‘we’ when talking about a scenario when probably Trump is mandating the Americans to take the vaccine. Then she shifts from The Americans' point of view ‘we’ to herself using ‘I’ when she shares her point of view about not taking the vaccine as Kamala Harris.

The last example of Personal Deixis” Subject ‘I’ usage from Kamala is when she is directly talking to Mike Pence and Susan. In this example, Kamala Harris uses ‘I’ when she is attacked by Mike Pence,

- 3) “Well, let's go. I don't know, but Susan this is important and I want to add, but if... Mr. Vice President, I'm speaking... I haven't... I'm speaking. Yeah...”

This happens in the minute 23:22-23:28 when Kamala is asked by Susan Page to respond to Mike Pence's accusation of a Biden-Harris policy related to combating COVID-19.

Kamala Harris responds indirectly to Mike Pence's accusation by excluding him and making his perspective in the third person using 'he' to refer to Mike Pence, and using 'I' when she does the defense. Otherwise, she is talking to Susan using 'I' and mentions Susan's name in a second-person point of view. When Mike is cutting her speech, Kamala uses the phrase 'I'm speaking' as a sign to make Mike Pence stop interrupting her.

In this part, Kamala Harris achieves central deictic projection as she uses 'I' and continuous tense and verbs to convey that she talks about something personal.

The usage of 'you' in Kamala Harris' utterances is divided into two, singular 'you' and plural 'you'. The plural 'you' is also known as the generic 'you'. Kamala Harris uses the plural 'you' 5 times in her speech. Meanwhile most of the time, she uses the singular 'you', which is 76 times.

Kamala uses the singular 'you' when she is directly talking to Pence and Susan,

- 4) "Let's talk about respecting the American people. You respect the American people when you tell them the truth. You respect the American people when you dare to be a leader. Speaking of those things that you may not want people to hear but they need to hear so they can protect themselves ..."

These sentences were spoken by Kamala when she directly responded to Mike Pence's argument about respecting the freedom of the American people. She directed the rebuttal to Pence's argument and pointed to him, therefore she used 'you' to involve Mike Pence in her speech.

Meanwhile, for general or plural 'you', Kamala Harris used it to refer to the Americans. The example is taken from minute 23:35-23:49,

- 5) "How calm were you when you were panicked about where you're going to get your next roll of toilet paper how calm were you when your kids were sent home from school and you didn't know when they could go back how calm when your children couldn't see your parents because you were afraid they could kill them"

This is the attempt of Kamala Harris to include the Americans in the topic and evoke their emotions. This is called a plural or general 'you' because this deixis does not address a certain individual.

The inclusive we and exclusive we also occur in Kamala Harris' utterances. Mostly, she uses exclusive 'we' rather than the inclusive 'we', 38 and 41 respectively. However, the gap between the usage of exclusive 'we' and inclusive 'we' is not wide, which is only 3.

Kamala Harris used the exclusive 'we' when she referred to herself and Joe Biden. The example is taken from minute 92:25-92:40,

- 6) "I appreciate that first of all having served as the Attorney General of the State of California the work that I did is a model of what our nation needs to do, and we will be able to do under a Joe Biden presidency."

In this example, the context of Kamala Harris' speech is when she defends herself after her record is attacked by Mike Pence.

The inclusive 'we' that Kamala Harris uses in her speech refers to Kamala and the hearer, which is the American people. The example is below,

- 7) "We all know about Joe. He puts it all out there. He... he is honest, he is forthright but Donald Trump, on the other hand, has been about covering up everything"

The usage of ‘we’ in inclusive ‘we’ from Kamala Harris’ speech is to evoke a common ground between Kamala Harris and the Americans. She put herself and the Americans as one unity and one point of view.

The second type of personal deixis is an object. The deixis that is used in Kamala’s are presented in Table 2 below,

Table 2. Personal deixis: Object

Type of deixis	Person		Accumulation	
personal deixis: object	Singular	1st person	Me	10
		2nd person	You	5
	Plural		Us inclusive	8
		1st person	exclusive	2
	2nd person	You	0	

The first analysis is the analysis of deixis ‘me’. Kamala Harris uses ‘me’ in her utterances 10 times. The usage of personal deixis object ‘me’ is to refer to herself as an object in the sentence, for example:

- 8) “So, let me tell you. First of all the day I got the call from... from Joe Biden, it was a Zoom call, um... asking me to serve with him on this ticket was probably one of the most memorable.”

The point of view is the same as the usage of ‘I’, which is speaking on behalf of herself. However, the focus is on the subject, who is Joe Biden, doing a certain action, which is to call Kamala. If the focus is Kamala, then probably Kamala put herself as the subject of the sentence instead of positioning herself as the object of the sentence. Then, probably Kamala would choose another form such as ‘I got a call from Joe Biden’ if she wants to put the focus on herself.

Then, the usage of the singular second person ‘you’ as an object appears in the example below,

- 9) “I’ll tell you something, Susan. I served when I first got to the senate on the committee. That’s responsible for the environment.”

Kamala uses ‘you’ here to refer to Susan. The idea is also the same with singular you in subject position, which is to let the hearer be directly included in a certain topic.

Related to the use of exclusive and inclusive ‘us’, Kamala Harris uses it 2 times and 8 times respectively. In the case of inclusive ‘us’, Kamala Harris uses this as a reference for herself and the Americans. For example,

- 10) “An American man was tortured and killed under the knee of an armed uniformed police officer and people around our country of every race, of every age of every gender perfect strangers to each other marched shoulder to shoulder arm and arm fighting for us to finally achieve that ideal of equal justice.”

The usage of inclusive deixis ‘us’ in her speech refers to Americans in general and herself. The inclusive ‘us’ has the same idea as the inclusive ‘we’, which evokes common ground as a unity with one point of view.

The exclusive ‘us’ occurs as a reference for herself and Joe Biden, such as in this example.

- 11) “The science is telling us this. You know what? Donald Trump said science doesn't know.”

The context of the utterances is climate change and the global warming issue. Kamala Harris argues that science serves facts about climate change and global warming, and science helps Joe Biden and Kamala Harris in creating environmental policy. Therefore, to refer to Joe Biden and herself, Kamala Harris uses the exclusive ‘us’.

The last type of personal deixis analysis is the possessive pronoun. Kamala Harris also uses the possessive pronoun deixis in her speech. The data result is presented in the table below.

Table 3. Personal deixis: Possessive pronoun

Type of Deixis	Person	Accumulation
personal deixis: Possesive pron.	Singular	
	1st person	My 6
	2nd person	Your 6
	Plural	1st person
Our exclusive 8		
	2nd person	Your 12

Kamala Harris uses Personal deixis possessive pronouns ‘my’, ‘your’, ‘our’, and general ‘your’. The use of deixis ‘my’ to refer to something or someone personal to her. For example:

- 12) “Not only but I want to talk about the connection between what Joe and I will do in my record which includes I was the first statewide officer to institute a requirement that my agents would wear body cameras and keep them on full time”

Kamala Harris uses ‘my’ in referring to her record when she was an Attorney in San Francisco. To refer to the agents who worked with her when she was an Attorney, she also uses ‘my’ to make it more personal.

The deixis usage of singular ‘your’ and general ‘your’ appears in her speech 6 times and 12 times respectively. An example of a singular ‘your’ in her speech is:

- 13) “And to your point, Susan, that the issues before us couldn't be more serious there's the issue of choice and I will always fight for a woman's right to decide on her own body it should be her decision”

Kamala Harris uses ‘your’ to refer to Susan’s question related to abortion. Since it is directed to Susan, the reference is considered singular ‘your’.

Then, the plural ‘your’ occurs in minute 77:15-77:27,

- 14) “With pre-existing conditions, this means that over 20 million people will lose your coverage. It means that if you're under the age of 26 you can't stay on your parents' coverage anymore.”

The plural deixis ‘your’ here is addressed to the Americans, especially the young Americans. Since the deixis is not directed towards a certain individual, therefore it is a plural ‘your’.

Kamala Harris uses the plural ‘your’ creating the same effect as the usage of plural ‘you’, which is to make the hearers included in the topic.

Social Deixis

Social deixis is commonly used in utterances. Kamala Harris mainly uses first name or name deixis and title and surname. The other social deixis is a deixis referring to a group of people. The result is presented in the table below,

Table 4. Social deixis

Actors	Social Deixis Type		
	First Name/Name	Title and Surname	Other
Joe Biden	68	0	0
Donald Trump	29	0	0
Mike Pence	0	17	0
Susan Page	10	0	0
Others	4	1	28

Kamala Harris uses her first name name deixis mostly to refer to Joe Biden and Donald Trump, and the least social deixis name appears when she refers to Susan Page and others. Understandably, Joe Biden and Kamala Harris are close to each other as their relations are presidential and vice presidential candidates. The example of Kamala Harris using Joe Biden's name appears in minutes 33:01-33:13,

- 15) “You know, Joe and I were raised in a very similar way we were raised with values that are about hard work about the value and the dignity of public service, and about the importance of fighting for the dignity of all people”

In her utterances, Kamala Harris only uses Joe Biden's first name to refer to him. This indicates that she is close to Joe Biden, especially when the context is talking about Joe Biden and Kamala Harris' common ground.

However, different from Kamala Harris referring to Joe Biden, the way she refers to Donald Trump by using Trump's name does not indicate that she is close to Trump.

- 16) “You have Donald Trump who measures the strength of the economy based on how rich people are doing which is why he passed a tax bill benefiting the top one percent and the biggest corporations of America leading to a two trillion dollar deficit that the American people are going to have to pay for on day one”

Instead of perceiving the way Kamala Harris addresses Donald Trump only by his name as a sign of a close relationship, it is perceived as a distant relationship. She shows different respect to Trump compared to Mike Pence. Especially the context of Kamala Harris calling out Trump that way because she wants to point out Trump's failure on tax policy.

It is interesting how Kamala Harris never calls Mike Pence by his name. She always attaches “Mr. Vice President” before calling Mike Pence, or even omits his name, only the title.

- 17) “I will always fight for a woman's right to decide on her own body. It should be her decision and not that of Donald Trump and Vice President Michael Pence”

The example above shows how Kamala addresses her distance from Mike Pence. Kamala omits the title 'president' from Trump, showing she has lost her respect towards him. Meanwhile, Pence shows her respect and also distance. The distance she shows to the public can be perceived as a signal that Kamala has a different idea and image from her opponent since she uses this deixis expression when she disagrees with her opponent's point of view.

Mike Pence Deixis Analysis

The analysis of Mike Pence's personal deixis use shows a quite distinctive result compared to Kamala Harris' personal deixis usage. Mike Pence uses more 'I' and 'you' compared to Kamala Harris and so on. Before analyzing the social deixis usage, the first analysis is on personal deixis.

Personal Deixis

As stated before, Mike Pence tends to use 'I' and 'you' more than Kamala Harris. The gap between the exclusive 'we' and inclusive 'we' is also big. To begin with, here is the data served in the table.

Table 5. Personal deixis: Subject

Type of deixis	Person			Accumulation	
personal deixis: subject	Singular	1st person	I	105	
		2nd person	You	64	
	Plural		We	inclusive	18
				exclusive	58
		1st person			
		2nd person	You		0

The number of personal deixis 'I' in Mike Pence's speech is higher than in Kamala Harris'. Mike Pence uses 'I' in his speech 105 times. Meanwhile, Kamala Harris only uses 'I' 94 times.

However, the purpose of the Personal Deixis 'I' usage is not different from Kamala Harris, which is to put himself at the center of the topic. Mike Pence tends to be more likely to have himself as the point of view. Here is one of the examples:

- 18) “My wife, Karen, and I were there and honored to be there many of the people who were at that event Susan were tested for Coronavirus and it was an outdoor event which all of our scientists regularly and routinely advise”

However, the usage of Deixis Personal 'you', from Mike Pence is less than Kamala Harris'. Mostly, Mike Pence uses the deixis 'you' to point at Kamala Harris when he tries to attack her record several times. Here is an example,

- 19) “The fact that you continue to undermine public confidence in a vaccine if the vaccine emerges during the trump administration I think it is unconscionable”

Personal deixis 'we' usage in Mike Pence's speech is also divided into exclusive and inclusive 'we'. Mike Pence uses exclusive 'we' the most, which is 58 times. Meanwhile, he only uses inclusive 'we' 18 times. Compared to Kamala Harris, she also mostly uses exclusive 'we' rather than inclusive 'we'. However, the number of inclusive 'we' from Kamala Harris is higher than Pence's.

- 20) “We learned from that they left the strategic national stockpile empty they left uh an empty and hollow plan but we still learn from it.”

Unlike Kamala, Mike Pence's tendency to exclude 'we' is higher since in his arguments and opinion he likes to deliver the record of the Trump administration during his year of ruling as US President. He has a different approach from Kamala. He does not put himself as the one

who has the same point of view as the Americans, but he tends to serve the achievement of the Trump administration.

Moving to the second type of personal deixis. It is a personal deixis: object. The data result is shown in the table below.

Table 6. Personal deixis: Object

Type of deixis	Person		Accumulation
personal deixis: Object	Singular	1st person	Me 10
		2nd person	You 12
	Plural	1st person	Us inclusive 8
		2nd person	You exclusive 2

From this data, it is evident that Pence tends to use singular you, me, and plural deixis inclusive 'us'. Pence uses 'you' to refer to Susan or Kamala Harris. The example is

- 21) "I must tell you, Senator, your party has spent the last three and a half years trying to overturn the results of the last election. It's amazing when Joe Biden was vice president of the United States."

The general 'you' or plural 'you' in his speech reflects or refers to the Americans. The example is,

- 22) "But, America, you just heard Senator Harris tell you on day one that Joe Biden's going to raise your taxes. It's really remarkable to things. I mean right after a time where we're going through a pandemic that lost 22 million jobs"

Pence uses the general 'you' because in the utterances he involves the Americans. That is why it appears as the object of the sentence.

The usage of inclusive 'us' mostly refers to Pence and the Americans. The example is,

- 23) "That decision alone by President Trump bought us invaluable time to stand up the greatest national mobilization since World War II."

The reason why 'us' here is considered an inclusive 'us' deixis, is because Pence's speech context tells about the American position in the trade war with China. It makes sense that he prefers to use 'us'.

For the exclusive 'us' it is clear that it is used to refer to Donald Trump and Mike Pence. The example is,

- 24) "But when you say it hasn't worked when dr Fauci and dr Burks and our medical experts came to us in the second week of March they said if the president didn't take the unprecedented step of shutting down roughly half of the American economy that we could lose 2.2 million Americans and that's the reality."

The last analysis from personal deixis is possessive pronouns. The data of personal deixis usage of possessive pronouns from Mike Pence is served in the table below,

Table 7. Personal deixis: Possessive pronoun

Type of deixis	Person		Accumulation		
Personal deixis: Possessive Pron.	Singular	1st person	My	8	
		2nd person	Your	25	
	Plural	1st person	Our	inclusive	32
			2nd person	Your	exclusive
				1	

It is clear that he uses 'my' deixis in a context to refer to something that belongs to him, and exclusive 'our' refers to something that belongs to him and Trump. However the usage of plural 'your' also appears in his speech once. He uses the general 'your' to refer to something that belongs to the Americans. The example is below.

Mike Pence mainly uses inclusive 'our'. He uses inclusive 'our' 32 times in his speech, mainly in the context of he refers to Americans, to attract them.

- 25) “Joe Biden and Kamala Harris want to raise taxes. They want to bury our economy under a two trillion dollar green new deal which you were one of the original co-sponsors of in the United States Senate.”

The example above is the example of the use of inclusive 'our' use in Mike Pence's speech. In his speeches, by using inclusive 'our', he wants the Americans to be emotionally involved in the topic. He tries to make the Americans involved in his point of view. Thus, in this way, he can raise the emotional attachment to the Americans. More or less, this strategy has also been frequently done by Kamala Harris.

Social Deixis

Mike Pence also uses a distinct approach in pointing to several important actors in his speech. It is evident by the data that is shown in the table below.

Table 8. Social deixis

Actors	Social Deixis Type		
	First Name/Name	Title and Surname	Other
Donald Trump	0	52	0
Joe Biden	46	0	0
Kamala Harris	10	28	0
Susan Page	19	0	0
Other	2	2	52

Different from Kamala Harris, Mike Pence always refers to Donald Trump respectfully by attaching his title as the United States president. He always addresses Trump with 'President Trump', the example is below.

- 26) “About the Supreme Court of the United States let me say President Trump and I could not be more enthusiastic about the opportunity to see Judge Amy Coney Barrett become Justice Amy Coney Barrett”

The motive besides that Trump is still the US President at the time this debate happened is that Pence pays so much respect to Trump. This is also influenced by the fact that Mike Pence was Trump's current president at that time. Meanwhile, Mike Pence calls Joe Biden by only his name. It is influenced by the fact that Joe Biden at that moment hasn't had any political position in the administration or anywhere else. Different from how Mike Pence addresses Kamala Harris, he mainly uses the addresses such as 'Senator' or 'Senator Harris'. He addresses Kamala Harris only by her name 10 times. Either respect or showing distance or closeness, it should be referred to in the context when Pence uses the address.

CONCLUSION

In conclusion, the personal and social deixis used by the candidates tend to show dominance and differentiate their hierarchical power. This finding reflects Hamdaoui's (2015) argument that language can be a helpful instrument to challenge and subvert power as well as to change the distributions of power in the short and long terms, even though power does not always come from language. Both Kamala Harris and Mike Pence use different approaches to call the actors that are involved in the debate speech. Kamala Harris tends to use the point of view where she puts herself as the Americans and makes the Americans engaged in her topics. Kamala Harris, by using personal deixis inclusive of 'we', 'us', and 'our' can attract the emotions of the hearer and create an effect that the Americans and Kamala Harris have the same common ground because they have the same point of view. Mike Pence has a slightly different approach from Kamala Harris. He does use inclusive deixis. However, it is not as intensive as Kamala Harris. Mostly, he uses exclusive deixis and other singular deixis to justify his opinion, giving a point that he and Trump have one vision and mission. Not to mention, he attacks his opponent many times to show his dominance. That is why Mike Pence tends to use 'you' and calls Joe Biden and Kamala Harris many times more than the other deixis in his speech. Thus, it is understandable how social deixis can make someone into a populist politician when they use more inclusive deixis and set a distance from the opponent. A speech can be more appealing when the deixis is involved in the speech.

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Analysis of Hate Speech in Responses to Two Hausa Online Media Outlets on the Spread of the COVID-19 Pandemic

Clifford Irikefe Gbeyonron

Yobe State University, Damaturu, Nigeria

correspondence: erykh01@yahoo.com

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ABSTRACT

Effective communication through the medium of indigenous languages serves as an invaluable instrument that facilitates every language's right to information during pandemics. Different online media outlets used Nigerian languages to disseminate information that could enhance the success of public health measures targeted at mitigating the impact of COVID-19. However, not all of the audience absorbed the messages positively. This study attempts to analyze the use of hate speech in the comments of readers of Hausa online news items on **Legit Hausa** and **BBC Hausa** that responded to news items on COVID-19. To achieve this, the readers' comments were purposively sampled and analyzed based on the pragmatic principles of politeness and peaceful communication. In addition, systemic functional grammar was used to explicate the grammatical features of the analyzed linguistic elements of the comments written in Hausa. It was found that the comments were not only replete with inflammatory language – stripping the users of the status of communicative humanizer – inimical to preventive measures against COVID-19 but also capable of widening the opinion divide. Furthermore, most comments analyzed flout the principles of Hausa spelling and sentence construction. The study thus recommends that linguistic activists should consistently advocate for the use of Nigerian languages that conform to linguistic norms and the principles of peaceful communication that would curtail misinformation and division in the course of pandemic control.

Keywords: COVID-19, hate speech, Hausa, online media, pandemic

INTRODUCTION

Languages have fundamental rights, one of which is the right to information. It is for this reason that mainstream and social media allow actors to absorb and diffuse information on a plethora of fields of discourse in different languages. Online media platforms have allowed the audience to comment on the substance of the news item or react to comments made by other members of the audience (Lewis, 2003; Thurlow, 2018). But then, news items and the audience's comments can sometimes be injurious because they are based on bias and post-truth (Bender, Davenport, Drager, & Fedler, 2019; McDougall, 2019). For instance, hate speech manifests copiously on the Internet and can be directed against different target groups, in a wide variety of contexts, and expressed via different linguistic forms (Geyer, Bick & Kleene, 2022). This is because language serves the role of creating infodemic, transmitting, and translating both accurate and inaccurate information which could create positive and negative impacts (Benlakdar, 2021). This could lead to a situation whereby the face of the



interlocutors on the online chat on the news item or a group of persons being threatened thus flouting the principles of peaceful communication.

The COVID-19 pandemic generated a lot of news reportage from 2020 to 2022. While some expressed distrust of the authenticity of the pandemic, some projected a lot of conspiracy theories that are not necessarily evidence-based on the pandemic. A conspiracy theory that is coated with political or racial bias can stoke hatred that will hardly ever dissipate, no matter the counter-facts presented; thus impeding social harmony and providing an opportunity for beneficiaries of the political economy of conflict and highly opinionated individuals to organize themselves around a divisive cause (Danesi, 2023). Of interest in this study is how the spread of the pandemic and its reportage on Hausa language online media platforms stirred the use of hate speech from the audience that responded to the news items or comments made by other members of the audience on the news items.

Relying on Austin's and Culpeper's models of Speech Act and Impoliteness Theory, respectively, Agwuocha (2020) conducted a study that analyzed social media data related to COVID-19 to establish the intensity of the toxicity of language use and its effect on peacebuilding. The study found that hate speech was used in the data and concluded that the use of hate speech can trigger violence, unrest, stigmatization, and racism against the target people. While Agwuocha's data were presented in English, the focus of this study is on data presented in the Hausa language in response to the spread of the coronavirus.

Benjamin (2021) also conducted a study on the use of language in the media concerning the spread of COVID-19. The study focuses on the relationship of humanistic psychology to the rhetoric of former United States of America President, Donald Trump, on the severe crisis of the coronavirus pandemic. The study found that Trump used divisive political and racist rhetoric on the spread of the pandemic which is linked to a rise in xenophobic violence against Asian Americans who he blamed for the spread of the virus. Similarly, a study by Snoussi (2022) reveals the manifestations of hate speech in the context of the COVID-19 pandemic, exposing many tweets that contain unreliable news that promote conspiracy theories that fueled hatred in the United States and southern Brazil. Some of the tweets were from prominent world leaders.

While Benjamin's and Snoussi's studies focus on the rhetoric of former President Trump and prominent world leaders respectively, this study targets the responses of Nigerian citizens on the spread of the virus.

The xenophobic rant on Asian Americans may not be unconnected with the fact the virus in the context of this study has its origin in China. In their study, Piller, Zhang, and Li (2021) found that the COVID-19 pandemic has particularly brought anti-Chinese and anti-Asian racism to the fore which implies that COVID-19 had an inimical impact on relationship building by eroding the trust and comfort that emergency communication supposed to enhance. In Nigeria, the spread of the virus also affected the tenets of emergency and peaceful communication as a result of the use of hate speech by different actors.

The study conducted by Benlakdar (2021) reveals that the COVID-19 crisis brought to light evident underlying structural inequalities and fundamental problems in various areas of social, economic, civil, and political life, and escalated racism and racial discrimination, which exist in many parts of the world; as well as protests by religious leaders against government COVID-19 measures in respect of closure of places of worship. The communication used in most cases flouts the principles of peaceful communication. In Nigeria, Pastor Chris Oyakhilome used misinformation to advance his anti-COVID-19 conspiracies, debunking its existence and regarding claims about its reality as the biggest deception ever (Odaudu-Erameh, 2021).

In Nigeria, global public health communication during the COVID-19 pandemic provided significant inclusion of linguistic majorities in access to timely high-quality information given that information on the pandemic is disseminated in Hausa, Igbo, and

Yoruba. But then, this also triggered an infodemic via the use of hate speeches. Promoters of hate speech and conspiracy theories are vocal defenders of their positions and scornfully deride people who tend to disagree with their submissions (Cassam, 2019). Given that they are sinister, fiendish, and cruel, hate speeches posit a vast network of locations that violate peaceful communication (Hagen, 2022). It is in light of this that this study is designed to analyze hate speech in responses to two Hausa online media outlets on the spread of the COVID-19 pandemic.

METHOD

The primary aim of the study is to analyze the use of hate speech in the comments of readers of Hausa online news items on **Legit Hausa** and **BBC Hausa** that responded to news items on COVID-19. Consequently, eight (8) comments made by the audience in the Hausa language were purposively sampled, translated into the English language, and analyzed based on the pragmatic principles of politeness and peaceful communication, and systemic functional grammar. Peaceful communication which approves nonkilling linguistics requires one to employ languages for peace-making potential given that languages can be employed as instruments of harm thus the need to humanize uses of language to assure respect for human dignity and social inclusion (Friedrich & Matos, 2012).

The interpersonal metafunction aspect of systemic functional grammar deals with the speaker's relationships. These are basically of two types. First is the system of 'mood' which explicates the relationships that the speaker establishes with his addressees, and second, the system of 'modality' which expounds the relationships the speaker establishes with the content of his message (Banks, 2019; Halliday & Matthiessen, 2014; Li, Lui & Fung, 2020). Emphasis was placed on whether the analyzed extracts are indicative (declarative and interrogative) or imperative. The study also attempted to indicate infelicities in the Hausa extracts and rewrote them based on principles of Standard Hausa syntax.

FINDINGS AND DISCUSSION

Content analysis

Excerpts from <https://hausa.legit.ng/1323795-yanzu-yanzu-cutar-covid-19-ta-bulla-jihar-filato.html> (23 April 2020)

The headline from Legit reads:

Original: Cutar Covid-19 ta bulla Jihar Filato

English Translation: Covid-19 case recorded in Plateau State

Below are some of the responses to the headline and the analyses:

Data 1:

Original: Akan bakayi Imani da Allah ba ko, mutum ne ko jarrabawa daga Allah,

Edited version: *A kan baka yi imani da Allah ba ko? Mutum ne ko jarrabawa daga Allah?*

English Translation: Because you do not believe in the will of God. Is it man-made or a test from God?

The post is a reply to a post. The response is written in a way that does not conform to the orthography of Hausa. For instance, 'a kan' was written as a single word 'akan'. In addition, 'baka yi' was written as 'bakayi'. The response is badly punctuated. The comma was used where the question mark was supposed to be used when one compares the original and the edited versions. Based on the principle of systemic functional grammar, both sentences belong to the indicative type. They are interrogative. However, the interrogative sentences are rhetorical as used in this context thus indirectly declarative.

The use of "Akan bakayi Imani da Allah ba ko," [*A kan baka yi imani da Allah ba ko?/ Because you do not believe in the will of God.*] flouts the principle of politeness thus not a type of peaceful communication. Communicating peacefully requires that one does not

assume the state of self-righteousness. It is apposite to underscore that strategic systems of politeness are characterized by how one uses language to actualize one's objective of communicating via mitigating face threats and assuring empathy or respect for the worth and dignity of the fellow interlocutor (Mills, 2017). Given that the interlocutor whose post received the analyzed response felt that their face was threatened, they replied in Data 2.

Data 2:

Original: Hmmm ima muna malik, Shugaban masu imani, Amma ai jami'an tsaron Plateau kar ban kudi sukeyi awuce koh, Lauyan security

Edited version: *Hmmm Imamu na Malik shugaban masu imani. Amma ai jami'an tsaron Filato karban kudi suke yi a wuce koh. Lauyan security.*

English Translation: Hmmm Iman Malki, leaders of the faithful. Security actors in Plateau State accept bribes to allow people to flout the restriction order. The counsel of security actors.

The original post has a lot of grammatical infelicities. For instance, 'ima muna' was written instead of "Imamu na", 'malik' was written instead of 'Malik', "kar ban" was written instead of 'Karban', 'awuce' instead of "a wuce" etc. when one compares the original and the edited versions. Based on the principle of systemic functional grammar, all the sentences belong to the indicative type. They are declarative sentences.

The use of "Hmmm ima muna malik, Shugaban masu imani" [*Hmmm Imamu na Malik shugaban masu imani*/Hmmm Iman Malki, leaders of the faithful.] and "Lauyan security" [*Lauyan security*./The counsel of security actors.] indicate that the interlocutor felt their face being threatened thus replying in a way that does not engender peaceful communication. Given that impoliteness attempts to damage a fellow interlocutor's identity or identity, it can trigger negative responses like anger, disgust, upset, etc. (Culpeper, 2011). This can be the reason that informed the impolite response from the interlocutor in Data 2. This implies that communicating non-peacefully can trigger impolite responses sometimes beyond the proportion of what is being replied to.

Data 3:

Original: ... idan ta ko inaa gaskiyacee ta kano karya cee mu munsan halin gwamnan muu akan kudii.

Edited version: ... *idan ta ko ina gaskiya ce, ta Kano karya ce. Mu mun san halin gwamnanmu a kan kudi.*

English Translation: ... even if the cases reported in other states are true, that of Kano is not true. Because we know our governor's greedy tendencies.

The original post was written in such a way that the orthographic rules of Hausa are flouted. For instance, 'ina' was written as 'inaa', "gaskiya ce" as 'gaskiyacee', "mun san" as 'munsan' etc. when one compares the original and the edited versions. The sentences are declarative thus they belong to the indicative type of systemic functional grammar.

The use of "... munsan halin gwamnan muu akan kudii" [*Mu mun san halin gwamnanmu a kan kudi*/Because we know our governor's greedy tendencies] is not an act of peaceful communication because it threatens the face of the subject (governor) in questions. As it is with impolite utterances, it may trigger negative feelings in the minds of the supporters of the said governor. This is because, in principle, individuals crave the recognition, appreciation, and approval of their self-image or personality and feel comfortable when their rights are not imposed upon thus having the liberty to act freely as well as to claim their own space (Hyland, 2019; Warner, 2023). Only peaceful communication can enhance this. In the case of Data 3, the analyzed excerpt is impolite and could affect the worth and dignity of the governor.

Data 4:

Original: Ba abinda zamu cewa gwamnatin pilato sai allah ya isa an kulle mu agida dan zalunci dama sunaso sushigo da itane in ba hakaba taya za ayi ankulle adiga barin anashigowa sunasane.

Edited version: *Ba abin da zamu ce wa gwamnatin Filato sai Allah ya isa. An kulle mu a gida dan zalunci. Dama suna so su shigo da ita ne. Idan ba haka ba ta yaya za a yi an kulle a dinga bari ana shigowa suna sane.*

English Translation: All we have to say to the Plateau State Government is God shall judge them. The lockdown has been imposed on us unjustly. They want an outbreak of the pandemic in the state. If not why is it that despite the lockdown people are allowed to enter the state?

The original post in Data 4 contains a lot of structures that do not conform with the orthography and grammar of the Hausa language. For instance, “abin da” was written as ‘abinda’, “zamu ce wa” as ‘zamu cewa’, “a gida” as ‘agida’ etc. when one compares the original and the edited versions.

The use of “Ba abinda zamu cewa gwamnatin pilato sai allah ya isa” [*Ba abin da zamu ce wa gwamnatin Filato sai Allah ya isa/ All we have to say to the Plateau State Government is God shall judge them*] flouts the principle of peaceful communication. This is because it threatens the face of the government depicting it as insensitive and non-responsive. Audiences respond to news discourse differently. This is because news discourse can modify the behavior, ideas, and beliefs of the audience, government, and key institutions based on their disposition to the piece of discourse (Bednarek & Caple, 2019). For this reason, it is expected that the audience when posting in response to a news discourse or co-audience’s posts should use a legitimation strategy. Legitimation strategy is a process that involves making a piece of discourse seem reasonable, normal, or right through the use of tactful linguistic instruments (Baker, 2023). The writer of excerpt 4 did not use a legitimation strategy. This can stir backlashes that engender divisive tendencies thus endangering peaceful co-existence.

Excerpts from <https://www.bbc.com/hausa/labarai-52090113> (30 March, 2020)

Original Version: Sheikh Jingir ya sauya matsayinsa kan coronavirus

A baya dai Ash-Sheikh Jingir a wani bidiyo ya soki matakan da gwamnati ta dauka na hana Sallar Juma'a da ma rufe Ka'abah da Saudiyya ta yi, yana mai cewa Yahudawa ne suka kirkiro coronavirus domin hana Musulmai aikin Hajji.

English translation: Sheikh Jingir Changes Position on Corona Virus

Ash-Sheikh Jingir has recently in a video criticizing the government’s order banning congregational Friday prayers and the closure of Ka’abah by the Saudi government stating that the Jews created the coronavirus to stop Muslims from performing Hajj.]

Below are some of the responses to the headline and the analyses:

Data 5:

Original: Andai ji kunya wallahi yakamata yagane cewa babu wani malami da yafi karfin hukuma sannan in yanajin shi wani mai karfi ne toh yafito ranar juma'a mai zuwa yayi sallar juma'a mugani in kuma yakasa toh yanuna cewa yana tsoron gwamnati.

Edited Version: *An dai ji kunya. Wallahi ya kamata ya gane cewa babu wani malami da ya fi karfin hukuma. Sannan in yana jin shi wani mai karfi ne to ya fito ranar juma'a mai zuwa yayi sallar juma'a mu gani in kuma ya kasa toh ya nuna cewa yana tsoron gwamnati.*

English translation: What a shame. To be candid, he should note that no one is above constituted authorities. In addition, if he feels he is above the law, he should lead congregational Friday prayer next week. If not, he is a coward.

The original post in Data 5 has some orthographical and grammatical infelicities as far as the Hausa language is concerned. For instance, ‘Andai’ was written instead of “an dai”, “yakamata yagane” instead of “ya kamata ya gane”, “yanajin” instead of “yana jin” etc. when

one compares the original and the edited versions. The sentences are declarative thus part of the indicative type of systemic functional grammar.

The use of “Andai ji kunya” [*An dai ji kunya./What a shame.*] flouts the principle of peaceful communication even in intercultural settings. In addition, the remaining sentences are irrelevant to the subject (field) of discourse. This implies that some members of the audience do not take time to read the contents of the news discourse or the post of co-audience before posting the comments. Social media can be used as a counter-narrative concerning fake news and the mobilization of offline activism and protest for a just cause (Mayr, 2019). Even though, conspiracy theories through hate speech claim to distort reality, they can be deconstructed through counter-narrative by applying the power of knowledge. This is because knowledge produces power effects which can be translated into making a person control their behavior more meticulously against delusional positions (Hristov, 2019). But then, it has to be done based on the principle of tact. This is because language is culture-sensitive (Bennet, 2013; Pennycook & Otsuji, 2020). In Hausa culture, an Islamic scholar is supposed not to be addressed in a language that appears to lampoon him. Such is impolite.

Data 6:

Original: Dama Yana neman ajishi ne a duniya kawai ba wani abuba, dama irinsu sunaso ne asan sunada mabiya saboda idan akwai abinda za'a samu na gudumawa ya shigo to hannunsu kawai...

Edited Version: *Dama yana neman a ji shi ne a duniya kawai ba wani abu ba. Dama irinsu suna so ne a san suna da mabiya saboda idan akwai abin da za a samu na gudumawa ya shigo to hannunsu kawai...*

English translation: This indicates that he was just seeking cheap relevance and recognition. The motive of his type is to show the world that they have a cult followership to attract humanitarian support.

The original post in Data 6 flouts a lot of Hausa grammatical and orthographical principles. For instance, “...Yana neman ajishi ...” was written instead of “...yana neman aji shi ...”, ‘sunada’ instead of “suna da” etc. as well as punctuation infelicities when one compares the original and the edited versions. The sentences are of the indicative type (declarative) in systemic functional grammar.

The use of the assertion “Dama Yana neman ajishi ne a duniya kawai ba wani abuba” [*Dama yana neman a ji shi ne a duniya kawai ba wani abu ba./* This indicates that he was just seeking cheap relevance and recognition.] is speculative and flouts the principle of peaceful communication. In Hausa culture, it is threatening to speculate on what one is not certain about. Hausa is the language of wider communication in the northwest and northeast of Nigeria and some parts of north-central Nigeria. As such, it provides an opportunity for people from diverse ethnolinguistic backgrounds to experience communicative unity and display their attitudes, feelings, and emotions. But then, it has to be done within the dictate of Hausa culture to ensure peaceful communication (Jaszczolt, 2023).

Excerpts from <https://www.bbc.com/hausa/labarai-51889772> (14 March 2020)

Trump ya ce a koma ga Allah kan Coronavirus

Corona Virus: Trump calls on people to turn to God.

Below are some of the responses to the headline and the analyses:

Data 7:

Original: Hmmm abin mamaki, shin dama Donald trump yasan allah?

Edited Version: *Hmmm abin mamaki, shin dama Donald Trump ya san Allah?*

English translation: Hmmm, amazing! So Donald Trump knows God exists?

The original post has two grammatical and orthographical infelicities as far as Hausa language is concerned. They are ‘yasan’ was written instead of “ya san” and ‘allah’ was written instead of ‘Allah’ when one compares the original and the edited versions. The sentence is interrogative in the indicative type of systemic functional grammar.

The use of “shin dama Donald trump yasan allah?” [*shin dama Donald Trump ya san Allah?*/ So Donald Trump knows God exists?] flouts the principle of peaceful communication because it is hate speech. The fact that Donald Trump uses brash, insulting, and aggressive language (Sclafani, 2018) does not mean that one should threaten his face. The implication of hate speech and non-peaceful communication is it stirs further non-peaceful communication. This can lead to the formation of hate ideologies and their expression through supremacist talks and narratives. It should be noted that ideologies are formed in various forms of action and interaction, and their reproduction is often embedded in organizational and institutional contexts (Van Dijk, 2005), That is why posts or audience responses could be antagonistic manifesting simple belligerence, negative and sarcastic reformulation, devil’s advocacy including the *agent provocateur* tactic, embedding (hiding) the accusation or dogged insistence (Partington, 2003) which endanger peaceful communication.

Data 8:

Original: Ai ka ji irin ta shi karamin ja’irin da zarar ya ji wuya sai kaga ya koma ma Allah dole, mu tuni muka miƙa lamarin mu ga Ubangijin talikai.

Edited Version: Ai ka ji irin ta shi ƙaramin ja’irin da zarar ya ji wuya sai ka ga ya koma ga Allah dole. Mu tuni muka miƙa lamarinmu ga Ubangijin talikai.

English translation: The shameless, he doesn’t remember God until he is in trouble. As for us, we have since committed our situation to God.

The use of ‘kaga’ instead of “ka ga”, “lamarin mu” instead of ‘lamarinmu’ and poor punctuation in the original post when one compares the original and the edited versions indicate infelicities in grammar and orthography of the Hausa language. The sentence is declarative. So it belongs to the indicative type of systemic functional grammar.

The use of “ƙaramin ja’irin” [*karamin ja’irin*/The shameless] for a President flouts the principle of peaceful communication. For an audience to call a serving President ‘naughty’ and one who “doesn’t remember God until he is in trouble” is impolite. Nonkilling linguistics promotes the use of objective facts. If the audience presents objective facts and relies on what they saw and heard, then the true situation becomes clear and undeniable (Benjamin, 2008). In the case of the original post in Data 8, how sure is the audience that Donald Trump doesn’t remember God until he is in trouble? This is a fake and unverifiable narrative that flouts peaceful communication.

CONCLUSION

This study is an attempt to analyze hate speech in responses to two Hausa online media outlets on the spread of the COVID-19 pandemic. Eight (8) responses were analyzed and were found to have flouted the underlying principles of Hausa orthography and grammar as well as politeness through peaceful communication. This study concludes that given that social dynamics can trigger the projection of conspiracy theories-guided interests on social media, applied peace linguists in the classroom and on other platforms should attempt to identify and deconstruct any discourse that is implicitly or explicitly a manifestation of hate speech through using the strategies of peaceful communication. This will make the audience identify the ills of hate speech that divide and misinform and then prompt them to use language that would enhance peaceful communication in social interaction, especially in humanitarian and emergency (including pandemic) contexts.

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