

Metaphors of Symbolic Representations in Maestro's Analytic Journalism on Petals 102.3 F/M

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Abstract

Metaphors and symbols are major semantic means with which humans consciously or unconsciously relate with their remote and distant environment and achieve set goals in their work-a-day activities. Studies abound exploring various forms of representations of socio-political affairs of Nigeria without enthraling their metaphoric and symbolic nature in the media's presentation of Nigerian realities. This study, therefore, examines the ambience of metaphorical and symbolic ingenuity deployed as interfacing tool in media and political discourses of Nigerian polity of the contemporary times. Critical Metaphor Analytical (CMA) concern that integrate Critical Discourse Analysis (CDA) as cognitive linguistics and Goffman's contribution to interactional sociolinguistics form the theoretical framework in the essaying of analytic journalism exemplified in transcribed Petals FM media discourse. The study was subjected to critical discourse-stylistic analysis. Metaphoric expressions revealed a shrewd use of symbolic representations in the expostulation of various forms of socio-political and administrative irresponsibility that play up, with the humongous inhumanity inherent in the nation's theatres of political trending. Maestro's analytic journalism becomes an energetic remonstrance of Nigerian systemic failure through metaphors, symbolism and representations fixed on arguments of serious discontent that provide shelter and succor for the afflicted human souls. The conversation style in the educated variety of Nigerian English gives credence to metaphoric expressions to force permanence on the ideological tenets behind the system analysis. Thus Maestro's analytic journalism presents language as instrument of deconstruction, construction and negotiation of meaning, and as call-tool for amelioration of the sinking Nigerian polity and projection of good governance.

Keywords: Media discourse, Interactional sociolinguistics, Analytical journalism, Metaphorical and symbolic ingenuity.

Introduction

Metaphor is an important concept in semantics that has attracted shrewd usage in virtually every facet of life as people interact with the environment on daily basis. It is part of the facilities of the mental equipment solely available to distinguish humans as the crown of the terrestrial creation, and by which reference is made to something that it is not to evoke direct similarity between the referent and the symbolic code. The exploration of the subject, especially, in the contemporary times, has been inescapably tied to such important field of politics as politicians, commentators and political analysts express varied opinions on perennial issues that bother on social political affairs of the Nigerian nation. By implication whatever is said in such domain of language use becomes part of the process of material content which is called political discourse, an area where the dynamic nature of language use has been most visible. Therefore, metaphoric expressions, that is, the utilisation of specialised kind of language accompanied by descriptive ingenuity are found to be a regular trademark of the domain.

Thus, metaphors of symbolic representations remain crucial features to examine in the critical analysis of such political discourse. In this essay, our analysis tends to seeing metaphor as

peculiar use of imagination merely to achieve cosmetic results if we must see politics itself as a methodology and activities associated with running a government, an organisation or a movement. One paramount feature of politics is the conduct of political affairs involving power and influence that necessitate political maneuvers and diplomacy. Our analysis of metaphors of symbolic representation, therefore, foregrounds the notion that political discourse is relatively indebted to certain language forms and functions; and that the concept of metaphor remains a manifest part of its characteristics, one which is its unique language use. It consequently draws attention to itself by convening additional layer or layers of meaning which could be subjective but very much effective in dimensioning consciously and creatively in a way that the "informative and regulatory" functions of language are encapsulated (Oyeleye, 2004; Oduola, 2017:15; Lyons, 1977:725).

The Issue at Stake

The idea of metaphor in this critical analysis suggests or crystallises this concept of specialised language of descriptive ingenuity which is premised on systematic journalism and creative presentation of language use in social political domain. This relatively new area of language analysis is unique to the

creativity of the analysts, the moderator and the phone-in callers of the platform provided by the media outfit–Petals 102.3 FM.

It is on this supposition that this paper seeks to acknowledge and classify the weight of language choice that characterises Maestro's analytical journalism in his presentation of the headlines and the polity on Petals 102.3 FM. The interest, once again, is to take critical look at metaphorical expressions that constitute symbolic representations in the political discourse. We are thus preoccupied with a survey of the posture taken by Petals FM as an aspect of the Nigerian media in representing various social and political actors Osisanwo (2011:1) identified social and political actors as influential people including opinion leaders, courts, government, celebrities, other national figures and even newspaper editor ... who play vital roles in shaping issues in societal and setting the boundaries of what is talked about and how it is talked about (Henry and Tator, 2002; Taiwo, 2008; Osisanwo, 2016). In this study, analytical journalism does not only become a veritable tool in the propagation of ideas but also serves as medium of informing the public. In discharging these professional and social responsibilities, certain ideological constructions and meaning making functions, emerging from facts in real life are carefully woven around some metaphorical expressions.

Purpose of this Study

This study aims to investigate meaning in linguistics embedded in metaphorical expression deployed as strategy in the bid to examine the creative presentation of social and political issues that shape the Nigerian world. We specifically seek to explain how language, as a sociological reflection of that internalised mental equipment, comes to function as instrument of politically rhetorical narratives of the twenty-first century Nigerian democratic space.

Research questions

In order to achieve such aim and objectives, finding answers to the following becomes imperative:

- (i) What are the categories of metaphors in the selected analytic journalism?
- (ii) What are the linguistic choices/discourse structures of metaphors in the selected analytic journalism?
- (iii) How are the imports of metaphor

determined in the selected analytics journalism?

- (iv) How are the burdens to ideological loads in metaphors relieved in the selected analytics journalism?

Answering such questions projects the arguments that accentuate the centrality of language to man's existence and how his life is run. This becomes the object of our search with a view to investigating how language is used to represent different spheres of social and political life, identifying ideologies that fix good governance in an ideal egalitarian society.

Journalism in the 21st Century

The turn of the millennium and the advent of modernity has brought innovative ideas to virtual all fields of human endeavour and the field of journalism is not spared. Consequently, journalism has transcended the traditional sense of aggregating, writing, editing and presenting of news or news articles for widespread distribution, typically in periodicals print publications and broadcast news media for the purpose of informing the audience. This developmental has led to some sort of classifications that reflect various perspectives and specializations made possible by the effect of modernity of which globalisation is a part. We can thus speak of “investigative journalism”, digital journalism, security journalism much the same way we can of analytic journalism.

Thus, analytic journalism, for this study, becomes a direct result of globalization, that is, the process of bringing different societies together into one system (Block, 2006). It encourages the interaction of people from different parts of the society in a regulated manner.

As it is with globalisation, the major features of Petals 102.3 FM's analytic journalism is interconnectedness such that language use is shared across defined areas of influence on varied items such as politics, knowledge, belief, arts, morals and any other capabilities and habits, acquired by man as a member of the (Nigerian) society. In such situation, language, especially English, is considered the most fundamental means of establishing identity and shaping people's perception of other's identity (Thornborrow, 2004). It is instructive to note that orderliness, as one major hallmark of analytic journalism, and which is the essence of conversational interaction (Schegloff and Sacks, 1973:290; Owen, 1990:25; Olaniyan, 2006:103), is naturally maintained

by the participants and following the laid down guiding principles for taking part in the programme.

Who is this Maestro?

Maestro is a stage-name for a man, a journalist, a staff of the media outfit - Petals 102.3 Frequency Modulation, and a political analyst with a sound socio-political advocacy. He is a rare combination of downright idealist and impenitently passionate realist daily confronted with a complex and essentially abashed socio-political complications of Nigeria's harsh realities. His analysis of issues trending in Nigeria's political space reflects the common understanding of age-long failure of leadership in Africa's most populous country; this informs his advocacy of increased awareness that furnishes and equips the populace with adequate knowledge to understand the things that is playing before them on daily basis. Maestro is an ardent believer in 'localised advocacy' who is not consumed by lust for gain or worldly pleasure. His interest is in grassroot democracy and village activism to make meaningful impact and procure foundation for national relevance and political landmarks that stand the test of time. Hence the 'daily doses' of the 'daily bread' served for breakfast featuring the 'Headlines', the 'Polity', the 'Republic', the 'Editorial' and the 'Ellipsis'. The 'be-all' and 'end-all' of his social and political ideology can sum up into 'egalitarianism and humanity to the glory of God'. His 'partisanship', if at all, it exists, lies in the statement: "the glory of a king is the welfare of his people". His uses of metaphors and symbolism or symbolic representations naturally make meaning to sociolinguists of all persuasion, and have caught the fancy of our semantic and discourse-stylistic analytical enterprise. Indeed, 'words do not break bones but Maestro, with words, breaks the stone-wall and shatters the iron-gate of every anti-democratic manifestation that opposes good governance'.

Literature Review

Studies have existed that gave top priority to the treatment of media and discourse paradigm of language (Osisanwo, 2011; Tator, 2002; Taiwo, 2008; Osisanwo, 2016; Olutayo, 2016; Akinwotu, 2017; Kolawole, 2017) but none known relates to metaphor as symbolised form of language use in analytic journalism discoursing the Nigerian political trending. Yet, it is necessary to find out critically what the situation is on such platform which hosts a cross-section of the multilingual and multicultural speech community called

Nigeria. Osisanwo (2016), in his own stride, critically surveys two selected Nigerian news magazines and discovers that certain linguistic and discourse strategies exist and are often deployed in the representation of political and social actors and other activities relating to the Nigerian general elections. Using CDA and the theoretical facilities provided by Halliday's SFG foregrounds quite a number of representation strategies such as generalisation and specification, assimilation, association and a host of others to come with the conclusion that the media representations in Nigeria establish the classification of Nigerian politics and politicians. The take of the current study then, is that similar techniques of linguistics tactics and labeling could help in unearthing the often hidden ideological leanings of not only the analysts, moderators and callers but also of the worldview of the entire media outfit called **Petals 102.3 FM** through a shrewd use of metaphors.

Similarly, Akinwotu (2017) explores the media coverage of ASUU – FGN industrial conflict of 2013 to investigate the discursive and ideological features of language that distinguished the strike action within the appropriate context. With both print and online data, it is clear that the media ideologically identify with striking teachers fingering the propagandist language use as bad omen and the bane of Nigerian educational development. The paper outlines metaphors illustrating various representations in the reportage. The symbolicness of such metaphors is not sharp enough for sufficient thematicisation. This points to the fact that the central place which the press occupies both in the entrenchment and deepening of democratic experience is a universal phenomenon, and, therefore, begs for further attention.

From the foregoing review, the press or the media's pride of place as 'the fourth estate of the realm' explains their social responsibility of "watchdog" with the implication for the well-being of the citizens. Our study of analytic journalism seeks to investigate the essentials of metaphorical expressions in the symbolic representations of social and political actors, actions and other issues that point to the indispensability of language and the media to democratic governance in the 21st century Nigeria.

Generally, the study of metaphor can be traced back to Aristotle who regards metaphor as a matter of language in a traditional way (Lakoff 1993: 202). The traditional views of metaphor were overturned when George Lakoff and Mark Johnson put forward the new view of metaphor from cognitive perspective in their book *Metaphors We Live By* in 1980 (Philip 2000:1). They argue that metaphor is a

conceptual phenomenon rather than a language phenomenon. The study of conceptual metaphor is further developed by Kövecses. He gives a much detailed explanation of metaphor in his book *Metaphor: a practical introduction*, which helps reader have a good understanding of conceptual metaphor. As for war metaphors, very few studies have been done through investigation. Only one book concerning war metaphors is found in Swedish national library. In the book *WarMetaphors: How President's Use the Language of War to Sell Policy*, Bacharach traces the evolution of metaphorical wars from rhetoric into public policy and also addresses the original goal for the president to use the language of war metaphors (Marc N: 2006). Another scholar Paula (Liendo, P: 2001) analyses the widespread use of war metaphors in business language by presenting examples of business texts containing war metaphors and then finds out the implications of this rhetorical choice. A portion of the conceptual network of battle partially characterizes the concept of an argument (Lakoff& Johnson 2003: 5).

The scope of metaphor

Metaphors, to Medubi (2018: 9-21), involve a lot of intricacies that fix them as cognitive tools that convey experiential perception which coalesce in symbolic representations. It is observed in the literature that, as a matter of fact, most source domains do not just apply to one target concept but several. The concept of WAR, for instance, applies not only to argument but also to politics, business and love, and so on. The scope of metaphor, going by this observation, focuses on the issue that how many and what kind of target domains a single source concept can characterize. Take source domain of buildings as an example, which applies to several targets. The following examples are taken from Kövecses (2002: 110):

(i) THEORIES ARE BUILDINGS: *Increasingly, scientific knowledge is constructed by small numbers of specialized workers* (ii) RELATIONSHIPS ARE BUILDINGS: *Since then the two have built a solid relationship* (iii) CAREERS ARE BUILDINGS: *Her career was in ruins*; (iv) A COMPANY IS A BUILDING: *Ten years ago, he and a partner set up on their own and built up a successful fashion company* (v) A LIFE IS A BUILDING: *Now another young woman's life is in ruins after an appalling attack* (Kövecses 2002: 110).

Kövecses (2002: 110) is reported to have said that the whole range of building terms can apply to these target domains in real life. The source domain

BUILDING is applied to several targets like theory, relationship, career, which are generalized as complex system. The thing that connects these conceptual metaphors above is that they all have certain specific features of complex systems. The basic and central knowledge about buildings are:

1. Buildings have a groundwork and foundation on which a framework or structure is built, and the framework or structure stands above the ground.
2. If the framework or structure is not solid or does not have a strong foundation, it will collapse.

We shall return to the understanding of these conceptual structures shortly as our analysis presents metaphor as something to be experienced.

Theoretical Framework

Critical Discourse Analysis (CDA)

Guided by the need for contextual analysis, and by the very critical nature of the selected social political organisation of human affairs and the various ideologies that define the social practices enacted in texts, which is the sole concern of twenty-first century analysts (Hunjo (2010:44), Critical Discourse Analysis allows an operation designed to investigate language as a social tool of organising life. Its openness to social realities, according to Hunjo (2010), is one of the reasons why Critical Discourse Analysts found it useful in incorporating it into their interdisciplinary programme for the study of ideology, power, dominance and other features in text. We, therefore, carefully inspect the link between political media text and Nigerian society mediated by “orders of discourse”- the network of convention that underlie and legitimise discourse practices. In precise term, we are sure to achieve our contextual and social diagnostics of Maestro's analytic journalism.

Critical Metaphor Analysis

It is this allowance from the CDA that gives succour to our analysis of metaphors of symbolic representation of media discourse in the light of Critical Metaphor Analytical approach drawing on Lakoff's and Johnson's (1980) seminal work: “Metaphors we live by”. Our interest is strengthened by the realisation that Critical Metaphor Analysis (CMA) is a legitimate method of investigation that can productively engage journalistic discourse data and allow access to rich, meaningful analysis of socio-political issues. This paper therefore, contemplates an empirical research, providing a detailed description of the analysis that uses Charteris-Black's (2004) CMA

pattern to investigate how Maestro's linguistic ingenuity deploys certain metaphoric and symbolic representation concepts to represent and, or describe actors, actions and issues in the national polity.

Interactional sociolinguistics

Since we are working with the kind of data in which the context of an utterance must, of necessity, have a crucial analytical role, Goffman's contribution to interactional sociolinguistic theory is also adopted in complementary capacity to strengthen our adopted Critical Metaphor Analytical approach. This goes a long way in explaining the observable contexts of what is said before and what is said next to project the situated meaning in the discourse because it assesses language as a socially and culturally constructed symbol system. Speakers use language to provide continual indices of who they are and what they want to communicate, and to contribute to the processes and outcome of interaction in analytic journalism.

Methodology

The success of an empirical study like this depends on number factors that fix the original intent of seeing the existing incontrovertible link between the semantic imports of metaphorical expressions, and capitalised on their enormous real and symbolic significance to fashion out a properly structured society. To achieve the foregoing, the study adopts a qualitatively descriptive research design in which sample data are laid out in order to find contexts in the choices of metaphors that reveal the speakers' descriptive ingenuity. About 52 editions of the "Headlines" and the "Polity" were recorded using Android Infinix Hot 5 phone. The recordings were transcribed and carefully sorted out for concrete material correlatives. Our choice of Petals 102.3 FM is informed by the level of language use and the academic nature of the daily discourses as well as the omniscient posture of both the analyst and the moderators. These are factors responsible for its acceptability as most informative media outfit in the nation's Frequency Modulations.

Consequently, if we are to accept conversation as 'an alternated spoken interaction holding between two or more participants in formal or informal setting where turn-taking and its related phenomena are sequenced ...' then, employing ethnomethodology for the link between what social actors "do" in interaction and what they know about interaction is necessary. The major concern of

ethnomethodology is the presentation of an understanding of how the society is organised and function by making the social actors' knowledge of daily interaction explicit (cf Heritage, 1984).

Analysis and discussions

With the kind of material correlative at our disposal, our analysis tends to underscore the fact that all the properties of objects are associative of their relations to language in that a word could be essential to a sense; and that, even in alternative expressions of the sense, the word itself would have to be mentioned. In considering linguistics and politics, it is obvious Maestro guides his listeners in conceiving the abstract idea of life in terms of our work-a-day experiences as he delves into his geographic archives for *symbolic representation* that explains the murky condition of Nigerian political atmosphere:

The **texture of our democracy** is brazenly rigged election. We are constantly surrounded by this iron-circled kind of immorality. **We have to find our way out of this fog**. On daily basis, you see the killings in the newspaper. **Right now the headlines are dripping with blood.**

'Fog' in the above text indicates a polity characterised by a heavy dimness and obscurity, and this makes democracy to be so environmentally conditioned, giving it the pattern of a composite of the elements such as thickness, heaviness, darkness, vagueness and cloudiness—all found as the **texture of our democracy**

Similarly, the analyst uses rhetoric metaphors to project structures from source domains of schematised bodily or enculturated experience into abstract target domains by the means of thingification, giving flesh and blood to national dailies:

...you see the killings in the newspapers. **Right now the headlines are dripping with blood.** In doing his social engineering stuff, Maestro thingifies 'headlines' to insinuate the worth of human life and to foreground the divinely demanded social responsibility of fellow-feeling. With this metaphor, a self-reference and representation of socialist-humanist ideological leaning is suspected:

Yet, they will say "don't rock the polity". You see, **the polity is sinking and you are saying "don't rock it"**. Again, the foregoing text reveals the metaphor of a *drowning nation essentially characterised by paraphernalia of office and mere power-show without*

any meaningful governance. Thus, metaphor, through reification process, is specially deployed to relieve the burden of creating effects by vivid description of “serious” discourse issues. This rhetorical device shares semantic border with hyperbole as a persuasive technique.

Domain of building and the target of politics

It is clear that source domain of buildings as an example, can metaphorically apply to several targets; that is, the whole range of building terms can apply to these target domains in real life. In Maestro's descriptive ingenuity, the target domain of the Nigerian political arrangement is understood through the source domain of building:

I understand that foundation of this country... And you know the people described as founding fathers in this country with the likes of late Sir Hamadu Bello, late Obafemi Awolowo, and late Nnamdi Azikiwe and their colleagues. **They, at some point, decided to put in a foundation that would last**, and they were working towards that **before guns took over**. And since guns took over in this country, **it has been brawns, not brains**.

The thing that connects these conceptual metaphors above is that they all have certain specific features of complex systems. The basic and central knowledge about buildings that if the framework or structure is not solid or does not have a strong foundation, it will collapse points to the urgent need for restructuring. Abstractly speaking, for Maestro to think of something by metaphor to something else is to think of one thing (the Nigerian constitution) in terms of another thing (building). This is just to say that the way we think works sort of like metaphors from speech. This is not as mysterious as it may seem. Rather, we speak metaphorically all the time; and when Maestro says:

I understand that foundation of this country. **And I know that it was a business venture for the British**. They **invested** and they are still **reaping** till tomorrow from the **investment**. It has continued to be so from foundation.

The business terms '**business venture**', '**invested**', '**reaping**' and '**investment**' are deliberately deployed to insinuate commerce which involves buying and selling activities; and to show that Nigeria, as it is currently constituted, stands on a superstructure of 'mercantile politics' hypocritically conceived by the British some 58 years ago and

sustained till the present time through criminal activities of vote-buying:

You see this mercantile politics; **you see a number of other tenders**. Apart from cash, there is power. There is every other thing but the people. So, this kind of shenanigan is not new.

From the foregoing analysis, therefore, the terms '**tender**', '**business venture**', '**invested**', '**reaping**' and '**investment**' are the basic elements of commerce and business that show that governance in its real sense is totally absent in Nigeria.

One basic fact is that in these symbolic representations, metaphor, for Maestro, as for most discourse analysts, is a device of the poetic imagination and the rhetorical flourish - a matter of extraordinary rather than ordinary language. Our analysis, therefore, views metaphor as a phenomenon that is pervasive in everyday life in language, thought and action. For all the participants, including the phone-in callers, ordinary conceptual system, both in thinking and acting, is fundamentally metaphorical in nature.

Symbols of brutality and representations of anti-democratic forces

Again, as a journalist, performing his constitutionally assigned role of 'watch dog' for national development, Maestro makes a stylistic option of conceptualising the object by his consideration of a human being as an impersonal object. This is found to be a special feature of his metaphorical usage as exemplified in the following tripartite elucidations:

(i) Consideration of an abstract thing as if it were concrete:

****And since guns took over in this country, it has been brawns, not brains.**

The misrule that characterised the Nigerian military dictatorship is identified to be the bane of civility and good governance. The military personnel symbolised by the guns, that is, the instruments of coercion and intimidation, find the representation of draconian recklessness in the **the brawn** as against the civility, constitutionality, calmness, cerebrality and calculations of the rule of law represented in the **brain**.

****I don't see any purging, I don't see any weight-loss there because one Daura goes and another Daura comes in**

Excesses of corrupting influence of absolute power which is an aberration in a democratic setting is

concretised in the agency of **Daura** whose removal was supposed to be a relief of system purging.

(ii) The consideration of an inanimate object as if it were living:

****and they were working towards that before guns took over.**

****We have to be able to get the gun** outside of this politics,

The abrupt military intervention in the polity fulfils the 'labour of our heroes past' at working towards a foundation that would last

*****This democracy is what Nigerians paid for some with their blood. Now, some persons from God knows- where came with the intention of holding our democracy by the jugular with the attempt strangle it. Or if possible, kill it.**

From the foregoing text, the passionate phone-in caller places high value on Nigerian democracy as an essential commodity bought with a price of supreme sacrifice. The alarming tone is obvious, reverberating against the intention (the invasion of the NASS by the DSS men) to abruptly terminate the hard-earned democracy. The pissed-off nature of alarm makes discourse theory of Conversational Analysis relevant to our study.

(iii) The consideration of human being as an impersonal object

****I don't see any purging, I don't see any weight-loss there because one Daura goes and another Daura comes in**

The utterance presents Daura and everything he represents as detestable things that have to be purged out of the system in order to make democratic governance a delectable experience in Nigeria. Daura's presence in the government is thus described as reason for the current administration's severe obesity in terms of its Body Mass Index (BMI). This intertextual analysis establishes the fact that metaphor may not always commonly be dismissed as a subject relevant only for humanities scholars or literary critics, but it is also one particularly relevant for specialists in medically related discourse.

****but It's better to have Daura off the president's bag of burden towards 2019**

than to have him on and be brazen it. He is the odd which the opposition has to use against him.

'Bag of burden' as used in the above text confirms the fact that Conceptual metaphors are grounded in everyday experience. Nigeria as Africa's most populous nation with about 200 million citizens, about 650 languages, about 2000 dialects, and with all kinds of domestic swellings and internal complications is considered enough burden; and Daura in such bag of burden is an unnecessary item that must be shed.

Filth-based metaphor as meaning layering strategy

In capturing both the overt and covert meaning, Maestro's analytic journalism employs metaphors to sustain the themes of his socio-political 'sermonisation'. In pragmatic terms therefore, and by the process of extension in metaphors, certain speech acts are effectively performed with the metaphor of **chichidodo that professes its hatred of excreta but feeds on maggot** which is employed as paradigm for various kinds of unpleasant circumstances.

Here, we find the social pragmatic function of juxtaposing the subsisting social states illustrated in the "**filth-based**" metaphor which is animal derived, following "Awonuga's (2009:9) classification. The filth-based metaphor so deployed represents the APC's anti-corruption crusade as a very deceptive slogan and then, leaves bad taste with the listeners. The critical view of the filth-based metaphor is deepened by the sarcastic use of **MR. Integrity hime self**, juxtaposing the defecting 'Akpabio' with 'President Muhammadu Buhari, the metaphoric juxtaposition is heightened by the understanding of Akpabio's PDP-background which has been dubbed as the 'sanctuary of corruption' where, according to one APC chieftain,

... They are corrupt, they lied, they falsified. They changed figures for 16 years, they made promises, gave fake figures and tell us don't talk about it

Thus the 'hand of fellowship' stretched to Akpabio, the PDP minority leader in the Senate, by Maestro's analysis, does not only put a lie into the APC's claim of fighting corruption but is symbolic of farewell to its artificial and deceptive anti-corruption brand. The 'chichidodo' metaphor, therefore, points to Nigeria as witnessing hypocrisy at its worst in her history and portrays politicians of all political leanings

as people in single room of corruption:

This chichidodo that professes its hatred of excreta but feeds on maggot has made anti-corruption a very deceptive slogan.

Akpabio has met acting president YemiOsibanjo in Abuja, **and has gone to London to meet MR. Integrity himself,**

As a discourse strategy in journalistic communication especially within the Nigerian socio-political media discourse, metaphors are deployed as conventionalised expressions where linguistic, cultural and spiritual actions are the target domains. Revealing various forms of depiction through symbolic representations and dexterous implicit comparison, metaphors are distinct cognitive processes that are found in actual natural language like analytic journalism on Petals FM media outfit.

Our data show all participants interacting, expressing deep meaning analogously to reveal acculturation to first language (L₁) discourse. Thus, in virtually all the sample-texts, there are constant and regular instances of meaning layering through the use of metaphors. This way, meaning is manufactured by the means of intertextuality of texts as frame for expression minimisation through semantic maximisation.

Travelogue as meaning layering symbol

Life generally is a journey; and politics as art and science of how people's lives are run or organised does not just happen. It is a process, a system and function of many factors that move the people towards welfare and good governance. Politics refers to "the regulation of public affairs within a political unit, and to the use of methods and tactics to formulate and apply policy" (Wikipedia, 2010; Ling, 2010). It consists of social relations involving authority or power. Politics, containing a variety of elements including politicians, political parties and political events can, therefore, be conceptualized as making a journey to good governance, the following sample-texts, for instance: The desperate drive of a party whose loquacious chairman said he is not losing sleep **was caught in nocturnal pilgrimage to defectors with this self-immolation** reminds one of this fake pastor who.... That was the end of his preaching career. That's how the anti-corruption sermon is about to end Thursday-we know.

Here, the APC's chairman is caught in this iron-circled kind of immorality of making 'nocturnal pilgrimage' travelling in the dark. Nocturnal

brotherhood means: 'no honest traveller'; 'no open travelling'; 'no open trade'; 'no open tillage'; 'no open administration of justice as party politics is laid waste'. The party chairman is thus found to have become a man of the underworld politically, travelling in the dark because open road is not available to shop for willing defectors of Akpabio's caliber. A related sample-text is hereby presented:

I remember that story...It made headlines, tragic one, and up till today, I still shudder a little but when I recall that episode **.How far we have travelled since August 2009?** Have we really **travelled** any serious distance when it comes to our security? It's wrong-headed. And the only way to do this isto just clear the **surgeon's table** by restructuring. So, you cut the problem into manageable size and... our security systems belong to the Asian times and that is why they are not ahead of armed robbery. They are not ahead of terrorist. They are not ahead of nothing. So, when...

Beyond party politics, Maestro presents the whole polity as something that can be comprehended via people's experience in travelling. Consequent upon sickness of the ruling party, the whole nation is infirmed and static. No travelling because there was no order; the travelers are unsafe in the open roads, and robbers are allowed to lurk in the by-ways. Honest Nigerians travelling upon their lawful business are abused by profligate wretch, the plunders that live by spoil. The source domain concepts of travelling and pilgrimage are mapped onto the target domain concepts of politics, since these two domains share some similarities in terms of movement towards something. Thus, the process of **politicking and governance** is conceptualized as the process of **journey-making**.

The symbolic representation is metaphorised in the conceptual presentation of preservation from perils by robbers on one hand, and men that should play the surgeon's part on the other hand. Maestro finds restructuring as the wine to wash, and the oil to mollify the wounds of bleeding Nigerians journeying towards good governance and all it encases

Metaphors, Identity, contextual meaning and grammar of pronominal references

The central idea in this study is the social-situatedness of discourse; and analytic journalism being the socio-political network with defined

ideological leanings; the discourse that occurs must be used and understood in different ways within such setting. That is to say that the values and ideologies which underlie the text such as media discourse often tend to be “hidden” or “out of sight” rather than overtly stated (Paltridge, 2006). It is obvious that Nigerian journalistic texts, like all other texts, are never ideology-free nor objective. Nor can they be separated from the social realities and processes they contribute to maintaining.

The main thrust of the foregoing is that, beyond lexicogrammar, Maestro, in his analytic journalism, deploys pronominal references to achieve socio-cultural, ideological and contextual meanings. The probing thoughts here is what, and how do some, linguistic features serve as hermeneutic keys to the understanding of certain complex social phenomena? We are to be assisted in seeing how the Nigerian media is enabled to also create space for the interrogation of ideational and interpersonal metafunctions as they use pronouns as strategy of expressing solidarity and collectivity and as instrument of segregating, polarizing and boundary mapping:

***They** are the two sides of the bad coin.

*Every one of **them** is there in the single room of corruption, including the people who are shouting anti-corruption. Saraki is just the victim in **their** common room holding the short end of the stick.

***They** don't give such contract to local engineers simply for the contract money to be repartitioned **they** just go to those places and gum those guys over there to collect **their** piece.

The exclusive deployment of the third person plural pronouns in both nominative and accusative cases should be noted and compared with their first person counterparts in the nominative case “we” predominantly employed in:

We have recovered and still recovering trillions of naira that was stolen in the past few years by **people without conscience**.

How far **we** have travelled since August 2009. Have **we** really travelled any serious distance when it comes to our security?

We have the common understanding of failure of leadership in this country for a long time. And that's why I always advocate increased awareness. **We** should be thirsty for knowledge

to understand the thing that is planning out before **us**.

Our interest is to align with Ogunsiyi (2007) in what he identifies as “pragmatic predicate” in his classification of pronominal references whose choices depend on sociolinguistic and discourse rules which are context sensitive and depict the level of sociolinguistic and discourse competence of the speaker(s)... The strategy of pronominal usage incorporates linguistic rules which specify the grammar of pronominal and the sociolinguistics as well as discourse rules that signify social and discourse appropriateness”.

Again, apart from the demonstration of social parallelism, the establishment of “distancing” by identifying the group of social “others” with the use of various pronominal forms which, in the CDA parlance, relate to expression of “power” and solidarity is made available in the following layout of data sample:

And **we** have to turn thing around because people like **us** could not sit down and castigate and criticize **them**; but do we fair better than **them** in **our** different cubicles? **We** don't, because **we** cannot be dry inside the pool. So, **you** cannot have **anyone** in the pool that is dry. **We** are all wet...

The first person nominative plural “we” is used as a pronoun of identity and solidarity. Maestro, in his expression of fellow-feeling for the down-trodden, stages a protest against the prevalent dehumanizing “social order” with utmost vehemence as in the following:

We should be thirsty for knowledge to understand the thing that is planning out before **us**.

Beside the sense of identity and solidarity, the hearers' understanding that achieving the set objective of “social change” is a collective responsibility is also underscored. So, the theme of “collectivity” is embedded in:

“**we**” must change these things.

Conversely, to explore dimensions of (con)textual meaning, Maestro is seen strategically employing the pronominal form of third person plural “they” to establish polarity that sets of Nigerian politicians, especially, the ruling overlords at a disadvantaged extreme. For Maestro, “they” **of the political class** have set themselves against “us”—**the Nigerian populace** by their extreme love for power and pecuniary gains at the expense of their social responsibility of protecting the *hoi polloi*. Thus, our

good again. Such optimism is, however, with the understanding that the following items become the nation's considerations:

- (I) Restructuring is the only means available to address the nation's ravaging systemic failures.
- (ii) Ravaging systemic failures require ideology-based democracy and good governance. This, apparently, is the only salvaging option.
- (iii) The media, as '*the fourth arm of the national assembly*', should be alive to its traditional responsibility of professional political watch-dog with deeper understanding of analytic journalism of Petals FM 102.3 standard.
- (iv) The linguistic means by which Petals FM cooks this analytic journalism through metaphors of symbolic representations that project the image of the long sought ideal, peaceful, and egalitarian Nigerian nation is worth emulating.

It is on the basis of these that the nation, which is currently a *killing field*, can become and remain a 'good house' full of 'good things'.

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