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DECODING IDEOLOGICAL FEATURES: A CRITICAL DISCOURSE ANALYSIS OF WOLE SOYINKA'S *THE DECEPTIVE SILENCE OF STOLEN VOICES*

By Innocent KOUTCHADE

Résumé :

Ce document examine la langue de Wole Soyinka dans son pamphlet intitulé : *The Deceptive Silence of Stolen Voices*. L'approche linguistique adoptée est appelée Analyse Critique du Discours (ACD), une approche qui étudie la relation entre le langage et le pouvoir et considère la langue comme une forme de pratique sociale. Notre analyse est fondée sur l'hypothèse de Norman Fairclough (1989) qui suggère qu'il ya trois étapes de l'Analyse Critique du Discours à savoir: la Description, qui porte sur l'analyse des propriétés formelles des textes; l'Interprétation, qui traite de la relation entre texte et l'interaction; l'Explication, qui met en exergue la relation entre les processus discursifs et les processus sociaux. La théorie de Fairclough est principalement basée sur la Linguistique Systémique Fonctionnelle. Ainsi, en appliquant la transitivity, la nominalisation et les modalités à ce discours politique, l'étude vise à révéler l'idéologie qui peut contribuer à la compréhension réelle du message de Wole Soyinka.

Mots-clés: Analyse Critique du Discours, l'idéologie, le pouvoir, la transitivity, la nominalisation

Introduction

Language is a social phenomenon which develops and changes as people use it for social purposes. Indeed, when investigating into the way language is used in a piece of writing, one can notice that scholars use words and grammar to picture reality in certain ways that at the same time reflect their attitudes and influence their perception of the world (Bloor and Bloor, 2004).

In this paper, I am concerned with the study of Wole Soyinka's pamphlet entitled: *The Deceptive Silence of Stolen Voices*. Through the linguistic method known as Critical Discourse Analysis, the paper attempts to decipher the patterns of ideology that is drawn from the analysis and interpretation of some linguistic features. As is usually done in any application of linguistic theory to text analyses, the work begins with a brief account of the Critical Discourse Analysis theory since it enables us to specify those aspects to be applied to the work. The second part of the paper deals with description, which uses linguistic features to analyse the selected texts. The other parts of the paper focus on the interpretation and explanation which represent the other dimensions of discourse in Critical Discourse Analysis.

1- Theoretical framework

As said earlier, Critical Discourse Analysis is concerned with investigating how language is used to construct and maintain power relationships in society. It aims at showing up connections between language and power and between language and ideology (Holmes, 2008). Fairclough (1989), one of the proponents of this approach, whose framework has been adopted in this study, advocates that the first elements to be taken into account in the understanding of Critical Discourse Analysis are text and discourse. Indeed, text is viewed as what is spoken or written in a piece of discourse, whereas discourse refers to the whole process of social interaction of which a text is just a part. He advocates that in addition to the text, this process includes the process of production, of which the text is a product, and the process of interpretation, for which the text is a resource. This leads him to say that

discourse comprises social conditions that involve two dimensions. Added to these two dimensions is the social condition of interpretation. Fairclough (1989) says:

In seeing language as discourse and as social practice, one is committing oneself not just to analyzing texts, nor just to analyzing processes of production and interpretation, but to analyzing the relationship between texts, processes, and their social conditions, both the immediate conditions of the situational context and the more remote conditions of institutional and social structures (p.26).

From these three dimensions of discourse, Fairclough (1989) draws three stages of Critical Discourse Analysis which are: description, interpretation and explanation. As a matter of fact, description involves text analysis; it is concerned with the formal properties of texts. As observed by Bloor and Bloor (2004), Fairclough specifies the type of linguistic analysis that is appropriate for critical investigations into language use and suggests questions concerning vocabulary, grammar and textual features that can be asked about the features of a text. These questions concern the choice of words, grammatical form and text structure in terms of their experiential values, relational values and expressive values. As Fairclough's descriptive method is mainly based on Halliday's (1978; 1985a; 2004) Systemic Functional Linguistics, I have drawn upon the theory of transitivity, nominalization and modality to investigate the language of Soyinka, in the descriptive part of the work. The second stage of Critical Discourse Analysis is interpretation. It has to do with the relationship between text and interaction and concerned with seeing text as the product of a process of production, and as a resource in the process of interpretation. As for explanation, it deals with the relationship between interaction and social context, i.e., the social determination of the processes of production and interpretation, and their social effects (Fairclough, 1989).

2- Textual analysis: description

In this paper, I have carried out my practical analysis by following the three stages of Critical Discourse Analysis. Indeed, the sampling method has enabled me to select two different excerpts from my corpus. The choice of these texts is relevant to the important points of the message given by the writer in his work. As a matter of fact, as said earlier, description involves text analysis. My concern in this section is to use the linguistic features of transitivity, nominalization and modality to analyse the language of Wole Soyinka and draw some ideological features from his work.

2-1-Transitivity analysis.

2-1-1-Transitivity analysis in text1

According to Eggins (1994:266), carrying out a transitivity analysis involves determining the process-type, participants, and circumstances realized in any clause. This means that transitivity analysis offers a description of one of the structural strands of the clauses. Indeed, the identification of the different processes, participants and circumstances is implemented through the following keys (Eggins, 1994):

Keys:

P=process(in bold), Pm=material, Pme=mental, Pb=behavioural, Pv=verbal, Pe=existential, Pi=intensive, Pcc=circumstantial, Pp=possessive, Pc=causative A=Actor, G=Goal, B=Beneficiary, R=Range S=Senser, Ph=Phenomenon V=verbal; Sy=Sayer, Rv=Receiver, Vb=Verbiage Be=Behaver, Bh=Behaviour, X=Existent T=Token, V=Value, Cr=Carrier, At=Attribute Pr=possessor, Pd=possessed C=Circumstance, Cl=location, Cx=extent, Cm=manner, Cc=cause, Ca=accompagnement, Ct=matter, Co=role Ag=Agent

1-One variant(Cr) [[that General Ibrahim Babangida(A) **injected (Pm)** into the art of stealing a people's voice(Cl)] **is(Pi)** 2-that you(A) do not actually **need to indulge(Pm)** in the laborious and unpredictable activities(Cl) [[that **go(Pm)** with election manipulation(Ca) before, and during actual voting(Cl)] (V). 3-You(A) **can sit back(Pm)** 4-and **laugh at (Pb)** a hundred million people (Bh) [[who **are conducting(Pb)** themselves as responsible political citizens (Ph)]], 5-**wait (Pm)** 6-until all the votes(G) **have been counted(Pm)**, 7-**do (Pm)** nothing whatsoever(G) [[**to tamper with (Pm)** the tabulation of votes(G)] 8-and then – *abracadabra* –(Cm) 9-you(Sy) simply **announce (Pv)** 10-that the elections(A) never **took place(Pm)**, 11-that billions of naira(G) **had been expended (Pm)** on an exercise(Cr) [[that **was (Pi)** only imaginary(At) [[**to begin with (Pm)** or at best, a mere game(Vb)

]]]]. 12-After all (Cl), where(Cl) was it (Ph)ever **heard(Pme)** 13-that two opposing parties(G) **were created(Pm)** from the same head(Cl)?]] 14-And not just their constitutions – that(Cr) **is(Pi)**, the document(V) [[that **regulates(Pm)** their internal conduct but their very manifestoes(G) //- the document(A) //that **defines(Pme)** the *raison d'être* (Ph)of any political organization(Cl),// **stamps(Pm)** it(G) with any claims to purpose, uniqueness(Ca). 15-Who(S) **could ever imagine (Pme)** 16-that two such documents of competing convictions(A) **could emerge (Pm)**from the same source? *A little to the left....a little to the right!* (Cl) 17-That (T) **is (Pi)** a product(V) [[that **is(Pi)** neither fish, meat, nor vegetable(V)]]]. 18-You (Sy) **had to ask (Pv)** yourself – 19-does the manufacturer of such mutations (S) **pretend (Pme)** to the possession of two brains, not complementary but at war with each other.(Cl)

20-I **know(Pme)** 21-that mathematicians and scientists(A) sometimes **play(Pm)** theoretical games(G), 22-deliberately(Cm) **approach (Pme)** a problem(Ph) from two angles(Cl), 23-**trying to reach (Pme)** the same result(Ph). 24-Those (Cr) **are (Pi)** theoretical pastimes(At). 25-They (A) **remain(Pm)** within the world of some long-haired caffeine-saturated eccentrics (Cl), 26-probably **communicating (Pm)** across the globe these days (Cl) by email(Cm). 27-They(S) **do not assume(Pme)** a prior validity(Ph) in either theory(Cl) 28-nor **attempt to change(Pme)** the world(Ph) on the basis of their implications(Cm). 29-They (A) **operate (Pme)** purely in the abstract(Cl), 30-wherein indeed(Cl) **resides(Pm)** their seductiveness – the creation of a field of play of arbitrary quantities(G). 31-With political formulae however (Ca), we (Cr) **are (Pi)** on a different terrain (Cl). 32-You(S) **are trying to shape(Pme)** palpable humanity(Ph) by carefully thought out social and ethical propositions (Cm), 33-**reinforced (Pm)** by an outline(A) of the methodology(Cl) 34-by which you(S) **propose to actualize(Pme)** such propositions. 35-You(S) **have to believe (Pme)** in them (Ph) 36-before you(A) **emerge(Pm)** [[to **propose(Pme)** the same(Ph) to your constituency(Cl)]]. 37-**Is (Pi)** this (Cr) really possible(At) from any single mind(Cl) except of a kind(S) [[that **despises(Pme)** the people(Ph) [[to whom it(A) **dictates(Pm)?]]]] 38-Speaking(Cr) from both sides of the mouth at the same time(Cl) **is(Pi)** a trickster turn(At) of ventriloquists(Cl); 39-when such a 'bi-lingual' adroitness(Ph) **is projected(Pme)** as the summation of a people's political will, 40-it(T) **is(Pi)** nothing but grand larceny, the theft of a hundred million voices, and the bastardization of the very principles of participatory governance.(V)**

41-From foisting dual constitutions on opposing parties to decreeing one for the entire nation(Cl), the malformation(A) **remains(Pm)** [[to **plague(Pm)** our polity]]. 42-We(A) **cannot dismiss(Pm)** the existence of a continuum between such distortions and our current fumbling towards democratic clarity(G). 43-We (Sy) **need only ask(Pv)**, for instance, 44-if the constitution(T) [[to which we(S) **consider ourselves bound(Pme)** today]] truly **represents(Pi)** the will of the people(V). 45-Its dominant tone of centralization (V) – does this-(Sy) **articulate (Pv)** the deserving of the nation?(Vb) 46-**Is(Pi)** it(Cr) really appropriate(At) for a federation(Cc)? 47-I (S) **shall not even bother(Pme)** [[to **remind(Pme)** us(Ph)]]. 48-that the 1999 elections(G) **were held(Pm)**, 49-and the present government **sworn(Pv)** into office(Cl) without public knowledge of the contents of the enabling constitution(Cm). 50-It(Cr) **is(Pi)** sufficient(At) [[to **demand (Pv)**]]: 51-**do we, or do we not need (Pme)** a radical shift(Ph) [[that **restores(Pm)** to us our stolen voices?(G)]]. 52-Does the call for a National Conference(A) not **ground(Pm)** itself(G) in the illegitimate antecedence of our current democratic pretensions?(Cl)

Form the above text, one can easily grasp the way processes are distributed. To reconsider these linguistic features, the process-types and participant configurations of each clause, whether ranking or embedded, are shown in table 1 below along with the statistics.

Process-types	Text1
Material processes	28 (42.42%)
Mental processes	19 (28.79%)
Behavioural processes	02 (03.03%)
Verbal processes	06 (09.09%)
Existential processes	00(00%)

Relational processes	Identifying	05 (07.58%)
	Attributive	05 (07.58%)
	Circumstantial	01 (01.52%)
	Possessive	00 (00%)
Total		66 (100%)

Table1: Process-types statistics of text1

As the above table shows, out of a total of sixty-six processes, there are twenty-eight material processes, representing 42.42% of the total and twenty (19) mental processes, which stand for 28.79% of the total. These statistics show that both material and mental processes are most frequently used in the text, but material processes rank first whereas mental processes rank second. The predominance of these two processes means that the text is centrally concerned with concrete and tangible actions, and the participants who carry them out, on the one hand, and also with mental reactions relating to thoughts, feelings and perceptions, on the other.

Relational processes rank third in this text [11/66(16.68%)] with equal proportion of identifying and attributive processes. However, circumstantial processes are almost non-existent (1/66), whereas possessive processes are totally non-existent. The presence of both identifying and attributive processes shows that the text is also concerned with defining as well as describing participants. Verbal processes rank fourth [6/66 (09.09%)]. This suggests that the text is also about verbal actions. The scarcity of behavioural processes [02 (03.03%)] and the total absence of existential processes indicate that the text is less concerned with psychological and physiological behaviour let alone with actions that are taking place in really existing settings or/and beings.

Having given a broad view of these processes that realise the transitivity patterns, I now focus on the striking features of these processes with their related participants. This consists in selecting and analysing patterns of transitivity in selected passages of the text. Here is an example:

1-One variant [[that General Ibrahim Babangida(A) **injected (Pm)** into the art of stealing a people's voice(CI)]] (Cr) **is(Pi)** 2-that you(A) do not actually **need to indulge(Pm)** in the laborious and unpredictable activities(CI) [[that **go(Pm)** with election manipulation(Ca) before, and during actual voting(CI)]] (V). 3-You(A) **can sit back(Pm)** 4-and **laugh at (Pb)** a hundred million people (Bh) [[who **are conducting(Pb)** themselves as responsible political citizens (Ph)]], 5-**wait (Pm)** 6-until all the votes(G) **have been counted(Pm)**, 7-**do (Pm)** nothing whatsoever(G) [[**to tamper with (Pm)** the tabulation of votes(G)]] 8-and then – *abracadabra* –(Cm) 9-you(Sy) simply **announce (Pv)** 10-that the elections(A) never **took place(Pm)**, 11-that billions of naira(G) **had been expended (Pm)** on an exercise(CI) [[that **was (Pi)** only imaginary(At) [[**to begin with (Pm)** or at best, a mere game(Vb)]]]]. 12-After all (CI), where(CI) was it (Ph)ever **heard(Pme)** 13-that two opposing parties(G) **were created(Pm)** from the same head(CI)?]]

From the processed passage above, it appears that material, mental, behavioural and relational processes are used by the writer. In the Material processes the main actor role is played by General Babangida in (1), who is anaphorically referred to as 'you' in (2, 3, 5, 7). The other roles are played by, 'elections' in (10), and anonymous participants (the politicians) in (6) and (13). The predominance of these material processes confirms the above hypothesis which suggests that the text is concerned with actions and events involving politicians, including General Babangida. In addition, these processes are either transitive or intransitive, involving concrete or movement actions.

In (12) mental process occurs and the sensor role is played by anonymous people. These participants are conscious being who have expressed their perception about what has been done by General Babangida. Moreover, behavioural processes that are used in this text appear in this passage. Indeed, the behavior roles are played by 'a hundred million people' and General Babangida, anaphorically referred to as 'you' in (4). Indeed, Babangida has expressed his physiological and psychological

behaviour by laughing at his own citizens who have expressed their political opinions through their vote.

Finally, relational processes are noticed in (1) and (11). In (1), it is an identifying process in which the carrier role is played by the clause: 'one variant that General Ibrahim Babangida injected into the art of stealing a people's voice'. This represents a conspiracy, among many others, that the then Head of State, Babangida, has used, according to the writer, to steal his citizens' voices. In (11), it is an attributive process in which the carrier role is played by 'an exercise' that is the whole electoral process, which is considered as only imaginary.

Another striking passage from text1 includes the following:

42-We (A) **cannot dismiss (Pm)** the existence of a continuum between such distortions and our current fumbling towards democratic clarity(G). 43-We (Sy) **need only ask(Pv)**, for instance, 44-if the constitution(T) [[to which we(S) **consider ourselves bound(Pme)** today]] truly **represents(Pi)** the will of the people(V). 45-Its dominant tone of centralization (V) – does this-(Sy) **articulate (Pv)** the deserving of the nation?(Vb) 46-Is(Pi) it(Cr) really appropriate(At) for a federation(Cc)? 47-I (S) **shall not even bother(Pme)** [[to remind(Pme) us(Ph)]] 48-that the 1999 elections(G) **were held(Pm)**, 49-and the present government **sworn(Pv)** into office(Cl) without public knowledge of the contents of the enabling constitution(Cm). 50-It(Cr) **is(Pi)** sufficient(At) [[to demand (Pv)]]: 51-do we, or do we not need (Pme) a radical shift(Ph) [[that restores(Pm) to us our stolen voices?(G)]] 52-Does the call for a National Conference(A) not **ground(Pm)** itself(G) in the illegitimate antecedence of our current democratic pretensions?(Cl)

From the above passage, one can notice the way the writer has distributed the process-types. Indeed, there are four material processes in the passage. The actor role is played by 'we' in (42), anonymous people in (48), 'a radical shift' in (51) and 'the call for national conference' in (52). These processes are transitive in (42, 48, 51) and intransitive in (52), which has corresponding passive clauses. The other ones are used either in passive, e.g: (48) or in the active form, e.g: (42, 51). As observed by Bloor and Bloor (2004), "*the choice between active and passive voice is significant [. . .] since the item which is Complement in the active is Subject in the corresponding passive, but the items retain the same functions of Actor or Goal regardless of voice*"(p.111).

Mental processes are used in (44, 47, 51). Here, the senser role is played by 'we' in (44, 51), the writer, anaphorically referred to as 'I', in (47). In these clauses, the senser role is played by conscious beings, including the writer Soyinka, who express their psychological attitudes about the political situations of their country, Nigeria.

Likewise, verbal processes occur in (43, 45, 49, 50). In these clauses, the sayer role is played by conscious beings 'we', all the citizens of the country, in (43, 50), 'the present government' in (49). These processes are used by the writer in his attempt to diagnose the political ills that are affecting his country, Nigeria.

On the other hand, relational processes are used in (44, 46, 50). In (44), the carrier role is played by 'the constitution' and the value role in that clause is played by 'the will of the people'. According to the writer, this represents a fundamental issue, which must attract the attention of the politicians. As for the attributive processes, they occur in (46, 50). One striking feature is that, in (46), the carrier role is also played by 'the constitution', anaphorically referred to as 'it'. The writer has attempted to raise the Nigerian people's awareness onto the weaknesses of these principles on which their country is governed.

On the whole, the above analyses have helped me, in one way or the other, to reconsider some processes of the selected text. From that inquiry I have been able to answer the question: "who is doing what to whom, when, where, why and how?" (Eggins, 1994).

2-1-2-Transitivity analysis in text2

Using the keys above, I have also identified the different processes in this text.

1-Take(Pm) a leaf(G) from that erstwhile dictator next door(Cl) –2- **apologise(Pv)** to the nation(Vb)! 3-Mind (Pme) you(S), 4-I(A) **must hasten(Pm)** [[to add(Pv)]] 5-that the latest reports(Sy) **indicate(Pv)** 6-that Matthew Kerekou(A) **is sliding back(Pm)** into his bad old ways(Cl),

7-and that(Cr) in itself(Cl) **is(Pi)** a cautionary tale(At) for the electorate of this nation(Cc). 8-But at least, Kerekou(A), [[when he(S) **decided(Pme)** [[to **insert(Pm)** himself(G) into the opening(Cl) [[**created(Pm)** by his predecessor's misgovernance(A)]]]], **began(Pm)** [[by **apologising(Pv)** to the nation(Cl). 9-He(A) **ate(Pm)** the humble pie(G), 10-bowed down(Pb) before a nation(Cl) [[he(Bv) **had wronged(Pb)**]] 11-and **said(Pv)**: 12-I(A) **made(Pm)** mistakes(G). 13-I(A) **trampled on(Pm)** human rights(G). 14-I was **blinded(Pb)** by an ideology(Be) [[that I(S) **tried to impose(Pme)** on an inappropriate terrain(Cl)]] – 15-please, **forgive(Pb)** me(Bh). 16-You(S) **see(Pme)**, 17-Kerekou(A) **did not approach(Pm)** the people(G) like a conqueror(A) [[who **had merely gone(Pm)** on sabbatical(Cl) //and **was now returning(Pm)** [[to **reclaim(Pm)** his entitlements(G)]]]]. 18-What entitlements(Vb) **can** a former dictator(Sy) **claim(Pv)** 19-who(A) **passed(Pm)** a retroactive decree(G) [[that **saw to(Pme)** the hanging of three young men(G)?]] 20-Murder(T) **is(Pi)** murder(V) 21-and we(S) all **know(Pme)** the entitlement for murder, even judicial murder(Ph). 22-What entitlements(Cr) **are(Pi)** pertinent(At) to a succeeding dictator(Cl) [[who(A) **dared appropriate(Pm)** to himself the voices of a hundred million people(G), //frittered away(Pm) the nation's resources(G) in the most cynical undertaking(Cm) [[that he(Sy) **called(Pv)** democracy without moneybags(Vb)]]], 23-yet **struts(Pm)** from client to client(Cl) 24-dispensing(Pme) patronage(G) by the moneybagful(Ca). 25-But **come(Pm)** [[to **think(Pme)** of it(Cl)]]], 26-he(S) **did announce(Pv)** 27-that he(Cr) **was(Pi)** merely 'stepping aside'(At). 28-Now we(S) **know(Pme)** 29-he(Sy) **meant(Pv)** it(Ph). 30-It (A) **remains(Pm)** [[to **see(Pme)**]] 31-if this nation(A) **has also taken(Pm)** to heart that mantra – 'learning process'(G) 32-that this dictator(T) **was(Pi)** as fond of invoking as his 'new breed' politician(V) 33-and **will move(Pm)** [[to **terminate(Pm)** the recycling of these panel-beaten generals, the new moneybags(G), [[who(Cr) **are(Pi)** incapable(At) of the learning process(Cl) [[that(Sy) **preaches(Pv)** remorse (Vb)for crimes against a people(Cc)]]]]]].

34-For the truth(T) **is(Pi)**, 35-these Generals and warlords(A) **have stolen(Pm)** our voices(G). 36-I (Cr)**am not(Pi)** the first(At) [[to **remark(Pme)** it(Ph)]] 37-but, just **take a look(Pb)** around(Cl). 38-They(Cr) **are(Pi)** everywhere(Cl). 39-You(A) **stumble(Pm)** over them in the dark and in broad daylight(Cl). 40-I(S) **happen to believe(Pme)** 41-that sufficient time(A) **should have elapsed(Pm)** between the last dictatorship and 2003 for us [[to **place(Pm)** the soldiers(G) – [[be(Pi) they former dictators, or abysmally short-lived civilian stooges(V) [[who still **parade(Pm)** themselves as former Heads of State - on an equal democratic footing with the rest of civilian society(Cl)]]]]]. 42-I(S) **have stressed(Pv)** on several fora (Cl) 43-that the post-Abdulsalami democratic venture(Ph) – [[which(A) **produced(Pm)** the ongoing blundering interregnum of Olusegun Obasanjo(G)]] - **should be viewed(Pme)**, not as the democratic return, but as the transitional phase to an authentic democracy(Ph). 44-That proposition(G) **was based(Pm)** on the proposal -[[now belatedly **embraced(Pm)** by increasing numbers(A)]] –45-that, [[**running(Pm)** parallel(G) with the business of government(Ca)]], a Sovereign National Conference(G) **should be set(Pm)** in motion(Cm) 46-where the authentic voices of the people(Ph) **would be heard(Pme)**. 47-Indeed, we(S) in the democratic struggle(Cl) formally **presented(Pme)** General Abdulsalami(Ph) with just such a formula(Cm): 48-a government of national unity(A), **lasting(Pm)** for no longer than two years(Cl), 49-one that **would enable(Pme)** civil society(Ph) [[to **recover(Pm)**its political psyche(G)// and **evolve(Pm)** structures(G) through the proceedings of the national conference(Cl)]]]. 50-Instead, a government (G) **was imposed(Pm)** on the nation(Rv). 51-A prisoner(G) **was plucked(Pm)** from his prison cell(Cl) 52-and **catapulted(Pm)** into the presidency(Cl), 53-while erstwhile Abacha cronies(A) **utilized(Pm)** their accumulated gains(G) under that regime(Cl) [[to **bludgeon (Pm)** their way(G) into governorships, into Senate and Houses of Representatives, into local governments(Cl)]]], 54-often with the same methodology of terror(Ca) that they(S) **had seen(Pme)** 55-successfully **practiced(Pm)** by the deceased dictator(A). 56-So what (Ph) can we(S) **count (Pme)** as democratic gains(Cm)? 57-Enumerate(Pv) these(Ph) 58-how we(S) **will(Pme)**, 59-this nation(S) **has been prevented(Pme)** 60-from **benefitting from(Pme)** the self-tutoring, self-constitutive process of a genuine transitional exercise(Ph)

As a matter of fact, in order to have a clear picture of the distribution of these processes, I have summarized them in the table below.

Process-types		Text2
Material processes		41(46.07%)
Mental processes		21(23.60%)
Behavioural processes		05(05.62%)
Verbal processes		12(13.48%)
Existential processes		00(00%)
Relational processes	Identifying	05(05.62%)
	Attributive	04(04.50%)
	Circumstantial	01(01.12%)
	Possessive	00(00%)
Total		89(100%)

Table2: Process-type statistics based on text2

As can be observed from the above table, material processes rank first in this text [41(46.07%)]. This suggests that the text is mainly about tangible and physical actions. Mental processes come second [21(23.60%)], which means that text2 is concerned with psychological events. As for verbal processes, they rank third: [12(13.48%)], which is an indication that actions are also expressed verbally. Relational processes rank fourth, with almost equal proportion of identifying and attributive processes. However, circumstantial processes are almost non-existent [1/89(01.12%)], whereas possessive processes are totally non-existent. The use of these relational processes, although in a few proportion, suggests that the text is also concerned with describing and defining participants. Behavioural processes are in very few proportions [05(05.62%)] whereas existential processes are totally non-existent. This implies that the protagonists express physiological and psychological behaviour, on the one hand, and the events are not taking place in really existing settings or with existing beings, on the other.

An important way of pinpointing transitivity patterns in text2 is to focus on the analysis of a few passages of the text. Here is an example:

1-Take(Pm) a leaf(G) from that erstwhile dictator next door(Cl) –**2- apologise(Pv)** to the nation(Vb)! **3-Mind (Pme)** you(S), **4-I(A) must hasten(Pm)** [[to add(Pv)]] **5-that** the latest reports(Sy) **indicate(Pv)** **6-that** Matthew Kerekou(A) **is sliding back(Pm)** into his bad old ways(Cl), **7-and** that(Cr) in itself(Cl) **is(Pi)** a cautionary tale(At) for the electorate of this nation(Cc). **8-But** at least, Kerekou(A), [[when he(S) **decided(Pme)** [[to insert(Pm) himself(G) into the opening(Cl) [[created(Pm) by his predecessor's misgovernance(A)]]]]]], **began(Pm)** [[by **apologising(Pv)** to the nation(Cl). **9-He(A) ate(Pm)** the humble pie(G), **10-bowed down(Pb)** before a nation(Cl) [[he(Bv) **had wronged(Pb)**]] **11-and said(Pv): 12-I(A) made(Pm) mistakes(G). 13-I(A) trampled on(Pm) human rights(G). 14-I was blinded(Pb)** by an ideology(Be) [[that I(S) **tried to impose(Pme)** on an inappropriate terrain(Cl)]] – **15-please, forgive(Pb) me(Bh). 16-You(S) see(Pme), 17-Kerekou(A) did not approach(Pm)** the people(G) like a conqueror(A) [[who **had merely gone(Pm)** on sabbatical(Cl) //and **was now returning(Pm)** [[to **reclaim(Pm)** his entitlements(G)]]]]

The above sample is a prototype of processes in the text. I notice that material, mental, behavioural and verbal processes are mainly used. In the material processes the actor role is mainly played by Kerekou, also anaphorically referred to as 'I' or 'he' in (6, 8, 9, 12, 13, 17). This suggests, according to Soyinka, the way the former Head of State of Benin Republic has tried, not only to recognise his past mistakes, but also attempt to make amends for his mistakes. This proves to be a good example that Soyinka is urging the former leaders and politicians of his country, Nigeria, to follow. The other actor roles are played by the writer in (2) and anonymous people in (1).

Mental processes occur in (3), (14) and (16). In (13) and (14), the senser role is played by 'you' i.e., the audience the writer is addressing whereas in (16), it is played by Kerekou to show how he has managed to impose his ideology on his people. As for behavioural processes, they are used in (10),

(14) and (15). Here again, the behavior role is played by ‘Kerekou / he’ in (10) and (14) and the citizens of his country in (15). These psychological attitudes of the former Head of States show how he has expressed his regrets to his people. Verbal processes are used in (4), (5), (8) and (11). More specifically, the sayer role is played by the politicians in (4), where Soyinka is urging them to regret their actions just like Kerekou who has given that example in (8) and (11).

The second passage to be dealt with here is the following:

34-For the truth (T) **is (Pi)**, 35-these Generals and warlords (A) **have stolen (Pm)** our voices (G). 36-I (Cr)**am not(Pi)** the first(At) **[[to remark(Pme)** it(Ph) **]]** 37-but, just **take a look(Pb)** around(Cl). 38-They (Cr) **are (Pi)** everywhere (Cl). 39-You (A) **stumble (Pm)** over them in the dark and in broad daylight (Cl). 40-I(S) **happen to believe(Pme)** 41-that sufficient time(A) **should have elapsed(Pm)** between the last dictatorship and 2003 for us **[[to place(Pm)** the soldiers(G) – **[[be(Pi)** they former dictators, or abysmally short-lived civilian stooges(V) **[[who still parade(Pm)** themselves as former Heads of State - on an equal democratic footing with the rest of civilian society(Cl) **]]]]]**. 42-I(S) **have stressed (Pv)** on several fora (Cl) 43-that the post-Abdulsalami democratic venture(Ph) – **[[which(A)** **produced(Pm)** the ongoing blundering interregnum of Olusegun Obasanjo (G)]] - **should be viewed(Pme)**, not as the democratic return, but as the transitional phase to an authentic democracy(Ph). 44-That proposition(G) **was based(Pm)** on the proposal -**[[now belatedly embraced(Pm)** by increasing numbers(A)]] –45-that, **[[running(Pm)** parallel(G) with the business of government(Ca) **]],** a Sovereign National Conference(G) **should be set(Pm)** in motion(Cm) 46-where the authentic voices of the people(Ph) **would be heard(Pme)**.

As can be noticed, relational processes are used by the writer in (34), (36), (38), and (41). In (36), the carrier role is played by the writer who contends that, apart from himself, other good citizens of Nigeria are aware of politicians’ strategies that help them to steal the people’s voices; he has located them as being everywhere. This accounts for the use of ‘they’ in (38) as a carrier. In addition, in clauses (34) and (41), the writer has identified these people who have stolen the people’s voices: these are soldiers and former dictators.

Mental processes occur in (40, 43, 46). In these clauses, the senser role is played by ‘I’(the writer) in (40), anonymous people who are the citizens of the nation in (43) and (46) to express cognition and perception regarding the political situation of the country. As for material processes, they occur in (35, 39, 41, 43, 44, 45). In (35), the actor role is played by ‘these Generals and warlords’ with the goal role which is ‘our voices’. It can be argued that Soyinka has informed his audience regarding those who have stolen the people’s voices. In addition the goal role is played by ‘a Sovereign National Conference’ in (44). This stands as a particular solution to the political problem of the nation. Apart from these recurring processes, one behavioural process occurs in (37), where people are invited to carry out a physiological action, whereas a verbal process is used by the writer/narrator in (42).

Thus, through the above analysis, I have been able to find out the impact of ideology on field in terms of how the text encodes such experiential meanings as: “who initiates, what kinds of actions/events, who responds to those actions, and how” (Eggins, 1994: 330). The next sub-section is about nominalisation.

2-2-Nominalisation

As said earlier, nominalisation is the process of turning things that are not normally nouns into nouns, with consequences for other parts of sentences (Eggins, 1994). Bloor and Bloor (2004: 214) contend that nominalisation allows a process, more obviously realized as a verb, to be realized as a noun and hence to become a participant in a further process. Features of nominalization occur in the two selected texts. In the first text, I have considered the following examples:

(2) that you do not actually need to indulge in **the laborious and unpredictable activities** that go with **election manipulation before, and during actual voting**.

(19)does **the manufacturer of such mutations** pretend to **the possession of two brains, not complementary but at war with each other**.

(25)They remain within **the world of some long-haired caffeine-saturated eccentrics**

(32)You are trying to shape **palpable humanity by carefully thought out social and ethical propositions**

(40) it is **nothing but grand larceny, the theft of a hundred million voices, and the bastardization of the very principles of participatory governance**

(41) From foisting dual constitutions on opposing parties to decreeing one for the entire nation, **the malformation** remains to plague our polity.

(49) and the present government sworn into office **without public knowledge of the contents of the enabling constitution.**

(52) Does the call for a National Conference not ground itself in **the illegitimate antecedence of our current democratic pretensions?**

It must be admitted that although nominalisation has made the language of Soyinka obscure, the real motivation for this grammatical process is a functional one. Eggins (1994:59) says that by nominalising, one is able to do things with the text that we cannot do in unnominalised text. As a matter of fact, through this linguistic feature, Soyinka has organised his text in terms of ideas, reasons, causes, etc. In (2), I notice that nominalised elements: *'the laborious and unpredictable activities'* and *'election manipulation before, and during actual voting'* are centered on the main concerns of the writer. As said earlier, he has censured clearly every conspiracy that has enabled leaders of Nigeria to tamper with election results. They have actually succeeded in doing it and consequently, the writer cannot but let the reader know about the results. This is explained in (40) in a most rhetorical way: 'it is *nothing but grand larceny, the theft of a hundred million voices, and the bastardization of the very principles of participatory governance*'. In (41), the issue of imposed constitution has been addressed as the writer believes that it does not represent the will of the people. This is confirmed in (49) where the nominalised elements *'without public knowledge of the contents of the enabling constitution'* suggest that this constitution is nothing but a text which cannot stand as the fundamental law of the land.

Finally in (52), the nominalised elements *'the call for a National Conference'* and *'the illegitimate antecedence of our current democratic pretensions'* are used by the writer to comment on his desire to see the Nigerian political leaders organise a National Conference. Insisting on this activity, he accounts for the reluctance of these leaders to step into a national talk because of their selfish interests. Likewise, nominalisations are used in text 2. Here again, I have selected the following examples:

(7) and that in itself is a **cautionary tale for the electorate of this nation**

(19) who passed a **retroactive decree** that saw to **the hanging of three young men?**

(22) What entitlements are pertinent to a **succeeding dictator**, who dared appropriate to himself **the voices of a hundred million people**, frittered away **the nation's resources in the most cynical undertaking** that he called **democracy without moneybags**.

(43) that **the post-Abdulsalami democratic venture** – which produced the **ongoing blundering interregnum of Olusegun Obasanjo** - should be viewed, not as **the democratic return, but as the transitional phase to an authentic democracy**.

(45) that, running parallel with **the business of government, a Sovereign National Conference** should be set in motion

(46) where **the authentic voices of the people** would be heard.

(47) indeed, we in the democratic struggle formally presented General Abdulsalami with just such a formula:

(48) **a government of national unity**, lasting for no longer than two years,

(49) one that would enable civil society to recover its political psyche and evolve structures through **the proceedings of the national conference**.

Just like text1, I can observe that text2 also displays very important features of nominalisations. More important is that the same political issues have been addressed. As a matter of fact, these expressions involving nominalizations are identified as grammatical metaphor, situations where meanings typically (congruently) realised by one type of language patterns get realised by other less typical (incongruent) linguistic choices (Halliday, 1985a). Bloor and Bloor (2004: 125) account for the importance of grammatical metaphor. They say:

Grammatical metaphor [. . .] involves a choice between a more straightforward and a more oblique realization of meaning. But the choice is made within the available grammatical

options rather than the lexical options – not so much or word/idea instead of another, though, of course, this will usually entail more extensive differences in ‘meaning’.

2-3-Modality

Another linguistic feature that reveals the ideological perspectives of the writer, that is his judgments and beliefs, is modality. Modality, as said above, is the grammar of explicit comment, the means by which people express their degree of commitment to the truth of the propositions they utter, and their views on the desirability or otherwise the state of affairs referred to (Fowler, 1986). Halliday (1985a) contends that modality means the speaker’s judgments of the probabilities, or the obligations, in what he is saying. In this section, we are concerned with analyzing the two dimensions of modality, which are modalisation and modulation.

2-3-1-Modalisation

Modalisation is meant to express the speaker’s attitude towards what he is saying. Some of the patterns of modalisation, in text1, include the following:

- (2)-that you do not **actually** need to indulge in the laborious and unpredictable activities that go with election manipulation before, and during actual voting.
- (3) You **can** sit back
- (9-10) you **simply** announce that the elections **never** took place.
- (15-16) Who **could ever** imagine that two such documents of competing convictions **could** emerge from the same source?
- (21-22) ... that mathematicians and scientists **sometimes** play theoretical games, **deliberately** approach a problem from two angles.
- (29)They operate **purely** in the abstract, wherein indeed resides their seductiveness – the creation of a field of play of arbitrary quantities.
- (25-26) They remain within the world of some long-haired caffeine-saturated eccentrics, **probably** communicating across the globe these days by email.
- (37) Is this **really** possible from any single mind except of a kind that despises the people to whom it dictates?
- (42) We **cannot** dismiss the existence of a continuum between such distortions and our current fumbling towards democratic clarity.
- (43-44) We need **only** ask, for instance, if the constitution to which we consider ourselves bound today **truly** represents the will of the people.
- (46) Is it **really** appropriate for a federation?

Actually, in this excerpt of his lecture, Soyinka focuses on the way politicians manipulate his country’s citizens during and after the election. Dealing with the case of the former Head of State, General Ibrahim Babangida, the writer accounts for his wrong political acts through the use of finite modal operator and mood adjuncts. In (3, 15, 16, 42), the finite verbal operators (can, could) are used to express meaning of probability. In (3), Soyinka uses ‘can’ to show how Babangida behaves during the election processes and in (9, 10), he uses the modal adjuncts ‘simply’, which expresses a degree of intensity and ‘never’, which expresses usuality to show how that head of state has abused his position unjustly to annihilate the different efforts of his citizens. In addition, ‘ever’ is used in (15) to express the degree of usuality regarding the way people could imagine the origin of the constitution and the manifestoes. Then, there are mood adjuncts which express probability such as ‘sometimes’ in (22) and ‘probably’ in (26). Similarly, ‘purely’ is used in (29) by the writer to express his opinion regarding the way politicians operate. Finally, it can be noticed that ‘really’ is used in (37) and (46) where the writer has put two different questions that can help readers to grasp the degree of assertiveness and intensity of his propositions. Thus, these features of modalisation are meant to express both explicit and implicit judgments of Soyinka the writer.

Apart from modalisation, one can also notice some features of modulation. This has to do with the expression of obligation and necessity. Some of them, although in very few numbers, include the following:

- (18-19)You **had to ask** yourself.

(35) You **have to believe** in them.

The above clauses have meaning of commands as they are demanding goods and services (Eggins, 1994). The two clauses display the verbal operator 'have to', which is used by Soyinka to express obligation and necessity. These are meant to raise the awareness of the audience he is addressing on the fact that political events of the country are to be taken seriously.

Similarly, features of modalisation, although not predominant, occur in text 2. Here are some examples:

(18) What entitlements **can** a former dictator claim. . .

(37) but, **just** take a look around.

(40) I **happen to believe**

The above examples show that modalisation is realized through finite modal operators in (18). This expresses possible consequences of the actions of a former dictator. In (37), 'just' is used to express intensification related to the act of looking around. In (40), the use of modalisation involves grammatical metaphor, i.e., a clause expressing the modalisation is appended to the main clause (Halliday 1985a: 334-340). This structure: 'I happen to believe that' allows Soyinka to hide behind an ostensibly objective formulation, which is reinforced by the use of a Finite Modal Operator in (41). Likewise, there are other types of modals which either express obligation or inclination. These are:

(33) and **will** move to terminate the recycling of these panel-beaten generals, the new moneybags, who are incapable of the learning process that preaches remorse for crimes against a people

(41) that sufficient time **should have elapsed** between the last dictatorship and 2003 for us to place the soldiers

(46) where the authentic voices of the people **would** be heard.

(49) one that **would enable** civil society to recover its political psyche and evolve structures through the proceedings of the national conference.

(58) how we(S) **will**

(45) that, running parallel with the business of government, a Sovereign National Conference **should be set** in motion

These are realised by finite modal operators and through them, the writer has attempted to raise the awareness of his audience, as regards what politicians and innocent people ought to do to recover the different voices that have been stolen.

3- Interpretation

As said earlier, interpretation concerns the relationship between text and interaction. Fairclough (1989) views it as the cognitive processes of participants. He summarizes what can be said about interpretation in the form of three questions which can be asked about a particular discourse, and which one may find useful to refer to in carrying out interpretations. In this paper, I have focused on two of them. These are:

-Context: What interpretation(s) are participants giving to the situational and intertextual contexts?

-Discourse type(s): what discourse type(s) is/are being drawn upon?

As a matter of fact, I begin with the interpretation of context, mainly the situational context. In terms of 'what is going on', I can say that the activity is a lecture given at the Nigerian Institute of International Affairs in honour of former Commonwealth Secretary-General, Chief Emeka Anyaoku on his 70th Birthday on Friday, 17th January, 2003. It deals with the appreciation of the political situation that is prevailing in the country. In terms of 'who's involved' and 'in what relations', the subject position for participants are: (i) speaker/addresser, hearer/ addressee. Other relevant aspects of the participants is that Soyinka is a writer who is speaking before an audience, though the audience is likely to be socially and politically diverse, to political leaders of his country. The purpose of the lecture on that birthday celebration is then seen as giving the audience access to the opinions of an important public figure. In addition, It can be said, in terms of relations, that there seem to be unequal power between the writer Soyinka and his audience because, being in the position of a lecturer and owing to the fact that he is known as a leading figure in West African literature, he is likely to directly

give his own point of views to politicians of his country regarding the way people's voices are stolen during elections. Regarding the last aspect of the situational context which has to do with the role of language, I notice that language is being used in a formal way with intensive uses of nominalised elements which display features of written mode.

Talking about the types of discourse drawn upon, I have mainly focused on the surface structure and meaning of utterance. This consists in drawing upon what Fairclough (1989) calls 'Members' Resources' which is referred to as the knowledge of language and specified as grammar, vocabulary, etc. and assigning meanings to the constituent parts of the texts under analysis. As a matter of fact, the descriptive part of the work has enabled me to carry out textual analysis through the linguistic features of transitivity, modality and nominalisation. The transitivity analysis displays mainly material and mental, verbal and relational processes which are used to denounce the actions of the political leaders of his country. As for modality, the use of both modalisation and modulation in the texts are meant to characterise the writer's authority and the point of views he has adopted towards the subject matter of his lecture. In addition, the way these linguistic features are used shows that the text has made meanings about such interpersonal dimensions as the attitudes and judgments of the writer. As for nominalisation, its intensive use not only reveals some of the effects that the mode of a situation has on language use, but also involves an alternation within the experiential metafunction: instead of a verb, a process is realised as a thing. As a matter of fact, although nominalization is a very imprecise formulation, it has helped us to see what is going on in the texts under study. Bloor and Bloor (2004) advocate that *"texts which make heavy use of nominalization are able to pack in a lot of information economically; as result, they tend to be denser and are sometimes more difficult to process. At its worst, inept or appropriate use of nominalization may create an impression of pomposity or pretentiousness, but it is a valuable and even essential part of language use"* (p.129)

Moreover, a further investigation into these types of discourse in relation to the situational context has contributed to pointing out some patterns of ideology in the texts. This is accounted for in the next section.

3-Explanation: underlying ideology

Explanation is the third stage in critical discourse analysis. Fairclough (1989) argues that the objectives of this stage is to portray a discourse as part of a social process, as a social practice, showing how it is determined by social structures, and what reproductive effects discourses can cumulatively have on those structures, sustaining them or changing them. He summarises the content of explanation into three dimensions which are: social determinants, ideology and effects. Here, I have mainly focused on the ideology since aspects of the social determinants has been dealt with in the previous section. As a matter of fact, a further study of ideology enables me to answer the following question as put by Fairclough (1989): what elements of Members' Resources (MR) which are drawn upon have an ideological character?

Through the description of linguistic features, I have noticed that transitivity, modalities and nominalization together with the contextual features represent the Members' Resources that help decode the ideological features of the booklet. The transitivity analysis, as said in the previous section, has helped me to find out that the processes, participants and circumstances are used by Soyinka to account for political problems of his country, Nigeria. Their selection and organisation aim to find out not only the subject matter of the passage under study, but also reveal the writer's perception of the world. This is why Holmes (2008) contends that a Critical Discourse Analysis approach seeks to identify ways in which writers or listeners are manipulated through choices of particular words and constructions to take a particular position in relation to the topic. Such a position is also reinforced by the writer's use of modality. The writer is seen as someone who cannot just watch the leaders of his country doing whatever they want, but in order to protect the common interest, he is committed to expressing his thoughts, personality and attitudes clearly. Through the use of nominalisation, his criticisms are reinforced and his role of the advocate of the 'stolen voices', part of his ideology, can well be perceived as illustrated in our analysis. From all this, we can easily grasp the ideological rationale that stands behind the title of his writing: *The Deceptive Silence of the Stolen Voices*.

A further account of this ideology leads me to focus on contextual features associated with his position. As a matter of fact, It can be said that since the political turmoil that caused the Biafra war from 1967 to 1970, a period when he was incarcerated for almost two years (Adeoti & Elegbeleye,

2005), Wole Soyinka, originally known as a poet, a novelist and a playwright, has become a political activist who cannot but give his point of views regarding political drifting in his country. This has been his main concern in this pamphlet. Apart from the above, I can also add that Soyinka has given his point of view regarding important issues of which some are underlined below:

- The expression of his concern about the roles played by the electoral commission in the hastening of democracy in the country.
- The warning of the electoral commission not to back up rigging in the forthcoming presidential election.
- The set back of the nation's democracy through the rigging of election.
- Denunciation of Nigerian's political leaders', including the head of state, refusal to accept the project of the organisation of the national conference.
- Invitation of the citizens to claim their rights (stolen voices)
- Invitation of some political leaders, former dictators, to apologize to the nation, just like what Matthew Kerekou, the former Head of Benin Republic, did and he was forgiven.

Soyinka's discourse can be regarded as potentially determinative with respect to social relationships in so far as he has used the medium of lecture delivering to account for the political challenges that the citizens of his country have to take up.

Conclusion

Investigating the language of Soyinka has always proved to be difficult, especially if one is not equipped with the relevant tool to do so. However, it becomes important in the field of linguistics applied to African literary discourse to focus on his works which, most of the times, deal with everyday issues. In this paper, I have investigated into the language of Wole Soyinka's political discourse. I have noticed that Critical Discourse Analysis proves to be an appropriate linguistic approach that can help us to achieve an assessment of power relations and ideological processes in discourse. From our analyses, it appears that the richness of this writer's themes is due not only to his individual creativity but also to his social determination and more especially to the social circumstances that facilitate it. Therefore, some extra-linguistic factors that Halliday (1978; 1985; 1985 a; 2004) terms contexts – cultural and situational- are, most of the time, systematically referred to as they play a very important role in that process.

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