A CRITICAL DISCOURSE ANALYSIS OF MILITARY PARADE LANGUAGE AT THE NIGERIAN MILITARY SCHOOL, ZARIA

BY

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DECLARATION

I,Yahaya Ndambabo,hereby declare that this dissertation has been written by me and that it is a record of my own research. It has not been submitted in any previous application for a higher degree. All quotations are indicated and all sources of information are specifically acknowledge by means of references.

SIGNED…………………………..

NDAMBABO, YAHAYA

DATE………………………….

CERTIFICATION

This is to certify that this dissertation entitled: A CRITICAL DISCOURSE ANALYSIS OF MILITARY PARADE LANGUAGE AT THE NIGERIAN MILTARY SCHOOL ZARIA, by NDAMBABO, YAHAYA meets the regulations governing the award of Master of Arts (M.A) English Language at Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary quality.

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DEDICATION

To Almighty Allah and my late siblings Amina Nnakabawa Ndambabo and Abdullahi Ladan Ndambabo

ABSTRACT

The Language of the Military in Parade is usually forceful no doubt. However, this study investigates the aspect of ideology vis-à-vis dominance in the language. The study uses the framework of Critical Discourse Analysis henceforth CDA.The researcher is of the opinion that the language of the military in parade is laced with ideological prejudices of the Military institution and asymmetric power relation of the institution. The data collected for the study have been extracted from a purposive video record of 2016 passing out Parade of the Nigerian Military School; Zaria which was obtained in a CD from the archive of the school. Using Fairclaugh 1989 three-dimensional model of CDA analysis as a framework, the data was analyzed based on the following grammatical Units: Morpheme, Word/Jargon, Phrase and clause/sentence. The researcher finds out that, certain linguistic tools are employed to entrench the ideological prejudices and asymmetric power relation in the Military institution. The study concludes that Military parade discourse is a verbal or rather a linguistic representation of the Military ideology, values, culture, tradition and dominance. Thus, in every instance of language use in the Military parade, there exist elements of ideology vis-à-vis dominance.

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CHAPTER ONE

INTRODUCTION

1.0   Background to the Study

This study is a Critical Discourse Analysis of military parade discourse at the Nigerian Military school, Zaria. The study uses the framework of Critical Discourse Analysis henceforth, CDA. TheMilitary is recognized worldwideas an integral part of every nation because the institutionprotects countries from external attack. Military institution shares a common feature wherever they exist, which is discipline and absolute loyalty to the last command. It is a command society where power is sublet from top to bottom and such power is subject to abuse but procedures are uniformed, ordered and precise for combat effectiveness. It is a rigidly stratified society where rank is defined (Brotz and Wilson 1946 in Abaya 2008). These features are reflected or rather enacted verbally in almost all activities of the institution especially parade. There is no doubt that military values would stamp their identity on the language use during parade (Abaya 2008).

Several events in military institution are marked with parade. In Nigeria, Independence Day Parade is performed every 1st October to mark Nigerian Independence, Burial Parade is performed as last respect for falling soldiers,passing out Parade (POP) for students who graduated from military schools and host of others for several purposes. Hence, Parade is an indispensable part of military institution. It's symbolic and therefore embedded with believes shared by participants in the discourse community.Military Parade discourse can therefore, be said to be embodied with ideological orientation vis-a-vis dominance.

Scrolls (2001) asserts that social action and discourse are inextricably linked i.e. they are inseparable. However, studies on Military Parade discourse have focused on sociolinguistic, pragmatic, semiotic and stylistic features of the discourse to the neglect of Critical Discourse Analysis.   Forexample,Woodward (2010) investigates the discourse of Gender in the contemporary British Army. Hawryluk (2010) examines the review of the Red Army and Soviet Army discourse as a variety of language while Amafah (1990) examines the English Language use in the Nigerian Army. Abaya (2008) demonstrates that elements or rather some features of political language can be found in military language,while Ogundele (2015) investigates the role of context in the effective production and interpretation of intentions of addressors in Army's parade interaction.

 These above studies are all premised on Military discourse; nevertheless, none of them has specifically used the framework of Critical Discourse Analysis to unravel the ideological prejudices and dominance embedded in Military parade discourse. Hence, the aim of this study is to investigate the reflection of ideology vis-à-vis dominance in the military parade discourse. The study intends to use the framework of Critical Discourse Analysis (CDA) because it is concerned with how discourse is used as an integral aspect of power and control. CDA makes explicit aspects of ideology that underpin social interaction (Bloor and Bloor 2013).

Speech is one of the major elements that distinguishman from other animals. This speech serves as an instrument for achieving different purposes. Hence, Languageis an indispensable part of human society. One wonders how the human society would have been without language. This perhaps is what made Barber (1965:9) concludes that language is the most remarkable tool produced by man which made other inventions possible. Hence, there exist an intrinsic relationship between language and human society. Our social behaviors are represented in our language use. Language is the most powerful emblem of social behavior. Social activities such as culture, religion, occupation, government, and politics are enacted in language use. In other words, language is used to control the society. Institutions and social groups are formed or established under several ideologies. These ideologies reflect in the use of language by the institutions or social groups consciously or unconsciously. It is this reflection of ideology and dominancein military parade discourse that necessitates this research work. Thus, chapter one presents the Background to the study, Statement of the Problem, the aim and objectives of the study, justification of the study and the scope and delimitation of the study.

The Nigerian Military School Zaria, founded as the Boys-Company of Nigeria in 1954, was established under the auspices of Nigerian Regiment Training Centre of the Royal West African Frontier Force (RWAFF). The school was established along with three others in the British Colonial West Africa in Gambia, Ghana, and Sierra-Leone. It was modeled after the Boys Wing of the British Army. The present day Military School came into being on May 20, 1954.The aim of the school was the production of "middle and skilled manpower" to replace the departing British Colonial NCOs. Thus, a lot of emphasis was laid on military and academic training. In 1960, the name "Boys Company" was changed to Nigerian Military School. In 1965 the first set of Boys wrote the West African Examination Council (WAEC).

The School runsasix-year training programmewhich was divided into junior and senior classes of three years' duration respectively.To facilitate effective administration, Military and Academic training, the school is segmented into 5 main Wings: The Headquarters, Military wing, Education Wing, Boys Battalion and the Administrative Company.

The Nigerian Military School gives its students both academic and military training. Every boy soldier as the students are called has one day a week dedicated strictly to military training while the other four days of the week are dedicated to academic training. The students used to be optionally enrolled into the Nigerian Army as private soldiers on

the successful completion of their training; in 1999 it became compulsory for graduating students to join the Nigerian Army.Since the establishment of the Nigerian Military School, the institution has contributed in all walks of life and remains the center of excellence in its distinct role of training and moulding Nigeria children just coming out of primary schools into intelligent, disciplined, Industrious, patriotic and hardworking young boys.

The school from its establishment to date has produced numerous Senior Military officers and Senior Staff in both Government and Private sectors. In contributions to economic and socio – political development in Nigeria which can be seen by its products in all fields of our lives. The six-year duration provides the institution time to inculcate and instilled military ideology into the children. This is done mostly through rigorous training especially regular parade. The training is a process of integrating ''the boy soldiers'' into the discourse community of military institution. The school therefore, serves asaCenter for integrating the naïve children into military culture of discipline and absolute loyalty to the last command. It is with this that informed the choice of the school parade as the most suitablefor this study.

1.1   STATEMENT OF PROBLEM

Whenever a specialized language exists for the use of a particular institution, that language can provide evidence useful in understanding the way the institution views itself, its role in the larger world, and the world as a whole. Language use carries with it implicit meanings, which can be made explicit through careful analysis in order to assessbetter the world view the language helps to create and sustain. The use of language always has embedded within it these implicit meanings.The Nigerian Military School, Zaria isamilitary institution where children from different cultural, religious and socio-economic background are given combined secondary education and military training simultaneously. One of the major things instilled in the ''Boy soldiers''as the students are fondly called is the ideology of the military which is ''total discipline''. This is mostly done through parade.According to Bloor and Bloor (2013) most

discourse used by members of a group tends to be ideologically based.Thus, Parade discourse is embodied with military ideology vis-a-vis dominance in the institution. Military parade discoursecan therefore, be said to represent the institution's ideology.

It is however, surprising that many scholars have studied Military Parade discourse   using pragmatic, socio-linguistic, semiotic and cognitive pragmatic approaches in order to understand its unique features, similarities and dissimilarities with other forms of language use by other institution in our society(see Amafa 1990, Abaya 2008, Woodward 2010, Hawry 2010 and Ogundele 2015), butthere is a dearth of studies applying the framework of CDA (a multi-disciplinary approach) in analysing the discourse of military parade, which is capable of laying bare the ideological distinctiveness and dominance of the military institution. This is the gap this study seeks to fill.

1.2   RESEARCH QUESTIONS

In view of the aforementioned reasons, this study intends to provide answers to the following questions:

a)   What are the features of Military Parade discourse?

b)   How does Parade discourse reflect the ideology of the Military institution?

c)   How is power manifested in Military Parade language?

d)   How is dominance reflected in the discourse of Military Parade?

1.3   AIM AND OBJECTIVES

The aim of this study is to investigate how the Military parade discourse reflects the ideology and dominance of the Military institution. Hence, the objectives of the study are as follow:

a)   To identify and document the features of Military Parade discourse.

b)   To explain the reflection ofideology in the Military Parade discourse.

c)   To explain the manifestation of power in Military Parade discourse and

d)   To explicate the reflection of   dominance in Military Parade discourse.

1.4   SCOPE OF THE STUDY

This study is restricted to a CDA on passing out parade (POP) discourse. The choice of POP for this thesis is because it is the parade that is always displayed at the graduation of soldiersin

Military schools after several years of training. It demonstrates that the soldiers have been fully integrated into the discourse community. Hence, the study will explore all parts of CDA relevant to the subject matter. This study covers all relevant parts of CDA and military parade discourse with little reference to other necessary areas of linguistics.

1.5   JUSTIFICATION FOR THE STUDY

Most linguistic researches on Military language are done using Pragmatics, Sociolinguistics, Stylistics and Semiotics as areas that can divulge the intrinsic nature of the discourse while CDA approach has not been employed to the study of military parade discourse to the best of my knowledge. Hence,applying the CDA approach to analyzemilitary parade discourseis by every means introducing a multi-disciplinary approach which is capable of illuminating the ideological contents and dominance that are embedded in the discourse.Being a multidisciplinary study, researchers and students of social sciences and humanities will benefit from this study. This is because the studywillhelp them to understand that discourse is an integral aspect of power and control. The study upon completion will increase awareness to participants in the different discoursecommunities the intrinsic relationship between social practice and discourse. Finally, the study will, contribute to knowledge as a CDA material for further study.

CHAPTER TWO

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0   Preamble

This study investigates the reflection of ideology vis a vis dominance inMilitary Parade discourse. Therefore, to do justice to this discourse, this chapter reviews the related literature in the area of CDA. The first section focuses on topical review. The study reviews topical issues like the concept of discourse, the practice of Critical Discourse Analysis, the concept of language and power, language and ideology, Military institution, Military language discourse. While the second section focuses on the review of   previous (authorial review) researches conducted in Military discourse and CDA as well as the theoretical framework adopted in this study.

2.1.1   TOPICAL REVIEW

This section deals with the review of topical issues in the field of Critical Discourse Analysis and Military language. This section review topical issues like the concept of discourse analysis, the

practice of Critical Discourse Analysis, the concept of Language and ideology, Military institution, Military Language and types of Military language.

2.1.2 DISCOURSE

The term 'discourse' is used in several ways within the broad field of discourse analysis (Fairclough, 1993). It is defined differently in terms of two main paradigms: structural and functional. Structurally, it is a particular unit of language (above the sentence), and functionally, a particular focus, e.g., on language use (Schiffrin, 1994). Structuralists are concerned mostly with the language form, e.g. grammar, considering language as innate and individual property (Andersen, 1988), whereas functionalists are interested in language use, e.g. content. Differences in paradigms influence definitions of discourse: a definition based on the structuralist paradigm views discourse as language above the sentence (e.g., a type of structure), and a definition derived from the functionalist paradigm views discourse as language use (Shiffrin, 1994). However, some linguists (e.g., Schiffirin, 1994) study both paradigms of language structure and language function as they complement and feed each other, introducing an alternative discourse definition (i.e., discourse as utterance). Defining discourse as utterances seems to balance both the functional emphasis on how language is used in context and formal emphasis on extended patterns. The functional approach fills the gap that the structural approach left in the linguistic theory. The utterance is the realized meaning(s) to the abstract meaning of a sentence (Lyons, 1977b; Schiffrin, 1994).

Bloor and Bloor (2007) outlined different uses or rather definitions of the word discourse. Below are the main uses of the word according to Bloor and Bloor (2007):

1. In its broadest sense, 'discourse' refers to all the phenomena of symbolic interaction and communication between people, usually through spoken or written language or visual representation. Thus, we can talk about human discourse, multimedia discourse, and so on.

2. The term has been used to indicate simply spoken interaction. This meaning of the term has a long history; The Shorter Oxford English Dictionary refers to its use in 1559 to mean 'communication of thought by speech, talk, conversation'.

3. 'Discourse' is sometimes used in contrast with 'text', where 'text' refers to actual written or spoken data and 'discourse' refers to the whole act of communication involving production and comprehension, not necessarily entirely verbal. The study of discourse, then, can involve matters like context, background information or knowledge shared between a speaker and hearer.

4. 'Discourse' is frequently used to refer to the general communication that takes place in specific institutional contexts. For example, we can talk about the discourse of science, legal discourse, and so on. This is useful shorthand, but, of course, it is an abstract concept that does not bear much relationship to individual communicative events since each of these discourses is realized in different ways depending on the situations involved. Thus the discourse of science

includes many types of interaction, including lectures, research reports, theoretical discussions, to name but a few. Similarly, legal discourse embraces actual written laws, statutes, contracts, wills, conventional courtroom exchanges, cross-examination, and so on.

5. 'Discourse' is sometimes used (a discourse) to mean a particular text (written or spoken), usually a fairly long treatment of a subject, such as a lecture, sermon or treatise, as in a discourse on ethics.

6. Multi-modal discourse refers to discourse which relies on more than one mode of communication. A great deal of discourse relies on multi-modal resources, particularly as modern technology enables us to access visual information so easily. For example, a magazine might make use of words, photographs and drawings; a science textbook might incorporate written text with diagrams; a film uses pictures, words and music to transmit its messages.

To Halliday (1978), a spoken text is simply what is said in a piece of written discourse and a spoken discourse can be encoded in written text. In other words, written text is an abstract theoretical construct realized by spoken discourse and vice versa (Brown and Yule, 1983; van Dijk, 1977). Then, text is not only the written forms (e.g., registers and genres) of language but it is the spoken ones (e.g., dialects) also; it is 'the meaning potential': the selected meaning from the total set of options that constitute what can be meant. However, Stubbs (1983) differentiates between written and spoken languages in terms of text and discourse respectively. Whereas text is written and non-spoken monologue, discourse is spoken and interactive dialogue.

Foucault (1972) introduces a different view of discourse in terms of his concept of knowledge; he does not think of discourse as a piece of text, but as "practices that systematically form the objects of which they speak" (p. 49). By discourse, Foucault means "a group of statements which provide a language for talking about – a way of representing the knowledge about – a particular topic at a particular historical moment" (Hall, 1981, p. 291). Discourse, Foucault argues, constructs the topic. It governs the way that a topic can be meaningfully talked about. It also influences how ideas are put into practice and used to regulate the conduct of others. This in turn means that discourse (or discourses in the social theoretical sense) can limit and restrict other ways of talking and producing knowledge about it (e.g. discussing working-class crime as an individual problem in the media can marginalize an alternative conception of it being a social problem) (p.8).

According to Foucault (in El-Darly 2011) opines that discourse is a social cognition of ''a socially constructed knowledge of some social practice'' developed within fixed social contexts and appropriate to conditions large or small. Discourse requires not only a local coherence within texts, but also an assessment of the significance or value of the global textual items within it (Sayer, 2006: 450). However, the ability to understand the significance of items within a text is dependent upon the audience's internal access to resources from outside the text. It is from within the audience's notions of such social identity that coherence within the text can be

constructed to narrate meaning via not only the selection and omission of textual items, but their evaluation as well. Additionally, within the narrative structures of discourse are the evaluative schemas by which narrators can convey ideological suppositions, reveal their degree of involvement within the action of the discourse and also confirm their recognition of audience expectations (Caldas-Coulthard, 1996: 267).

As such, a text offers only a trace of the meaningful action within the discourse. The action and the evaluation are meaningful because audience have expectations about not only who people are and what they are like, but also the social practices they engage in (Gough and Talbot, 1996: 224). Through the inclusion or exclusion of 'other texts or sets of voices' a text can recontextualize items from one context by placing them in a temporally and situationally separate context in which meaning and meaning potential can be transformed (Fairclough, 2003: 47; Linell, 1998: 144-145 cited in Dunmire, 2009: 198). Additionally, Van Dijk (1995: 273) states that one of the staples of ideological arguments is presuppositions. Fairclough (1995: 219 cited in Coffin, 2001: 99) states, '…it is mainly in discourse that consent is achieved, ideologies are transmitted, and practices, meanings, values and identities are taught and learnt.' Because presuppositions appertain to knowledge and beliefs that are not asserted, but simply assumed, speakers are able to infuse ideological propositions into texts that take specific beliefs for granted (Van Dijk, 1995: 273).

Crystal (1992:25) describes a discourse as 'a continuous stretch of (especially spoken) language larger than a sentence, often constituting a coherent unit such as a sermon, argument, joke, or narrative.' Scollon and Scollon (2003:), citing Gee (1996), defined it as "ways of being in the world, or forms of life which integrate words, [acts], values, beliefs, attitudes and social identities, as well as gestures, glances, body position and clothes." For Carling (2004), the term denotes real manifestation of language in actual speech or writing. Therefore, it is assumed that a discourse can either denote close linguistic study of texts in use, or socially shared habits of thought, perception, and behaviour reflected in numerous thoughts belonging to different genres.

Mey (2001) states that discourse embodies more than just a collection of sentences; it is "what makes the text, and what makes it context bound". He further writes that discourse "creates and recreates society's bonds; it transcends the individual user and enables the single individual to exist and co-exist with other individuals" (ibid: 191). This indicates that discourse is more applicable to every social interaction and can be referred to as what Candlin (1997) referred to as language in use.

In this study, discourse is perceived to be the whole communication act both in production, comprehension and response among participants in a given speech community. We will therefore make explicit the implicit ideology vis-à-vis dominance in the discourse of Military parade. Basically, there are six types of discourse recognized: Written discourse, spoken discourse, written to be spoken, written as if spoken, spoken for writing, speaking what is written.

Fairclough's (1989) and Kress' (1985) view 'discourse' as a contextualized language. Fairclough defines discourse as "language as a form of social practice" (p. 22). He discusses in his work conventions in language use which are subordinate to social institutions. Kress' (1985) similarly, stated this subordination of language use to institutions, in his definition of discourse. According to him, Discourses are systematically-organized sets of statements which give expression to the meanings and values of an institution Beyond that, they define, describe and delimit what it is possible to say and not possible to say (and by extension -- what it is possible to do or not to do) with respect to the area of concern of that institution, whether marginally or centrally (p. 67). According to Kress, people's discourses are usually the voices of institutions, since various institutions control existing social groups, what they say, and consequently, what they do.

There are some linguists that however observed that meaning of discourse should go beyond just words. They call attention to the importance of paralinguistic as well as non-linguistic features which complement the meaning of words in discourse. As a matter of fact, Fairclough (1989) refers to visual language as the richest part of speech in the production of meaning. Hayakawa (1978) suggests that words (discourse) make things happen, that is, they control people's attitudes. As the author explains, this control is not only made through explicit power relations such as commands and orders, but is also implicit, and usually more pervasive, when more indirect ways are used. Hayakawa (ibid.) further explained that with words... we influence and to an enormous extent control future events. It is for this reason that writers write; preachers preach; employers, parents, and teachers scold; propagandists send out new releases; statesmen give speeches. All of them, for various reasons, are trying to influence our conduct -- sometimes for our good, sometimes for their own. (p. 91)

Not only is discourse a wide topic, but it is also not easy to make a clear- cut division of discourse as such. Therefore, we will delimit discourse types to the classification explicated by Morel (1985:5). The following are the six types of discourse recognized: Written discourse, spoken discourse, written to be spoken, written as if spoken, spoken for writing, speaking what is written.

2.1.2 AN OVERVIEW OF CRITICAL DISCOURSE ANALYSIS

The focus on formal linguistics of Chomsky and neglect of language as a social phenomenon may have led to what is today known as Critical Discourse Analysis (CDA). Van Dijk (1998:1) opines that CDA may be seen as a reaction against the dominant formal (often "asocial" or "uncritical") paradigms of the 1960s and 1970s.

Sociolinguists such as Labov and Hymes seem to be more concerned with 'describing and explaining language variation, language change and the structures of communicative interaction, with limited attention to issues of social hierarchy and power'; thus, MAK Halliday's systemic functional grammar became a source of influence. In fact, Wodak claims that an

introduction to the basic ideas of Halliday's grammar is essential for a proper understanding of CDA in its many variants.

Critical Discourse Analysis as a network started in 1991 with the support of scholars like Teun van Dijk, Norman Fairclough, Guthern Kress, Theo Van Leeuwen and Ruth Wodak. Critical Discourse Analysis (henceforth CDA) "is the uncovering of implicit ideologies in texts. It unveils the underlying ideological prejudices and therefore the exercise of power in texts" (Widdoson, 2000). This research enterprise attempts to critically analyze the relationship between language, ideology, and society. As Teun Van Dijk (1993) puts it, "critical discourse analysts want to understand, expose, and resist social inequality." The roots of CDA are in critical theory which is inextricably tied up with Frankfurt School of Social Research. "Critical theory is defined as a research perspective, which has basically a critical attitude towards society" (Langer, 1998, p.3). More specifically, it is used to refer to "any theory concerned with critique of ideology and the effects of domination" (Fairclough, 1995, p.20). In the 1970s a group of linguists and literary theorists at the University of East Anglia developed the idea of critical linguistics. Their approach was based on M.A.K Halliday's Systemic functional linguistics (SFL). This branch of grammar stresses the importance of social context (the context of culture and context of situation) in the production and development of language. In addition, functional linguistics, unlike many branches of linguistics, has always been concerned not only with words and sentences, but also with longer texts and collection of texts (corpora) above the level of the sentence. The foundations of CDA have been laid by critical linguists and theorist, and since the 1980s –

The emergence of CDA can also be traced to the launching of Van Dijk's journal titled discourse and society (1990) as well as several book published the same time led by similar research aims. Journals such as critical discourse studies, the journal of language and politics, discourse and communication and visual semiotics provide the solid foundation for the emergence of CDA.

Another line of influence and development goes back to Antonio Gramsci (1891- 1937), and his followers in France and the UK, including most notably Stuart Hall and the other members of the Centre for Contemporary Cultural Studies (Hall, 1981). Likewise, first in France, later also in the UK and the USA, the influence of the work of Althusser (1971), Foucault (1972), among others, can be traced. Finally, the feminist scholarship has also an exemplary role in the critical approach to language and communication (van Dijk, 1995).

Van Leeuwen (2006) pointed out that the emergence of CDA as a term may be traced in Fairclough's works from 1989 to 1995. In his (1989), he used other terms interchangeably besides critical discourse analysis, such as Critical Language Awareness (CLA) and Critical Language Studies (CLS). In his edited (1992), he used Critical Language Awareness (CLA) and used critical discourse analysis without specially abbreviating it to 'CDA'. In this work, he positioned critical discourse analysis as a form of CLS. In his (1995), a decisive terminological shift was made when Fairclough published his book Critical Discourse Analysis (Fairclough, 1995). In the same stream, van Dijk (1993) shows that CDA and CL "are at most a shared perspective on doing linguistic, semiotic or discourse analysis" (p. 131).

CDA can also be traced to a group of linguists and literary theorists at the University of East Anglia. Hallidayan linguists (Fowler, Kress, &Hodge) developed the idea of critical linguistics. Their approach was based on M.A.K Halliday's Systemic functional linguistics (SFL) which stresses the importance of social context (the context of culture and context of situation) in the production and development of language. More so, Halliday functional linguistics, unlike many branches of linguistics, has always been concerned not only with words and sentences, but also with longer texts and collection of texts (corpora) above the level of the sentence. The foundations of CDA have been laid by critical linguists and theoristin the 1970s

CL practitioners like Hallidayview language in use as simultaneously performing three functions: ideational, interpersonal, and textual functions. According to Fowler (1991, p. 71), and Fairclough (1995b, p. 25), whereas the ideational function refers to the experience of the speakers of the world and its phenomena, the interpersonal function embodies the insertion of speakers' own attitudes and evaluations about the phenomena in question, and establishing a relationship between speakers and listeners. Instrumental to these two functions is the textual function. It is through the textual function of language that speakers are able to produce texts that are understood by listeners. It is an enabling function connecting discourse to the co-text and con-text in which it occurs. Halliday's view of language as a "social act" is central to many of CDA's practitioners (Chouliaraki&Fairclough, 1999; Fairclough, 1989, 1992, 1993, 1995b, 1995a; Fowler et al., 1979; Fowler, 1991; Hodge & Kress, 1979). According to Fowler et al. (1979), CL, like sociolinguistics, asserts that, "there are strong and pervasive connections between linguistic structure and social structure" (p. 185). However, whereas in sociolinguistics "the concepts 'language' and 'society' are divided…so that one is forced to talk of 'links between the two'", for CL "language is an integral part of social process" (Fowler et al., 1979, p. 189). Wodak (2006) states thatHalliday had earlier stressed the relationship between the grammatical system and the social and personal need that language is required to serve. Hence, CL practitioners drew inspiration from Halliday SFG.

Wodak (2001) states that 'in recent times it seems that the term CDA is preferred and is used to denote the theory formerly identified as CL.' He states that, that decade "saw the emergence of a form of discourse and text analysis that recognized the role of language in the structuring of power relations in society". According to van Dijk (1998a) Critical Discourse Analysis (CDA) is a field that is concerned with studying and analyzing written and spoken texts to reveal the discursive sources of power, dominance, inequality and bias. It examines how these discursive sources are maintained and reproduced within specific social, political and historical contexts. In a similar vein, Fairclough (1993) defines CDA as discourse analysis which aims to systematically explore often opaque relationships of causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony. (p. 135)

Over the years CDA (Chouliaraki&Fairclough, 1999; van Dijk, 1998a) has been further developed and broadened. Recent work has raised some concerns with the earlier work in CL. Among the concerns was, first, taking into consideration the role of audiences and their interpretations of discourse possibly different from that of the discourse analyst. The second concern has called for broadening the scope of analysis beyond the textual, extending it to the intertextual analysis.

Fairclough (1995b) has raised both issues. He claims that the earliest work in CL did not adequately focus on the "interpretive practices of audiences." In other words, he claims that CL has, for the most part, assumed that the audiences interpret texts the same way the analysts do. In a similar vein, commenting on Fowler (1991), Boyd-Barrett (1994) asserts that there is "a tendency towards the classic fallacy of attributing particular 'readings' to readers, or media 'effects,' solely on the basis of textual analysis" (p. 31).

The other issue put forward by Fairclough (1995b) is that while earlier contributions in CL were very thorough in their grammatical and lexical analysis they were less attentive to the intertextual1 analysis of texts: "the linguistic analysis is very much focused upon clauses, with little attention to higher-level organization properties of whole texts".   CDA, according to Bell & Garret (1998), "is best viewed as a shared perspective encompassing a range of approaches rather than as just one school" (p. 7). Also, van Dijk (1998a) tells us that CDA "is not a specific direction of research" hence "it does not have a unitary theoretical framework." But, van Dijk (1998a) asserts, "given the common perspective and the general aims of CDA, we may also find overall conceptual and theoretical frameworks that are closely related."

2.1.3   APPROACHES IN CDA

Although scholars in the field of CDA agreed that language and social action are inextricably related, they have different analytical approaches. Van Dijk, (1998a) tells us that CDA 'is not a specific direction of research' hence, 'it does not have a unitary theoretical framework.' But, Van Dijk (1998b) asserts that, 'given the common perspective and the general aim of CDA, we may find an overall conceptual and theoretical framework that are closely related'. In fact, it is best seen 'as a shared perspective on doing linguistic, semiotic or discourse analysis' VanDijk (1993). Thus, I will take a closer look at the three major approaches as well as the two developing approaches to CDA; that is, the approaches ofFairclough,Wodak, and van Dijk as well as van Leeuwen and Paul Chilton respectively.

2.1.3.1   DISCOURSE AS SOCIAL PRACTICE

 Norman Fairclough is one of the key figures in the realm of CDA. To him CDA is a method for examining social and cultural modifications that can serve as a tool for protesting against the power and control of an elite group on other people. Fairclough believes just the way   language shapes our social identities   interactions, knowledge systems, and beliefs, is also shaped by them in turn. Like Kress and Van Leeuwen, he bases his analyses on Halliday's systemic-functional grammar. Fairclough (1995) defines CDA as follows: By critical discourse analysis I mean discourse analysis which aims to systematically explore often opaque relationships of

causality and determination between (a) discursive practices, events and texts, and (b) wider social and cultural structures, relations and processes; to investigate how such practices, events and texts arise out of and are ideologically shaped by relations of power and struggles over power; and to explore how the opacity of these relationships between discourse and society is itself a factor securing power and hegemony. (pp. 132-3).

In this section, I will present a general overview of Fairclough work in CDA, and a more detailed account of his framework for analysing discourse, because this will provide the basis for the framework that I will use for this study.In Language and Power (1989), he refers to his approach as Critical Language Study. According to him, the first aim of his approach is helping to correct the negligence of language as a tool in creating, maintaining and changing the social relations of power. This first goal tends to be the theoretical part of Fairclough's approach. The second aim of his approach   is to raise awareness to the question on how language can influence the dominance of one group of people over the others. This approach could be considered as the practical aspect of his approach. He believes that awareness is the first step towards emancipation. To reach the latter goal Fairclough has put a great emphasis on raising the level of people's consciousness, for he assumes that in discourse, the subjects do not, strictly speaking, know what they are doing, and they are unaware of the potential social impact of what they do or utter.

 Fairclough considers language as a form of social practice. This way of thinking implies some other notions. First, language is a part of the society and not somehow external to it. Second, language is a social process. Third, language is a socially conditioned process, conditioned that is by other (non-linguistic) parts of society (Fairclough, 1989, 22). The remarkable point in Fairclough's view is that all linguistic phenomena are social, but it is not true the other way round. For instance, when we are talking about the political words such as democracy, imperialism, or terrorism we use linguistic elements, but this is only part of the whole politics. Therefore, the relationship between language and society does not observe a one to one correspondence; rather, the society is the whole and language is a part of it. The second implied notion – i.e. language is a social process – is meaningful only when we take discourse as different from text, like Fairclough. Fairclough's notion of text is exactly the same as Halliday's, and this term covers both written discourse and spoken discourse. For him, text is a product, not a process. Fairclough employs the term discourse to refer to the complete process of social interaction. Text is merely a sector of this process, because he considers three elements for discourse, namely text, interaction, and social context. In addition to text itself, the process of social interaction involves the process of text production and text interpretation. Hence, text analysis is a part of discourse analysis.

Fairclough (1989, pp. 26-27) identifies three dimensions for CDA:

• Description is the stage which is concerned with formal properties of the text.

• Interpretation is concerned with the relationship between text and interaction by seeing the text as the product of the process of production and as a resource in the process of interpretation.

• Explanation is concerned with the relationship between interaction and social context, with the social determination of the process of production and interpretation, and their social effects.
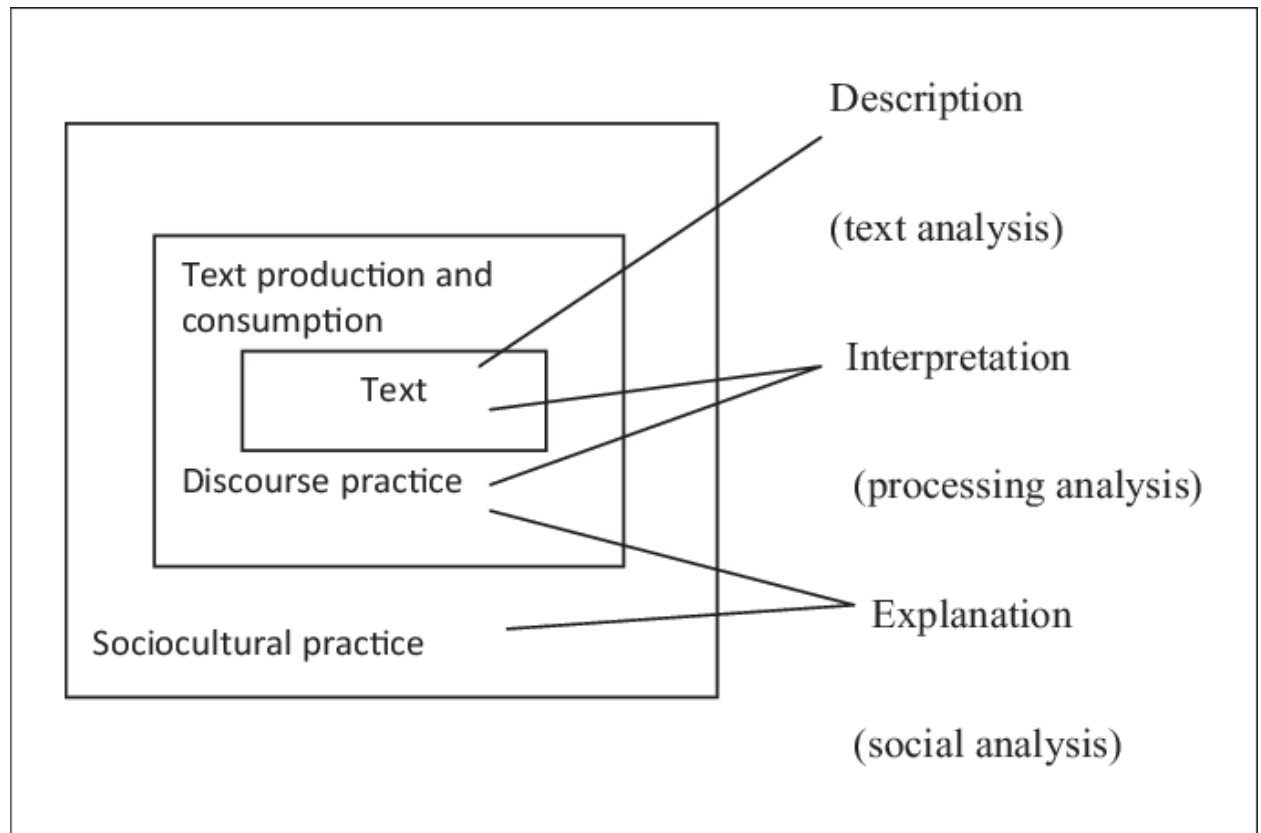
In all these stages we are concerned with analysis, but the nature of it is different in each stage. Analysis in the first stage limits its boundaries to labeling the formal properties if the text and regards text as an object. In the second phase, CDA goes through the analysis of the cognitive process of the participants and their interactions. Finally, in the third stage, the aim is to explain the relationship between social events and social structures that affect these events and also are affected by them.Fairclough holds the view that   discourse is determine by socially constituted order of discourse and set of convention associated with social institution. Fairclough 1989 model of CDA consists of three inter related processes of analysis tide to three inter related dimensions of discourse. These three dimensions are:

1. The object of analysis (including verbal, visual, or verbal and visual text

2. The process by means of which the object is produced and received (writing/speaking,

    designing and reading, listening, viewing) by human subjects.

3. The socio-historical fact which govern these processes.

Fairclough explains further that each of these dimensions requires a different kind of analysis which is as follows:

1. Text analysis (description)

2. Processing or discursive analysis (interpretation)

3. Socio-cultural analysis (explanation).

Below is a diagram representation of fairclough's three-dimensional model for CDA.

Description

(text analysis)

Text production and consumption

Text

Discourse practice

Interpretation

(processing analysis)

Sociocultural practice

Explanation

(social analysis)

Fairclough approach makes it possible for one to focus on the signifiers that make up the text, the specific linguistic selections, the combination, and their sequences and lay out etc. Fairclough draws on Halliday's multifunctional approach to language by stating them as: identity, relational and ideational. Fairclough's line of study, also called textually oriented discourse analysis, is specifically concerned with the mutual effects of formally linguistic textual properties, sociolinguistic speech genres, and formally sociological practices. The main thrust of his analysis is that, if —according to Foucauldian theory— practices are discursively shaped and enacted, the intrinsic properties of discourse, which are linguistically analyzable, are to constitute a key element of their interpretation. He is thus, interested in how social practices are discursively shaped, as well as the subsequent discursive effects of social practices.

The roots of the first goal of Fairclough's critical language study can be traced to his expertise and background in sociolinguistics. Fairclough believes that in sociolinguistics – the study of language in the social context – one can propound ideas about language and power; for instance, in the discussions of standard and non-standard dialects, there is clear-cut evidence that the dialect of the powerful group will gain the reputation of the standard one. By the same token, there are studies that pay attention to the ways in which power is exercised in the people's conversations. All of these studies are concerned with the description of power distribution in terms of sociolinguistic conventions; however, they cannot explain these conventions. Explaining how the relations of power are shaped and the struggle on how power is shaped, does not fall in the realm of sociolinguistics. In his approach, Fairclough endeavors to

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explain these conventions; conventions which are the upshots of the relations of power and the struggles on them. He accentuates the presuppositions of a common sense present in the interlocutions among people that they are usually blind to their existence. These presuppositions are the very ideology that has a close relationship with power; for these ideological presuppositions exist in the social conventions and the nature of the conventions depend on the power relations that cover them. The relationship between common sense and ideology was introduced by the Italian Marxist, Antonio Gramsci. He refers to "'a form of practical activity' in which 'a philosophy is contained as an implicit theoretical premiss' and 'a conception of the world that is implicitly manifest in art, in law, in economic activity and in all manifestations of individuals and collective life'" (Antonio Gramsci, 1971, cited in Fairclough, 1989, p.84). This form of practical activity is the ideology which exists in the background and is usually taken for granted. Fairclough assumes an ideological nature for the common sense, to some extent, and believes that this is the common sense which is ideological in order to be at the disposal of the survival of the unequal relations of power and to be a justification for it. Fairclough takes a rather traditional approach towards power, and does not agree with Foucault. From Fairclough's (1995, p.17) point of view, Foucault considers power as a pervasive force and symmetrical relations that is dominant over the whole society and is not in the hands of one special group or another; whereas in Fairclough's thinking, the relations of power are asymmetrical, unequal, and empowering that belong to a special class or group.

If a type of discourse is dominant over an institution in such a way that other types of discourse are totally oppressed or become a part of that discourse, this issue will not make the discourse seem an autocratic one; rather it will cease to be seen as natural and legitimate. Fairclough, like other critical discourse analysts, calls this phenomenon naturalization. Naturalization has a relation with the ideological common sense, in the sense that by the Critical Discourse Analysis naturalization of the discourse, its ideology will change into the ideological common sense. In the process of naturalization and creation of the common sense, the type of discourse appears to lose its ideological character and tends to become merely the discourse of the institution itself instead of looking as the discourse of a special class or group within that institution. In this way, the struggle on power seems to be neutral, and being neutral means being out of ideology, that is to say, having no ideological load. The fact that discourse loses its ideological load, paradoxically, will make a fundamental ideological effect: "Ideology works through disguising its nature, pretending to be what it is not" (Fairclough, 1989, p.92). Now, as long as linguists insist only on the formal aspects of language, they foster the development of this ideological effect. Thus, naturalization occurs in this way and people can hardly, if ever, understand that their routine and usual behaviors makes ideological effects on the society (moslem 2011).

2.1.3.2 SOCIO-COGNITIVE APPROACH

Van Dijk is one of the prominent linguists in the field of CDA. He is often referenced and quoted in critical studies of media discourse, even in studies that do not necessarily fit within the CDA perspective (e.g. Karim, 2000; Ezewudo, 1998). His works focus more on the representation of ethnic groups and minorities in Europe. Van Dijk believes that there is not direct relationship

between social structures and discourse structures and almost always they are connected to each other through personal and social cognition. This cognition is the lost segment of many critical linguistic studies and critical discourse analysis; therefore, he offers the triangle of society, cognition, and discourse. Though Van Dijk puts a great emphasis on cognition, he believes that since the nature of discourse is lingual, CDA needs merely linguistic foundations as well as cognitive foundations.

 What distinguishes van Dijk's (1988) framework for the analyses of news discourse is his call for a thorough analysis not only of the textual and structural level of media discourse but also for analysis and explanations at the production and "reception" or comprehension level (Boyd-Barrett, 1994).   In Van Dijk's triangle, discourse is a communicative event that includes oral interactions, written text, body movements, pictures, and other semiotic signifiers. Cognition here refers to personal and social cognition, beliefs, goals, values, emotions, and other mental structures

Van Dijk posited that structural analysis   should not be limited to only the grammatical, phonological, morphological and semantic level but also "higher level properties" such as coherence, overall themes and topics of news stories and the whole schematic forms and rhetorical dimensions of texts. He insisted that Discourse is not simply an isolated textual or dialogic structure but rather a complex communicative event that also embodies a social context, featuring participants (and their properties) as well as production and reception processes. Van Dijk's other dimension of analysis, "reception processes", involves taking into consideration the comprehension, "memorization and reproduction" of news information. Van Dijk's analysis of media (1988, 1991, 1993) demonstrate the relationships between the three levels of news text production (structure, production and comprehension processes) and their relationship with the wider social context they are embedded within. In order to identify such relationships, Van Dijk's analysis takes place at two levels: microstructure and macrostructure.

At the microstructure level, analysis is focused on the semantic relations between propositions, syntactic, lexical and other rhetorical elements that provide coherence in the text, and other rhetorical elements such quotations, direct or indirect reporting that give factuality to the news reports.   While macrostructure analysis focuses on the thematic/topic structure of the news stories and their overall schemata.

Van Dijk (1995) sees discourse analysis as ideology analysis, because to him, "ideologies are typically, though not exclusively, expressed and reproduced in discourse and communication, including non-verbal semiotic messages, such as pictures, photographs and movies" (p. 17). His approach for analyzing ideologies has three parts: social analysis, cognitive analysis, and discourse analysis (1995, p. 30). Whereas the social analysis pertains to examining the "overall societal structures," (the context), the discourse analysis is primarily text based (syntax, lexicon, local semantics, topics, schematic structures, etc.).   In this sense, van Dijk's approach incorporates the two traditional approaches in media education discussed earlier: interpretive (text based) and social tradition (context based), into one analytical framework for analyzing

media discourse. However, what noticeably distinguishes Van Dijk's approach from other approaches in CDA is another feature of his approach: cognitive analysis.

From Van Dijk's viewpoint, in contrary to other discourse analysts, critical discourse analysts must have a clear socio-political position; they ought to explain their viewpoints, principles, and goals. Of course, in all the stages of shaping the theory and the analysis, their work is political and their criticisms of discourse will involve political criticism of those who are responsible for the reproduction of ascendency and social inequalities; elite groups who are in power; those who ordain social inequalities and injustice, continue and legitimize them. The ultimate goal of critical discourse analysts is to help the deprived part of the society, the issues that threaten these people's lives, not small issues relating to discourse structures. Critical discourse analysts' criticisms should not be temporary or personal. In other words, CDA goes beyond here and now, and attempts to study the roots of fundamental social problems. CDA's criteria, as acknowledged by Fairclough, too, is not merely observational, descriptive or even explanatory, rather CDA's prosperity is evaluated in terms of the influence that it has on the macro structure of the society and the role it plays in the line of changing, amending, and removing social inequalities. Van Dijk believes that CDA does not reject having a special direction, and specifies its social and political direction clearly and articulately and is proud of having such a direction.

For Van Dijk it is the sociocognition--social cognition and personal cognition-- that mediates between society and discourse. He defines social cognition as "the system of mental representations and processes of group members" (p. 18). In this sense, for van Dijks, "ideologies … are the overall, abstract mental systems that organize … socially shared attitudes" (p. 18). Ideologies thus, "indirectly influence the personal cognition of group members" in their act of comprehension of discourse among other actions and interactions (p. 19). He calls the mental representations of individuals during such social actions and interactions "models". For him, "models control how people act, speak or write, or how they understand the social practices of others" (p. 2). He believes that one who desires to make transparent such an ideological dichotomy in discourse needs to analyze discourse in the following way (1998b, pp. 61- 63):

a. Examining the context of the discourse: historical, political or social background of a conflict and its main participants

b. Analyzing groups, power relations and conflicts involved

c. Identifying positive and negative opinions about Us versus Them

d. Making explicit the presupposed and the implied e. Examining all formal structure: lexical choice and syntactic structure, in a way that helps to (de)emphasize polarized group opinions

2.1.3.3 SOCIOLOGICAL AND HISTORICAL APPROACH TO CDA

Ruth Wodak is among CDA practitioners from Vienna University who have chosen to work within the sociological model for their CDA studies. He based his model on Bernstein's tradition in sociolinguistics and Frankfurt School, especially JurgenHabermas. Based on this model, Wodak has had some studies on the institutional relations and discourse barriers in courtrooms, school, and hospitals. His work had centered on sexism, anti-Semitism, and racism. The distinctive feature of this approach is that it attempts to use all the background information in analyzing different layers of a spoken or written text. Wodak (2001b: PP. 69-70) put forward some features for the historical approach to CDA as follows:

1. This approach is interdisciplinary. Like other critical linguists, Wodak acknowledges the intricacy of the relationship between language and society. As a result, he believes that CDA is interdisciplinary in nature.

2. This interdisciplinary nature could be seen both in theory and practice. He combines argumentation theory and rhetoric with Halliday's Functional Linguistics.

3. This approach is problem-oriented rather than emphasizing some special language issues.

 4. Methodology and theory are chosen through eclecticism.

5. In this approach the analyst is always on the move between theory and empirical date. 6. Historical context will go under investigation and will be incorporated into the analysis of discourse and texts.

Wodak believes that historical approach to discourse considers written and spoken language as form of social behavior. Like Fairclough, Wodak acknowledges the dialectic relationship between discourse acts and special areas of action (situations, institutional frameworks, and social structures). In other words, discourse as a social act creates discourse and non-discourse behaviors and in turn is created by them. Wodak distinguishes between discourse and text. He considers discourse as a complex set of synchronic and coherent linguistic acts that emanate in genre and text. Consequently, text is seen as the production of these linguistic acts.

2.1.3.4 OTHER APPROACHES TO CDA

In recent time, more approaches to CDA have emerged. Here we will look at Van Leeuwen inter disciplinarily approach   and Paul Chilton's cognitive approach.

Van Leeuwen (1996) outlined three models of interdisciplinary, which he named 'Centralist', 'Pluralist' and 'integrationist'. He argued that, issues and problems are central to 'pluralist' and 'integrationist' model while methods are oriented in the 'centralist' model. Because of the newness of integrationist model in his approach, van Leeuwen particularly leaves much space for the discussion of why and how discourse analysis can be integrated with other disciplines.

Chilton (2001) introduced a cognitive approach to the analysis of discourse in social and political contexts. He believes that a possible cognitive approach combined with cognitive evolutionary

psychology and cognitive linguistics, specifically blending theory in analyzing discourse in social and political contexts is fairly needed for CDA to be genuinely interdisciplinary. To illustrate this, he applies the combined cognitive framework of a racist discourse, exploring the work largely ignored by CDA analysts.

2.1.4   The General Principles of Critical Discourse Analysis

The principles of CDA as outlined by CDA practitioners (Fairclough, 1995a; Kress, 1991; Hodge & Kress, 1993; Van Dijk, 1998a; Wodak 1996) can be summarized as follows:

Language is a social practice through which the world is represented.

Discourse/ language use as a form of social practice in itself not only represents and signifies other social practices but it also constitutes other social practices such as the exercise of power, domination, prejudice, resistance and so forth.

Texts acquire their meanings by the dialectical relationship between texts and the social subjects: writers and the readers, who always operate with various degrees of choice and access to texts and means of interpretation.

Linguistic features and structures are not arbitrary. They are purposeful whether or not the choices are conscious or unconscious.

Power relations are produced, exercised and reproduced through discourse.

All speakers and writers operate from specific discursive practices originating in special interests and aims which involve inclusions and exclusions.

Discourse is historical in the sense that texts acquire their meanings by being situated in specific social, cultural and ideological contexts, and time and space.CDA does not solely interpret texts, but also explain them.

2.2   LANGUAGE AND POWER

The daily activities of man right from the Stone Age to the contemporary society have revolved around power. Power is the ability of an entity (company, individual, social group etc) to make change, or conversely, to maintain things as they are (Bielsea and DonnelcitedinTosin 2013). The effects of social and political power will be those that are of significance to people's lives. Language has been a viable tool to express power from time immemorial. This power could be expressed by individual or community. The power ranges fromPower to control, power to determine, power to persuade and power to talk. Hence, there exist an inseparable relationship between power and the society. The concept of power has gained interest from scholars of different social science ranging from sociology, political science, linguistics to philosophy. Fleming and Spicer (2014: 239) define   power as 'a resource to get things done through other

people, to achieve certain goals that may be shared or contested'. Their definition is a paradigm shift from traditional conception of power as a purely negative force. Their definition has therefore neutralized the concept of power.

Fleming and Spicer (2007) further identify four faces of power and corresponding acts of resistance which may be found in organizations. They are coercion/refusal (This has to do with the direction application of power which involves 'getting another person to do something that he or she would have not otherwise done') manipulation/voice, domination/ escape and subjectification/creation. These acts are further subdivided into episodic acts of power and resistance, which consist of individual acts, which occur in specific circumstances, and systemic acts, which are embedded into macro-level organizational or societal structures. These two levels of power are linked, as systemic acts which can be viewed as individual acts of power which have been routinized, and legitimized, and therefore have become the 'rules of the game

Bertrand Russell, a logician, philosopher and social activist, in his book on power published when World War II was looming large in Europe (Russell, 2004) explains the fundamental importance of the concept of power in the social sciences and likened its importance to the concept of energy in the physical sciences. But unlike physical energy, which can be defined in a formula (e.g., $E=MC^2$), social power has defied any such definition. This is to show that power is vague. Foucault (1979, p. 92) opines that "Power is everywhere, not because it embraces everything, but because it comes from everywhere." This view goes a long way to show the vagueness of power. This elusiveness of power has led to different theoretical and conceptual approaches. This study however, will take a look at five approaches that are particularly related to the language–power relationships.

The first approach views power in terms of structural dominance in society by groups who own and control the economy, the government, and other social institutions. This approach looks at how the power is always behind the discourse of these powerful institutions.

Another approach views power as the production of intended effects by overcoming resistance that arises from objective conflict of interests or from psychological reactance to being coerced, manipulated, or unfairly treated.

The third approach of Kurt Lewin's field theory, takes the view that power is not the actual production of effects but the potential for doing this. It looks behind power to find out the sources or bases of this potential, which may stem from the power-wielders' access to the means of punishment, reward, and information, as well as from their perceived expertise and legitimacy (Raven, 2008).

A fourth approach views power in terms of the balance of control/dependence in the ongoing social exchange between two actors that takes place either in the absence or presence of third parties. It provides a structural account of power-balancing mechanisms in social networking (Emerson, 1962), and forms the basis for combining with symbolic interaction theory, which

brings in subjective factor like shared social cognition for the analysis of power in interpersonal and intergroup negotiation (Stolte, 1987).

The fifth, social identity approach digs behind the social exchange account, which has started from control/dependence as a given but has left it unexplained, to propose a three-process model of power emergence (Turner, 2005). According to this model, it is psychological group formation and associated group-based social identity that produce influence; influence then cumulates to form the basis of power, which in turn leads to the control of resources. It is pertinent to say that all the five approaches above recognized that power is dynamic in its usage and can transform from one form of power to another.

Hung Ng and Deng (2017) group the above five approaches into two: power *behind* language and the power *of* language.

POWER BEHIND LANGUAGE

Here, language is viewed as having no power of its own and yet can produce influence and control by revealing the power behind the speaker. Language also reflects the collective/historical power of the language community that uses it. In the case of modern English, its preeminent status as a global language and international lingua franca has shaped the communication between native and nonnative English speakers because of the power of the English-speaking world that it reflects, rather than because of its linguistic superiority. In both cases, language provides a widely used conventional means to transfer extralinguistic power to the communication context. Research on the power of language takes the view that language has power of its own. This power allows a language to maintain the power behind it, unite or divide a nation, and create influence.

Power of Language

Here, Language is used to maintain and reproduce existing dominance in three different ways represented respectively by the ascent of English, linguistic sexism, and legal language style. Today, English has become a global language, an international lingua franca, and an indispensable medium for non-native English-speaking countries to participate in the globalized world. Phillipson (2009) referred to this phenomenon as "linguistic imperialism." It is ironic that as the spread of English has increased the extent of multilingualism of non-English-speaking nations, English native speakers in the inner circle of nations have largely remained English-only. This puts pressure on the rest of the world to accommodate them in English, the widespread use of which maintains its preeminence among languages.

Subsequently, El Darly(2011) looked at the concept of power from three perspectives which are Philosophy, sociology and linguistics.

2.2.1   PHILOSOPHICAL VIEW ON POWER

 Andersen (1988) stated that philosophers have developed the concept of power from being physical to being social. Power was seen from the view point of knowledge of the past; then to physical knowledge claiming that knowledge of nature can result in social power; the concept of the power of the will which holds power as the ability to overcome oneself and finally, as a key for understanding society. That is it has become "the production of intended effects" (Russel, 1975, P.25). Power from philosophical view point is central to understanding our society. This is because most activities in our societies today are institutionalized. These institutions have vested power upon the discharge of their social functions.

2.2.2   SOCIOLOGICAL VIEW ON POWER

Michel Foucault (1972)oneof the most influential theorist of power of the late 20th century, did a holistic study of the concept of power. His work marks a radical departure from previous modes of conceiving power and cannot be easily integrated with previous ideas, as power is diffuse rather than concentrated, embodied and enacted rather than possessed, discursive rather than purely coercive, and constitutes agents rather than being deployed by them.

Foucault*ibid* examines the dialectical process between discourse and social structure showing that language is determined by social structures because it is a part of society. In his study, language is "a site of, and stake in, struggles for power" (Fairclough, 1989, P.15). There are power relations between men and women, old and young and between people in social institutions. So, language and power are related in two ways: as power acts in discourse and behind discourse. Power in discourse is related to holders of power in social interactions and it has three dimensions. Zupnik(1991 in El-Darly 2011) illustrates them as follows: (1) control over the relations between individuals, (2) power or control over the content, and (3) control over "subjects". This type of power, Fairclough claims, is concerned with discourse in which relations of power are exercised. To illustrate this point, he provides an example of an unequal interaction between a medical professor and a student. He shows that the professor exercises control over the student's contributions in the opening turn, the way in which the student is explicitly told when to start talking, the explicit instructions, the way in which the student's contributions are evaluated and finally in the questions directed to the student.This is also applicable in military institution especially during parade where the soldiers absolutely obey the parade commander without objection.

Power behind discourse, on the other hand, is said to involve the effects of power to show how orders of discourse are shaped and constituted. Power behind discourse is evident in the differentiation of dialects into "standard" and "nonstandard" and in the conventions associated with a particular discourse type. In this sense, it is outside the scope of the present study. Contrary to that view of power as a measure of dominance, control and influence is Volentine's (1986) view that power is a measure of the ability to communicate effectively.In a nut shell,

For Fairclough, "power behind discourse" is the social order which exercises hidden power and governs how effectively the power-holders in the institution are able to police the shared conventions and how these are enforced and which sanctions are taken against the actors if they are infringed. The manifestation of such conventions would be for example the codification of standard languages and sociolects. In military institution for example, during the parade, power is vested in the hand of the parade commander. The discourse of parade is laced with the power domination of the institution and embedded with the notion of absolute loyalty and obedience to the last command. In a nut shell, Fairclough power behind discourse can be seen in military institution especially during parade. The discourse of parade is an embodiment and manifestation of military values and tradition. The values being a discipline and command society where unquestionable loyalty reign.

2.2.3   LINGUISTIC VIEW ON POWER

Norman Fairclough's Language and Power was one of the first seminal texts to focus on the exploration of the relationship between language, power and ideology. Fairclough's aim is the raising of critical consciousness concerning the ideological assumptions embedded in language use in contemporary society, largely through an explanation of existing social conventions which are seen as outcomes of struggles for power (Trevor 2004). Fairclough persuasively argues that linguistic texts and socio-linguistic conventions incorporate power differentials, that they arise out of, are the outcome of and also themselves give rise to power relations and struggles.Fairclough with the insights of social theorist like Foucault and Habermas, in particular ``explore the role of language in the exercise, maintenance and change of power and the central role assigned to discourse in the development of modern forms of power''

Thompson (1991 in El-Darly2011) indicates that linguistics has defined power as a symbolic concept through the work of Pierre Bourdieu during the 1950s. For him, symbolic power is the aspect of most forms of power in social life. He also views linguistic utterances as relations of symbolic power in which the power relations between interactants are actualized. Further, he relates speech acts to social institutions claiming that "those institutions endow the speaker with the authority to carry out the act which his/her utterance claims to perform "(Thompson, 1991, P.8). This view of power has been developed by Halliday and Foucault. Halliday (1978) indicates that language symbolizes the social system through its function as a social semiotic. Likewise, Foucault (1980) relates the concept of power to the term discourse claiming that "power is relational and dynamic, showing itself in the minute interactions between and within people" (Foucault, 1980, P.98). He also holds that there is continuous resistance to it from individuals who are its vehicles. Following these Hallidayan traditions and the Foucauldian framework, sociolinguists attempt to clarify connection between language and power.

2.3   LANGUAGE AND IDEOLOGY

The concept of ideology has generated a lot of arguments among scholars especially philosophers.In modern debate on ideology, two main arguments enshroud: One position is that

ideologies are false theories about reality that can be overcome and replaced by scientifictheories and/or scientifically founded agency. This is the position of critical rationalism of Popper, Althussa and Haberman. The other argument assumed that ideology is an unavoidable moment of thinking and acting. This position corroborates with Manheim (1929) who relates ideology with thinking.

Cameron (2007) argues that while most theorists of ideology implicitly or explicitly link it to language, the notion of 'language' itself is often under-theorized. In particular, discussions of its relationship to ideology often fail to acknowledge that language is not simply a vehicle for other ideological processes but is itself shaped by ideological processes. He   argued that many influential accounts of the ideological and political 'abuse' of language (e.g. the political language criticism of Orwell and Chomsky) rely on ideological propositions about how language works, or ought to work, which are (a) culturally and historically specific and (b) subject to contestation in any given time and place. He concluded status of 'language' in such accounts should be interrogated by political theorists rather than treated as unproblematic.

For Gouldner (1976:23), ideology is a conscious public discourse, "that part of consciousness which can be said" (Thompson 1984: 85). But in many other uses, the claim is not necessarily one of conscious, deliberate, or systematically organized thought. For example, we have seen above that Friedrich introduces the implications of conceptual systems as also ideological. Friedrich characterizes his Whorfian notion of "linguacultural ideology" (values implicit in a language and cultural system) as more unconscious than other forms that have been called ideological, while nonetheless conceptual.

However, the influential French structuralist school sees ideology not as aspect of consciousness or representations at all, but rather of lived relations, to use the formulation. Eagleton characterizes ideology in this sense as "prereflective, " "a particular organization of signifying practices which goes to constitute human beings as social subjects, and which produces the lived relations by which such subjects are connected to the dominant relations of production in society.

Sutherland (2005:188) states that an ideology is an adaptable but internally coherent belief system that offers an interpretative explanation of society coupled with practical measures for maintaining or changing the political status quo. He argued that the concept of ideology itself does not go uncontested as Scholars have varied opinion as to what ideology should be or not. Laclau and Mouffe (1985), are of the opinion that linguistic elements become interdependent 'moments' once articulated within a discourse. It is however noted that in any discourse, ideology whether positive or negative is entrenched and is targeted to perform a certain role in the discourse.

Contrary to most traditional approaches, van Dijk (2007) defined ideologies within a multidisciplinary framework that combines a social, cognitive and discursive component. As

'systems of ideas', ideologies are socio-cognitively defined as shared representations of social groups, and more specifically as the 'axiomatic' principles of such representations. As the basis of a social group's self-image, ideologies organize its identity, actions, aims, norms and values, and resources as well as its relations to other social groups. Ideologies are distinct from the socio-cognitive basis of broader cultural communities, within which different ideological groups share fundamental beliefs such as their cultural knowledge. Ideologies are expressed and generally reproduced in the social practices of their members, and more particularly acquired, confirmed, changed and perpetuated through discourse. Although general properties of language and discourse are not, as such, ideologically marked, systematic discourse analysis offers powerful methods to study the structures and functions of 'underlying' ideologies. The ideological polarization between in-groups and out-groups— a prominent feature of the structure of ideologies—may also be systematically studied at all levels of text and talk, e.g. by analysing how members of in-groups typically emphasize their own good deeds and properties and the bad ones of the out-group, and mitigate or deny their own bad ones and the good ones of the out-group.

Ideology, for CDA, is seen as an important means of establishing and maintaining unequal power relations. CDA takes a particular interest in the ways in which language mediates ideology in a variety of social institutions. Thompson (1990) sees the study of ideology as a study of the ways in which meaning is constructed and conveyed by symbolic forms of various kinds."This kind of study will also investigate the social contexts within which symbolic forms are both employed and deployed. The investigator has an interest in determining whether such forms establish or sustain relations of domination. For Eagleton (1994 cited in Wodak 2002), the study of ideology bear in mind the variety of theories and theorists that have examined the relation between thought and social reality. All these theories assume that there are specific historical reasons why people come to feel, reason, desire, and imagine as they do. Bloor and Bloor (2007) view ideology as a set of beliefs or attitude shared by members of a particular group. Most activities in our modern society are institutionalized where every institution serves as a group. The institutions or groups hold certain beliefs, attitudes and values that consciously or unconsciously reflect in their use of language. Thus, Discourse is always utilized as a means of expressing individual or institutional ideology or thoughts along specific lines of reason. Such ideological perspectives are conveyedthrough the manipulation of language as a means of engendering cognition to follow Patterns of common sense that is not likely to lead towards subversive conclusions as using some other discourses may entail (Lemke, 1995: 13). In outlining the features of ideology Van Dijk (1995: 248) states:

''Ideologies are basic frameworks of social cognition, shared by members of social groups;Constituted by relevant selections of sociocultural values, and organized by an ideological schema that represents the self-definition of a group. Besides their social function of sustaining the interests of groups, ideologies have the cognitive function of organizing the social representations (attitudes, knowledge) of the group, and thus indirectly monitor the group-related social practices, and hence also the text and talk of members''.

Such frameworks of social cognition not only seek to sustain the attitudes and beliefs of one group over another, but they also seek to perpetuate beliefs which position one group's view of the world as being dominant over another. Through this, the representations of beliefs can continue to reproduce social practices, and the inclusion of social actors that signify ideological positions, by facilitating definitions of the self which foster actions and values that emanate from the ideology itself.

People are surrounded by language that seems a transparent and neutral means for communication. However, language is not simply a neutral medium for communication and understanding because it makes it possible for us as people to understand and make sense of the world by providing a cognitive framework of concepts, and with such words and meanings we interpret the world, represent it to our mind, talk about it and exchange information with other people (Rukayat 2013). Our knowledge and experience of the world are mediated by language. The way we organize and articulate our experiences is an interpretative process that takes place mainly in and through language. That is, language stands between us and our world and influences, shapes and distorts our perception of the world. For example, we know what things in the world are because they have names and meanings. Thus, philosophers have always suggested that language is the environment 'a symbolic universe' in which human beings lives.

As language is a particular way of looking at the world and interpreting our experience, our reality is socially constructed. But it is not language as an abstraction but language in use and in practice as discourse. Indeed, language exists only as a social practice and as such reflects the social relations of power, domination and ideology. Ideology is the ability of a powerful and dominant social group to impose its interpretations and particular meanings of social reality on other groups in society through language (Thompson 1990). Bourdieu (1992) states that, 'the relations of communication and linguistic exchanges are also relations of symbolic power in which the power relations between speakers and their respective groups are actualized'.

2.4   AN OVERVIEW OF MILITARY INSTITUTION AND LANGUAGE

.Hawryluk (2010) opines that Minimal comprehensive linguistic research has been conducted on military communication; yet class, ethnicity, gender, power and social structure are expressed through discourse, making linguistics a useful tool for studying military culture. He further said that the military offers another cultural group with which to contrast civilian society and a format for examining how institutions shape communication. In view of this, it is important to have the background knowledge of themilitary institution first so as to have a clear picture and full understanding of the reasons why military languagepresent itself in a uniqueway.

Amafah(1990) describes military institution as '...a hierarchical social system where Authority and discipline are absolute. It is a social system whose goal orientation and approximation to a large extent hinges on speed, surprise and precision made possible by an unquestioning execution of orders and commands. The language use of such institution with absolute discipline and unquestioning execution of orders and command be dominated by commands.

Hence, language in military institution is coercive, full of domination and command.Hence, o Asher and Simpson, (1994in Takim 2015) opine:

''The familiar is dissolved in a thoroughly unfamiliar environment where even elementary domestic routine becomes strange. The soldier's language is an attempt to construct a reality of his own to give himself a particular identity in the face of the system, e.g. the U.S.A infantry man in Vietnam were the "grunts," deadly weapons are given amiable and innocuous designations. The heavily armed gunship-emerge as "puff", the Magic Dragon, the hug life helicopters as "Jolly". Green giants, clumsy,chemicalwarfare clothing as "Noddy suit. This is a euphemistic way of using language. This is because names of heavy weapons were given soft names.

Takim (2015)of the view that the military organization is an establishment with goals. So in order to enable it perform its objectives, more concern is paid to procedures, laws and rules and regulations. That is why the military ends up in hoarding more information than is given out because procedures, laid laws, rules and regulations have to be strictly obeyed. Because of the rigidity of the military, power is at every stage concentrated in the hands of a person. At every stage of organizational hierarchy, a soldier is answerable to a superior officer under whose control and supervision he is. For an institution as the military to achieve its goals, there must be collective responsibility, loyalty and effective communication. This brings about situation whereby the superior officer gives order and the juniors obey. This situation calls for an organized and situational language use as an effective means of communication.

Amafah opines that Nigerian Army English is in the active voice since the commands have the necessary and sufficient authority to do so. He said the Army uses the adverbials to direct the parade on how and what direction to move as they spell out minute detail of coercive military mobilization. Since in the military commands are absolute, or non-discretionary, Amafah insists that, the mandatoriness is marked by the verb used, as in 'Parade will form three ranks. Amafah further observes   some morphological innovations in parade language. These include deletion of words which are conditioned by the reality of shouting and the need for verbal

According to Hawryluk (2010) military institution is a cultural group with a format that can be used to examine how institution shapes communication. Since language reflects the society that produces it, military discourse will definitely reflect the culture and values of the institution. Thus, as with most specialized language forms, focusing on the function that language plays within an organization is not sufficient. All use of language bears an implicit logic about the world that can provide insight into the organization responsible for that language. Thus, there is no way language use in the military institution will not reflect the values, tradition and beliefs of the institution which are command, absolute loyalty and obedience to the last order.

2.4.1   MILITARY LANGUAGE

Military language according to Abaya (2008) refers to the terminology and expressions found within the terrain of the military institution. The military language is the embodiment of the values of the military institution which makes it unique. If militaries are seen as their own cultures, then, predictably, the resulting discourse will have distinct traits. These cultural distinctions may result from the extreme condition faced during combat Hawryluk (2010). Takim (2015) insists that the language of the military desire uniqueness from its inherent linguistic features and characteristics considering the nature of the institution. The language is characterized by the use of signals, which are used as the primary medium for communication. The signal is verbal or written. To achieve effective communication there has to be professional training and expertise. Talking about signal, Kyenge (1999:45) said a signal must be an action or the product of an action demanding response or correspondence. The way in which a message flows within the military hierarchy is dictated by the tone of the message, which is formal. It must be clear and brief. It also depends on who is sending signals and to whom. For example, if it is from a captain to a major, then it must be polite and frank giving the most detailed information and inferring that final decision is with the superior officer. He noted that whatever is the direction of the hierarchy, a signal message is characterized in two ways: (a) it is detailed and often conscious of rank and position. (b) It is brief and precise, often making adequate use of coded expressions, abbreviation and symbols. In communication, adequate attention is given to the fact that such codes carry pragmatic as well as semantic information. This also varies and depends on situation and context.

2.4.2 FACTORS RESPONSIBLE FOR THE DEVELOPMENT OF SPECIALIZED MILITARY TERMINOLOGY

Wilson (2008) identified four factors influencing the Development of Specialized Military Terminology. The factors he identified are as follows:

2.4.2.1 Rivalry and Social Cohesion

According to him, there seems to be traditional rivalry between the navy and the air force. It seems a bit peculiar that their members would not have more in common linguistically. Given that they must perform the same or similar kinds of flight maneuvers with similar kinds of equipment, and that their general goals regarding the enemy are the same, it must be the case that their self-imposed rules of non-fraternization with members of the other service are so strongly enforced that dialectal divergence has been created. He gave the example of Rivalries between military subgroups which he said are nothing new. Take the term *infantry* as example, while details are obscure of the first use of *infant* to describe foot soldiers, the term was probably coined by cavalrymen as one of abuse." Since early cavalrymen (who, notably, were associated with chivalry, nobility, knights, and the aristocracy) rode on horseback, they "could easily create the primitive analogy that since infantry could move only at a foot's pace and could not carry their own baggage and supplies to last any length of time, therefore cavalry equated to adult, the foot soldier to infant" the armed forces' organization is divided into different units and sub-units—and the longstanding rivalries deliberately cultivated among them—in fact aids in the productivity of military language. Furthermore, the creation of specialist military

vocabulary, including slang, works "to identify their users as members of a specific group (and, conversely, their nonusers as nonmembers), thus creating or intensifying psychological and social unity among the group's members." Common lingo creates social cohesion (Murray, 1986).

2.4.2.2 New Technology and Linguistic Economy:

According to Wilson, Other factors also come into play in the development of group-specific military terminology. Because of influxes of new technology, "new terms are rapidly being created, and different factions within the military no longer simply adopt the same older terminology" (Murray, 1986). Relatedly, neologisms are developed "to achieve linguistic economy—that is, to reduce a complex subject or action to a single word or phrase" (Murray, 1986 in Wilson 2008) For instance, we can clearly see the benefit of saying *backseater* rather than *radar intercept officer* or *huffer cart* instead of *small vehicle used to blow air into the engines of a fighter plane to get them started* (Murray, 1986).

2.4.2.3 Humor and Psychological Benefits

He observed that taking a look at the dictionaries of military language, it will be discovered how humorous many military terms are, especially the more ephemeral slang. This leads to another factor possibly impacting the coinage of new military terminology: the relief of psychological tension through humor (Murray, 1986). Murray notes, for instance, that the naval fighter pilot term *loiters* "displays irony at its best":

…for while [*loiter's*] denotative meaning is 'linger aimlessly; dawdle; proceed slowly', a loitering fighter plane, as it moves through the sky at twice the speed of sound, does these things only by comparison with relatively more taxing maneuvers such as *yanking* and *bonking*. One cannot help believing that the person who coined it intended it as tongue-in-cheek understatement.

Other rather humorous terms he identified include *shit-hot*, the "most elite kind of fighter pilot" (Murray, 1986) and, from Algeo's 1992 *Among the New Words*, *Top gun-esque*, meaning "in the style, or reminiscent, of the film *Top Gun*" (89), and *Wargasm*, "excessive patriotic emotional reaction to war, specif[ically] the Gulf War". Additionally, terms like *unwelcome visit* for "invasion" and *sparrow* for an "air-to-air missile," while not funny, work to dismiss, linguistically anyway, the perils of combat situations

2.4.2.4 Ideological Inculcation

Studies have shown that military terminology that masks violence and danger with humorous or benign language indeed effectively alters perception. Military terminology tends to euphemized sophisticated weapon. For instance, "A March 25 *Times Mirror* poll showed that the euphemism of 'collateral damage' for 'civilian casualties' was startlingly effective in blunting public sentiment for Iraqi civilian dead: only twenty-one percent of those polled were 'very concerned' about the amount of 'collateral damage' produced by the war, while forty-nine percent of the

respondents were 'very concerned' about 'the number of civilian casualties and other unintended damage' in Iraq"

2.4.3 TYPES OF MILITARY LANGUAGE

Military parade discourse is a subset of military language assumed to be embedded with military ideology and dominance in this study. In view of this assumption, it will be appropriate to look at other subsets of military language and related literature on military discourse. Language use is determined by context. Every context presents different use of language. Thus, in military institution, language use in official situation is different from language use in war, Mami market and civilian military interaction in the barrack. This study examines five types of military language. They are as follows: official military language, war language, barracks language, parade language and coup language.

2.4.3.1 OFFICIAL MILITARY LANGUAGE

Official military terms, slang and colloquial expressions majorly originated during wars and conflicts, especially those of the 20th Century. Researches have shown that many of them are connected to the names of new weapons, instruments, or other innovations of war. This is particularly evident from the history of World War I, World War II, and the Cold War.

Ayto (1999) in his book Twentieth Century Words writes: "Words are a mirror of their times." By looking at the areas in which the vocabulary of a language is expanding fastest in a given period, we can form a fairly accurate impression of the chief preoccupations of society at that time and the points at which the boundaries of human endeavor are being advanced."

Ayto opines that any technological advances or political events in which the military is involved result in a call for new vocabulary. It is a kind of paradox. In spite of the destruction associated with war, it has a generative effect on language. For example, *Minute Men* and *militia* came into the English language during the American Revolution in April, 1775. Thousands of other words, both official and colloquial, originated as a direct result of the military events that have marked the history of the U.S.A. and the United Kingdom and many are still in use today.

Wilfred Funk (1978, 218) wrote about new words and World War II in the following way: "In the periods of high emotion and intense activity that are characteristic of a nation engaged in war, language always grows at an amazing pace and niagaras of newly coined words are poured into our speech. In days of peace and quiet about 3,000 terms are added to our American vocabulary each year, but it is estimated that during World War II the number of new and annual additions increased to more than 6,000. The actual total of new coinages might even be three times this number, but only 6,000 terms were important enough to receive recognition. This total is hardly surprising. During war-days science is working at fever heat to devise new weapons and new services; manufacturers are developing new products; medicine is inventing new miracles. And for all of these new names must be found. The burning action of war creates new military terms. The G.I.'s, themselves, originate their own argot and slang, and slang is at all times a prodigal

contributor to language, both in peace and in war, and is constantly pushing up its green shoots between the dry and dead verbiage of our speech."

The language of expertise marks any professional community. The ability to use and understand specific technical language is a large part of what determines membership in discourse communities. This aspect of technical and professional language is even more marked when the language is in large part characterized by acronyms and jargon that in effect create another language altogether (wihteclay2000). Official military language refers to language use in official communication within and across the institution. Official military terminology takes a wide range of forms; some intended purely for internal use, others meant to represent the military to the outside. At its most basic level, official terminology functions to narrow the potential meaning of particular words. In casual speech, there is often substantial ambiguity in the way a given word is used. There can therefore be a wide range of possible interpretations. This is tolerable in informal conversation, where a misunderstanding can usually be rectified; but military organizations must be prepared to operate under great stress, in situations where misunderstanding can lead to catastrophe. Thus, official terminology for internal use attempts to foreclose as many interpretive options as possible in order to reduce the likelihood of error or misjudgmentwhiteclayibid.Ithas at least three characteristics that are revealed through linguistic analysis. It tends to be a sanitized form of language; it emphasizes the expertise of those who use it; and it contains a specific notion of hierarchy.

2.4.3.2 MILITARY COUP LANGUAGE

Another form of official language is used when the military communicates with those on the outside. This has to do with external function of military language in form of public pronouncement. This is seen in military communication with the civilians in official situation.Amafar(1990 cited in Tosin 2013)is of the view that in the military, language use is always so very often devoid of blunt promises fluid and or commitment, but rather militarese is seemingly diplomatic. Most especially, when employed beyond military boundaries. That is essentially when the civil public would often perceive militariese as deceptive. Abaya (2008) conducted an extensive research on military coup speeches. He observed that grammatically, coup announcements adopted different sentence structures, each with different illocutionary functions. The most common grammatical features are the imperatives and the indicatives. According to him, they are used to declare, order, command, threaten and assert, commit; and persuade respectively. He also observed that sentence constructions in coup announcement are in the active. Such sentences reflect the military tendency of the speaker. He however, noted situations where the military would want to apply diplomacy in view of the hybrid composition of the audience. In such case, they employ passive sentences.

2.4.3.3   WAR LANGUAGE

The military always serve as last resort in the event of war in any part of the world. People especially civilians rely on military for rescue during war. Thus, in the Encarta dictionaries,

Military is a term relating to matters of war or the armed forces. According Dawes (2002cited in Abaya 2008) war is maximized and universalized such that during war, language is made to reflect violence. In his words: during the war, language is censored, encrypted, euphemized, imperatives, replaced dialogue and nations communicate their intensions most dramatically through the use of injury rather than symbols… threats and lie elevated to the status of communicative paradigms. Euphemistic language can serve to mask and deemphasize what it is that the words are actually referring to. For example, it is easier to refer to "surgical strikes" and "collateral damage" than to bombing attacks in which civilians are killed. Such indirect language is especially notable in military discussions about the use of nuclear weapons: phrases like "first," "second," or "preemptive" strikes, or "ride out" and "assured destruction" are preferred over those connoting apocalyptic levels of destruction.

Wilson (2008) , said the language of the Military and of warfare in particular has greatly impacted the English language. According to him, in recent years, numerous dictionaries have been compiled in the attempt to ascertain and record the often ephemeral vocabulary associated with specific wars—not only weapons terminology and technical jargon, but also the colorful slang that inevitably characterizes every war. He also made reference to Thomas E. Murray remarks in his discussion of naval fighter pilot terminology, where he said "The study of English in [the twentieth] century has shown that members of the armed services…are especially prone to linguistic creativity," whether soldiers, sailors, or flyers. That military language is exceptionally productive is not, perhaps, surprising; it makes sense that "each crisis creates its own vocabulary" Moreover, since the armed forces and its component units constitute definitive "subcultures or social groups" that "daily share a common set of experiences and, perhaps, even a world view," they "can be expected to share a common lingo"

In Thomas E. Murray's 1986 study "The Language of Naval Fighter Pilots," Murray notably finds that his own survey of naval fighter pilot terminology is consistent with general trends in English word formation as defined by Algeo in "Where Do All the New Words Come from?": nearly three quarters of the terms in Murray's study are nominals, the remainder adjectives and verbals. By far "the most numerous characteristic"

2.4.3.4   BARRACKS LANGUAGE

Wikipedia refers to barrack as a building or group of buildings used to house military personnel.In such case, the general language which is English language is often adopted for communication in the barracks. A close study of barracks setting generally reveals a union, or rather, a conglomeration of different peoples with different cultural and linguistic backgrounds. Hence, the need for peaceful co-existence within the 'barracks society' necessitates the development of an indigenized linguistic medium (Alabi 2002). It is worthy to note that barrack language refers to language employed in formal and informal interaction in military barrack. The language of the military reflects difference in relation to the social situation of the participants.

Whereas the officers use 'good English' for their commands and among themselves, the recruits and lower cadre officers at the 'club house' use pidgin which has the potential of expressing informality and high level of intimacy in role relations. Alabi*ibid*concludes that military Barracks language presents diaglossic situation where senior officers use the superstrate language (English language) while the recruits use the substrate pidgin English. He further explained that The recruits and lower cadre officers at the 'club house' use pidgin which has the potential of expressing informality and high level of intimacy in role relations. He explainedthat thefact that the military society is based on rank will no doubt reflect in the language use in the barracks.

Finally, Amafar (1990) said Pidgin/Broken English is the language of barrack in Nigeria. According to him, it is the most effective medium of communication across the ranks in both formal and informal settings. He concludes that Barrack language borrows from three sources: Standard English, indigenous Nigeria language and international military language.

2.4.4.5 MILITARY PARADE LANGUAGE

Achidamus of Sparta said to the Lacaedaemonian expeditionary force departing from Athens in 43BC: "maintain discipline and caution above all things the alert to obey   the word of command. It is both the noblest and the safest thing for a great military to visibly animated by one spirit". Drills are the yardstick used to measure prompt and cheerful obedience to orders, and it instills discipline and confidence in the soldiers. It is also aimed at producing a military that is at alert, gallant and obedient (*culled from* Core Values and Traditions of Nigerian Air Force) There are different types of drills. Common among them are as follow:
 Foot drills which involve individual or collective drills carried out without the use of weapons; it could be conducted at a halt or on the march. Foot drills form the foundation of other drills.
Arms drill is carried out with weapons. It was used to showcase the expertise of a force and the lethality of weapons in the past. Nowadays weapons carried on parades are for ceremonial purposes.
Sword drills are taught to officers who bear and use sword on parade. Other drills are submarine gun drills, cane drills etc. thus, drills are significant aspect of parade. Parade according to Wikipedia is a formation of soldiers whose movements restricted by closed ordermanoeuvring known as drilling or matching. Prior to 19th century military used to fight war in formation. This practice began from time immemorial and therefore becomes a tradition, culture and value of military institution worldwide. In the old tradition, parade is used to hold soldiers in very strict formations as to maximize their combat effectiveness. Formation combat was seen as an alternative to melee combat, which required strict soldiers discipline and competent commanders.

Modern military nowuse parades for ceremonial purposes and in non-combat environments. Parade is now use for work efficiency, ease of organization and encouragement of discipline. Military parade language is very distinct, unique and coded. In fact, it falls within the realm of artificial language. Parade language therefore; consist of terms and jargons peculiar to military institution. It is part of the "register" of military institution. According to (Firth 1950), a register:

"is serving a circumscribed field of experience or action and having its own grammar and dictionary." Parade language employs not only linguistic items but also utilizes para-language which comes under the signal language the military used during military parade as part of their communication. The mixture of linguistic and para-linguistic means during the parade makes understanding elusive to outsiders.Thus, Parade language is restricted, unique, coded and artificial in nature. Only members of the discourse community of the military understands parade language excerpt few outsiders who make conscious efforts to study the language. Thus, we can conclude that parade language reflects the values, tradition, culture and beliefs of military institution. Parade language adopts complex linguistic tools that can only be understood by participants in the discourse community. military ideology, dominance, values of command/order, speed/precision and request among others are always reflectedin the language of parade. A military parade is a formation of soldiers whose movement is restricted by close -order manouvering known as drilling or marching.

Amafah divided the phonological descriptions of parade language into two: segmental and supra-segmental features. Under the segmental features, items such as substitution involving raising, elision, elision and substitution, elision substitution and aspiration, complex transformation, simplification of terminal cluster and segmental lengthening are found. For supra-segmentals however, two peculiar phonological features stand out. These are the use of rising and falling intonation. Intonation cues in parade language are used to reveal the asymmetry power relation in the military institution.

 Talking about the style of military language Alabi (2002) said the style is characterized by a language with short phrases performing sentential functions; and which are normally accompanied with unusual noise and assertive tone but with a directive illocutionary force / act as identified by Searle (1969). For example:

     (vii)   Commander   : Stand at ease!

     (viii)   P'rade !p'rade'tion ! (for parade at

     attention)

     (ix)   Fall like a log of wood !

He further said that   in the military discourse, certain operational terms which are colloquial in nature are common. Ajuwaya for 'as you were' is an example of such where you have a phrase or group being compressed into a word. The use of *lop…hi* for 'left…right' is also common. Other peculiar jargons are clipped English words like *mon* for 'morning' in salutation – 'mon sir'; 'p'rade' for 'parade' and bound morphemes like *'tion* for 'attention'. He gave examples of clipped English words common in parade language as follows:

     (x)   (x) Commander :   Recognizing the presence of a

     (xi)   Patriot after two: one !two !

(xii)	(xi) All	:	Mon sir!
(xiii)	(xii) Commander	:	P'rade, p'rade'tion !
(xiv)	(xii) Patriot :		Are we happy?
(xv)	(xiv) All	:	We're ha !
(xvi)	(xv) Patriot :		Are you sure?
(xvii)	(xvi) All	:	We're shu !

As could be seen from the chorus responses of the squad to the Patriot's questions [in (xiv) and (xvi)], there are marked but idiosyncratic cases of other forms of structural reduction. For instance, 'happy' is a disyllabic word which has been shortened to a monosyllable, *ha*; and which does not qualify as a meaningful segment outside this domain. Also, there is an overt reduction in the length of the phonemic segment which closes the word – 'sure'. Consequently, this begets *shu!* This feature is unique and peculiar with, to a large extent, the military discourse. Essentially, it is a way of foregrounding the philosophy of the military– minimizing time for 'talk exchange' and maximizing time for 'action'.Similarly, Ruvin (2005) opines that ideology, discourse and power are intimately connected, and that discourse is the mouthpiece of ideology. Power is thus negotiated, manipulated, expressed, rejected and challenged interpersonally through discourse in settings defined by institutional power asymmetry. CDA is therefore a reliable linguistic tool which can use to describe ideology and power that underpin the discourse of any institution especially where there is institutional power distribution.

It is however surprising that military parade discourse is yet to be subjected to a Critical discourse analysis; amultidisciplinary approach capable of unraveling the military ideology vis-a-vis dominance buried in the discourse. This is the gap this study intends to bridge.

2.5   REVIEW OF PREVIOUS STUDIES

Military   institution worldwide is regarded as a highly disciplined institution; their role in the society has also placed the institution in a respectable position by the public. As a result of this, the conversation used amongst the institution is regarded as coded and contextual. In view of this, the language which will henceforth be referred to as discourse in this work has attracted the interest of Linguists. Works on Military discourse however, have all studied Military parade discourse using sociolinguistic, pragmatic, stylistic, semiotic and discourse analysis approaches (Alabi 2002, Amafa 1990, Abaya 2008, Woodward 2010, Hawryluk 2010 and Ogundele 2015 etc.).

Alabi (2002) in his work titled "An Appraisal of a Speech Situation of a Man O' War Parade Rehearsal as a Sociolinguistic Domain" presents a theoretical construct of the military, highlighting the effects of the social variables as role relation, participants, context (of speech and situation) and most importantly, field of discourse. His work also considers the distinctiveness of the military domain as a field of discourse which invariably subsumes the speech context of parade rehearsal in relation to the recurrent linguistic deviations, creations and choices which characterize a military setting as a sociolinguistic domain. According him, military language presents two distinct categories of context. These are the context of speech and the context of situation. Context of speech refers to elements within an utterance that provides a basis for the interpretation of the utterance, while the context of situation exerts more influence on the language use. It encapsulates the totality of the physical and non-physical circumstances which surround an utterance. His work however, focuses on the significance of context in the interpretation of meaning in parade discourse using a sociolinguistic approach with no attempt to reveal the power relation in the discourse. Moreover, Man 'o' War is a paramilitary body. Hence, their activities including parade arenotas standard as that of the military.

Amafah (1990) examines the English language use in the Nigerian Army. He carried out a linguistic analysis of English language use in Nigerian Army. After careful analysis, Amafah concludes that phonologically, parade language is characterized by substitution involving raising, elision, elision and substitution, elision substitution and aspiration, complex transformation, simplification of terminal cluster, segmental lengthening and the use of rising and falling intonation. He also concluded that military language consists predominantly of orders most of which are either shouted or uttered with force to enforce instantaneous compliance. According to him, at the phonological level, shouting involves a lot of acoustic intensity which creates the prominence and it also affects the quality of the segment. His work however, does not demonstrate how military parade language is embedded with ideological contents and dominance.

On the other hand, Abaya (2008) in his work titled "Pragmatic Analysis of Military Coup Speeches" demonstrates that elements or rather some features of political language can be found in Military Language. He emphasizes that language use in the Military is context or situational based. In view of this, He concludes that military coup speeches are appealing and negotiating just like political language. His work however, revolves around coup speeches; a military discourse whose targeted audience is beyond the shores of the military institution; Unlike parade discourse, which is strictly within the military speech community. His pragmatic approach does not reflect the ideology vis-a-vis dominance hidden in military discourse since his focus is on features of political language as reflected in the coup speeches.

While Woodward (2010) in his work titled 'Gender and the limits to diversity in the contemporary British Army" investigates the discourse of gender in the contemporary British Army. His work considers equal opportunity and management policies in the contemporary British Army. He examines how the policies influence the construction of ideas about gender

within the British Army. His work sets out contextual information on women in British Army. His work revolves around the discourse analysis of women discourse within the British Army. While considering the equal opportunity for both genders, he neglects the unequal power relation as reveal in their use language.

Hawryluk (2010) also examines the review of the Red Army and Soviet Army discourse as a variety of language. In his work titled "Military Linguistics: Russia in the Red/Soviet Army" calls for more research in Military Linguistics. According to him, the military offers another cultural group with which to contrast civilian society and a format for examining how institutions shape communication. He said linguistic studies can aid strategic studies by explaining how discourse reinforces military culture and hierarchy as well as the interaction between military and civilian society. He said Army discourse is distinct for linguistic, historical and cultural reasons. He therefore calls for the development of military linguistics which according to him would benefit the discipline of linguistics and strategic studies. His concern in the study is that Army discourse should be considered as a variety of language in its own right. He however, gave little or no consideration to how army discourse is loaded with the institution's ideology and power relation, a very significant aspect of the military discourse. This is because every instance of language use in the military has in it element of ideology and dominance.

Ogundele (2015), in his work titled "Context and Intention in Nigerian Army Parade" investigates the role of context in the effective production and interpretation of intensions of addressors in Army's parade interaction. His study is based on insight from Harnish and Bash's (1979) mutual contextual beliefs and Akin Odebunmi's (2006) model of contextual beliefs which reveals two main contextual features: shared knowledge of signals, manifesting instrument based sound, human based sound and body language indicating action; and shared knowledge of professional heroism instantiating instrument based sound and reverent (narrated and verbalized). His work specifically focuses on the shared background knowledge in Army discourse using Nigeria Armed Forces Remembrance Day as a case study. His work however, failed to address how Parade discourse is embedded with   military ideology, culture, tradition and dominance.

Takim (2015) in his   research 'A Lexico- Semantic Analysis of Military Language' describes the language of the military as a specialized variety with its own distinctive features. The study shows that the features of military Language are comparatively quite distinct from all other varieties. He   concludes that language of the military is peculiar as well as relevant to those in the military profession.

Megbulem (1991) stresses that the military parade language which is a variety of the English language comprises the parade language, signal language, the service writing, operational and non-operational writings as well as other varieties used in different sections of the military. However, he falls short of recognizing that parade discourse is laced with military ideology, dominance and tradition.

Similarly, Obimma (2010) conducted a linguistic study of the language of the military parade with a view to bringing out its linguistic significance to the study of linguistics. Using pragmatic approach, He adopts Austin (1962) speech act theory as his theoretical framework. He analyzes their utterances into the various acts which are the locutionary, illocutionary and perlocutionary acts. He however, neglected how parade discourse is use to represent the institution's ideology dominance, culture and tradition of the military.

Enyi (2015) carried out a comparative Pragmatic Analysis of Major General Muhammadu Buhari's Maiden Speech of 1st January, 1984 and his Inaugural Speech of 29th May, 2015. He adopted Austin's (1962) Speech Acts Theory as revised by Searle (1962, 1999) as his theoretical framework, and analyzed excerpts from the speech using the illocutionary forces deployed in them. He observes that Buhari manipulated the people to make the desired inferences from the socio-political contexts of the speeches. He also discovers that Buhari's use of language in both contexts reflected his dispositions as a military leader and a democratic president respectively.

The above stated studies are all premised on military discourse using sociolinguistic, pragmatic and stylistic approaches to the neglect of Critical Discourse Analysis. It is this neglect that necessitates this research. This is the gap this study seeks to fill.

Military institution is strategic to global security especially in this era of terrorism. Thus, military discourse constitutes security discourse. Over the years, however, previous studies in Critical Discourse Analysis have all focused on political, religious and media discourses to the neglect of Military discourse. Zheng (2015) in his work titled 'Classification and Ideology: a critical discourse analysis of Bush's two speeches on 9/11 Attack" reveals the deep rooted ideology of the United State of America as the most powerful and dominant country in the whole world. His work is purely political research.

Saichai (2011) in his work titled "Representation on college and University Website: an approach using Critical Discourse Analysis" investigates how college and university use language to represent themselves on their institutional websites with the use of critical discourse analysis approach. He concludes that promotional discourse features prominently on institutions Websites. According to him, institutions use language to establish prestige and relevance on their websites. His work revolves around language representation focusing on higher institutions.

Rukayat (2013) in her M A Thesis titled "A Critical Discourse Analysis of Selected National Anthems from Africa and Europe" reveals the ideological contents of the selected countries through their national anthem. Her work shows how national anthem indexes the sentiments, the socio-economic and political realities and aspirations of the selected countries.Her work is a comparative Critical Discourse Analysis of national Anthems; a purely civil and patriotic discourse. Pasha (2011) in his work titled "Islamists in the Headlines: A Critical Discourse Analysis of the Representation of Muslim Brotherhood in Egyptian Newspapers" examines how islamists are socially, discursively, and linguistically represented in the Egyptian newspaper

called Al-ahram. His work also revolves around language and representation discussing how a particular religious' sect is linguistically represented in Newspaper headlines. Sharndama (2015) studied Buhari's inaugural speech of 25th May 2015 from the perspective of Critical Discourse Analysis using Fairclough's (1989) Three Dimensional Analytical Model. The analysis reveals that the ideologies / plans of Buhari's administration include to promote good governance, strengthen international relations, foreign policies, democracy, fight insecurity, and others.

Most of the above stated works revolve around political, religious and media discourse. Existing CDA studies on military discourse are not specifically done on military parade discourse. There is dearth of CDA research on military parade discourse; to the best of my knowledge. Applying CDA framework which is multidisciplinary approach on military parade discourse is capable of laying bare the hidden ideology and dominance inherent in military discourse.This is the gap this study seeks to fill.

2.6   THEORITICAL FRAMEWORK

It has been widely acknowledged that CDA being a multi-facet discipline has different approaches. CDA is not a specific direction of research; it does not have a unitary theoretical framework. Thus, there are different   types of CDA, and these may be theoretically and analytically quite diverse. Criticalanalysis of conversation is very different from an analysis of news reports in the press or of lessons and teaching at school. Yet, given the common perspective and the general aims of CDA, we may also find overall conceptual and theoretical frameworks that are closely related (Van Dijk1998a).

Fairclough's three dimensional models   for studying CDA is the framework adoptedin this study. In Language and Power (1989), Faircloughrefers to   his approach as   Critical Language Study. According to him, the first aim of his approach is helping to correct the negligence of language as a tool in creating, maintaining and changing the social relations of power. This first goal tends to be the theoretical part of Fairclough's approach. The second aim of his approach   is to raise awareness to the question on how language can influence the dominance of one group of people over the others. This approach could be considered as the practical aspect of his approach. His model dwells on the connection between language use, power and ideology. He sees language as social practice determined by social structure and that order   of discourse is ideologically shaped by power relation in social institution.

Fairclough (1989) specifically combined micro (Description), meso (interpretation) and macro level (explanation) interpretations:

1.   Micro Level (Description): the analyst here is concern with the text's syntax, metaphorical structure and certain rhetorical devices.This level is concerned with formal linguistic properties of the text. Fairclough (1995) claims texts can use lexical choices to indicate level of authority and co-membership with the audience. Authors will use specific, official sounding terms that help to convey authority. With regard to this level, lexical items are identified in the military parade discourse and analyzed to account for

the procedures through which the lexical features are used to carry the intentions embedded in the discourse.

2.   Meso Level (Interpretation): this level comprised studying the text's production and consumption focusing on how power relations are enacted. It deals with discursive practices based on which the text was produced. Textinterpretation can only be done based on the rules, norms, customs, traditions and mental model of the institution with a complex set of power relation and ideology. Hence, our analysis in this study is induced by the military values, customs, norms and tradition. Analyzing the military parade discourse is made to unveil the ideology vis-à-vis dominance embedded in the discourse.

3.   The macro-level (Explanation) is concerned with inter-textual relations between texts, and mainly with how external factors affect the text being studied. Here, the analyst considers intertextual relationship, trying to understand the broad, societal currents that are influencing the text being study. This intertextuality and intertextual analysis is a point of convergence between text and social practice.this model is therefore considered a reliable resource for our data analysissince it blends text and social practice together. Hence, this framework will no doubt make explicit the hidden or rather implicit ideology vis-à-vis dominance embedded in the military parade discourse. This of course is what informed our choice of this framework as best suited for this study.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0   Preamble

This chaptercomprises of source of data, methods of data collection, the sampling procedure and the analytical procedure adopted in this study.

3.1   SOURCES OF DATA

The sources of data for this study were largely primary and secondary sources. The primary data for the study is a purposive 2016 Video Record of the Passing Out Parades of the Nigerian Military School, Zaria obtained from the archive of the school (attached as appendix).

The secondary data are obtained from the Internet, relevant journals and textbooks on Linguistics, communication and political science, Kashim Ibrahim Library and Department of English and Literary Studies Library, ABU, Zaria. The Parade discourse are analysed focusing on the choices made of lexico-grammatical resources of language in expressing some ideological views and dominance of the Military institution. The discussions of the findings are guided by insights from Critical Discourse Analysis as explicated by Van Dijk, Fairclough, Jaworski, and Coupland and Wodak.

3.2   METHOD OF DATA COLLECTION

Non-participant Observation and structured interview methodsare adoptedin this study. Non-participant observation is a term used to describe a situation in which researcher observes but does not participate in what is going on in the social setting. Structured observers are usually non-participants in that they are in the social setting being observed but rarely participate in what is happening" Bryman (2012:273). After obtaining the 2016 purposive video record of Passing out Parades of the Nigerian Military School (attached as appendix), Zaria, the researcher watched it several times and observed the parade carefully. The observation was done to investigate the interaction among the participants with the view to identifying how the discourse is embedded with institutional ideology vis-à-vis dominance.Structured interview is also used where some soldiers who are the participants in parade were some relevant questions about the parade in relation to study's objectives .   Thus, non-Participant observation and structured interview methodwere thereforeused in order to capture data relevant to the study's objectives and research questions. With the assistance of some soldiers, the data were transcribed and analyzed using content analysis.

3.3   THE SAMPLING PROCEDURE

The process of selecting a portion of population to represent the entire population is known as sampling (Lobiondo-Wood & Haber 1998; Polit&hungler 1999). In this study,rather than attempting to study the entire parade, a sample was selected. Obtaining data from the entire parade as well as analyzing and interpreting vast amounts of data would have been impossible to accomplish considering the limited time and financial resources available for conducting this research. Thus, random sampling method was adopted in this study.

3.4   ANALYTICAL PROCEDURE

This   study employsthe three analytical procedure of Fairclough (1989). They are Description, Interpretation and Explanation. Description deals with the formal properties of the text. Interpretation stage is concerned with the relationship between text and interaction by seeing the text as the product of the process of production and as a resource in the process of interpretation,while explanation stage is concerned with the relationship between interaction and social context, with the social determination of the process of production and interpretation. The choice of this analytical model was informed by the need to give room for copious and detailed analysis and interpretation of the data.

The data for analysis waspresented in a tabular form to aid understanding and present the work in a neat manner. The analysis of the data was done after its presentation based on the following grammatical units: morpheme, words/jargons, phrases and clause/sentences. The analysis was closely followed by an extensive discussion which accounts for the critical interface between description, interpretation and explanation.

CHAPTER FOUR

DATA PRESENTATION AND ANALYSIS

4.0   Preamble

This chapter deals with the presentation and analysis of the data of this study. The analysis is based on the framework of Fairclough (1989) three-dimensionalmodel which proposes three stages of analysis (Description, Interpretation and Explanation) for CDA.

The data was presented in tabular form. The analysis of the data was done after its presentation based on the following grammatical units: morpheme, words/jargons, phrases and clause/sentences. This was closely followed by an extensive discussion which accounts for the critical interface between description, interpretation and explanation.

4.1   DATA PRESENTATION AND ANALYSIS

Table 1

4.1.1 MORPHEME

TEXT	DESCRIPTION	INTERPRETATION	EXPLANATION
Parade Commander henceforth **PC (Speaker):** '*TION*' for attention	**'tion''** is a bound morpheme used in the parade instead of attention deleting the base or the free morpheme of the word leaving the bound morpheme to carry the burden meaning. In grammar the bound morpheme cannot stand alone and be meaningful. This is however, not applicable to parade language as the bound morpheme here is performing the role of a free morpheme.	The strict compliance of the parade with no regard to the grammatical correctness depicts the institution ideology obedience to the last command.

The desire for economy of words may have been the reason why parade discourse has preference for grammatical morpheme rather than free morpheme | Because of the knowledge of Member Resources shared by the participants in the parade, the parade (**Hearer)** complies with the order relay by the parade commander by ***the halting of their legs in unison.***It can also be used as a directive instruction to the Parade Commander and the soldiers to be at attention. |
| **PC (Speaker): 'MONSIR'** FOR MORNING SIR | This is another form of clipping when the words ***Morning*** and ***sir*** are merged together to becoming one ***monsir*** as a salutation. The clipped morphemes became a word. | This is also obtainable when inferior officer is greeting superior officer. This shows the asymmetric power relation of the military institution. Not using the word sir in response to the greeting by the superior is a reflection of unequal power between the two interlocutors. | The **Review Officer (Hearer)** who is most senior during the parade responded in line with the tradition of the military institution by simply saying ***morning***without the word ***sir*** |

DISCUSSION

From the above table, the need to economize words for more action made clipping and bound morpheme   resourceful linguistic tools for military parade. This shows the military is an action oriented institution; maximizing time and using few linguistic tools for more action. Also from the above table, because of the mutual background knowledge shared by the participants, the boy soldiers respond to the order relayed by the parade commander in line with military tradition. A close observation of the table above shows that parade discourse has some   morphological innovations. This includes deletion of words base form (atension-tion). Here,itdeals with deletion of the base word which carries most of the meaning deleted leaving the grammatical morpheme to carry the burden meaning of the whole word as seen in the above table. This morphological innovation shows the military institution ideology of absolute loyalty to the last command irrespective of the grammatical correctness of the linguistic item. Similarly, clipping also feature prominently in parade discourse. Clipping is the word formation process which consists in the reduction of two words to becoming a single word.

4.1.2   Table 2

WORD/JARGONS

TEXT	DESCRIPTION	INTERPRETATION	EXPLANATION
ADJUTANT (Speaker): **'*Salute*** to the right; *salute'*	The sample above is a VERB WORD use by The Adjutant to command the soldiers to greet the audience at the right flank of the parade ground. This verb has a directive illocutionary force / act in the words of Searle (1969).	This demonstrates that the choice of this verb by the parade adjutant is informed by the action-oriented nature of the military institution. Being a command society where orders are continually relay by the superior officers, illocutionary verbs like the above are	At the relay of the order **'salute',** the **Parade** (**Hearer**)understand this and responding *by saluting, facing the right flank of the parade where the audience, comprising of soldiers and civilian are standing by.*

constantly employed to relay the orders. This is a linguistic representation of the ideology of absolute loyalty via-a-vis dominance of the military institution.

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ADJUTANT (Speaker): May I have your **permission**	The sample **permission** is a noun used by the Adjutant to consistently seek for request during parade.	Military institution is a hierarchical institution where power is centralized. It is an organization with a top-bottom power relationship. Thus, for any action to be carried out, the superior must be aware and also approve the action. This of course is why the nominal word *permission* is constantly used by the inferior officers during the parade before embarking on any action in the parade. This symbolizes the asymmetric power relation in the military	The **Review Officer (Hearer)** who is most senior during the parade in line with the tradition of the military granted the permission with *nodding of his head*. This is common when superior officer is granting permission; they must nod their head to signify the granting of the order.

institution.

PC (Speaker): prade dismiss….	The PC again here employs the verb with illocutionary force **DISMISS** to inform the soldiers that the parade has come to an end. The verb **DISMISS** is derogatory; It's a negative word when use civil life	The choices of the verb word DISMISS to end the parade shows the PC dominance over the boy soldiers that form the parade. It reflects the asymmetric power relationship in the military institution	To be dismiss in a work place or anywhere means expelled or disengaged or to be ejected without any entitlement or benefit. The use of DISMISS is derogatory. In parade discourse however, parade dismiss simply means the parade has come to an end. Upon the relay of the order, the **parade**(**Hearer**)*dispatched* marking the end of the parade since they shared contextual mutual belief of the institution.
PC (Speaker): 'pradetion'	This sample is a jargon belonging to the verbal group because it has an illocutionary force (action follows immediately it is uttered). Its peculiar to the military institution though now borrow by many paramilitary institutions It is used to arrest the attention of the boy soldier that forms the parade.	. It means the parade should stand at attention. This scenario usually occurs at the commencement of the parade. The strict compliance by the boy soldiers that form the parade reflects the top-bottom power relationship of the military institution.	The **parade** (**Hearer**) having contextual knowledge of the institution responds to this order *halting their legs on the ground.*
PC (Speaker): Prade	This sample is also another military jargon belonging to the nominal group. It's a naming word; noun. It refers to the boy soldiers that form the entire parade in this study. Generally, it is	PC: Referring to the whole boy soldiers as prade connotes dominance over the boys. During prade you have Review Officer, PC, Adjutant and the soldiers that form the prade. Whereas the	Once the parade hearsthe word prade they (**Hearer**)*remain at alert* waiting for the any order that will come from the PC. Before issuing any order the PC most times utters the word prade first

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used to refer to soldiers that form parade. In fact, parade is a core tradition of the military from time immemorial.

superior officers are called sir, the entire inferior soldiers are all refers to as prade. The relationship between them is that of Master/subordinate relationship which implies asymmetric power relationship in the institution. This is demonstrated in here in the military parade discourse.

emphatically. For example, pradetion, prade will advance, prade dismiss etc. Naming can be used to entrenched ideological assumptions and dominance in institutional discourse.

DISCUSSION

According to Fairclough (1995) texts can use lexical choices to indicate level of authority and co-membership with the audience. Authors use specific lexical and tonal structure in the official sounding terms to reflect the institution's ideology in order to convey authority or entrenched hierarchical system. A close observation of Military parade discourse reveals that specific lexical items and jargons are employed to show the asymmetric power relation vis-à-vis the ideology of the institution. Jargon is a type of terms or language associated with a specific or particular profession or group of people in a particular context. The military uses many unique jargons and concepts that civilians are not exposed to. Because of this and the need for expedient, clear communication, service members are immersed in a linguistic world apart from the daily life of a civilian. Some are self-explanatory and others are completely cryptic, but they each have a specific and important meaning. A close observation of Parade language shows that parade discourse is dominated by command words (verbs/verbal groups of doing things) in the words of J L Austin (1969) explicit performative verbs like salute, stand, move, fall, form, advance, permission, dismiss, come up, ready, etc. these are verbs accompany with illocutionary force. There are also nominal groups of Naming like Prade, Parade commander, Review Officer and parade Adjutant etc. The choice of these words in the military parade is informed by the need to reflect the asymmetric power relation of the military institution.

4.1.3   Table 3

PHRASE

TEXT	DESCRIPTION	INTERPRETATION	EXPLANATION
PC**(Speaker)**: **quick march**	This sample is an adverbial phrase used by the PC to issue an	The compliance with the order not minding the grammar reflects the	The **parade (Hearer)** sharing the contextual background knowledge

	order. A phrase is a group of words without finite verb (verb that can change in tense, person and number), and without subject. Grammatically phrase does not express complete meaning. In parade however, it does as the soldiers comply fully to the orders relayed with phrases. Here the sentence parade should march quickly has been paraphrase to **quick march**	ideology of absolute obedience to the last command. It also the top-bottom power relation in the military institution revealing the asymmetric power relation of the institution.	of the institution complies with the order by *strictly by marching quickly*.
PC**(Speaker):keep still**	This sample is a verb phrase used by the PC to order the parade to stand and without moving any part of their body. This is also a paraphrase of the clause or sentence stand without moving any part of your body.	The compliance of the prade with no regards to the grammatical correctness of the linguistic tool also reflects the Master/subordinate relationship in the military institution. It represents the ideology of absolute loyalty and dominance.	The **parade (Hearer)**complies with the order by *standing firmly without any part of their body moving.*this is in line with the tradition of the military institution. This lexicalization is a reflection of the military ideology of absolute loyalty to the last command as the soldiers have no regard for grammatical rules but commands.
PC (Speaker): Eyes right	This is a noun phrase. The PC uses this phrase to order the parade to look to the right side. The phrase eyes right is therefore a paraphrase of the	This paraphrasing was done to maximize time for action to reflect the ideology of discipline associated with the institution. Because of this ideology of discipline, the	The **parade(Hearer)** already share mutual background knowledge *immediately turn their eyes to the right direction* with no regard to the

sentence move your eyes to the right.	prade could not question the use of phrase to relay order instead of a clause or sentence. In grammar, a phrase does not convey a complete message it has no finite verb but in military parade discourse phrase is use to express complete action.	grammatical correctness of the linguistic tool used to give the order.	
ADJUTANT**(Speaker)**: **Shouuldeeered arms**	This sample is also a noun phrase used by the Adjutant to order the parade to raise rifles across their right-hand shoulder. The sentence raises the rifle to your right-hand shoulder is lexicalized to just a phrase shoulder arms. This is an expression of command	The prade quick response to this order signifies their co membership and again the power asymmetric of the military institution. The swift and uniformed obedience to this order reflects the ideology of absolute obedience to the last order of the institution.	*The* **parade (Hearers)** *immediately lifted up their riffles from the ground, and clasps them at shoulder level by their right sides.* This apt response of the parade is due to the mutual understanding they have of this command.
PC **(Speaker): slow match**	This is an adverbial phrase also use by the PC to issue order. Here the sentence parade should march slowly is paraphrase to simply slow march.	Similarly, this is a demonstration of military premium for action rather than time entrenching the institution's ideology of gallantry and combat readiness.	The **parade** (**Hearers**) having the mutual background knowledge of the institution, comply to the order by *matching slowly.*

PC(Speaker): by the right, quick march	This sample is another adverbial phrase used by the PC to issue order.	The strict compliance to this order is a demonstration of the ideology of absolute loyalty to the last command.	The **parade (Hearers)** understands this so *swiftly turn to the right side and began to match quickly from slow match*.
PC(Speaker): To your dities, fall in	This sample is a combination of prepositional phrase and adverbial phrase. It is used by the PC to issue order.	The choice of phrases to issue order instead of a complete sentence demonstrates the ideology of time maximization for more actions. Thereby using ungrammatical constructions to issue order.	The **parade (Hearer)** understands this so disregard the grammaticality of the order to just obey the order relayed by the PC.
PC(Speaker): Preseeent arms!	This sample is another noun phrase used by the PC to order the parade.	The parade swiftly responds to the order reflecting the asymmetric power relation in the military institution.	The **parade (Hearers)** understand this, and respond by *holding their rifles upright off the ground in front of their body while standing at attention.*

PC**(Speaker):Changiiing steeep** **Change step**	"changiiing steeep", a present continuous verb form, does not depict a continuous action as used here, but a simple present declarative statement preparing soldiers for the real action to be carried out which is the item repeated in low tone; hence, "Change step".	The consistent obedient to the order of the PC is a manifestation of power in the military institution.	The Adjutant deploys authoritative style by ordering the soldiers to change their steps while marking the time. To mark time indicates that they are stationed on a spot, while the parade is still in progress; as such, the Adjutant wants them to change their steps. By this order, the **parade** (**Hearers**) *swiftly changed their steps.*

DISCUSSION

From the above, it is obvious that the military have preference for phrases than sentences. This is because many orders which ought to have been given with sentences were issued with   phrases as seen in the above analysis. In military parade discourse, grammatical rules are not obeyed yet the parade complies with all the orders. For example, in grammar, phrase does not express meaning or complete sense because of   lack of finite verb. This rule however is not applicable to the military parade discourse as   meanings are made from the phrases used by the parade commander. Therefore, scrutinizing the military parade discourse it was observed that many sentences   were reduce to phrase, paraphrase or rather lexicalized to suit the ideology of the institution. Hence, Military Parade language is characterized with words/phrases performing sentential functions; and which are normally accompanied with unusual noise and assertive tone but with a directive illocutionary force / act in the words of   Searle (1969).

. Quirk et al. (1985) refers to lexicalization as words formed by word-formation processes, explaining it as the process of creating a new word (a complex lexical item) for a (new) thing or notion instead of describing this thing or notion in a sentence or with a paraphrase. The use of words is more economical in military parade discourse because of the need to manage time for more action. Hence, the shorter

the sentences or paraphrases are, the easier they are used as means of communication during the action (parade). This of course is also a reflection of the military ideology of absolute loyalty and obedience to the last command.

4.1.4   table 4

CLAUSE/SENTENCES

TEXT	DESCRIPTION	INTERPRETATION	EXPLANATION
ADJUTANT**(Speaker**): **Salute to the right**.	The sample above is a free clause (clause that can stand on its own) and imperative sentence (sentence use in giving commands) employ by The Adjutant to commands the soldiers to greet the audience at the right flank of the parade ground.	This choice of imperative sentence by the Adjutant shows that military institution is a command society where before you do anything you must be commanded. It's a linguistic representation of the ideology via-a-visdominance of the military institution	At the relay of the order **'salute',** the **parade (Hearer)** understand this and responding *by saluting, facing the right flank of the parade where audience, comprise of soldiers and civilians are stand by.*
PC**(Speaker):Fall ooout the officers!**	This sample is an imperative sentence without a subject.	The falling out of the officers signals the delegation of parade responsibility to a senior non-commissioned officer. Before this can be	The PC has the potency of Ordering the guard officers of the parade to leave the men on parade. The soldiers understand

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		done, all the commissioned officers participating in the parade have to leave, as a non-commissioned officer cannot command a commissioned officer. This reflects the asymmetric power relation of the institution.	this; so comply with the order. By this order, **the officers** *(**Hearers**) in the parade withdrew from the parade.*
Adjutant **(Speaker):Turn to the leeeft hand siiide.** **Left turn**	This sample is a declarative statement preparing soldiers ahead for the next line of action to be carried out. The order however came in a phrase form 'left turn'	The choice of the phrase form 'left turn' to issue order is a manifestation of power in the institution whereby the PC believe his choice of phrase to issue order is unquestionable.	The **parade (Hearers)** complied with the order by *making swift turns to the left*. This is because of the contextual mutual background shared by the participants.

| Adjutant**(Speaker):Praaade will advaaance baaai the leeeft, quick march** | This sample is also a declarative statement preparing soldiers ahead for the next line of action to be carried out. The order however came in a phrase form '**quick march**' | The choice of the phrase form 'left turn' to issue order is a manifestation of power in the institution whereby the PC believe his choice of phrase to issue order is unquestionable. | The **parade(Hearer)** complied to the order because the contextual mutual background shared by the participants. The parade immediately began *to match quickly.* |

PC**(Speaker): prade dismiss**	This sample is also a free clause and imperative sentence used by the PC to inform the soldiers that the parade has come to an end.	The choice of imperative sentence by the PC is a demonstration of the PC dominance over the boy soldiers that form the parade. It reflects the asymmetric power relationship in the military institution.	Upon the relay of the order, *the parade (Hearers) dispatch marking the end of the parade* in line with tradition of the military institution.
PC**(Speaker): break into column**	This sample is imperative sentence used without a subject to issue order to the parade by the PC. This order came when the PC wanted to match pass the parade in slow and quick match.	This consistent use of imperative sentence by the PC demonstrates the command nature of the military institution.	The **parade** *(Hearers) swiftly break from the Centre into two in three ranks each. The full squad of the parade now becomes two smaller squads.* They will however, return back to their normal squad when they approach the saluting dice.
PC**(Speaker):Form three ranks**	This sample is also a free clause and imperative sentence. It's a verbal signal used by the PC to relay order.	The regular use of verbal linguistic signals by the PC to issue order reflects the ideology of absolute loyalty to the last command of the military institution.	*The center rank of the parade (Hearers) dissolves to merge with the front rank and the rear rank* in line with the tradition of the military institution.

PC**(Speaker)**:**Stand aaat ease**	This sample is also a free clause and imperative sentence. It's a verbal signal employed by the parade commander to Order the soldiers on parade to relax.	This shows the dominance of the PC over the soldiers that form the parade. The sample therefore reveals the asymmetric power relation of the military institution.	The *parade (Hearers) immediately relaxed.*They respond accordingly because of the mutual understanding of the command they share with the parade commander.
PC **(Speaker):Prade will march in slow time. Slow match**	This sample is a declarative statement preparing soldiers ahead for the next line of action to be carried out. the order however came in a phrase form **slow match**	The choice of the phrase form 'left turn' to issue order is a manifestation of power in the institution whereby the PC believe his choice of phrase to issue order is unquestionable.	The **parade(Hearers)** complied with the order by *matching slowly*. Because of the contextual mutual background shared by the participants.
PC**(Speaker): Prade will form three ranks.** **Form three ranks**	is a declarative statement preparing soldiers ahead for the next line of action to be carried out indicate imperative sentence without subject	The regular use of verbal linguistic signals by the PC to issue order is a manifestation of power of the military institution.	*The center rank of the parade**(Hearers)** dissolves to merge with the front rank and the rear rank* in line with the tradition of the military institution.
PC **(Speaker):prade will advance in review.** **Advance in review**	This sample is also an independent clause and imperative sentence commanding the parade to move in order.	The consistent use of an independent clause and imperative sentence shows the military as a command society where few linguistic tools are used for more action.	The **parade (Hearers)** complies with the order by as issued by the PC in*moving orderly*. This is in line with the tradition of the institution.

ADJUTANT **(Speaker): May I have your permissionto march the parade sir?**

This sample is an interrogative sentence use to seek for permission to carry out an action during parade. Here, the Adjutant use the modal auxiliary verb *MAY* to seek permission from the Review Officer to march the parade. In grammar **MAY** is used when making request from superior or senior person. **CAN** from his colleague or mate This is also applicable in the military institution.

The act of seeking for permission before carrying any action symbolizes the asymmetric power relation entrenched in the military tradition and culture. The choice of the modal verb MAY symbolizes the Adjutant is inferior to the review officer.

The **Review Officer (Hearer)** who is the most senior officer and guest of honor during the parade granted the permission with *nodding of his head* in line with the tradition of the military institution.

Adjutant**(Speaker):MAYI have your permission to dismiss the pradesah?**

This sample is also an interrogative sentence use by the parade Adjutant request to call off the prade from the Review Officer. The Adjutant uses the modal auxiliary verb **MAY**

The verb employs is a mark of respect for the review of officer and also connote the inferiority of the adjutant seeking for permission. This again reflects the power inequality of the military institution.

The Review Officer**(Hearers)** granted the request by *nodding his head*.

The use of the modal auxiliary verb connotes the superiority of the PC over the boy soldiers that form the parade. This demonstrates the asymmetric power relationship in the military institution.

The boy soldiers who already understand this responded according to the order by moving orderly.

Adjutant **(Speaker):May I have your permission to carry on with the foot drill sir?** ↓	This is an interrogative question asked by the adjutant with falling tune. The Adjutant Warrant Officer is seeking permission from the parade commander to proceed on the foot drill. Foot drill in the army is an activity found in an inter-brigade parade.	The choice of falling tune by the adjutant symbolizes his inferiority to the Review officer who he is seeking permission from to proceed with the foot drill. This reveals the power inequality in the military institution.	In granting this request, the **parade commander (Hearers)** issue the authority granting the request with the utilization of gesture, achieved by *nodding,* equivalent to the speech signal carry on! The adjutant commander understands this, and acts appropriately as he shares similar knowledge with the parade commander.
Adjutant**(Speaker):**PC **Salute to the riiight. Salute (rising tune)** ↑	The sample is an imperative sentence uttered with rising tune use by the Adjutant to command the soldiers to greet the audience at the right flank of the parade ground.	Theuse of rising tune by the Adjutantto issue the executive word of command reflects the authoritative style of the military institution where power hierarchy is well defined.	The parade **(Hearers)** understand this and responding by *saluting, facing theright flank of the parade where audience, comprise of soldiers and civilian are stand by.*
	This sample is also an	This choice of rising tune for issuing order during parade is a linguistic	On hearing these words, the **parade (Hearers)** who

AJUTANT(Speaker): **Parade dismiss (rising tune) ↑**	imperative clause which ends with rising tune. The PC utters the words commanding the boy soldiers that the parade has come to an end.	representation of the asymmetric power relation in military institution.	form the parade *relax themselves*
Adjutant**(Speaker):May I have your permission to carry on with the pradesah?** ↓	. This sample is an interrogative question asked with falling tune. The Adjutant inferior office is seeking for permission from the superior officer who is the Review Officer to proceed with the parade.	The use falling tune to ask question signifies that the officer asking question is lower than the review officer. Using falling tune is a mark of respect to the Review Officer. This therefore reflects the asymmetric power relation and ideology of discipline of the institution.	The **Review Officer(Hearers)** granted the permission by simply *nodding his head* as required by the military tradition. Though there are extra linguistic feature which accompany this which is the adjutant saluting the Review officer before asking for the permission, the PC had to use falling tune as a mark respect. This is what is obtainable in the daily life of military officers.
PC**(Speaker): May I have your Permission to take the Champions banner**? ↓	This sample is also an interrogative sentence ask with falling tune. The PC is seeking the permission of the Review Officer to take the champions banner brought by the champions guard commander.	The consistent use of falling tune to seek for permission from superior in parade reflects the centralized power in military institution and how discipline is a core ideology of the institution. Using falling tune to seek for permission as against rising tune for issuing order is a reflection of the asymmetric power relation of the military institution.	It is a tradition in the military that before any action permission must be taken from superior officers. PC cannot take the champions banner without the permission of the RO. The **Review Officer(Hearer)** nodded *his head* as a sign of granting the permission.

DISCUSSION

A close look at the above table reveals that the military parade discourse adopts free clauses and imperative sentences. This is done to entrench the authoritative style of the military institution highlighting the culture of command and absolute loyalty of the institution. In the whole of the parade discourse, there is no single use of subordinate clause which depicts that in military, superior do not give reason for issuing order; once the order is issued, you just have to obey. Subordinate clause is use to buttress or provide more information on the main or free clause. Thus, military has no regard for subordinate clause because of the ideology of unquestionable loyalty to the last command.

A close observation of the above table also reveals how the choice of modal auxiliary verbs reflects the asymmetry power relation in the military institution. Modality is a facet of illocutionary force, signaled by grammatical devices (that is, moods), that expresses the illocutionary action or general intent of a speaker, or a speaker's degree of commitment to the expressed proposition's believability, obligatoriness, desirability, or reality. A close observation of military parade discourse reveals certain modal auxiliary verbs used in establishing hierarchy during parade. *MAY* is use by the **PC** to seek for permission from the superior officer. All the questions asked during the parade were done with the use of the modal verb *MAY.* The PC uses this verb consistently to reflect the asymmetric power relation and protect the ideology, values, culture, norms and tradition of the military institution.

Scrutinizing the above table also reveal that military parade discourse uses intonation to signify dominance or rather the unequal power relation of the institution. **Intonation** refers to all instances of tonal variation that are superimposed on the linguistic items used. This features prominently in the military parade discourse to reflect   the ideology and formal asymmetrical power relationship of the Military discourse, where they are used to protect the institution. A close observation of the data shows two types of intonation: rising tune and falling tune, but with more occurrences of the former than the latter. The rising tune is prevalent when the addressor relays information on the specific order to be carried out i.e. when issuing orders; they serve the purpose of instructing the addressees to execute specific actions, while the falling tune usually is used when the inferior officer is seeking permission from the superior.

4.2   Findings

Below are the findings of this research:

1. The data review that parade discourse is characterized by Economy of words (using few linguistic tools for more actions). Parade discourse is therefore a coded and contextualized language. Another feature of parade discourse as shown in the data is thatparade discourse is dominated by command words (verbs/verbal groups of doing things) in the words of J L Austin

(1969) explicit performative verbs like**salute, stand, move, fall, form, advance, permission, dismiss, come up, ready,** etc. these are verbs accompany with illocutionary force.

2. The economy of words e.g. clipped morphemes (**monsir, tionsir**), paraphrasing and lexicalization is a way of foregrounding the military ideology of discipline and absolute loyalty to the last command in the institution. This is therefore, a clear reflection of the institution's ideology in the discourse. Some of the words formations during the parade were ungrammatical but the parade ignored the grammatical correctness to obey the orders relayed by the parade commander. Evidence of this is the use of bound morpheme (**-tion**) to relay order.

3. The consistent use of command words and jargons like salute, advance, dismiss etc. In parade discourse is a clear manifestation of power in the military institution. It shows that military institution is a command society. Parade discourse also uses intonation cues to entrench the authoritative style of the institution. Evidence of this is the consistent use of rising tune by the PC to issue order to the parade, while using falling tune to seek request from superior officer. This is another manifestation of power in the military institution.

4. The language of Military parade discourse also reveals the asymmetric power relation of the institution through the unquestionable response of the parade to the parade commander where throughout the parade, the boy soldiers are only carrying out orders given by the parade commander with their body parts (extra linguistic means). While the Parade Commander uses command utterances (linguistic means), the boy soldiers that form the parade responded with their body movement which is extra linguistics e.g. when the parade commander utters the word **pradetion** The boy soldiers having contextual knowledge of the institution respond to this order by halting their legs on the ground. This reflects the power dominance, top-bottom power relation or rather power inequality in the Military institution. The ability of the boy soldiers who just newly passed out to respond perfectly to the orders of the parade Commander shows they

are fully integrated into the discourse community of the institution. They now have the ability to control and manipulate insider linguistic forms as a member of the institution. Thus, the military uses military parade discourse   as a representation of their institution's ideology of discipline and absolute loyalty to the last command.   Hence, military parade discourse is a linguistic representation of the military institution. Military parade discourse also reveals certain modal auxiliary verbs use in establishing hierarchy during parade. For example, the modal auxiliary verb **MAY** is use by the **PC** to seek for permission from the superior officer. All the questions asked during the parade were done with the use of the modal verb **MAY.** The PC uses this verb consistently to reflect the asymmetric power relation and project the ideology, values, culture, norms and tradition of the military institution. Finally, the data show that military parade discourse uses intonation to signify dominance or rather the unequal power relation of the institution. Parade discourse adopts two types of intonation: rising tune and falling tune, but with more occurrences of the former than the latter. The rising tune is prevalent when the addressor relays information on the specific order to be carried out i.e. when issuing orders; they serve the purpose of instructing the addressees to execute specific actions, while the falling tune usually is used when the inferior officer is seeking permission from the superior. This is a clear manifestation of dominance of the military institution highlighting the asymmetry power of relation of the institution.

CHAPTER FIVE

SUMMARY, CONCLUSION AND SUGGESTIONS FOR FURTHER STUDIES

5.0 Preamble

This chapter comprises of the Summary, Conclusion and Suggestion for further studies of the research.

5.1 Summary

This study is a Critical Discourse Analysis of Military parade discourse at the Nigerian Military School, Zaria. The aim of the study is to investigate the reflection of ideology vis-à-vis dominance in the military institution. The study uses the framework of Critical Discourse Analysis (CDA) because it is concerned with how discourse is used as an integral aspect of power and control and makes explicit aspects of ideology that underpin social interaction (Bloor and Bloor 2013). The study generates its data from the passing out parade at the Nigerian Military school, Zaria. Thus, in chapter one, the researcher attempts background to the study, where the studygave the history of the Nigerian military school, Zaria. Also featured in that chapter are statement of the problem, research questions, aim and objectives, justification for the study and scope or delimitation of the study. Similarly, chapter two has been divided into three parts; the first part deals with topical review; here we reviewed topical issues in military language and CDA. Topics reviewed here are military language, types of military language, history of CDA, the concept of CDA, approaches to CDA and new development in CDA. The second part of chapter two deals with authorial review, that is, what other researchers have done in the research area. Here works on Military language and CDA were reviewed.The third aspect of chapter two is theoretical framework, and the theory adopted for the study is Fairclough's three-dimensional models   for studying CDA.

 In Language and Power (1989), Fairclough refers to his approach as Critical Language Study. Fairclough holds the view that   discourse is determine by socially constituted order of discourse and set of convention associated with social institution. Chapter three which is research methodology deals with the research design, method of data collection and analytical procedure.

According to Fairclough (1992) CDA is an attempt to make up for the lack of development of the nature of the link between language, power and ideology…. Similarly, Van (Dijk) 1993 sees CDA as an attempt to reveal the social relations of power which exist in text both explicitly and implicitly. Thus, the findings of this study have given credibility to the above views on CDA. This is because the study has   unveiled,

unraveled, exposed and illuminate the hidden or embedded ideology vis-à-vis dominance in the military parade discourse and by extension military institution.

5.2. **Conclusion**

The analysis of the data (The Nigerian Military   parade discourse) has revealed that there exists an asymmetric power relation in Military institution. This was done through the use of some linguistic devices. The linguistic resources that reflect the ideology vis-à-vis dominance of the institution can be seen at the level of Morpheme, Words/Jargon, Phrases and Sentences. All these linguistic tools are employed during the parade to entrench   the ideology vis-à-vis power asymmetry of the military institution.   Thus, there is a close link between language, power and ideology in military parade discourse. This study finally concludes that Military parade discourse is a verbal or rather a linguistic representation of the military ideology, values, culture, tradition and dominance.Hence, in every instance of language use in the Military parade, there existsan element of ideology and dominance.

5.3 Suggestions for Further Studies

This study is a Critical Discourse Analysis of Military parade discourse at the Nigerian Military School, Zaria. The study investigates the reflection of ideology vis-à-vis power asymmetry in the military institution. This howeveris not an end to the study of Military language. Military language has many areas begging for academic attention. Some of these areas are Military Women discourse, Military – Civilian interaction, varieties of Military language, War language, Development of types of Military language etc. many linguistic tools can be applied to the aforementioned areas to build Military linguistics.

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Appendix

A purposive 2016 Video Record of the Passing Out Parades of the Nigerian Military School, Zaria