



A Speech Act Analysis of Language of Emotion in Governor Akeredolu's Post Owo Massacre Broadcast

Memunat Olayemi Mahmud, Ph.D.

Department of English Studies, Adekunle Ajasin University, Akungba-Akoko, Ondo State, Nigeria.

Orcid ID: <https://orcid.org/0000-0002-4324-5847>

Abstract

The attack on the worshippers of St. Francis Xavier Catholic Church, Ogwaluwa, Owo, Ondo State, Nigeria has further revealed the state of insecurity in the Nigerian sociospace. The grisly act, referred to as Owo massacre, has attracted widespread condemnation from individuals and groups in and outside the shore of Nigeria. This paper attempts the analysis of the post Owo massacre speech of the Governor of Ondo State, Nigeria, Arakunrin Odunayo Oluwarotimi Akeredolu as presented in his state broadcast on the Owo terror attack. The text of the Post Owo Massacre Speech of Governor Odunayo Oluwarotimi Akeredolu as contained in his state broadcast made on June 7, 2022, entitled Owo terror attack, was downloaded from the Facebook page of Oluwarotimi Akeredolu Aketi on <https://fb.watch/mhM-xkaQUu/> and analysed using Speech Act Theory as propounded by J. L Austin (1962) and expatiated by John Searle (1971).

The study identifies the illocutionary acts of assertive, directive, expressive and commissive; analyse the performative functions of the identified illocutionary acts and the communicative element that give effectiveness to the acts in the emotional speech and concludes that emotion dictates the choices of the communicating elements deployed in the post Owo massacre state broadcast of Arakunrin Odunayo Oluwarotimi Akeredolu.

Keywords: Arakunrin Odunayo Oluwarotimi Akeredolu; Emotion; Illocutionary Acts; Owo Massacre; Performative Functions; Speech Act; St. Francis Xavier Catholic Church.

INTRODUCTION

On June 5, 2022, a group of gunmen invaded and attacked the congregants of the St. Francis Xavier Catholic Church in the Owo Local Government Area of Ondo State, Nigeria, killing about 40 people, including four children, and another 74 injured. <https://www.theguardian.com/world/2022/jun/05/several-dead-in-nigeria-as-gunmen-attack-catholic-church>. As reported in the online publication of the Premium Times of June 9, 2022, Ondo State, which, had hitherto been considered as one of the most peaceful states in Nigeria was thrown into mourning over the unexpected attack on innocent worshippers on that fateful day. <https://www.premiumtimesng.com/news/headlines/535864-owo-church-massacre-likely-carried-out-by-iswap-nigerian-govt.html?tztc=1>. The occurrence brought so many people to the ancient land of Owo Kingdom with many making statements and speeches about the incident.

Incident like this usually attracts emotional comments, speeches and statements during condolence visits by well-meaning people. It is also a common occurrence that leaders visit the scenes of such incidents where they make speeches and remarks. World leaders such as Donald Trump, President Biden, Pole Francis, etc. have, at various times,

made remarks and statements at places of disaster. Remarks by President Biden on the School Shooting in Uvalde, Texas <https://www.whitehouse.gov/briefing-room/speeches-remarks/2022/05/24/remarks-by-president-biden-on-the-school-shooting-in-ualde-texas/>; the statements of U.S. President Donald Trump and Pope Francis on the mass shooting in Las Vegas where at least 58 people were killed and more than 500 wounded in the deadliest mass shooting in modern U.S. history, <https://jp.reuters.com/article/uk-usa-lasvegas-shooting-reaction-factbo-idUKKCN1C722K>. This is the case with the Owo June 5 massacre, that so many dignitaries from all walks of life within and outside Nigeria were at Owo to commiserate with the ruler of the Kingdom, the Olowo of Owo, His Imperial Majesty, Oba Ajibade Gbadegesin Ogunoye III, the Bishop and members of the Catholic Church and members of the family of the victims. The unfortunate act was most unexpected, too sudden and overwhelming for the people of Owo and Ondo State as a whole, thus creating tolls of emotional reactions. The emotions that follow the dastardly act are reflected in the various comments and speeches made by different people including the Governor of Ondo State.

The occurrence, tagged "Owo massacre", is a stimulus that propels many speeches from prominent members of the

Nigerian society, including the Governor of Ondo State, Arakunrin Odunayo Oluwarotimi Akeredolu. Of note is the fact that the Governor, Odunayo Oluwarotimi Akeredolu, is a native of Owo. The emotional speech made by Governor Akeredolu through his state broadcast on June 7, 2022 succinctly evaluates and presents the impact of the dastard acts on the people of Owo and Ondo State in general. The speech reveals the personality of Governor Akeredolu as the manager of Ondo State and the person chiefly affected by the incident, and who is propelled to evaluate the situation. Governor Akeredolu, who is the chief mourner, expresses his emotional state through the deployment of communicative elements that effectively reveal his grief and empathy for the victims and their families.

This study, therefore, examines the selected speech through the lens of speech act theory with the view to accounting for the illocutionary force in the speech, and its effectiveness in achieving the speaker's communicative intentions.

Emotion and Language

The importance of language in emotional communication cannot be over stressed. Murthy, (2007:1) notes the importance of language in expressing emotions in his definition of language as "a medium of communication through which we express our emotions, ideas, feelings and thoughts to our fellow people". Steven Pinker (2007), notes that "Our feelings are not just private sensations; they are also public signals, and we use language to communicate them."

Ratner (1991) notes that emotions are not simply biological phenomena, but are also shaped by social and cultural factors. Language, in particular, plays a key role in mediating our emotional experiences. He argues that emotion talk, as a figurative language used to describe emotional experiences, is rich in metaphorical expressions, as they evoke vivid accounts of physical experiences. Shakhovskij (1994) distinguishes between emotionality and emotiveness, noting that emotion, which serves as the psychological and motivational foundation for human activity, becomes emotiveness when it motivates human activities linguistically. He describes emotionality as human sensitivity to emotional situations and their emotional (feeling) responses, and emotiveness an immanent semantic system of language which allows the expression of emotion as a fact of mind. In line with the above, Averill (1980) describes emotions as transient social roles that are shaped by cognitive structures such as language grammar, which direct behaviour monitoring, response organization, and stimulus assessment.

The above shows that emotionality has to do with psychology while emotiveness deals with linguistic expression of emotion; and the way human beings use language at a particular time depends on their feelings. To have full insight

into an emotional situation, therefore, the understanding of the communicative elements deployed in conveying information on the object of analysis is important.

AIMS AND OBJECTIVES

This research embarks on the speech act analysis of the text of the post Owo massacre speech of the Ondo State Governor, Arakunrin Odunayo Oluwarotimi Akeredolu as contained in his state broadcast of June 7, 2022, in order to identify the illocutionary acts embedded in the speech. It accounts for the performative functions of the linguistic elements, and examines their effectiveness in achieving the speaker's communicative intentions.

To achieve the above, the research questions that will guide the analysis of the speech used as data for this work seek to know the illocutionary acts deployed in the speech of Governor Akeredolu, analyse the identified illocutionary acts, and examine the effectiveness of the communicative elements in the speech.

SIGNIFICANCE OF THE STUDY

The goal of this paper is to carry out a speech act analysis of the post Owo massacre speech of Governor Akeredolu by exploring the communicative elements that give insight into the performative acts in the speech. Linguistic research typically focuses on universal language categories, such as emotiveness, which is the category that deals with how human emotion is expressed during communication through language units that transmit emotive information. As a result, this study examines the linguistic components used in the post Owo massacre broadcast of Governor Akeredolu, which provide information about his intended performative actions based on the linguistic components of the speech. This study will be a veritable academic source for scholars who are interested in examining emotional communication in violence situations, and those interested in examining the use of speech act in the identification and analysis of communicative elements deployed in emotional communication.

RESEARCH METHODOLOGY

The text of the post Owo massacre speech of the Ondo State Governor, Arakunrin Odunayo Oluwarotimi Akeredolu as contained in his state broadcast of June 7, 2022 was downloaded from the Facebook page of Oluwarotimi Akeredolu Aketi on <https://fb.watch/mhM-xkaQUu/> and used as data for this work. Governor Akeredolu's speech was given prominence because of his position as the Governor and number one citizen of Ondo State, and an indigene of Owo where the unfortunate incident occurred.

The downloaded speech was listened to over a period of time and transcribed to enable the arrangement of the text in utterances. The transcribed text was, thereafter, analysed using the speech act theory as proposed by J. L.

Austin (1962) to determine the performative functions of the communicative elements of the speech. In particular, the propositions of speech act theory as expatiated by John Searle was engaged to identify the illocutionary acts performed in the speech.

In the analysis of the data for this work, the speech was categorised into utterances, presented in this work as "utt" for effective identification, and the illocutionary acts identified were quoted using same to indicate them in the data analysis. Also, the acts that were performed were discussed under their specific illocutionary acts with detailed information on why such acts were used and the purposes they were used to achieve.

THEORETICAL FRAMEWORK

This work engages the speech act approach to the study of the post Owo massacre speech of Governor Akeredolu that is used as its data. Speech act theory is a subset of pragmatics that studies how words are used, not only to present information but also, to carry out actions. The preoccupation of the speech act theory is the study and analysis of the different ways in which language can be used to achieve different goals. J.L Austin categorises actions in speech into three, namely: locutionary, illocutionary and, perlocutionary. To give adequate analysis to actions in utterances, J. R Searle simplifies the illocutionary acts into five: directive, assertive, representative, commissive, expressive and declaratives. J.L. Austin, (1962), avers that speech is not simply a way of conveying information, but it is also a way of doing things; he called these actions "speech acts". According to him, speech act is the "performance of an act in saying something as opposed to performance of an act of saying something". Also, agreeing with Brown and Yule, Agbedo (2008) affirms that sentences perform more special functions than mere reporting of states of affairs.

In the course of making emotional statements, the speakers perform certain acts in what is said, thus performing a speech act. A speaker's goal in the performance of an emotional act is to communicate his message for certain purposes; the occurrence of the situational context being a stimulus propelling the act. Austin, (1962, p. 94) notes that even though, an emotional speech can be made reflexively in a state of emergency, unpreparedness, sudden occurrences, etc, the speech in itself is an act, rather than the result an action. The speech of Akeredolu, borne out of the evaluation of the ruthless action of the perpetrators of the Owo massacre; performs special and specific illocutionary speech act functions.

STATEMENT OF THE PROBLEM

The pragmatic theory of speech act has been applied to the analysis of a wide range of discourses, including political, religious, social media, emotional speeches, etc. In numerous earlier researches, the speech act theory has been used to

analyse public leaders' speeches, attesting to its significance in examining discourse in texts. In her work entitled *Speech Act Analysis: Hosni Mubarak's Speeches in Pre-Crises and In-Crises Egypt*, Oluchukwu Asadu (2013) uses the speech act theory to analyse Hosni Mubarak's pre-crisis speeches and notes the various factors inherent in the speeches that manifest and determine the psycho-social situation of the country, noting the significance of communication in government and that language remains the most effective tool of communication. In order to identify the speech acts and linguistic characteristics that distinguish the speeches made by the government spokespeople and the insurgent organizations, Martina Uche (2019) investigates a speech act analysis of speeches on insurgency in Nigeria for her PhD dissertation. The end result shows expressive, directive, commissive, forceful, and declarative illocutionary and perlocutionary acts that indicate speakers' intentions in their speeches. Also, Safwat (2015), in her work: *Speech Acts in Political Speeches*, uses selected political speeches from John Kerry's 2004 presidential campaign and George W. Bush's 2001 inaugural address as research materials to examine how language is used to convey and understand objectives. The study focuses on the pragmatic use of locutionary, illocutionary, and perlocutionary actions in the speeches to determine the predominance of commissive, assertive, and directive acts used as mobilisation methods, especially in political campaigns.

These scholarly works examined above offer in-depth analyses of the speeches use as their data, and address the significance of speech acts analysis in gaining insight into the various ways in which language is used for performative action in the speeches. It is, however, noted that no research has been carried out on the analysis of the emotional speech of Governor Odunayo Oluwarotimi Akeredolu as elicited in his post June 5 Owo massacre's state broadcast, which is the focus of this paper. This is because this research is the first academic work known to the researcher on the June 5 massacre; and for this reason, also, academic information on the data of study is limited.

DATA PRESENTATION AND ANALYSIS

It would be recalled that research questions were drawn to guide the conduct of this study, and to which answers were sought to achieve the objectives of the study. The research questions, which will be answered hereunder, sought answers to the identification of the illocutionary acts in the speech of Governor Akeredolu, the communicative elements deployed for performative acts in the speech, and the effectiveness of the communicative elements in the speech of Governor Akeredolu. Answer to these research questions will be given through the analysis hereunder.

Data Presentation

The data for analysis, labelled as utterances 1 - 22 is as presented below:

A Speech Act Analysis of Language of Emotion in Governor Akeredolu's Post Owo Massacre Broadcast

S/N	UTTERANCES
1.	<i>It is pertinent for me to address you following the dastardly incident of Sunday, 5th June, 2022 at the St. Francis Catholic Church, Owaluwa Street, Owo.</i>
2.	<i>The day marked an indisputably sad one in our dear Sunshine State, when murderous elements and bloodthirsty terrorists unleashed an unforgettable scar on all of us.</i>
3.	<i>Undoubtedly, this unprovoked attack and killing of innocent worshippers is an attack on our collective psyche in Ondo State</i>
4.	<i>This vile and satanic attack is a calculated assault on the peace-loving people of Owo Kingdom and indeed, the good people of Ondo State, who have enjoyed relative peace over the years.</i>
5.	<i>Our hearts are heavy</i>
6.	<i>Our peace and tranquillity have been attacked by the enemies of the people</i>
7.	<i>This is a personal loss to me</i>
8.	<i>The total number of people involved is 80. As at now, 56 are on admission, two discharged, and unfortunately, the death toll is 22</i>
9.	<i>At Owo, the anger is palpable</i>
10.	<i>The tension was at an abrasive level, just as the urge for reprisals was high</i>
11.	<i>Without doubt too, the ripple effect of this heinous act and, as well as the understandably angry reaction across the State could not have been different.</i>
12.	<i>I promise you that we shall commit every available resource to hunt down these mindless assailants and make them pay dearly</i>
13.	<i>We shall never bow to the machinations of heartless elements in our resolve to rid our State of criminals</i>
14.	<i>I, therefore, urge our people to be calm, but remain vigilant.</i>
15.	<i>Leave the rest to the government to shoulder</i>
16.	<i>I have spoken to the heads of the security agencies, and I can assure you that security operatives have been deployed to monitor and restore normalcy to Owo kingdom</i>
17.	<i>In honour of those who lost their lives to this unfortunate attack, I have already directed that all flags be flown at half-mast for seven days, starting from Monday 6th and this will end on Sunday, 12th June, 2022</i>
18.	<i>I commiserate with my people in Owo, particularly the families of those who lost their lives to this wicked terrorist attack</i>
19.	<i>I extend my condolences to Kabiyesi, the Olowo of Owo, Oba Ajibade Gbadegesin Ogunoye, the III as well as to the Lord Bishop of the Catholic Church, Ondo Diocese, Most Rev. Jude Arogundade</i>
20.	<i>In the meantime, I have directed that an account be opened to receive further donations from well-meaning individuals and corporate bodies who may wish to assist the victims of this terrorist attack</i>
21.	<i>I convey our gratitude to volunteers who assisted in evacuating victims and the dead to the hospitals and mortuaries respectively.</i>
22.	<i>I thank our people who had deemed it fit to voluntarily donate blood towards the treatment of the victims</i>

Data Analysis

Illocutionary Acts in the Speech of Governor Odunayo Oluwarotimi Akeredolu

The notion of Austin, (1962) in his book *How to Do Things with Words* is that speech is not simply a way of conveying information, but it is also a way of doing things. He called these actions "speech acts". Even though, an emotional speech can be made reflexively in a state of emergency, unpreparedness, sudden occurrences, etc, the speech in itself is an act, rather than the result an action. Austin (1962, p. 94). According to him, speech act is the "performance of an act in saying something as opposed to performance of an act of saying something". Also, Brown and Yule, as presented by Agbedo (2008) affirms that sentences perform more

special functions than mere reporting of states of affairs. In the course of making emotional statements, the speakers perform certain acts in what is said, thus performing a speech act.

As earlier observed, the objective of a speaker when engaging in an emotional act is to convey his message for specific reasons; the occurrence of the situational context serving as the trigger for the act. The speech of Akeredolu, which was inspired by his assessment of the heinous deed committed by the Owo massacre's perpetrators, served particular and distinct illocutionary speech act functions. Searle (1971), building on Austin's performative words classifies speech acts into five, namely: assertive, directive, expressive and commissive. The Illocutionary acts identified in the speech

of Governor Akeredolu used as data for this work are: expressive, assertive, declarative and commissive. These illocutionary acts are analysed hereunder as identified in the post Owo massacre state broadcast of Governor Akeredolu.

Expressive Acts in the Speech of Governor Akeredolu

Illocutionary acts of expressive are usually not directed at the listeners and have no direct effect on the listeners, but are used to express the mental state of the speaker. Through expressive act, the speaker expresses feelings such as anger, empathy, fear, frustration, joy, sadness, etc. Defining expressive act, Searle (1976: 11-12) says that "it is the expression of speaker's psychological and emotional state". Searle notes that the most frequently used of the illocutionary speech acts are expressive speech acts because they relate to the words used to express feeling. The above shows that expressive act is a speech act that provides an avenue for a speaker to express his or her feelings about an issue or/and an event. Giving force to the functional power of expressive acts in communicating the feeling of a speaker, Yule (2006) refers to expressive as "revealing acts", saying that they are actions and performances that convey the speaker's feelings, disclose his psychological states, and can convey pleasure and suffering, aversion or aversion, joy or grief which are representation of the speaker's experience.

In communicating emotion, expressive act is usually important element of its composition as it gives insight into the speaker's emotional state. In his post Owo massacre state broadcast, Governor Akeredolu expresses his deep emotional feelings, condemning the dastard act in a most unusual atmosphere of tension, sadness and insecurity. The speech, most unprepared for, reveals in concrete terms, the emotional state of the Governor through some identifiable communicative elements therein. As noted earlier, an expressive speech act is used to express the speaker's mental state. In relation to the speeches used as data in this study, Governor Akeredolu expresses deep feelings of sadness, anger, and frustration as a result of the attack on the worshippers of St. Francis Xavier Catholic Church, Ogwaluwa, Owo, Ondo State, Nigeria leading to the loss of many lives. Governor Akeredolu's speech creates a sense of empathy, engagement, immediacy, and urgency, that help in conveying his emotional state to his audience.

Through the speech, Governor Akeredolu expresses his condolences and emotionally felt sympathy to the families of the victims and the people of Owo Kingdom, his anger and outrage at the perpetrators of the attack, his appreciation to numerous sympathisers who stood up to the occasion, and his determination to bring the perpetrators to justice. In utts. 3, 5, 7 and 8 of Governor Akeredolu's speech, he expresses various emotional concerns such as sadness, anger, tension, etc. through the statements: "Our hearts are heavy", "This is a personal loss to me", "At Owo, the anger is palpable", "The tension was at an abrasive level, just as the urge for reprisals was high" etc.

There are usually array of linguistics elements embedded in the communication process of an emotional communication. The content of the broadcast of Governor Akeredolu that lasted 13 minutes, 35 seconds is predominantly coloured with linguistics elements - words, phrases, sentences, etc., - that give function to the content of the text. These communicative elements are identifiable lexical items and expressions that reveal emotionality in the speech. Identified communicative elements that indicate expressive acts in Governor Akeredolu's post-Owo massacre speeches are words, phrases, pronouns and determinants indicating violence used as emotional lexis to give performative force to the content in which they are used. Plutchik (1980) notes that emotional states have an impact on the use of language. According to him, when we are joyful, for instance, we are more prone to use words like "wonderful" and "fantastic", but when we are depressed, we tend to use harsh words like "terrible" and "awful." Governor Akeredolu uses quite a number of violence related linguistic elements in his speeches, such as "dastardly incident" "unforgettable scar", "vile and satanic attack", "heinous act," in utts. 1, 2, 4, and 11 among other numerous ones in the speech. The use of these adjectival qualifiers reveals the emotional state of Governor Akeredolu and helps to create a sense of empathy in the audience.

Also, Governor Akeredolu uses a number of lexical items indicating emotions such as "condolence" "sympathize," "anger," and "determination", which give insight into his emotional state and create a sense of empathy and understanding in the audience. They also help to convey, not only the speaker's emotional state and his sense of shock and grief at the attack, but also, that of the people of Ondo State who share in the emotions of the dastard act. Some emotional lexis identified in Governor Akeredolu's speech are: condolence and sympathy in Utts. 18 and 19 when he says: "I **commiserate** with my people in Owo, particularly the families of those who lost their lives to this wicked terrorist attack"; "I extend my **condolences** to Kabiyesi, the Olowo of Owo, Oba Ajibade Gbadegesin Ogunoye, the III as well as to the Lord Bishop of the Catholic Church, Ondo Diocese, Most Rev. Jude Arogundade." And anger in Utts. 9 and 11 when he says: "At Owo, the **anger** is palpable" (utt. 9), "Without doubt too, the ripple effect of this heinous act and, as well as the understandably **angry** reaction across the State could not have been different." (utt. 11).

Assertive Acts in the Speech of Governor Akeredolu

An assertive is a speech act that commits speakers to the truth of the proposition expressed. In other words, when speakers perform an assertive act, they are saying that they believe what they are saying is true. Jerrold J. Katz (1980) defines assertive speech acts as those that "express propositions." He argues that assertive speech acts are made up of two parts: the propositional content, which is what the speaker is saying, and the illocutionary force, which is the speaker's

intention in saying it. According to Yule (1997), statements of facts, assertions, conclusions, and descriptions are some examples of the speaker's representation of the world as he or she believes it is.

In speech act analysis, assertive accounts are effective in knowing the veracity of a situation. The audience can appreciate the scope of June 5 Owo attack and the effects it has on the community through the understanding of the communicative elements that provide factual information about the theme of the speech. In the speech of Governor Akeredolu used as data for this research, the acts of stating are evident in utts. 2 and 3 where he made some statements asserting that the attack was a terrorist act that has devastating effect on the people of Ondo State. In utt. 2, Governor Akeredolu uses assertive illocutionary acts to make statements when he says "The day marked an indisputably sad one in our dear Sunshine State, when murderous elements and bloodthirsty terrorists unleashed an unforgettable scar on all of us." The illocutionary act in the above is the veracity of the statement as evidenced in the choice of communicative elements deployed. He declares the day as an "indisputably sad one"; describes the perpetrators as "murderous elements and bloodthirsty terrorists" condemning their actions, and states that the incident is "an unforgettable scar" on the people of the Sunshine State. In utt. 3, the illocutionary act of the statement "Undoubtedly, this unprovoked attack and killing of innocent worshippers is an attack on our collective psyche in Ondo State" is, again, a statement of fact to condemn the action of the perpetrators of the act and express the collective effect of the perpetrators' act on the people on Ondo State. Through this statement, Governor Akeredolu gives factual description of the attack and the effect on the collective psyche of the people of Ondo State, stating that the attack is an "unprovoked" one. The situation of an affair is represented as true when expressed in assertive speaking act. Searle (1975) defines assertive acts as those that "commit the speaker to the truth of the expressed proposition." such as stating, informing, quoting, describing etc. Finally, in utt. 8 of the text of his state broadcast on the Owo attack, Governor Akeredolu states that: "The total number of people involved is 80. As at now, 56 are on admission, two discharged, and unfortunately, the death toll is 22." This statement above is a forceful illocutionary act of assertive deployed to give information on the statistics of victims of the dastard act.

In his post Owo massacre speech, Governor Akeredolu uses pronouns and determinants to perform a variety of illocutionary acts. These are identified linguistics elements used in the speech to communicate emotions, to show closeness to the audience and to create a sense of empathy. These include the use of the singular, first-person pronoun 'I', the subject pronoun 'we', the possessive determinant 'our', etc. The use of these lexical items is effective in conveying a variety of illocutionary acts, including solidarity, anger,

condemnation, sympathy, and compassion, which help to shape the public's understanding of the massacre and to galvanize support for the victims and their families.

The first-person plural pronoun "us" is used in the statement: "The day marked an indisputably sad one in our dear Sunshine State, when murderous elements and bloodthirsty terrorists unleashed an unforgettable scar on all of us". in utt. 2. The illocutionary act implication of the above statement on the audience is to make them have a sense of collective feeling and empathy and shared grief towards the incident. The use of subject pronoun 'we' and the possessive determinant 'our' in Akeredolu's post-Owo massacre state broadcast is also effective in conveying a sense of shared grief and outrage. The possessive determinant 'our' is used in the speech to refer to the collectivity of the people of Ondo State, the Yoruba people, and all Nigerians - "Our hearts are heavy" (utt. 5), "Our peace and tranquility have been attacked by the enemies of the people." (utt. 6). In these statements, he uses the subject pronoun "our" to connect himself and his audience to the victims of the massacre, creating a sense of communality and solidarity. The use of the possessive determinant "our" in Akeredolu's speeches is a powerful way of calling for solidarity and unity in the face of tragedy, and in the fight against terrorism. Governor Akeredolu also use the subject pronoun "we" to refer to himself, the people of Ondo State, and the entire nation of Nigeria. He uses this pronoun to emphasize and induce the collective resolve of the Ondo State people to rid the state of criminals. The statement: "We shall never bow to the machinations of heartless elements in our resolve to rid our State of criminals." in utt. 13 is to impress it on his listeners that the people of Ondo State all share in the sorrow thrown up by this act of violence and that they have collective responsibility of facing the reality it brings. Here, the assertive speech performance expands the tragedy's scope beyond the families of the deceased to the entire people of Ondo State. The use of the subject pronoun 'we' in the utterance above is effective in conveying a sense of shared grief, outrage, and determination; and to unite the people of Ondo State and Nigeria in the face of this tragedy..

Directive Acts in the Speech of Governor Akeredolu

Directives, as illocutionary act, are used to make the listeners do things in response to the message of the content of a discourse. Directive acts, which include questioning, instructing, prescribing, urging, charging etc. are used in conversations to make someone else to do something that the speaker desires. According to Searle (1976:11), directives "are attempt (of varying degrees, and hence, more precisely, they are determinates of the determinable which includes attempting) by the speaker to get the hearer to do something". H.P. Grice (1975: 45) notes that "the speaker of a directive utterance intends the hearer to do something, and intends the hearer to recognize this intention." In this act, the speaker wants the listener to behave in response to his or

her instructions in order to demonstrate how the speaker's instructions have affected the listener.

The directive action of the speech of Governor Akeredolu, which is employed as data in this study, is instructive. To instruct people is to order or direct them to do something, especially in a formal manner. As noted by Searle, a directive is an utterance, the function of which is to get the hearer to do something. In utt. 14, Governor Akeredolu utilizes "instructing" as a directive act to demand for calmness, and vigilance from his listener. "I, therefore, urge our people to be calm, but remain vigilant." The lexical item "urge" in the above statement is used to indicate strong request. Also, in utt. 15, Governor Akeredolu, using illocutionary act of directive, instructs the people to "Leave the rest to the government to shoulder." Note the verb "leave" as a functional lexical item performing instructive function in the statement. The statements in utts. 14 and 15 as shown above are illocutionary acts of directives because they are made in a context in which Governor Akeredolu is the leader of Ondo State, who has the authority to make such a request. Governor Akeredolu does not beat around the bush; he simply tells the people of Ondo State what he wants them to do as regards the dastard act in Owo: to remain calm, vigilance, and leave the rest for government to shoulder. The use of the first-person personal pronoun "I", as shown in utt. 14 demonstrates the assertiveness of Governor Akeredolu's authority and responsibility as the Governor of Ondo State through directive acts.

Characterising the directive acts of Governor Akeredolu in his speech is the use of the first-person personal pronoun "I" in many of the utterances to emphasize that he is the one who is capable of addressing the people on the incident of the massacre, and that he is the one who is ultimately responsible for the safety of the people of Ondo State as the Governor. Some instances of Governor Akeredolu's asserting authority through the use of the first-person personal pronoun "I" are in utts. 14, 17 and 20 where he says: "I, therefore, urge our people to be calm, but remain vigilant." "In honour of those who lost their lives to this unfortunate attack, I have already directed that all flags be flown at half-mast for seven days, starting from Monday 6th and this will end on Sunday, 12th June, 2022"; "In the meantime, I have directed that an account be opened to receive further donations from well-meaning individuals and corporate bodies who may wish to assist the victims of this terrorist attack". Also, the use of the singular, first-person pronoun "I" serves to solidify Akeredolu's position as the leader, leading the people of Ondo State. In a time of crisis, it is important for the people to feel that they have a strong leader who is taking charge. By using this pronoun repeatedly, Akeredolu sends the message that he is in control, and that he is the one who will ensure the safety of the people of the State. "I, therefore, urge our people to be calm, but remain vigilant." "I convey our gratitude to volunteers who assisted in evacuating the victims and the

dead to the hospitals and mortuaries respectively." "I thank our people who had deemed it fit to voluntarily donate blood towards the treatment of the victims." Utts. 14, 21 and 22. The use of the first-person pronoun "I" in the statements above is significant because it shows that Governor Akeredolu is taking a personal interest in the coordination of the activities surrounding the Owo massacre. The first-person pronoun "I" is used to give directive to all residents of Ondo State, and indeed, Owo Kingdom, to remain calm and law-abiding, while expressing appreciation to the people for their intervention in the welfare of the victims.

Commissive Acts in the Speech of Governor Akeredolu

Searle (1975) classifies commissive as speech acts that commits a speaker to some future action, e.g. promises and oaths. They are typically performed using verbs such as "promise," "vow," "assurance," "guarantee," and "swear."

Commissive acts manifest in so many of the utterances in the text of speech of Governor Akeredolu's state broadcast. Governor Akeredolu uses commissive acts in his broadcast to promise that the perpetrators of the Owo massacre will be brought to justice, to vow to never allow a repeat of such heinous act, to give assurance of the safety of the people of Ondo State, and to swear that he will do everything in his power to protect them. These are reflected in utts.12 and 16, where he says: "I **promise** you that we shall commit every available resource to hunt down these assailants and make them pay dearly" - commissive act of promise; "I have spoken to the heads of the security agencies, and **I can assure you** that security operatives have been deployed to monitor and restore normalcy to Owo kingdom." - commissive act of assurance.

CONCLUSION

Analysing the text of the speech of Governor Akeredolu reveals the use of emotive elements, which performs illocutionary functions in his state broadcast following the June 5 Owo massacre. Using speech act approach, this study identifies the use of lexical, phrasal and sentential elements to communicate emotions such as anger, sadness, sorrow, etc., to draw sympathy from the people, and to direct the actions of the people of Ondo State in a particular direction through the performances of illocutionary acts of expressive, assertive, directive and commissive.

The study concludes that emotion dictates the use of certain performative linguistics elements in the text of the state broadcast of the Governor of Ondo State, Arakunrin Odunayo Oluwarotimi Akeredolu, and that these elements are such that establish textual ties with the context in which the speech is made giving cohesion of content, context and expression. It is hoped that further studies would be out to examine the attack on the worshippers of St. Francis Xavier Catholic Church, Ogwaluwa, Owo, Ondo State, Nigeria on Sunday, June 5, 2022 from other scholarly perspectives.

REFERENCES

1. Agbedo, C. U. (2008a). Speech act analysis of political discourse in the Nigerian print media in discourse in *Awka Journal of Languages & Linguistics* Vol. 3.
2. Asadu, O. (2013). "Speech Act Analysis: Hosni Mubarak's Speeches in Pre-Crises and In-Crises Egypt". *Mgbakoigba: Journal of African Studies*. Vol. 2, 82-88.
3. Austin J. L. (1962). *How to do things with words*. London: Oxford University Press.
4. Averill, J. R. (1980). A constructivist view of emotion. In R. Plutchik & H. Kellerman (Eds.), *Emotion: Theory, research, and experience* (pp. 305-339). New York: Academic Press.
5. Grice, P. (1975). Logic and conservation. reprinted in *Studies in the way of words*. Harvard University Press.
6. Katz, J.J. (1980). Propositional structure and illocutionary force: a study of the contribution of sentence meaning to speech acts. *The Philosophical Review*, 92, 103.
7. Martina C. U. 2019. A Speech Act Analysis of Speeches on Insurgency in Nigeria. A Dissertation submitted to the Department of English Language and Literature, Nnamdi Azikiwe University, Awka in Partial Fulfilment of the Requirements for the Award of Degree of Doctor of Philosophy (PhD) in English Language. https://phd-dissertations.unizik.edu.ng/repos/81249179100_108873899994.pdf. Retrieved 23-08-2023.
8. Plutchik, R. (1980). *Emotion: A psychoevolutionary synthesis*. New York, NY: Harper & Row.
9. Pinker, S. (2007). *The language instinct*. HarperCollins.
10. Searle, J. (1971). What is a speech act? in *The philosophy of language*. Edited by John Searle. Oxford: Oxford University Press.
11. Ratner, C. (1991). *Vygotsky's sociohistorical psychology and its contemporary applications*. New York: Plenum.
12. Searle, J. R. (1975). A taxonomy of illocutionary acts, in: Günderson, K. (ed.), *Language, Mind, and Knowledge*, Minneapolis, vol. 7.
13. Searle, J. R. (1976). A classification of illocutionary acts. *Language in Society*, 5, 1- 23.10.1017/S0047404500006837.
14. Shakhovskij V. 1994. Types of emotive vocabulary / Vladimir Shahovskiy // *Questions of General Linguistics*. -. - № 1. - P. 20 - 25.
15. Safwat S. 2015. Speech acts in political speeches. *Journal of Modern Education Review*, Volume 5, No. 7, pp. 699-706 ISSN 2155-7993, USA. Doi: 10.15341/jmer(2155-7993)/07.05.2015/008. <http://www.academicstar.us>.
16. Yule, G. (2006). *The study of language* (3rd ed). Cambridge University Press.
17. Yule, G. 1997. *Pragmatics - some references to linguistics research*, University, Synthesis Oxford, Publishing House. Ha Noi National University.

Citation: Memunat Olayemi Mahmud, "A Speech Act Analysis of Language of Emotion in Governor Akeredolu's Post Owo Massacre Broadcast", *Universal Library of Languages and Literatures*, 2024; 1(1): 25-32.

Copyright: © 2024 The Author(s). This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.