THE PRAGMATICS OF CHRISTIAN RADIO ADVERTISEMENTS IN LAGOS

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Abstract

This article utilizes the resources of pragmatics to study Christian religious advertisements aired on the radio in Lagos, Nigeria. The advertisement of Christian religious programmes on the radio in Lagos has become a rule rather than an exception. This is consequent upon the desire of various Christian religious organizations not just to attract a large following but also to be listed among the elitist groups. The article found that strategies such as event-ornamented words, liturgy and affective vocabularies were used to motivate the target audience and to engrave the names of their religious groups in the minds of the listeners.

Key Words: Advertising, Media, Language, Pragmatics.

Introduction

The electronic media have become a veritable medium of advertising in the present day Nigeria, and Christian religious practitioners have relied on them to advertise their activities to the public. The reasons for the choice of electronic media for advertising Christian religious programmes are not far-fetched. First, religious advertisers find the radio (to which Nigerians have access), unlike newspapers and magazines, an easier means of selling their sentiments, ideas and denominational peculiarities to the public than the traditional street-to-street, palace-messenger style and gong beating advertising practice. Second, the belief that seems to spread across the Christendom in recent time is that a religious organization or body that features on the electronic media is vibrant and potent; therefore, patronizable.

Vestergaad and Schroder (1986) distinguish between commercial and non-commercial advertising. Non-commercial advertising is done when an agency or organization including arms of government informs the public of its programme or policy. Sometimes the same agent or arm appeals to the public for information or participation. Commercial advertising includes prestige or goodwill advertisement and industrial or trade advertisement. In the former, "a firm may advertise, not a commodity or a service, but a name or an image (Oyeleye 1997:52).

Religious advertisements in the electronic media in Nigeria are both commercial and non-commercial. The slots made in the media are aimed both at advertising the name and promoting the image of the groups or denominations involved. They also bring the programme or policy of the organization to the notice of the public. It is therefore the intention of this paper to explore the how religious advertisers achieve their goals through the medium of the radio.

The term 'religion' in this study refers to "a body of doctrines or commandments to be kept and of social norms to be adhered to out of respect for cosmic forces which are generally believed to be supernatural" (Bamisaye, 1992:75).

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'Radio' in this study is defined as "a piece of equipment used for listening to programmes that are broadcast to the public: (Oxford Advanced Learner's dictionary 7ᵗʰ Edition 2005). Dominick (2005:177) identifies four basic defining features of Radio as: portable, supplemental, universal and selective." Portability – some radio sets like the walkman are small and personal. Others like the boom box are big and public. No matter their size, radio sets are easily transported and can go everywhere – the beach sporting events, the workplace. Car radio provides news and entertainment to commuter on their way to and from work. In fact, it is hard to find a place where radio cannot go. It is supplemental – most radio listening occur while we are doing something else – studying, driving, cleaning etc. It provides audio background for our activities. It is universal – virtually every household has at least one working radio. In fact, an average house has about six. In an average day, about 75 percent of Nigerians listen to radio. It is selective - much like the magazine industry, the radio industry has become a niche medium. Radio stations choose formats that attract a small, narrowly defined audience that is attractive to advertisers.

Advertising and Religious Communication

"Advertising", in this study refers to, "the communication through which a target audience is given information about a service, a product or a view" (APCON Manual 1995, Oyeleye 1997, Odebunmi 2002). This perspective suggests that for adverts to be successfully read or appreciated, there should be a voice, an audience, a purpose, an idea and a set of devices engaged to project the idea (Kehl, 1989). Because adverts are largely emotional, there is often the tendency on the part of the advertiser to want to smart it out with the audience through language use. It is on this basis that most adverts have been seen to perform negative subjective functions. This however does not pronounce absolute condemnation on the positive objective side of adverts (Boulton 1978, Odebunmi 2002).

Religious communication has been variously studied (e.g. Crystal (1965), Crystal and Davy (1969), Donovan (1976), Samarin (1976), Yunus (2000), Oladosu (2003) etc. Crystal (1965), Crystal and Davy (1969) and Donovan (1976) discuss, among other things, features and forms of language use in religious speeches. Crystal (1965:23) for example, points out that "although religious language is institutionalized, it is by no means homogenous because it displays a number of well organized categories of linguistic variation: sermons, litanies, prophecies, etc. "Donovan (1976:10) observes that "religious language is affective language because it affects people's feelings, enters into their imagination, influences their emotions and often gives the impression of conveying profound truth." Besides, Crystal and Davy (1969) had earlier argued that the language of religious sermon should be 'speakable' because it is ultimately meant for corporate public worship, either by groups of people speaking together aloud or by individuals speaking to a congregation. For this reason, they urge speaker(s) to avoid too intellectual, obscure or unintelligible language while delivering religious sermons.

Also, Samarin (1976) did a sociolinguistic study of religious language. He regarded a religious group as a distinctive socially defined group with its own peculiar style of language use. To Samarin (op cit: 3), sociolinguists examine religion mainly because it is another domain of human behaviour where language is an important component. Webster (1988), towing the line of Samarin (as cited) analyzed religious communication with the ultimate goal of developing and reforming the methodological means necessary for describing those usage rules determining the appropriate use of a given religious group's technical vocabulary and style of expression.

Yunus (2000) did a formal-functional analysis of the translated copy of "The Brilliant Sermon" examining the discourse tact employed by the speaker. He observed that there is the communicative essence of enquiry and parallel between participants in communication. Interactants, according to Yunus (2000:9), must see issues from similar angles. Sensitive speakers see issues through the eyes of their hearers. To do this, Yunus (as cited) argues that they must have and display good knowledge of the contextual peculiarities of a communicative situation. He therefore concludes that effective interaction (and communication) between the speaker and the hearer is largely dependent on the speaker's knowledge and exploitation of his/her audience's global background and world view.

Language plays an obvious and vital role in disseminating various religious beliefs, doctrines, principles, etc. It is a veritable instrument of effective religious communication. It has helped and is still

helping most religionists to relate their religious experience and awareness to wider human social experience and knowledge (cf. Donovan 1976:12). Donovan (as cited) argued that "without a medium such as language, religion would be largely a private affair, harder to share even than aesthetic experience or deep emotion". This implies that it would be very impossible to express our religious beliefs without language. Given this fact, it is highly necessary to study how language is used to communicate effectively in different contexts of religious interaction. For the purpose of the present study, we shall call 'how' a way in which information about Christian religious activities is passed to the members of the public i.e. the substance in Christian religious advertisements on the radio   (Jurus, 1994:4).

Dominick (2005: 359) defines advertising as "any form of non-personal presentation and promotion of ideas, goods and services usually paid for by an identified sponsor(s)." There are three key terms in this definition that are worthy of mentioning and explicating. First, advertising is "non-personal"; it is targeted at a large group of people whose identities are presumably unknown. Second, advertising typically is "paid for." This fact differentiates advertising from publicity, which is not usually purchased. Sponsors such as Coca Cola and Peak Milk pay for the space they use to get their messages across. (Non-profit organizations, such as the Red Cross, advertise but do not pay for time or space. Broadcast stations (radio, TV) newspapers and magazines run these adverts free as a public service). Third, the sponsor of the advertisement is "identified". In fact, in most instances, identifying the sponsor is the prime purpose behind the adverts otherwise; the essence of advertisement will be lost. Perhaps the only type of advertising in which the identity of the advertiser may not be self-evident is political advertising. Because of this, broadcasters and publishers will not accept a political advertisement without a statement identifying those responsible for it.

Dominick (2005:359) ascribes five major roles to advertising thus:

> *It serves a marketing function by helping companies that provide products or services sell their products. Personal selling, sales promotions, and advertising work together to help market the product. Second, it is educational as people learn about new products and services, or improvements in existing ones, through advertising. Third, advertising plays an economic role. The ability to advertise enables new competitors to enter the business arena. Competition, in turn, encourages product improvements and can lead to lower prices. Fourth, advertising reaches a mass audience, thus greatly reducing the cost of personal selling and distribution. Finally, advertising performs a definite social function. By vividly displaying the material and cultural opportunities available in a free-enterprise society, advertising helps increase productivity and raises the standard of living.*

Wiredu (1992), Vestergaad and Schroder (1986), Fowler (1986) identified six types of adverts, namely; consumer, retailer, industrial, financial, classified and public service advertising. Consumer adverts are the most widely and commonly studied (Adegbija 1982, Oyeleye 1997, Adejumo and Odebunmi 1998, Odebunmi 2002). These adverts aim to appeal to members of the public to purchase goods and services. Retailer adverts attract consumers to purchase products in shops. Industrial adverts promote "the sale of heavy machinery and other technology products" (Oyeleye 1997:52). Financial adverts involve financial institutions inviting the public to invest their money with them or promote their services. Classified adverts are publicized "in special pages of the newspapers/magazines, and ordered (classified) according to subject. They are meant to be consumed exclusively by readers who are interested in certain products or services. Public service adverts are made by "government or its agencies giving information about issues affecting the welfare of the citizens." (Oyeleye, 53).

Studies on advertisements have generally been examined within pragmatic, stylistics, text-linguistics, stylistics and interactional stylistics. These studies have also adopted style as choice from variant forms, style as a deviation from the norm and style as idiosyncratic and constant forms. Many of them, however do not make overt theoretical commitment (Leech (1966), Wiredu (1981), Vestegaad and Schroder (1986), Kehl (1989), Wernick (1992), Oyeleye (1997), etc. For instance, Oyeleye (1997) studied commercial advertising as a form of linguistic visual communication, drawing examples from selected Nigerian dailies. Examining the semantic, graphological, stylistic and non-verbal features of the communication, he contends that the language of advertisement is best interpreted within the situational confines of the birth of the advertisements.

Oyekola (1999) studied the lexico-semantic aspects of the language of advertisement in the Nigerian print media and submits that print advertisements are dominated by nominal group, imperative mood, open-class items and uncommon use of common words. Adedimeji (2002) examined tobacco advertisement in selected hoardings in South-Western Nigeria against aspects of speech acts theory, mutual contextual beliefs and concepts of implicature. He contends that tobacco advertisers sway the public with their style of language use, which is based on the psychological context, utilizing directives, assertives and performatives.

Religious adverts are "those adverts through which a religious group gives information to the public about its activities or policies with the hope of gaining a beneficial response" (Odebunmi, 2007:7). Thorne (1997:346) asserts that "language of religion, although, is far removed from the language of everyday conversation, it is still a variety that most people can recognize because of its widespread use beyond the specific context of the church. The language of religion can be found in many contexts: religious newspapers and magazines, radio and local publicity material promoting church events. The specific language of the church, however, is a very distinctive form of religious language, to a large extent preserved free from the influences of other varieties of English, such as the language of newspaper or broadcasting. Religious language in the context of the church has both written and spoken forms. In all religions, written SACRED TEXTS provide the central focus for worship: for Christians, the Bible; for muslims, the Koran; for Buddhists, the Pali canon, and so on. These texts have a historical significance since they are the basis for spiritual tradition of religion. Alterations to a given translation are often considered controversial because they change the revered norms with which people are familiar.

Spoken religious language is also distinctive; it is marked by special pronunciation and prosodic features such as intonation patterns which play a crucial part in ensuring that the worshippers relate to and understand the spiritual message.

The sacred text, the Bible, has always been a means of upholding spiritual belief because their written forms do not substantially change. It seeks to persuade people to believe and to act in a certain moral way. Religious texts like the Bible also have an expressive function since they are partly concerned with an expression of feelings. Both in public and in private contexts, the function of religious language is to develop a moral and spiritual outlook. Whether in a church congregation or worshipping in a private way, religious language prescribes a specific attitude to life.

Pragmatics and Speech Acts Theory

The utilization of the contributions of linguistics, philosophy, psychology and sociology in the examination of how language is used to mean in communication generally has always been a rich and rewarding exercise. This is especially so in Christian religious communication. In this section, we take a look at the Pragmatic Theory and its fall-out, Speech Acts Theory, on which this study is anchored. This approach achieves two purposes: first, it makes it possible to interpret the influence of context in religious communication and also provides an understanding of the organization of religious advertisement and the intention behind the organization.

Austin (1962) defines speech act as "doing things with words" or the types of actions we perform with our words. Implied in the concept of speech acts is the "assumption that the minimal unit of communication is not a sentence or other expression, but rather the performance of certain kinds of acts such as making statements, asking questions, giving orders, describing, explaining, apologizing, thanking, congratulating, etc." (cf. Searle, Kietor and Bierwisch 1980:VII)

John Austin's pioneering investigation of speech acts has continued to create interest in "doing things with words". He distinguished between "constatives" statement which have been traditionally treated as having the property of truth or falsity, and performatives, which are neither true nor false but indicate that the issuing of the utterance is the performance of an action. Performatives are not normally thought of as just saying something. Instead of being true or false, performatives may be "appropriate" or "inappropriate." Essentially, the difference between performatives and constatives as Austin conceives of it is one between doing and saying (cf. Austin 1962:47). Before a performative can be felicitous, according to Austin, there must be an accepted conventional procedure for it which should include the uttering of certain words by certain persons, in certain circumstances. The particular persons and circumstances in a given case must be

appropriate for the particular procedure being involved. Also, the procedure must be executed by all participants both correctly and completely. Such participants must have the appropriate thoughts or feelings in accordance with the circumstances and must intend to conduct themselves and actually conduct themselves in accordance with the invocation of the procedure (Austin 1962: 14-15). Performatives can be inappropriate if any of these necessary conditions is not met.

Performatives are only one type of what Austin called an illocutionary act, which are acts such as asking or answering a question, giving information or assurance or a warning, announcing a verdict or an intention, pronouncing a sentence, making an appointment or an appeal or a criticism, making an identification or giving a description, etc. (pp.98-99). To perform an illocutionary act is to perform an act IN saying something as opposed to the performance of an act OF saying something, which he called a locutionary act. According to Austin, the illocutionary act is a conventional act performed in conformity with a convention. Austin gives the name illocutionary force to the different types of functions performed by illocutionary acts. He also defined perlocutionary acts, which, according to him are the effects on, or thoughts or feelings produced BY the act of saying something. This theory has generated quite a lot of interest and has attracted reviews and modifications from scholars.

Grice (1975) proposed that in every situation of interaction, a "cooperative principle" may be a force which requires that each participant make his contribution "such as is required at the stage in which it occurs, by the accepted purpose of direction of the talk exchange in which a speaker is engaged (p.45). Included in this are maxims of Quantity (do not say more or less than is required); Quality (only say that which you know to be true); Manner (be clear or perspicuous); Relation (say only that which is relevant to the communication at hand). A participant in the communicative situation may "opt out" of the cooperative principle. When this happens, no implicature is generated. But when he leads his interlocutors to believe that the cooperative principle (CP) is in force and yet violates any of the above maxims, then a "conversational implicature" is generated. It is in this vein that McCawley (1978:245) asserts that, "what is conversationally implicated by an utterance depends not only on the utterance but on what other utterances the speaker could have produced but did not."

Grice's concept of "cooperative principle" has been very influential. The four maxims proposed by him have been found to be very relevant in explaining indirect acts.

John Searle (1969) also postulated a hypothesis in which he asserts that when one speaks, one engages in a rule-governed activity. Searle claims that a speech act is an intentional behaviour. He adds that being understood, but not producing, effect is the goal of speech acts. Searle is of the view that a particular expression performs a particular action. He identifies two rules: constitutive and regulative. Constative rules constitute (and also regulate) an activity, the existence of which is logically on rule. Regulative rules on the other hand regulate pre-existing activities whose existence is logically independent of rules. Searle's theory of speech acts is powerful because it combines Austin's conventional theory and Grice's intentional theory of meaning.

Bach and Harnish (1979) propose an "intention and inference" approach to speech acts. They argue that illocutionary acts are performed with the intention that the hearer identifies the act being performed. They therefore affirm that linguistic communication is basically an inferential process (Bach and Harnish 1979:4). They propose that in general, the inference made by the hearer is based not just on what the speaker says but also on mutual contextual beliefs (MCBs)" (p.5); that is, salient information from the context known to both speaker and hearer. As they note, "the contextual beliefs that figure in speakers' intentions and hearers' inferences must be mutual if communication is to take place" (p.5) Bach and Harnish label the pattern of inference involved "speech acts schemata." The sum of their proposition is that an act is communicatively successful as soon as the speaker's intention is recognized by the hearer. Therefore "the intended effect of an act of communication is not just any effect produced by means of the recognition of the intention to produce a certain effect, it is the recognition of that effect." From this perspective, "perlocutionary acts are limited to the "intentional production of effects on (or in) the hearer" (p.15).

 Adegbija (1982) 's contribution was aimed at producing a "balanced and unified" theory of pragmatics, building on the work of earlier scholars, but particularly those of Searle, Grice and Bach and

Harnish. He introduced the sociolinguistic dimension to pragmatic discussion and got a blend which he termed 'pragma-sociolinguistic context'. He asserted that any or all of the following may be necessary to operate within the context and these are:

a. the cognitive or effective states of the participants in the interaction at hand;

b. special relationships obtaining among participants;

c. mutual beliefs, understandings, or lack of these

d. the nature of the discourse and how this relates to the interests of both the hearer and the speaker and to the context of interaction.

Odebunmi and Babajide (2007) did a review of Allan's theory of Pragmatics (1986). They are of the view that Allan's submission is on the assumption that the speaker (S) constructs his utterance (U) with the intention that the hearer (H) can reason out his message in the context in which it is uttered. Odebunmi and Babajide's conclusion about Allan's theory of pragmatics is in tandem with our own view that "speech acts are pragmatic events that can only be accounted for satisfactorily within a theory that takes account of pragmatic factor." (280).

The Data

The research data are collections of Christian religion radio advertisements. The data are advert slots of Pentecostal churches run on the radio at different periods. Each advert slot is a minute recording in a Compact Disc (CD). Some of the advert slots combine songs with speeches. These data were obtained from Star FM, a subsidiary of Murhi International Television in Lagos. The Compact Disc containing the adverts were made available to us after confirming our identity and establishing the purpose for which we sought the adverts which is research.

The data consist of five Christian religion radio advertisements. The five adverts featured the following Pentecostal churches in Lagos: Jesus People Movement, the Redeemed Christian Church of God, World Evangelical Bible Church, Deeper Christian Life Bible Church and Foursquare Gospel Church.

Presentation of Data

Data 1 (Radio Advert of Jesus People Movement JPM)

Be part of the greatest mass movement of people in the history of mankind. Join the Jesus People Movement for the Jesus 50 million-man march to lift Jesus higher. Confront the powers of darkness with the name Jesus. Unite Christians to pray and deliver our nation and Africa from the powers of darkness.

Come let's change Boxing Day to Jesus Day on the 26th December, 2009.

Venue: Designated location in your area. Ask your pastor for your location.

Time: 9am – 12 noon

Date again: Jesus Day 26th December.

Come and receive healing, deliverance and prosperity as 50 million people gather and pray at the same time throughout Africa. For more information call: 0803-311-0375 or 01-871-0054.

Jesus! Jesus!! Jesus!!!

Data II (Radio Advert of World Evangelical Bible Church (WEBC)

Samson: *I know you are listening through the radio. The name is Prophet Dr. Samson Ayorinde and with me is….*
Mercy: *Prophetess Mercy Ayorinde*
Samson: *And 31st of December*
Mercy: *There shall be no carry over*
Samson: *And there won't be any carry over into 2010, in the name of Jesus.*
Chorus: *Amen!*
Mercy: *Amen!*
Samson: *What's the venue?*

Mercy:	*The venue is World Evangelical Bible Church, Ogudu- Ojota, near Kosofe Local Government, Opposite Area H Police Station, Lagos.*
Samson:	*I want you to know that the service will start at 9pm. No carry over into 2010. I tell you, the power of God and the anointing will bless you. As you wave your hands to us, we are also waving our hands to you. Call the number that we shall dictate on this programme. I want you to know that you are blessed in the name of Jesus.*

Samson:	*Prophetess, what is your special message for the people of God?*
Mercy/Prophetess:	*Yes, my special message is to let you know that year 2010 will be your year of "Double Honour."*
Chorus:	*Amen!*
Prophetess:	*You will make harvest*
Chrous:	*Amen!*
Prophetess:	*You will be a great achiever*
Chorus:	*Amen!*
Prophetess:	*And it shall be well with you*
Chorus:	*Amen!*
Prophetess:	*Make sure you stay close to the Most High God in Jesus*
Chrous:	*Amen!*
Samson:	*And I command double lifting, double favour, restoration, open door, increase in Jesus name.*
Chorus:	*Amen! Amen!! Amen!!*
Samson:	*You can go to www.samsonayorinde.org or you call the number that you see on the screen and everybody say with us, Jesus is….*
Chorus:	*Loord!*

Data III   (Radio Advert of The Redeemed Christian Church of God (R.C.C.G.)

The First Born Family of the Redeemed Christian Church of God presents a special christmas harvest.

Theme: Christ the King
Ministering:Pastor E. A. Adeboye, General Overseer, The Redeemed Christian Church of God.
Date: Sunday, December 29th, 2009.
Venue: The Police College Training ground, Ikeja, G.R.A.
Time: 11am
Come and encounter Christ, the King, the very reason for the season.

Data IV (Radio Advert of Deeper Christian Life Bible Church (D.C.L.B.C.)

There is a choice to make today
Look up to the signal again calling you to highway, highway to the promise land.
Yes, the Deeper Life National December Retreat 2009 simply gives you a chance to enter the highway to the promise land. It's from 24th to 27th December at Deeper Life Conference Center, Km 42, Lagos/Ibadan expressway.
Come under the powerful ministration of Pastor W. F. Kumuyi and other anointed gospel ministers and experience the divine touch that will transPORT you to total freedom, all round victory and hand to you a ticket to heaven. Deeper Life National December Retreat, don't be left behind.

Data V (Radio Advert of Foursquare Gospel Church (FSGC)

Foursquare Gospel church in Nigeria presents Weekend of Transfiguration, a 36 – hour of outstanding divine manifestation of God's powers through prayers at the Weekend of Transfiguration. You will pray until the supernatural happens. Come for salvation, spiritual counselling, personal spiritual development, deliverance session, breakthrough and restoration. Weekend of Transfiguration holds every last Thursday to Saturday of every month with morning, afternoon and evening sessions.
Venue: Foursquare City, Aderupatan near Ajobo off Lagos/Ibadan Expressway, Ogun State. It's free.
Ministering:A team of Transfiguration Ministers led by Reverend A. Adebisi.
Come and have an encounter with the Holy Spirit. Reverend, Dr. W. A. Badejo, General overseer of Foursquare Gospel Church in Nigeria – Host.

Pragmatic Features
Advert Data 1:

S/N	General pragmatic Acts	Distribution	Sub-acts of General Acts
1.	Representatives	4	Venue: Designated location in your area Time: 9am-12pm; Date: again: Jesus Day 26th December, 2009. Jesus! Jesus!! Jesus !!!
2.	Directives	6	Come and receive healing, deliverance etc Be part of the greatest …..etc. confront the power of darkness…. etc. unite Christians to pray and deliver our nation….etc. Come, let's change Boxing Day to Jesus day…… etc and others
3.	Expressives	1	Come and receive healing, deliverance and prosperity as etc.

Advert Data II:

S/N	General Pragmatic Acts	Distribution	Sub-acts of General Acts
1.	Representatives	6	I know you're watching the television. The name is Prophet Dr. Samson Ayorinde and with me is ……….; And 31st of December, there shall be no carry over, and so on.
2.	Directives	6	What is the venue? You can go to ……… etc call the number that you see on the screen…….. The venue is WEBC….. etc and others
3.	Commissive	2	I tell you, the power of God and the anointing will bless you. There shall be no carry over.

| 4. | Expressive | | And there won't be any carry over into 2010. I want you to know that you're blessed I tell you the power of God and the anointing will bless you. |
| 5. | Declarations | 6 | Year 2010 will be your year of "Double Honour". You will make harvest. You will be a great achiever. And it shall be well with you. Jesus is? Lord |

Advert Data III:

S/N	General Pragmatic Acts	Distribution	Sub-acts of General Acts
1.	Representative	5	The first Born Family of the RCCG presents….. theme: Christ the king. Date: Sunday, Dec. 29th, 2009. Venue: The police college Training ground. Time: 11am
2.	Directives	1	Come and encounter Christ, the king, the very reason for the season.
3.	Commissives	-	-- -- --- ---
4.	Expressives	-	-- -- -- --
5.	Declarations	-	-- -- -- --

Advert Data IV:

S/N	General Pragmatic Acts	Distribution	Sub-acts of General Acts
1.	Representatives	3	There is a choice to make today. Yes the Deeper life National December Retreat 2009 simply gives you ……. Etc it's from 24th - 29th December, 2009.
2.	Directives	3	Look up to the signal again c…… etc come under the powerful ministration of Pastor W.F. Kumuyi…. Don't be left behind.
3.	Commissives	--	-- -- -- -- --
4.	Expressives	-- --	-- -- -- -- --
5.	Declarations	-- --	-- -- -- -- --

Advert Data V:

S/N	General Pragmatic Acts	Distribution	Sub-acts to General Acts
1.	Representatives	5	Foursquare Gospel Church in Nig. Presents… Weekend of Transfiguration holds…. Venue: Foursquare city, Aderupatan-Ministering: A team of ……… Rev. Dr. W.A. Badejo, General Overseer of Foursquare Gospel Church in Nigeria
2.	Directives	2	Come for salvation, spiritual counselling etc. come and have an encounter with the Holy Spirit.
3.	Expressive	1	You will pray until the supernatural happens

Data Interpretation and Discussion

That the religious advertiser does a lot of informing about his/her activities, narrating of relevant events and officially inviting the public to his/her programmes accounts for the number of representatives. Yet other acts such as directing, instructing, asking, promising, assuring and pronouncing, performed by other general acts, are also important in religious adverts. The pragmatic functions assemble all the lexico-semantic, morphological and syntactic features of contextual grounds, to articulate the advertiser's intention in communicating with the audience. Let us consider a few examples below:

Example 1:

Join the Jesus People Movement (JPM) for the Jesus 50-million-man-march to lift Jesus higher (Advert Data I).

In the above extract, the expression is a representative, informing listener of

     i.   a programme/ event about to take place
     ii.   the programme/ event organizers are also the advertiser
     iii.   the purpose of the advertisement implied in the sentence is the advertiser's:
     a.   asserting the supremacy of Jesus
     b.   making a conversion drive to pull non-Christians into Christendom.

An indication of this is that the statement does not set anybody aside or specifically address any particular group.

Example II:

Come, let's change Boxing Day to Jesus Day on the 26th December, 2009 (Advert Data I).

In the example above, the advertiser invites the public for a prayer session. The inference we make here is related to the hearer-based presupposition marked by December. There is a presupposition here that the hearer should use the opportunity of the holiday to be observed on the 26th of December known as Boxing Day to take part in the programme designed for that day aimed at evangelism. When this happens, the hearer is deemed to have teemed up with the speaker to change Boxing Day to Jesus Day.

Example III:

Come and receive healing, deliverance and prosperity as 50 million people gather and pray at the same time throughout Africa (Advert Data I)

In a number of the adverts, the listener is promised and assured. Example III above is a commissive; promising, directing and assuring the listener of God's ability to heal, deliver and to give prosperity.

A pattern of assuring by religious advertisers sometimes takes the form of Kehl's (1989) avuncular voice expressing concern for the listener's conditions, situations and circumstances. The listener is directly addressed as "you/"your" to achieve particularity and appeal to the individual to make a personal choice. This is an example of synthetic personalization common in advertising. The examples below illustrate this further:

Example IV:

I tell you, the power of God and the anointing will bless you (Advert Data II).

Example V:

I want you to know that you're blessed   (Advert Data II)

Example VI:

Come under the powerful ministration of Pastor W. F. Kumuyi and other anointed gospel ministers and experience the divine touch that will transport you to total freedom, all round victory and handle to you a ticket to heaven (Advert Data IV)

Christian religious register and affective vocabulary are understandably prominent in the data. By religious register we mean vocabulary items that overtly or covertly suggest the practice and belief system of Christianity. The choices made of this register immediately betray the advertiser's religious affiliation. The advertiser draws from the following sources; foreign word, scripture- based vocabulary, liturgy/sermon-toned vocabulary and names of religious organizations. Each of these contextualizes the languages and constrains the hearer's scope of thematic consideration. Examples are given below as found in our data:

    i.   Foreign words (Hebrew, Latin): examples from our data are: Jesus, deliverance, God, Salvation, etc)

    ii.   Names of religious organizations: Jesus' People Movement, the Redeemed Christian Church of God, Deeper Christian Life Bible Church and Foursquare Gospel Church.

    iii.   Liturgy/ sermon- toned vocabulary: And there won't be any carry over into 2010, in the name of Jesus. Chorus. Amen! (Prayer).

Scripture-based vocabulary: Minister, pastor, mankind, General Overseer and Reverend. Religious register as a pattern of language use achieves the objective of non-deviation of language from the topic of discussion.

The term affective vocabulary as a pattern of language use in Christian religious advertisement is operationally concerned with the vocabulary items deliberately selected by the religious advertiser to express his/her sentiment or that of his religious group in order to attest to the fact that religious language is competitive, ambitious and seductive. The three types of affective vocabulary identified are evident in our data as highlighted below:

Event-ornamented vocabulary is used by the advertiser to awake the listener into an optimistic consciousness by assuring him/her of the need to end their troubles. The event is indirectly ornamented and ascribed the potency to help the listener. Examples are found in our data 1 and 2.

    Come and receive healing, deliverance and prosperity as 50 million people gather and pray at the same time throughout Africa (Data 1).

    I want you to know that the service will start at 9pm. No carry over into 2010. I tell you, the power of God and the anointing will bless you. And I command double lifting, double favour, restoration, open door and increase, in Jesus name (Data 2).

Quality-ornamented vocabulary emphasizes the quality of the programme as being imbued with power and authority as demonstrated by the assurance of the presence of the Holy Spirit.

I tell you, the power of God and the anointing will bless you. There shall be no carry over

(Data 2)

    The First Born Family of the Redeemed Christian church of god presents a special Christmas harvest (Data 3)

    Foursquare Gospel Church in Nigeria presents a "Weekend of Transfiguration" a 36-hour of outstanding divine manifestation of God's power through prayer at the Weekend of Transfiguration" (Data 5)

    Lastly, participant-ornamented vocabulary gives all attributes directly or indirectly to the clergyman who is both anointed and trusted of God.

Come under the powerful ministration of Pastor W. F. Kumuyi and other anointed gospel ministers and experience the divine touch that will transport you to total freedom, all round victory and handle to you a ticket to heaven (Data 4*).*

Conclusion

        In each of these instances, the advertiser's seductive tongue is noticed. The ultimate goal is to lure the listener into participating in the advertised activities with implied promises of comfort, healing, promotion, knowledge, blessing and power. Thus, advertisements of Christian religious programmes on the radio, and indeed on the television, have become a part of Christian religious 'to do list'. In other words, the planning and execution of Christian religious programme is not complete in Lagos, Nigeria, until an advertisement of it is run on the radio. There is no doubt that this approach has been yielding the desired result judging from the crowd that attend such advertised programmes. This implies that the patterns and features of the messages contained in the advertisements are effective. They are able to motivate people to attend the programmes by assuring them that there are personal benefits to gain by doing so and that these benefits will be made possible by a person who is to be seen as being imbued with supernatural power. It is logical to say that the fear of 'being left out' which is a style in the adverts is a potent weapon. One may think of being the only one excluded if he/she does not 'join the 50 million man match'.

        In conclusion, this study has illuminated our understanding of Christian religious advertisements aired on the radio in Lagos and has also thrown light at the context-sensitive language used in these advertisements. It is hoped that this study will stimulate further interest in this area with regard to the print media or other religions.

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