MEDIA REPRESENTATION OF INDIGENOUS PEOPLE OF BIAFRA (IPOB): A CONCEPTUAL METAPHOR ANALYSIS

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Abstract

This research undertook a critical discourse analysis of the conceptual metaphors used in media representations of the Indigenous People of Biafra (IPOB) in selected online newspapers- the Nations, Punch, and the Vanguard. The research investigated the persuasive and emotive strategies, as well as the ideological implications of the conceptual metaphors that are contained in these media reports. The researcher adopted two theories which are George Lakoff and Mark Johnson's Conceptual Metaphor Theory **(**CMT) (1980), and Critical Metaphor Analysis of Charteris- Black (2004), which clearly reflect the thrust of this work. Through the use of purposive sampling technique, the researcher collected the data used for the analysis of this work. The media reports on the Indigenous People of Biafra (IPOB) from 2016 to 2021 were used. The data collected were fifteen linguistic/metaphorical expressions. These fifteen linguistic/metaphorical expressions were further converted into conceptual metaphors by the researcher, and were analysed using a textual method of data analysis. The study revealed that media representations of IPOB are replete with conceptual metaphors. The researcher discovered that some of the metaphors used by the IPOB were deployed to gain people's support, wield influence on the people, make mockery of the

Nigerian government, and some were used to promote the group's ideologies, while the metaphors used by the Federal Government for the IPOB evoked the feelings of hatred, apathy, and despite for the IPOB. Metaphors therefore abound in media representation of IPOB, and these metaphors were deployed purposefully by media producers for the above mentioned effects.

Key words: linguistic expressions, conceptual metaphors, critical metaphor analysis, corpus- based analysis, media discourse,

Introduction

Discourses which encapsulate writings and speeches are replete with metaphors (charteris-Black, 2004). These metaphors are opaquely hidden in the linguistic/metaphorical expressions that convey the writers or speakers message. Metaphor is viewed by Charteris-Black as a figure of speech that is mainly deployed in language as a strategy for persuasion. He went further to say that it (metaphor) provides a new means of visualizing the world which gives a new perception (2004). That is to say that, the deployment of these metaphors in writing is more or less rhetorical. These metaphorical expressions are heavily loaded with meanings that transcend what is overtly stated. These underlying meanings are what cognitive linguists such as George Lakoff and Mark Johnson call conceptual metaphors.

Conceptual metaphor which is credited to Lakoff and Johnson is defined as "getting the meaning of one thing in terms of another" (2003). It is the description of one idea or concept by another idea or concept that is in close semantic relationship with it. Conceptual metaphor describes concept X as concept Y. It simply says that X is Y. Conceptual metaphor compares two dissimilar ideas in a most similar manner. Lakoff as quoted in Ezeifeka defines conceptual metaphor as "a cross-domain mapping in the conceptual system" (2018).

Our everyday life is metaphorically conceptualized. The way we talk, reason and act are all centered on metaphor. To this end Lakoff and Johnson opine that metaphor is pervasive in our everyday life (1980). That is to say that, not only is metaphor

found in the human language system but it is also present in every other human activities and actions. Because metaphor characterizes our world with the linguistic system inclusive, media discourses are not left out of it.

Media discourse has been claimed and proven to contain a plethora of conceptual metaphors (Charteris-Black, 2004; Black, 2010). These conceptual metaphors carry with them meanings that provoke emotional responses on the part of the readers/listeners, and as such used as a strategic tool of persuasion in discourse by the media producers. The media have instead of scrutinizing the government, business and the powerful elite, degenerated into reinforcing and sustaining these institutions (Nicola, Jason & Liz, 2015) and by so doing, wield influence on public discourse for the commercial and ideological interest of those who own them. They argue that some media outlets work in collaboration with the government and big business to uncritically promote ideologies. This is usually achieved by the deployment of metaphors in their linguistic expressions. Media adopt metaphor as a strategic technique of enacting power, wielding influence and maintaining solidarity. They use metap0hor to win over the interest of their consumers.

Consequently, the deployment of these metaphors in media production brings about the misplacement of value judgments on whosoever or whatsoever forms their subject of discussion. This is because, metaphors enable the media producers to conceal meanings that more often escape the uncritical mind of the readers. This breeds unhealthy rivalry among the stakeholders of such media piece. This is largely evidenced in the media reports of political issues such as secession struggles, campaign speeches, and presidential addresses and so on. It seems to construct a kind of them-us divide relationship between the addressed and the addressee and as such promote enmity and acrimony.

Having observed the effects of metaphor in media reports, especially as it concerns secession struggles, the present researcher deems it necessary to investigate why are these metaphors used and how do these metaphors in the media reports serve as a tool for

power enactment, and a strategy for persuasion in the representation of the "Indigenous People of Biafra Secession Group" by the media?

Theoretical framework

Conceptual Metaphor Theory (CMT)

CMT has its root in Cognitive Linguistics (CL). This theory is credited to George Lakoff and Mark Johnson, following the publication of their work *Metaphor We Live By of* 1980.The proponents of this theory seek to lay bare the metaphoricity of our everyday life. Lakoff and Johnson claim that metaphor is ubiquitous in our everyday life - that our conceptual system is metaphorically structured. Lakoff and Johnson argue that we make sense of a concept in terms of another- there is directionality in metaphor. They are of the view that abstract entities are understood in terms of another; thereby structuring them according to the less concrete and inherently vaguer concepts (like those for the emotions) in terms of more concrete concepts, which are more clearly delineated in our experience (Lakoff & Johnson, 1980). The metaphorical or linguistic expressions are understood by identifying their conceptual metaphors which is done by the mapping of the conceptual structures (in the language users' image schemas) from the source domain onto the target domain through mental spaces. Linguistic or metaphorical expression cause semantic tension while conceptual metaphors resolve this tension as opined by Charteris-Black (2004).

Conceptual metaphors are described using two concepts which are referred to as domains. Domains according to Langacker are defined as "contexts for the characterisation of a semantic unit" (1987). The two domains of conceptual metaphors are source domain and the target domain. Source domain is the original context from which the conceptual structures are got while the target domain is the new context on which the transference is done. In the conceptual metaphors ARGUMENT IS WAR and LIFE IS A JOURNEY, 'war' and 'journey' are the source domains – the domains to which those metaphors used in expressing argument

are sourced while 'argument' and 'life' are the target domains, which are the recipients of the source domains' qualities. Conceptual metaphor is identified from a set of metaphorical expressions used in conceptualizing thoughts and ideas. It is written in small uppercase as, IDEAS ARE FOOD, LOVE IS A JOURNEY.

Conceptual metaphor is grouped into Structural, Orientational and Ontological metaphors. Structural metaphor is the mapping of an entity from one domain onto another domain that is quite dissimilar; just as conceptualizing argument in terms of war. Argument is best understood in terms of war, in as much as there is no physical battle, there is 'verbal' war. This is evidently seen in the metaphors used in expressing what happens during argument – oppose, attack, shot, lose grounds and so on. Orientational metaphor does with spatial relationships- where concepts are understood on the basis of our physical and cultural experiences. In English culture for instance, HAPPY IS UP and DOWN IS SAD, MORE IS UP and LESS IS DOWN. Hence we have metaphorical expressions 'My income *rose* to about eighty percent' and 'He is *underage'.* So that when it is up, it signifies happiness and when it is down, it signifies sadness. The last being ontological metaphor, conceptualizes inanimate substance metaphorically as a concrete entity. It gives concreteness to abstract things. Lakoff and Johnson explaining ontological metaphors say that they are used to comprehend events, actions, activities and states (1980). They expatiated on this metaphor by conceptualizing inflation as an entity, the mind as a machine and a brittle object and so on.

Critical Metaphor Analysis (CMA)

Critical metaphor is an approach proposed by Jonathan Charteris-Black in 2004. This approach seems to make up the lapses that are inherent in Lakooff and Johnsons' Conceptual Metaphor Theory, which serve as the grounds upon which they are criticized by other linguists. Charteris-Black's approach incorporates three different approaches to doing metaphor analysis

which include Cognitive semantics, Pragmatics approaches that is based on corpus evidence (Corpus Linguistics). In his exact words he says "I will refer to the integration of cognitive semantic and pragmatic approaches that is based on corpus evidence as critical metaphor analysis". Conceptual Metaphor Theory relies only on the notion of cognition in understanding metaphor. But CMA goes a step further, bringing in pragmatic factor in addition to cognitive linguistic and the data must be a corpus (corpus linguistics) before a complete understanding of metaphorical expression can be made. He argues that pragmatics is paramount to understanding metaphors because, the metaphoricity of words changes in relation to context. A word that is metaphorically interpreted in this context may be literally done in another context depending on the intention of the speaker.

CMA proposes the use of corpus based data for doing metaphor analysis as against unnatural or contrived data used in other disciplines for analysis. Corpus he defined as "any large collection of texts that arises from natural language use; in a linguistic context, it is in contrast to other types of text that were invented specifically for illustrating a point about language (Charteris-Black, 2004). The size of the corpus to be used for metaphor analysis according to him, is not fixed or constrained to a particular number, rather it is determined by the purpose of embarking on that study. He goes further to explicate on how these corpora should be found and the method that would be adopted in doing this corpus based analysis, and he states:

Corpus-based analysis implies the use of electronic searches of a corpus using automatic and interactive techniques that employ quantitative and qualitative modes of analysis….to find the right balance between these two modes of analysis: qualitative analysis is necessary in the choice of research questions since these determine what it is that would be searched for in the corpus…. Quantitative analysis is essential because it provides the basis for judging norms of language use (Charteris-Black, 2004).

Charteris-Black opines that CMA aims to reveal the covert intentions of language users. Excruciating on how these covert

intentions of the language users would be revealed, he adopted Cameron and Low's methodology of analyzing metaphor which is segmented into three components and closely related to Fairclough's three stages of analyzing metaphors – identification, interpretation and explanation. Cameron and Low hence state: The methodology of metaphor analysis typically proceeds by collecting examples of linguistic metaphors used to talk about the topic…generalizing from them to the conceptual metaphors they exemplify, and using the results to suggest understanding or thought pattern which construct or constrain people's beliefs and actions (1999).

The identification process is the most tasking of the three stages and involves examining a corpus for the presence of metaphor(s). This is because, a word can be a metaphor in a context and a literal word in another context, and if the speaker intends it as such. This process involves two stages- (1) a close reading of a sample texts with the aim of identifying what he calls candidate metaphors and (2), determining whether the word is metaphoric or literal in its context of occurrence. Charteris-Black hence emphasizes his preference for conventional metaphors over creative/poetic/novel metaphors. He argues that conventional metaphors are likely to contain more covert types of evaluation (Charteris-Black, 2004).

The second process which is interpretation involves according to Charteris-Black:

…establishing a relationship between metaphors' cognitive and pragmatic factors that etermine them. This involves the identification of conceptual metaphors, and where feasible, conceptual keys. At the stage of interpretation, it is possible to consider how far metaphor choices are pro-active in constructing a socially important representation (2004).

This is the stage at which a conceptual metaphor is identified, which is evoked by the metaphorical expressions identified from the corpus examined. The last process is metaphor explanation. Metaphor explanation is all about identifying the social agency that

is involved in their production, be it politics, religion or media, and their social role in explanation (Charteris-Black, 2004). This is achieved by the identification of conceptual metaphor which serves to x-ray the ideological and the rhetoric motivation of the metaphor. Charteris-Black explains these whole processes using a corpus got from media report of Osama Binladin's attack on America.

Methodology

The researcher got the corpus used in this study from three national online newspapers from 2016 to 2021- *The Nation*, *Punch*, and the *Vanguard* newspapers, as the scope of this research covers reports on IPOB as contained in online. A total of fifteen texts were selected and used for analysis. The data were collected purposively, by surfing the internet, for the papers that contain metaphors.

A textual method of data analysis was adopted for this study. The researcher adopted Charteris-Black's method of data analysis which he calls Conceptual Metaphor Analysis together with Van Dijk's Socio- cognitive – society triangle approach of metaphor description, interpretation and explanation in the analysis of the data collected for this work. The researcher began by firstly identifying the linguistic/ metaphorical expressions that contain metaphors (identification), and then proceeded to converting these linguistic expressions into conceptual metaphors (interpretation). Finally, the researcher explained the social agencies that had employed these metaphors, the persuasive and emotive implications of these metaphors, as well as ideological implications (explanation).

Analysis of Data

Section A

The identification of the linguistic expressions that contained conventional metaphors in the three online newspapers used in this study, and the interpretation of these metaphors (converting them into conceptual metaphors) were carried out in the section below**.**

1. He said, with the prevalence of *security threats* occasioned by different *dissident* separatist groups in the *Southern regions* of the country, who are bent on *scuttling efforts* of government in achieving *national cohesion* and *undermining* the democratic process in the country…. (Vanguard: September 9, 2021)

IPOBIANS ARE LOCUSTS/ VAMPIRES

Source domain: locusts /vampires

Target domain: Ipobians

The use of the verb scuttle in defining the activities of IPOB shows that the Nigerian government sees the struggle of the self-determination group in gaining their freedom as thwarting, frustrating, spoiling, scotching, swarming, draining and preventing the development, peace and unity in Nigeria. The statement also shows that they are seen as contributing to the problem of insecurity that is faced in Nigeria. The 'scuttle' metaphor is drawn from the source domain of running fast, and evokes the image of destroying and jeopardizing with speed the struggles of the Nigerian government in maintaining the unity and peace as well the development of the nation.

2. *Holy*, *holy*, *holy*, Nnamdi Kanu is another saviour… (The Nations: July 27,2021)

NNAMDI KANU IS A MESSIAH

Source domain: Messaiah

Target domain: Nnamdi Kanu

Holy and saviour metaphors are drawn from the lexical field of God and sanctity. The encomiums that the followers of IPOB leader were showering on him left the said leader in the place of a messiah (Jesus Christ); as it is synonymous with the praises the followers of Jesus Christ were showering on Him on the day of His

'Triumphant Entry into Jerusalem' (Mathew, 21:1-11), which the Jewish government strongly opposed. IPOB supporters equate their leader's sufferings and incarceration to that of Jesus Christ on the cross of Calvary. They see their leader as the second saviour sent by Chukwu Okikeabiama to redeem and save the Biafrans from the hands of their alleged perpetrators of marginalization and abusers. This equates the sending of Jesus Christ by God to save the people of Israel from the hands of the Egyptians in the bible. They therefore see him (Nnamdi Kanu) as god, which was the reason they addressed him as 'holy' and their 'savior'.

3. Nothing has ever worked in this *'zoo'* and nothing will ever function properly! …treatment of Igbos in *zoo* (The Nations: June 20, 2017)

NIGERIA IS A ZOO

Source domain: Zoo

Target domain: Nigeria

The representation of Nigeria as **zoo** connotatively implies that Nigeria is a jungle where wild animals are kept. This is a negative representation of Nigeria, as her citizens are taken to be animals. The text presents Nigerians as wild animals, as zoo is a place where wild animals are kept in captivity. That means that the citizens of Nigeria are held under bondage and do not have access to their fundamental human rights. In the same way, the citizens of Nigeria are taken to possess the qualities of wild animals. Wild animals are ill-mannered and untamed. The image that the metaphor conjures in the mind of the consumer of the media production is that she is less a country, a nation and a home that the Nigerian state ought to be.

4. …this *egregious mistake* of a country, an obvious *anomaly* foisted on unrelated peoples by the *wicked* British colonial *plunderer*…. (The Nations: June 20, 2017)

NIGERIA IS AN ERROR

Source domain: Error

Target domain: Nigeria

The above text represents the country Nigeria (an amalgamation of different ethnic groups as one entity) as an error. The text presents the combination of these ethnic groups as outrageously bad and anomalous, which ought not to be, as they are unrelated in cultures and beliefs.

5. According to him, the IPOB leader was worried over those he had long *predicted* would *betray* him…. Onyendu Mazi Nnamdi Kanu's present incarceration in the lawless DSS dungeon offered him the opportunity to *identify* the *chaff* discretely mixed with *wheat* long before now. (Punch: December 14, 2021)

NNAMDI KANU IS A PROPHET

Source domain: prophet

Target domain: Nnamdi Kanu

The text above presents Nnamdi Kanu as a prophet, who predicts what is to befall him in the future. This is analogous to the prediction of Jesus Christ the messiah at the last supper, when he predicts that one among them is to betray and lead him on to death. This metaphor conceptualizes Nnamdi Kanu as a 'divine being' sent into the world to redeem his people, just as Jesus Christ was sent to save mankind from the death. The identification of the chaff with wheat is also analogous to the biblical proverb, where Jesus Christ made mention of separating the wheat from the chaff (Mathew 3:12). This therefore covertly connotes that Nnamdi Kanu's mandate is same as that of the Son of God in the bible.

6. Onyendu Mazi Nnamdi Kanu's present incarceration in the lawless DSS dungeon offered him the opportunity to *identify* the *chaff* discretely mixed with *wheat* long before now. (Punch: December 14, 2021)

BIAFRANS ARE FOOD

Source domain: Food

Target domain: Biafrans

The speaker (Nnamdi Kanu) also employs food metaphor in the above linguistic expression as the metaphors chaff and wheat he employed are drawn from the source domain of food. Chaff and wheat are solid substances that are consumed by living organisms. The chaff and wheat in that context represent his fake followers and the true followers respectively. The fake followers (chaff) are those that are consumed (bought over) by the enemies of the group (living organisms) where as the true followers are the wheat. Going further in the use of his food metaphor, one would see the rottenness and decay that characterize politics and its activities. This is because the food metaphor conjures up the image of an edible substance in the mind of the reader- that is capable of decaying and rotting with time due to some biological actions. In this context now, the biological actions are the influences of the outsiders on the members of the secession group. These may be by lobbying, bribery and other activities.

7. "IPOB is just like a *dot* in a *circle".* (Punch: June 10, 2021)

IGBOS ARE VALUELESS OBJECTS IN NIGERIA

The President's characterisation of the Igbos as a dot in the circle causes semantic tension by 'depersonification'- that is, referring to the Ndi Igbo as an inanimate object. The President trivializes the Igbos by presenting them as a dot in a circle. The metaphor he used in describing them is drawn from the source domain of inanimate objects which have no life and breath. His definition of the Igbos as a dot means that they are too small in Nigeria and therefore has no worth. They are worthless and valueless commodities in the country. Though, the Igbos have a different interpretation of the President's statement. They have given it a positive meaning, as the 'core' of the Nigerian state, without which she (Nigeria) will not be in existence.

8. "Even if they (IPOBians) want to *exit*, they will have no *access to anywhere*". (Punch: June 10, 2021)

SECESSION IS A JOURNEY

Source domain: Journey

Target domain: Secession

The President's expression that the "IPOB has no access to anywhere, even if they want to exit" x-rays the predicament of the Ndi Igbo in Nigeria. The statement portrays secessionism as a journey, a movement to a path of freedom. This statement shows the imprisonment of the Igbo in Nigeria; that they are bound in a cage (circle). It indirectly shows that they have no freedom in Nigeria and therefore keeps turning round without any headway to the freedom they are agitating for. This undoubtedly shows that the constitutional rights of the Igbos as bona fide citizens of Nigeria are being denied them. In Nigeria, individuals have rights to 'movement' as enshrined in the constitution of 1999 as amended in section 33-44, the fundamental right of no 9 states 'Right to freedom of movement'. But the above statement from the President shows that the South Easterners are denied this right to freedom of movement. This also shows a bridge of the fundamental right 'no 10', which states that the citizens have the right to freedom from discrimination. It is a show of discrimination and marginalisation from the President. Others have access to exit but they (IPOBians) do not. Remember that Article xx (1) of the African Charter on Human and people's Rights provided as follows: "*All people have the right to existence. They shall have unquestionable and inalienable right to self-determination. They shall freely determine their political status and shall pursue their economic and social development according to the policy they have freely chosen".* This constitution has been domesticated in Cap 10 Laws of the Federation, 1990 and the Supreme Court of Nigeria in Gani Fawehinmi v Abacha (2004) 4 (SCN) 401 has also validated this Charter as a deemed Act of the National Assembly. Going further, one would see where the President made mention of the assets and properties owned by the Igbos.

9. "…in any case, we say we'll *talk* to them in the *language* they will *understand*". "We "ll *organise* the *police* and the *military* to *pursue* them" (Punch: June 10, 2021)

IGBOS ARE CRIMINALS

Source domain: criminals

Target domain: Igbos

The above metaphorical expression shows that the people being referred to are criminals. The President's use of 'talk' and 'language' in that statement does not imply the use of verbal symbols in communicating to IPOBians rather, it implies disciplinary actions in terms of punishments that would be taken on the Igbos. Police and military pursue those that have committed a punishable offence, and therefore, for the President to have said that he will organise the police and military to pursue them shows that they are criminals on the run. That is to say that the supposedly 'freedom fighters' are now viewed as criminals that must be punished under the law.

10. "We are still at shock why a President like Uhum Kenyatta would *stoop so low* to *collude* with a *terror-friendly* government like Nigeria under President Muhammadu Buhari to *abduct* and *dehumanize* our leader for doing nothing other than demanding for freedom of Biafrans from *Nigerian's bondage.*

NIGERIA IS A PRISON

Source domain: Prison

Target domain: Nigeria

The representation of Nigeria in the text above makes her appear as a prison yard, where innocent citizens are detained unlawfully. Going from the above linguistic expression, one would decipher that the speaker decries the alleged unlawful detention of their leader whom, according to them, has done nothing other than demanding the freedom of his people from the "bondage" (Nigeria). This is because only those in prison or incarcerated clamour for freedom. In the same linguistic expression above, the President is conceptualised as a "rogue" that welcomes terrorism, abduction and kidnapping, and therefore, should be abhorred in the international community, and should be denied association with

other Presidents. The media use of **stoop low** in defining the relationship of President Kenyatta, and that of the Nigerian President makes him (Muhammadu Buhari) look less a President and an unworthy Head of State. It presents the President to be far below the quality of President Kenyatta of Kenya, and therefore should be avoided; to avoid infesting others with his crime of abduction.

11. His *followers blocked* all the major roads in the *commercial cities* and made bonfires. (The Nations: July 27,2021)

SECESSIONISM IS WAR

Source domain: War

Target domain: Secessionism

The blocking of the commercial roads and making bonfires in the city by the secessionist leader's followers show that secessionism, which is a political matter is war. It automatically means that all the activities of the economy are halted which indicates violence and fight. The blocking of the road does not signify peace and tranquility, rather it indicates a state of chaos, unrest and turbulence in the city. It vividly x-rayed the nature of the IPOBians and their modus operandi, which is contrary to that of any secessionist group.

12. …adding that the people of the Eastern Region are *determined* to *liberate* themselves from what he described as *slavery and marginalisation* from the Nigerian government. (Vanguard; October 7, 2016)

EASTERNERS ARE SLAVES IN NIGERIA

Source domain: Slave

Target domain: Easterners

The metaphor *liberate* evokes the image of imprisonment and bondage in the mind of the readers. It conceptualises Easterners living in Nigeria as slaves in their own country. The metaphor *liberates* accompanied by *determine* showed that the IPOBians had allegedly been in bondage over a time in Nigeria, and therefore has come to a conclusion to be freed from the prolonged

marginalisation and slavery. The employment of the metaphor marginalisation by the Easterners also conjures up the image of ill-treatment and unfairness by Nigerian government to Easterners.

13. The Indigenous people of Biafra, IPOB has asked Justice John Tsoho, the Judge handling their leader and Radio Biafra Director Mr. Nnamdi Kanu's case to *resign*, just as it has asked the National Judicial Council, NJC to *force* him to resign and *discipline* him to stop *alleged ridiculing* the Nigerian legal system by quoting *unrelated* Ivorian law, a Francophone country practicing a *different* legal system which does not apply in Nigeria. (Vanguard: March 9, 2016)

NIGERIAN LEGAL SYSTEM IS A PLAY GROUND/JOKE

Source domain: Play ground

Target domain: Nigerian legal system

The use of the metaphor *ridicule* to portray the actions of a Justice in a court of law evokes the image that the Nigerian legal system is a play ground. The word *ridicule* draws from the source domain of fun and mockery. It also goes further to state that the Justice quotes or brings in laws that are unrelated to Nigerian's legal system in deciding cases in the country. This automatically presents the Nigerian legal system as one which makes a mockery of her judicial matters, and therefore is unserious in her discharge of duties. It also portrays Nigerian Judges as inexperienced. This is because, an experienced and well-grounded Judge cannot be quoting or bringing in laws that apply to other countries into his/her own country. As every country has its own abiding constitution on the citizens.

14. "IPOB will not *relent* in the *pursuit* of Biafra freedom. We have *crossed* the *Rubicon* in our *struggle* for the *restoration* of Biafran *Sovereignty.* There is no *going back* no matter the level of *intimidation* by our *oppressors.* (Vanguard: July 1, 2021)
15. "At this very challenging moment in the *history* of our *march* to freedom, all IPOB family members must *stand firm* and *resolute* behind our *selfless leader*". . (Vanguard: July 1, 2021)

THE FIGHT FOR FREEDOM IS A JOURNEY

Source domain: Journey

Target domain: Fight for Freedom

The metaphors *pursuit, cross*, and *going back* are drawn from the source domain of journey. The metaphors represent freedom fight as an activity which involves movement in a physical space and therefore has a kick off point and a destination point. The starting point is the social activities they embark upon while their destination is goal- oriented. The *pursuit* metaphor shows that they are on a journey, while *crossing the Rubicon* and *going back* show that they have come to a certain distance in their struggle and therefore will never relent unless their goal is achieved. Going through the text also, one will see that self-determination is conceptualised as war, as the metaphor *struggle* connotes a fight, war and uproar which must be intensified so as to achieve their objectives. The intensification of whatever strategies they have adopted in their pursuit of the said freedom are connotatively stated by the metaphor *relent.* There is therefore a cross domain mapping as journey is mapped onto freedom fight, so as to show a resemblance between the two unrelated concepts. So also is war mapped onto self- determination, to bring to the minds of the readers what it entails to embark on the struggle for freedom.

Text number (15) also conceptualises freedom fight as a journey. The employment of the march metaphor also draws from the source domain of journey, where there is a movement from a particular place to a particular destination. Texts number (14) and (15) therefore conceptualises freedom fight as "A PURPOSEFUL ACTIVITY OF TRAVELLING ALONG A PATH"

Section B

The persuasive and emotive strategies, as well as the ideological implications for the adoption of the metaphors identified from the three newspapers used in this study are discussed below.

The metaphorical/linguistic expressions identified in the corpora of this study depicted the different representations of the

two stakeholders of this study, which are the IPOB and the Federal Government by both. The employment of metaphors by both stakeholders of this research evokes potential and emotive responses on the consumers of the media productions and this causes the placement of value judgment on that which is represented.

The metaphors use by the media in representing IPOB undoubtedly place the secessionist group in a bad light, both at the national and international community, though, some of these metaphors are used by the IPOB herself in representing themselves. The IPOB secessionist group is seen as terrorists, hooligans, hoodlums, killers, *et cetera*. In some texts as presented in some of the data, IPOBians are conceptualised as valueless objects, locusts, disease, and infection and so on. They evoke hatred, despite, antipathy and hostility on the consumers of media production for the group, as no one would want to associate or be identified with an unproductive person or people. Neither would anyone intentionally or purposefully come in contact with an infectious disease or disaster that is detrimental to one's growth and development. Some also evoke pity, apathy, and this is a big blow to the intended aims and achievements of the group.

The conceptualisations of Secession as war and freedom struggle as fight evoke the feelings of disgust, dislike, antipathy, repugnance, on the group. No one would like to associate with anything or anybody who yields no positive result. Conceptualising secession as war instills fear in the consumers of this media production, as no one who has witnessed war or heard of war and its consequences would ever be in support of secession. This war metaphor is employed as a persuasive strategy to create aversion for the group and dislike for secession. This will no doubt affect the struggles and motives of the said secession group, as a tree does not make a forest. The secession group needs the support of the national and international community to drive home their demands. But with all these metaphors used in representing them and their political activities, the support would seem to be farfetched.

On the other hand, the metaphor used by the media in representing the Federal government is a big blow and slight on the Nigerian state. The conceptualization of a fully fledged nation as a zoo, and a prison, with her judicial system as a playground as in data numbers (3), (10) and (13) respectively, is denigrating to the state and her citizens. The zoo metaphor evokes the feelings of danger, and insecurity. This is because, the wild animals which inhabit the zoo are untamed and wild and therefore exhibit all kinds of violent behaviours. These are the qualities that have been implicitly inferred on the Nigerian citizens in the media representations. Again, the portrayal of the judicial legal system of Nigeria as a playground is a blow on the legal system; and unseriousness in handling judicial matters that should be taken seriously and professionally.

Conceptual metaphors carry with them some covert ideological implications, as evidenced in the metaphors used in the representations of the stakeholders of this study. These metaphors are shown to be ideologically loaded as evidenced in the data collected for this study. The media representation of the Igbos as "valueless objects" as seen in data number (7), is a discursive strategy of marginalisation. The media tend to represent the Igbos as a good for nothing ethnic group which cannot exist on its own. The report quotes the President that "even if the Igbos want to exit, that they would have nowhere to go to". This is genocidal; it is implicitly saying that the Igbos must be subdued, subjugated and suppressed. It is a way of making them to accept whatever they are given by instilling in them the fear that they cannot exist on themselves, and therefore should not talk of seceding. This metaphor used by media on representing IPOB implicitly gives a vivid picture of the stance of the Federal Government on the IPOB, by showing how entrapped and transfixed Easterners are in Nigeria. Consequently, they cannot make any headway in their struggles for freedom.

The conceptualisation of secession and freedom agitation as **journey** by IPOBians is adopted as a technique of strengthening and encouraging the members of the group, that they have a

destination of a predetermined end. The writer tries to reawaken their spirit of resoluteness by reminding them that "they (IPOBians) have crossed the Rubbicon of their struggle to freedom and therefore should not go back". The journey metaphor is also adopted as a technique of reminding them that their effort is a social one towards achieving goals that are worth it. The metaphor is employed in order to bring to their notice on the need to exercise patience, bearing in mind that a journey requires time and effort to get to the predetermined destination.

The conceptualisation of Nigeria as a **zoo**, a **prison** and an **error** is a subtle way of making mockery of the nation. It is used as a strategy to inform the national and international community on the state of chaos, unrest, and turbulence that are in the country. A ***zoo*** habours animals that are untamed, and therefore behave anyhow. That Nigeria is a ***prison*** portrays her citizen as being in bondage. This was adopted by IPOB as a strategy to garner pity/sympathy of others, as well as convince other groups to join in the fight for freedom. The ***error*** metaphor used to conceptualise Nigeria is a tool used in bringing to the knowledge of other ethnic groups on the need to dissolve the entity called Nigeria, having seen that it is a mistake.

The conceptualisation of the IPOB leader as the **messiah** and **prophet** of his people is implicitly stating the fact that he is divinely ordained by God to rescue his people from bondage and therefore he is a god. His being a god represents him as a supernatural being that cannot be terminated. It is employed as a technique to discourage the Federal Government from trying to stall the activities of the group. This is a subtle way of discouraging oppressors from attacking him, as one can never harm the messiah. It is also a subtle way of consolidating the beliefs of his followers in him (Nnamdi Kanu), since a messiah is a saviour, and a redeemer. More so, the portrayal of the leader of IPOB as a prophet is strategically used to convince the opponents of the group to discontinue in all its fight against the group, as it imbues Kanu with the gift of prediction; foreseeing events before

they occur. As such, even their plans are clear to him before they take action. This implies he could easily scuttle their plans. These metaphors are also used to invoke super- natural power on their leader, thereby deifying him, and wielding influence on the followers of IPOB movement.

Summary of Findings

The researcher through the analysis of the data has observed the following:

1) That the linguistic/metaphorical expressions used by the media in the representation of the stakeholders of this study (FG/IPOB) are metaphorically conceptualised. It was observed that the employment of these metaphors is adopted as persuasive and emotive techniques of appealing to the feelings of consumers. This technique was adopted to capture the consumers of these media production into placing value judgments on either of the stakeholders, depending on who was portrayed.
2) That the conceptual metaphors as identified from the various linguistic expressions selected from the texts of this study are not only used as persuasive and emotive tools but also are highly ideologically loaded. Some of these conceptual metaphors are used to enact power, wield influence, build strong solidarity with the readers, create bond between them and the readers, as well as promote self ideologies and power asymmetry. Some also are used to manipulate the audience by refraining realities to suit their audience.
3) That the media did not only represent the IPOB in bad light but also did the FG, as shown in the newspapers used. That is to say, therefore, that the media is not lopsided but balanced in its portrayal of the study's stakeholders. Though, the number of the conceptual metaphors in favour of IPOB exceeds that of the FG.
4) it was also observed that the conceptual metaphors used by IPOB's media in the representation of the Federal

Government tilt towards negativities. This also applies to the federal government's media productions on IPOB. None of them seems to be devoid of hostility and antagonism in representing each other. Two of them are characterised by maliciousness and malevolence.

Conclusion

The researcher investigated the claims by different scholars especially the discourse analysts, that linguistic/metaphorical expressions contain a plethora of conceptual metaphors, and that these conceptual metaphors are purposively employed by the media producers. These they do to achieve some intended effects. The researcher investigated three online newspapers which are, The Nations, Punch and Vanguard newspapers by adopting Charteris-Black approaches on metaphor analysis which he described as Critical Metaphor Analysis (CMA) (2004), together with Conceptual Metaphor Theory (CMT) of Lakoff and Johnson (1980). The researcher carried out the metaphor analysis by firstly, identifying the presence of metaphors in the linguistic/metaphorical expressions of texts used in this study. The researcher then proceeds to interpreting these metaphors by establishing a relationship between the metaphors and their context of use, and finally explaining the metaphors identified in respect to their different persuasive and ideological implications.

With the adoption of CMA and CMT the researcher observed that the three newspapers used in this study are replete with conceptual metaphors, and they are employed for some predetermined effects. The Federal Government deployed metaphors such as "IGBOS ARE CRIMINALS, IPOBIAN ARE TERRORIST, IPOBIANS ARE MURDERERS", and so on, in the representation of IPOB in order to discourage other groups from joining the IPOB in their struggle for freedom. So also is the IPOB's deployment of metaphors like "NIGERIA IS A ZOO, NIGERIA IS AN ERROR, and NIGERIA'S LEGAL SYSTEM IS A PLAYGROUND". The IPOBians employed metaphors such as these to rubbish

Nigeria at both the national and international communities, so as to garner support of other groups to join in their fight for freedom.

This study, therefore, concludes on the assertion that linguistic /metaphorical expressions in media productions have a plethora of conceptual metaphors which are not explicitly stated, but can only be figured out by critically analysing these linguistic expressions.

Recommendations

The analysis and findings of this study have revealed that media productions contain a large number of linguistic expressions that are metaphorically conceptualized. The overt explanations of these conceptual metaphors have also been observed to be controversial; in the sense that they misguide the readers' conceptions of the issues being addressed.

To avoid media productions that are characterized by hostility and maliciousness, media producers are therefore admonished to be careful in their choice of words and employment of metaphors in their productions. They are advised to do a thorough scrutiny of their productions before dishing out to the public, as any one sent out has a role to play and can never be brought back. Media producers should try as much as possible to present issues and information as they are, other than being based on biased minds as such would help in enlightening the masses especially the uneducated ones, and guiding them on the right parts in their decision makings and placement of value judgments.

The researcher also recommends that readers should critically analyze every media production before assimilation, for many of them are intentionally constructed to influence their readers by endearing them to their side.

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