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## Protest and Politics of Idealization: a Rhetorical Analysis of *Òkédijí's Réré Rún* and *Qlátéjú's Iná Ràn*

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### Abstract

*Protest is an action or statement of disapproval that often borders on human and social developments' issues. The protest's structural representation is activated through verbal and non-verbal means of communication. There are existing studies on the analysis of protest, especially on its forms and sociological aspects. This study further extends research on protests by investigating the language of protest, focusing on patterns and linguistic conventions with which protest thoughts are accentuated. The data for the study were generated from two Yorùbá dramatics texts: *Réré rún* and *Iná ràn*. The corpus from the selected texts was subjected to content qualitative analysis using the lens of speech acts. The finding of the study revealed that the language of protest in the focused texts is presented through both expressive and persuasive statements. Proverbs, imprecation, abusive statement, allusion, parallelism, irony and satire, rhetoric question, and metaphor exemplified rhetoric devices used in communication protest. They are used to release tension from the protesters, keep hope alive during the struggle, appreciate the movement leader, designate a mole, safe-guide victimization, retreating commitment to support the movement to a successful ending, mobilizing community-based activism, construct deprivation among other. These findings express the importance of language as indispensable meaning resource for constructing views, opinion, and social identities in urban space. These results implicate that the strategies and patterns of communicating protest in imaginary literary discourse hinge on the creativity and imagination of the protesters in making idealized narrative of the crux of the protest to the concerned party.*

**Key words:** Protest, Speech Acts, Dram-text, Public deprivation, Politics

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### Introduction

The language of protest is a vital resource in communicating rationale behind any social agitation, social mobilization / movement. It aids in giving clear understanding between the protesters and the protestors for mutual and meaningful thoughtfulness. According to

Gasaway (2018), Language of protest is also being used as forced-choice in query, prevent or victimize those who participated in protest because, they are being alleged of engaging in unwarranted move. It employs to cease protesters' right to participate or express interest in future protest. For a person to join any agitation,





he/she must have informed protest message which in actual sense determines his/ her potentiality or participation willingness (Kwos, 2022). That however, has been determined by the flow of information. In staging protest however, information flows from the core participants (the instigators/ initiators) to the critical peripheral people, who are less active because they feel nothing worth of protest until their consciousness are alerted (Barbera 2015). It will not even surprise to believe that some of these peripheral participants possess ability to influence and provide mobilization incentives for the protest and by that intent increase the number of individuals who are exposed to protest message initiated by the core participants. This is what Cammaerts et al (2012) referred to as 'mediation opportunity structure'. The mediating tactics allow the core participant to extend opportunity to all the protesters by providing encouragement for the people to undertake collective actions of which could have impact on their expectation for success or failure. As such, Cammaerts et al (cf 3) is of the opinion that communication defines one peripheral variable that influences the degree of socio-political opportunities for social movement accomplishment.

All the preceding submissions give credence to the role of participants in protest. Literature revealed the 3 distinctive but not mutually exclusive logics that could facilitate protest as logic of number (for achieving mass

demonstration), logic of damages (expectedly assumed affective part like destructions of whatever weight), and the logic of bearing witness, which expresses public performance and civil disobedience in the actualization of the protest plan (Della, 2006). From all these activists' logics, the logic of number or communication, which is plausibly made easy and achievable through language use either expressively or persuasively in canvassing for supports from the critical peripheral participant alone, determines how far the protest plan would yield expected results in most cases. Many of the existing studies on protest are predominantly focused on the protest facilitated through the various social handles and internet, with negligence on the dynamic of structure of protest on the written literary texts. This study, therefore, investigates the dynamics of communication in protest with a view to identifying rhetoric conventions of protest taking insight from Yoruba literary drama-texts: *Òkédijí's Rẹ́rẹ́ rún* and *Ọ́látéjù's Iná ràn*.

*Rẹ́rẹ́ rún* is an epic drama-protest text written by *Ọ́ládẹ̀jọ Ọ̀kèdijí* in 1973. The drama revolves around labour unrest motivated by conflicts between employers of labour and the workers. Its plot, specifically concerns wage increase and working hours for the labour of work. The protest movement in the play is spearheaded by *Láwúwo*, the leader of the worker and his colleagues, except for one of them, *Ìdòwú*, who opposes workers' plan and aligns with the oppressive





government. Interestingly, the fictional events depicted in *Réré Rún* mirror real-life labour struggles, such as the nationwide protest organized by the National Labour Congress and the Trade Union Council in Nigeria on June 3, 2024. This demonstration sought to advocate for fair wages and improved working conditions for civil servants.

*Iná ràn* was written by Moses *Ọlátéjú* in 2009. This play portrays a protest against local and state governments for failing to provide essentials social amenities, particularly for the rural farmers. Before the protest broke out, the farmers had made numerous complaints to the government but all were ignored. In a bit to pretentiously align with the farmers' request, the government feigned interest in negotiations but instead to sit and have hearty-to hearty discussion with the farmers, members of the farmers' unions were arrested and imprisoned by the government. In response to government unexpected government's action, the farmers re-strategized and organized a mass protest to the government secretariat. Though the demonstration resulted in the loss of lives and properties, the protesters ultimately succeeded in negotiating better condition with the government.

Having convince that language is an indispensable resources with which human explore, analyze ideas, distinguish and put human being in distinctive position globally (Edem, 2023), it our belief

that analysis of the language and rhetoric of protest of the Epic Yorùbá protest texts would contribute to a growing literature on the dynamics of communication in protest Significantly. The textual and speech acts analyses of the identified communicative convention from the selected texts in the study will be described within the lens of speech acts model.

### **Theoretical Framework: Speech Act Theory**

Speech act theory of Austin (1962) is adopted framework for this study. Part of the focus of speech act is to explain the function or role of expression in relation to the behaviour or attitude of the speakers and hearer in communicative discourse setting (Ndimele, 1999). This assertion stresses that, in personal and social interpersonal exchange, every expressions or construction counts for its role and communication purpose for which it has been used. Considering text as genre that presents different action performs by people in a bit to register their thought, a three-way communicative channel has been made between the acts which made the speaker utter a string of words. They are locution, illocution, and perlocution. Noticed by Gasaway (2018), the Austin's three concepts are activated in protest discourse. Locution act is the phonetically and meaningfully realized statement that is detailed by the speaker at a given point in time. It can only serve a potential communicative purpose if the whole expression is consumable enough by the hearer. The



illocutionary act is the act performed by the speaker in an attempt to achieve his/her communicative purpose. It is that act which the speaker carried out by intent of the utterance he /she produces. Different illocutionary acts could be performed to accomplish ones communicative intention, among which are question, command, request, invitation, rendering an apology, and many more whereas the perlocution act is the act performed by the hearer as a result of the effect the speaker's utterance has on him/her. The perlocution act is determined by the action and reaction of the hearer to the speaker's utterance (Ndimele 1999, Taiwo, 2022, Hughes, 2023). The study therefore interrogates the location, illocution and perlocution intents of the identified language and rhetoric devices used in communication protest in the selected protest's texts.

### Methodology

This is a content qualitative analysis carried out through a descriptive survey research design. The data were sampled from the 2 selected Yorùbá literary drama- texts: *Ọládẹjọ Okèdijí's Rẹrẹ rún* and *Adẹṣọlá Ọlátẹjú's Iná Ràn*. The character's utterances that depict protest activities, opinion, and message were extracted and analyzed. The extracted expressions were translated from source language (Yorùbá) to operational language (English) contextually in a bid to preserving the overall theme of the texts. The network of communication- the

linguistic and rhetoric devices, in each data set were identified. Each of the identified language and rhetoric was subjected to linguistic analyses, covering syntactic orientation, semantic content and pragmatic implication of the communicated speech acts on the overall success or failure of the protest. This in consequence, allows us to reconstruct the network of information flow among the protesters. With this attempt, we were able to identify how the language and the rhetoric devices resonate with the norms and the societal values of the protesters.

### Idealizing Protest through Rhetoric Devices in *Okèdijí's Rẹrẹ Rún* and *Ọlátẹjú's Iná Ràn*

Language and rhetoric devices constitute linguistic meaning resources usually explored by protesters in communicating the message. In the next section, the study presents various linguistic devices with which the protesters in the selected two dramatic Yorùbá texts used in presenting their view, opinion, wish and desires, and emotion related to the thesis of the agitation. Below excerpts from the selected texts demonstrate this claim.

#### Direct and Indirect Reports

Quotation is a linguistic device used in producing what has been said by someone to another person. The reporter can decide to repeat the exact syntactic expression of the sayer without any distortion (direct quotation) or framing the content (indirect quotation). In a quest to satirize the action of the opposition role in supporting Government, one



of the workers resorted in mimicking the directive issued to the worker using direct quotation. He says:

*Excerpt 1:*

*“Ẹn....o, ẹyin òsìṣẹ gbogbo eléyíí, ẹ ẹ gbọdọ má lò ó tán, nńkan nńkan’*

[Stammering] you these workers, all these ones, make sure you finish them, oooo’

The expression above is a direct quotation of the statement made by one of the government representative while addressing the workers. The statement is satirical. It is a mimicked expression functions to ridicule and making jest one of the government executive members who issued an authoritative and forceful directive to the workers (when he sensed a foot-dragging among the workers). Truly, the workers began to dilly-dallying on the work and in actual sense, with less effort than usual in order to attract attention. By quoting the Government’s directive verbatim, the presenter categorically expresses his civil disobedience to Government directive. In another

context, instance of indirect speech is activated thus:

*Excerpt 2:*

**Adéníyì:** *Sìṛò, ó ní síménṣìtì ó sòfò, òun onísíménṣìtì gan an í bà á sòfò tán kó tún ṣẹgbè, àdòṅkíá,*

*òfò lomi ẹfọ ẹ. [Nonsense, he said that cement would waste, even if the owner of cement fritter away and wasted, I feel no concern, “the water from the stemmed vegetable is a waste”!]*

The statement, *ó ní síménṣìtì ó sòfò* ‘He said that the cement would waste’ is a reported speech. In this context, Adéníyì is quoting Ìdòwú’s (opponent part) remark on the workers’ plan to waste remaining bags of cements. Pragmatically, the abusive lexeme *sìṛò* ‘nonsense’ together with an indirect quoting of the mole statement *o ní síménṣìtì ó sòfò*, the emotive personal thought *òun onísíménṣìtì gan an í bàá sòfò tán kó tún ṣẹgbè, àdòṅkíá*, and the final imprecative expression *òfò lomi ẹfọ* meaning ‘the employer will not be at peace’ effectively convey degree at which the protesters are determined to fight for their right.

**Table 1: Speech Act of in Quotations *Réré rún* and *Iná Ràn***

Linguistic convention	Actors	Language	Illocution	Perlocution effects
Quotations: <i>“Ẹn....o, ẹyin òsìṣẹ gbogbo eléyíí, ẹ ẹ gbọdọ má lò ó tán’,</i>	Bọdúndé	Mimicking	Deconstruct obedience to Government’s directive	Mobilized community-based activism

### Rhetoric Question

Rhetoric question is form of question in which the speaker is not expecting any response from the audience

because the response is well known to the speaker and the hearer. Consider this excerpt taken from *Réré Rún*:

*Excerpt 3:*



Kàrímù: Àṣekú kọ ọ jàrẹ, ọ tóó ká wáá síwọ [It is not a do or dies affair, it is time we stop working].

Adéníyì: Sísíwọ báwọ! Ọkan yóòkú ríkọ? Ẹ bá mi gbẹ e o jàrẹ, ká bẹ ẹ, ká pòó, ká...

[Why stopping now, what of the last one? Bring it here, let us open it, mix it, and...]

From the structural representation of the discourse above, we see Kàrímù offers no response to Adéníyì's question because of the share background between the two of them. By the virtue of that shared knowledge, Kàrímù clearly understands the rationale behind the

Adéníyì's question. Thus, there is no need of wasting time in answering it. Adéníyì's question illustrates a grammatical metaphor because it expresses annoyance rather than seeking for unknown information, as the primary speech function of question. Adeniyi's thought is pretentious in supporting government directive that workers must finish all the concrete before they close for the day. His rhetoric expressions actually raised a supporting view to Yorubá philosophical statement which says *Bí éégún bá ní òhun kò rí alágbàáà, alágbàáà náà á ṣepé òun kò réégún* meaning that 'Whoever fails to care for someone also needs not to be cared for'.

**Table 2: Speech Act of in Rhetoric question *Réré rún* and *Iná Ràn***

Linguistic convention	Actors	Language	Illocution	Perlocution
Sísíwọ báwọ! Ọkan yóòkú ríkọ? Ẹ bá mi gbẹ e o jàrẹ, ká bẹ ẹ, ká pòó, ká	Adéníyì	Questioning	Construct of civil destruction	Demonstrated Contestation

### Metaphor as Rhetoric Device

Metaphor is figurative language device used as direct coded phrase for a phenomenon. Metaphor instantiates coded phrase in which the feature of an object is directly placed/attributed to another entity based on its physical appearance, action, character or attitude. Its usage is contextual –bound, in such that its pragmatic function could not be inferred in an exophoric reference but internally (Qdeshanya, 2022). The use of metaphor is popular as resource for signaling or

addressing concept as exemplified in the excerpt below:

*Excerpt 4:*

Bọdúndé: [Bọdúndé rẹrìn-ín, ọ fowọ mú ìgbaròkó] **Abọbakú!** Pẹlẹ o, ọmọ àwọn ìjòyè. Ibo ló wà

lẹ̀ẹ̀kan nígbà tí akòwé àgbà ní fọ̀ bí olówó oko? “Ẹn....o, ẹyin òsìṣẹ̀ gbogbo eléyí, ẹ ẹ̀ gbọ̀dọ̀ má ló ọ́ tán, nnkan nnkan’.  
(Òkèdijí, 1973)

[Bọdúndé laughs, holding his waist] **The king's slave!** Kudos to you, the chiefs' favorite! Where are you

when the chief's secretary was lambasting like an employer? "Youuuu..., you workers, you must finish all these (already mixed cement) before stopping for the day".

*Abq̄bakú* is a metaphor, theorizing someone supporting Government's activities in a country. As it is used in the above text, it is an abusive word where someone is putting curse on another for his/her inordinate ambition which contradicts other members' opinion. Hence, it is possible that such a person must have been identified and labeled as mole or Government' secret agent. Name calling through the use of metaphor is also noticed in:

*Excerpt 5:*

Adéníyì: Yùsìí, *Erú q̄ba ni Ìdòwú*, ẹ má daa lóhùn. Šebí àwa la tilẹ sí sojo ní tiwa! [Hope you

can see, Ìdòwú is government's slave, Thus, do not listen to him. It is even we that are exhibiting fear].

This focus expression *Erú q̄ba ni Ìdòwú* exemplifies metaphor depicting 'Government's supporter/friend amidst civil struggle but a mole in the side of the agitators'. The expression is expressively pointing an accusing finger to Ìdòwú who continues to against the protest. These two vocatives '*Abq̄bakú* and *erú q̄ba* are derogative appellation employed to pin point the mole among the protesters.

**Table 3: Speech Act of in Metaphor *Réré rún* and *Iná Ràn***

Linguistic convention	Actors	Language	Illocution	Perlocution
Metaphor: <i>Erú q̄ba ni Ìdòwú...</i>	Adéníyì	Figurative expression	Identified/designated a mole. Ascertained disunity.	Construction of identity. Personality indictment.
<i>Abq̄bakú!</i> Pèlé o, ọmọ àwọn ìjòyè	Bọdúndé	Figurative expression	Identified a mole. Established disunity	Identity construction

### Use of Irony

In communicating issue pertaining to the protest, protesters sometime code their views, thoughts in order to play safe from being accused of inciting hatred which is termed as hate speech in contemporary space.

*Excerpt 6:*

Kàrímù: Àmọ̀ tètè wáá lẹ̀ sọ fún ọ̀ga rẹ̀ tó ràn ọ̀ sí wa pé, pípẹ̀ tó pé wà, *ò n̄ jarán ní o.* Àwa kò ní

ìpẹ̀ kankan jẹ́ tí títí ìjòba ó fì tú ọ̀gá wa sílẹ̀, wí pé a gbọ̀ sùgbọ̀n a kò gbà. [Meanwhile, quickly go and tell your boss that sent you to us that, for calling us, he is just wasting his time. We are not coming



until our leader is released from the prison. Tell him that we heard but we are not agreed]

Adéníyì: Ọbọ! Alákóówáábá! Bẹ̀ẹ kọ o jàre. Mopé, ìwọ náà wo símẹ̀ntì ilẹ̀ yìí, àpò méjìlá la ti pò

mọ yanrìn. A ti bo mi lé e lórí, **Bí a kò bá lo gbogbo rẹ tán...** [A monkey! The-one who put someone into trouble! It is not like that. Mopé, look at this cement on the ground, we have mixed twelve bags with sand, we have poured water on it, if we do not finished using them...]

Bódúndé: *A kò gbọdọ yẹsẹ níhìn-ín.* [We dare leave the site]

Kàrímu: *Bẹ̀ẹ ni! Kì í símẹ̀ntì má baà gan . Ẹ ẹ purọ.* [Yes, it is true! For the cement not to

become harden. You are right]

Adéníyì: *Yùsìí. Àmọ̀ ibòòsì í ké ni kò sẹ́ é jó sí í.* [That is it; unable to make a noise correctly

blocks goods dance-step] (Òkèdìjì, 1973: 7)

Semantically, the propositions 'refusal to obey government order' in the dialogue above are ironically stated and it could be adjudged as civil disobedience. The Kàrímu's abusive emphatic statement *ó n jàrán ni o* 'he is wasting his time' communicates act of insubordination between the employer and the employees. An act which is punishable under the workers acts.

However, the context at which the statement is issued protects the issuer from the wrath of the law. In reaction to Kàrímu's statement, Adeniyi quickly see the need to correct the import of the statement. Thus, he counters the earlier impression with *Bẹ̀ẹ kọ o jàre*. Mopé, *ìwọ náà wo símẹ̀ntì ilẹ̀ yìí, àpò méjìlá la ti pò mọ yanrìn. A ti bo mi lé e lórí, Bí a kò bá lo gbogbo rẹ tán....* This coded pretentiously idea is activated with the use of irony *Bẹ̀ẹ kọ o jàre* as rhetoric tools in communicating their planned protest against government activities hinged on the shared information among the workers. The other workers present also quickly lend their voices in supporting Adeniyi's submission. This singular reaction informed and convinced Mopé, the office messenger; the workers' loyalty as against the disrespect to the constituted authority. The pragmatic implication of the intentional irony (the coded statement) is actually confirmed with Adeniyi's final remark, he says: *Yùsìí. Àmọ̀ ibòòsì í ké ni kò sẹ́ é jó sí í* 'As you can see, if one knows how to shout very well, the shout would surely bring a sonorous sound'

### Euphemism

This is a rhetoric phrase or clause used to indirectly reinstate one that is considered hateful or too blunt as the embolden clauses in the excerpt below demonstrated:

Excerpt 7:

Adéníyì: Ọbọ! Alákóówáábá! Bẹ̀ẹ kọ o jàre. Mopé, ìwọ náà wo símẹ̀ntì ilẹ̀ yìí, àpò méjìlá





*la ti pò mọ yanrìn. A ti bo mi lé e lórí, Bí a kò bá lo gbogbo rẹ tán...* [Monkey!

The –one who put someone into trouble! It is not like that. Mopé, look at this cement on the ground, we have mixed twelve bags with sand, we have poured

water on it, if we do not finished using them.....]

Bọdúndé: *A kò gbọdọ yẹşẹ nńhìn-ín.* [We dare leave the site]

The expression ‘Bí a kò bá lo gbogbo rẹ tán, a kò gbọdọ yẹşẹ nńhìn-ín’ is a conditional clause uttered to deconstructing act of civil disobedience.

**Table 4: Speech Act of in Euphemism *Rẹrẹ rún* and *Iná Ràn***

Linguistic convention	Actors	Language	Illocution	Perlocution
Irony: <i>Bí a kò bá lo gbogbo rẹ tán...A kò gbọdọ yẹşẹ nńhìn-ín.</i>	Ẹárímù and Bọdúndé	Declarative conditional negative statement	Construct Obedience to Government’s directive	Issued to guide against commission of insubordination

### Use of Proverbs

Proverbs are defined as the wisdom lure of Yorùbá people. It lubricates and facilitates concise and consumable quantum of idea in communication setting. It often focuses on issues that centers on value, personality norms and institution (Odeunmi, 2008). Let us examine how proverbs are used in communicating protest’s message in the excerpts:

*Excerpt 8:*

*Láwúwo: Ojúoró ní í lékè omi, òsibàta ní í lékè odò, A ó borí dandan ni. A ó şegun wọn,*

*Onímògún n lérí, Arẹşà n fowọ lalẹ, Olúgbọn n jayé à-jẹ dànù. Hùnhùùùn.... Itàdógún kùsì dẹdẹ, ọjọ ẹlẹsìn-ín wọn kú ọla.* [An algae flout on water, the phytoplankton stays on

top of water. We will conquer them. We will win, Onímògún is boasting, Arẹşà is dictating/directing, Olúgbọn live flamboyantly. No problem.... Not so long that they will put to shame]

*Wúràqlá: Tòò, a bá dúpẹ. Àmọ ara n ni wa jojo. [Alright, joy shall be ours. However, we are suffering]*

*Láwúwo: Àşà wèrè kan ni, O ní ẹ rí eesin tí n jẹ elégbò, ẹ dákẹ, ẹ ẹ wí nńkan kan,*

*bí elégbò bèrẹ sí wọn esin senu, ẹ màmà fohùn o. [Àwọn kan rẹrìn-ín, àwọn kan rúnjú pọ] Òní àgbẹ toko dé, ó pa ọkọ mọ, ọla àgbẹ took dé, ó pa ọkọ mọ.*



*Ojọ kan n bọ dájúdájú tí ọkọ yóò pa àgbẹ mọ. Ariwo á wá á ta. Ìkòkò n ọsu ẹnìkan ò gbọ, bódó bá n gúnýán , ariwo ó máa ta o!* [It is one lunatic style, he said don't you see fly disturbing a wounded person, you are quite by not saying anything, when the wounded person turns to kill and put flies in mouth, do not say anything [Few people laughed while some frowned] Today, the farmer came from farm and keeps the hoes, tomorrow farmer came from farm and keeps the hoe. A day is coming that the hoe will surely keep the farmer. Then, there will be noise here and there. Nobody hears when the pot is cooking yam, it is when the mortal is pounding yam that people hear!]

The exchange in the excerpt (8) happened between Láwúwo and his union members immediately after his release from Government's detention. The excerpt is characterized by 5 proverbial statements. The proverbs are interpreted along their pragmatic reference in the excerpt as follows:

- i. Ojúoró ní í lékè omi, òsibàta ní í lékè odò  
[‘We are going to win/ the protest would be successful, we are going to get our demands from them’]

- ii. *Ìtádógùn kùsì dèdè , ọjọ ẹlẹsin-ín wọn kú ọla.*  
[All the tyrant chiefs would be put to shame at end]

- iii. *Eesin tí n jẹ elégbò, ẹ dákẹ, ẹ ẹ wí nńkan kan, bí elégbò bèrẹ sí wọn esin senu, ẹ màmà fọhùn o*  
[When the fly is bitten the wound no noise, when the person with the wound starts to wipe off the flies, there should be noise of whatsoever]

- iv. *Òní àgbẹ toko dé, ó pa ọkọ mọ, ọla àgbẹ took dé, ópa ọkọ mọ.*  
*Ojọ kan n bọ dájúdájú tí ọkọ yóò pa àgbẹ mọ. Ariwo á wá á ta*  
[After a day work today, the farmer keeps the hoe; tomorrow after a day work, he keeps the hoe; a day is coming that hoe will certainly keep the farmer]

- v. *Ìkòkò n ọsu ẹnìkan ò gbọ, bódó bá n gúnýán , ariwo ó máa ta o*  
[‘Nobody hears when the pot is boiling the yam, it is only when the mortal is pounding yam that people hear’]

The proverbial expressions are structured through focus, simple declarative, adjectival clause, compound declaratives, and negative





declarative statements respectively. The expressions are uttered by Láwúwo in given his personal assurance on success of the protest. However, the tone of his message also informs his audience the need to strive and strategizes on their actions that would facilitate efficient actualization of their goal. While examine the content of each of the above proverbial expressions, one could see that the description is perfectly connect to their referents' (the king and his chiefs). This connection of the expression with the context of discourse is what determines the pragmatic function/usefulness of the proverbial expressions in such a situation (Qdesanya, 2020). For the fact that proverbs instantiate a fixed phrase genre (Dunde 1980), that does not hinder the way and manner at which they contextually enrich the meaningful interpretation of exchange between the workers and their employer, in spite of the absence employer at the setting of the discourse.

### Discussion of the Findings

The movement and dissatisfaction, especially on salary increment, reviewing of working hour, and provision of basic social amenities that would enhance workers' productivities and livelihood, seen in the texts are communicated through the use of persuasive languages. The messages of the protests in the two texts are persuasively communicated through proverbs, metaphor, irony, euphemism and direct and indirect quotation, satire, imprecation and vocatives The protesters in their

aggressive voice somehow guide against foul language could suggest insolence on leaders' personality. In doing this, the protester hid under the use of irony in most time. We can see this in the manipulative use of pretentious use of rhetoric elements by Adeniyi, karimu, and Bodúndé in Réré Rún while communicating their disobedience to employer's directive in excerpt (4). Proverbial expressions in the texts contextually corroborate one another to demonstrating expressing workers' optimism in success of their negotiation. Those that are used by Láwúwo during his speech after being released from detention are to admonish his member to keep up hope of winning alive. His expressions, to some extent, boost the morale of his member, in sharing optimism on the positive realization of their demands from the government. The versatility in the use of rhetorical devices in the texts purposely meant to bringing humanly behavioral and cognitive change in the attitude or activities of the government towards wellbeing of the citizen. In all, the language in the texts was used to deconstructing employers' self-centeredness and uncared.

### Conclusion

As it evident in the semantic locution and illocution intents of the excerpts, the perlocution activation of the protesters' speech releases tension in protesters, keeps hope alive during the struggle, appreciates the movement's leader, designates a mole, safe guides victimization, retreats protesters' commitment in



supporting the movement to a successful ending, mobilizes community-based activism, and constructs deprivation among other. With the use of persuasive language, the protesters of the two texts are able to succinctly construct their personal thought, desire, emotion and consumable activism actions that facilitate and strengthen their protest messages

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