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## Language and Hate Discourse: A Pragmatic Investigation of Sam Omasetye's 'From Don to Done':

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### Abstract

*This paper from a pragmatic sense, examines how hate in newspaper discourse is propagated. Sam Omasetye's 'From Don to Done' published in The Nation, Monday, November 9, 2020 has been selected considering the author's language use to unearth and criticize President Donald Trump's first term in office. The discourse has captured our interest because first, it showcases how hate is patterned through language in discourse, and second, it conveys how hate discourse is legislated to ideologically achieve certain social goals, maintenance and change via indoctrination. Ten texts were purposively selected and their forms and functions examined using Mey's Pragmatic Act Theory (PAT) alongside Halliday's Systemic Functional Linguistics (SFL) as a framework. Findings illustrate that the discourse, targeted at the various actors involved is netted with multifaceted propositions that underscore various pragmomes or practs that name, deprecate, approve, abuse, praise, commend, condemn, persuade, dissuade and equate or contrast. The acts attempt to undrape the writer's ideological proclivity and impulses against a Trumpian system of government, perhaps, towards equality and fairness. The study construed that terms exhibit behaviour, thus, enhancing our ideational perception of the intention of the author towards the meaning of the entire discourse.*

**Keywords:** Language, hate discourse, Pract, Trumpian system, Pragmatic act theory, Systemic functional linguistics.

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### 1. Introduction

Every instance of language use represents some acts that signal a writer's /speaker's intention and the efforts in unveiling and describing those acts in any discourse interaction is what pragmatics attempts to do as this study intends to showcase. Hate discourse or speech, in most cases, often originates following diverse conflict interest. It is on this background that the present study

explores Omasetye's discourse 'From Don to Done' published in The Nation, Monday, November 9, 2020 as a prototype where the author attempts to unearth and critique President Donald Trump's leadership style during his first term in office. The aim is to examine the motivation for the trend and the implication it has on the society or wider audience via language used and how the language is expended to propagate hate. Hate is an essential

component of conflict; and conflict, for Edem (2021a) is a phenomenon that is common at various levels and capacities of the world with tremendous implications.

In the past, various research enquires have shown that conflict is instigated by ideological differences exacerbated by deep-seated hatred, thus, making the subject timely and also an area of interest for linguistic studies. Määttä (2023), Godwin & Gabriel (2021), Drożdż (2016), Onyekwere & Chukwu (2019) amongst others are research works that have considered hate discourses ranging from the perspective of politics to the media. For Drożdż (2016, p.20) "hatred is not only a matter of emotional antipathy, but it is also a demonstration of the voluntary rejection of another person's attitude, language or activity. According to Määttä (2023), hate speech is a notoriously contested concept. For him, hate speech consist of an explicit expression of hatred in a sense. From all the definitions, hate discourse or speech points to any discourse communication that, attacks, denigrates, threatens, or insults a person or group of persons.

As a writer, Sam Oritsetimeyin Omatseye's pieces of literature clinch from cultural to socio-critical issues. In addition to his polemic discourse, '*From Don to Done*', are his social criticism or write-ups on the legacy of the late

Obafemi Awolowo and the role of late Odumegu Ojuku in the civil war which generated nationwide criticism; hence, putting him in the limelight of Nigerian prominent writers.

## 2. Theoretical Framework

This study deploys theoretical insights from Mey's (2001) PAT and Halliday's SFL (ideational and interpersonal aspects ). The synergy of both theories provides for us methodical explanations of Omasetye's discourse as a social process. While Mey's PAT, on one hand, provides the reader with the pragmatic acts motivated by the situation of discourse, Halliday's ideational and interpersonal aspects of SFL, on the other hand, validate the acts as choices, by which the language of the text is interpreted as networks of interlocking options. In other words, the choice of language use or any other linguistic resources is hinged on the exploitation of a network of meaning potentials by the writer of a message. Halliday (1994, p. xiv). In SFL, every act of language is an act of meaning. This includes how language within a social system becomes a means of reflecting on things as well as acting on people. Thus, Halliday (1978, p. 112) substantiates language as a system organized to achieve the following functions referred to as meta-functions: **(i) Ideational** (relates to the field of discourse) construes ideas about the world or designates our experience of the real world.

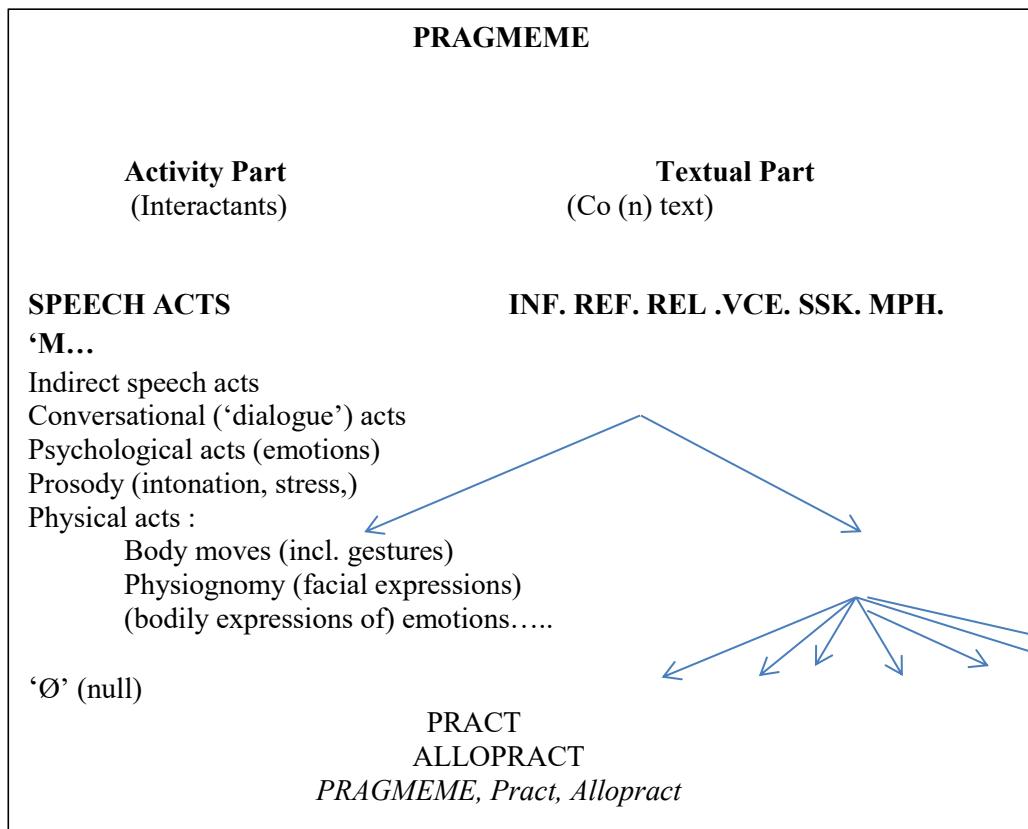
**(ii) Interpersonal** (relates to the tenor of discourse) establishes certain kinds of social and interpersonal relations that exist among participants in a specific discourse situation; and **(iii) Textual** (concerns the mode), signals how discourse or the message is organized. At this level, ideas and interactions are patterned into meaningful texts per contextual relevance.

Mey's (2001) PAT, on the other hand, cultivates a radical approach against Austin's (1962) speech acts. The theory is enunciated from a sociocultural interactional perspective that prioritizes socio-cultural and societal factors in meaning construction and comprehension. The socio-cultural interactional perception of pragmatics comprehends pragmatics as a socio-cognitive and cultural phenomenon that is strictly behavioural in terms of usage (Verschueren, 1999:7). For Mey (2001, p.214), Austin's speech act is too conventional and lacks a theory of action. In his opinion, Austin's speech act is idyllically individualistic rather than societal centred. He claims that human activity is not a privilege of the individual, but rather the individual is situated in a social context where he/she is vested with extra-linguistic factors to appropriately achieve a pragmatic act generally regarded as pragmeme. Hence, the environment or situation is considered as a fundamental

phenomenon since it is where both speaker and hearer find "their affordances, such that the entire situation is brought to bear on what can be said in the situation, as well as what is being said" to aid meaning construction and comprehension. (Mey, 2001, p. 221).

The schema adapted from Mey (2001, p. 222) indicates how meaning negotiation between a speaker and listener in a context can be achieved. It unveils that there are two parts to a pragmeme: the activity part, meant for interactants and the textual part, signalled by the context within which the pragmeme functions. For meaning construction or communication to be achieved, the interactants extract from speech act types as indirect speech acts, conversational ('dialogue') acts, psychological acts, prosodic acts and physical acts. These acts are contextually engaged via INF--"inference"; REF--- "relevance"; VCE--- "voice"; SSK-- "shared situation knowledge"; MPH--- "metaphor"; and M-- "metapragmatic joker". It is this interface between the activity part and a textual part that results in a pract or an allopract. For Mey, (2001, p. 221) "every pract is at the same time an allopract, that is to say, a concrete instantiation of a particular pragmeme". For this reason, in Omasetye discourse, one discovers the use of diverse practs interlacing with different contextual features as the analysis intends to showcase. Below is a

Mey's pragmatic act schema interrelationship can be achieved unveiling how this in a discourse.



### [A Pragmatic acts Schema adapted from Mey 2001: 222]

#### 1. Methodology

The study in an attempt to examine Sam Omasetye's "*From Don to Done*" will emphasize on how the writer's language use in the discourse culminate into hate. Ten texts were purposively selected and their forms and functions determined and analysed using Mey's Pragmatic Act Theory (henceforth, PAT) and Halliday's ideational and

interpersonal aspects of the Systemic Functional Linguistics (SFL) as theoretical frameworks. The method of analysis is purely descriptive since it interlaces data analysis and interpretation. The study concentrates on the structural constituents or formations of sentences and how they are sculpted by the producer of the text to elicit attention towards meaning intention. Double slanted lines; double quotation, underling and

italicization are employed to foreground clauses meant for discussion. 'Para' is used to represent a paragraph meant for analysis.

## 2. Data Presentation and Analysis

**Text 1:** It was a rollercoaster without a timeline. Ups and downs, hope and despair, high

pulse and pause. It thrilled minute after minute, but it gave no joy. When will it end?

Today? Next hour? Or tomorrow? Toilet breaks. Meals were part of the menu. Seat on edge. Heartbeats. Bleary eyes. Deferred appointments. Stolen family hours. No second chance for bed time. Insomnia.

[Para 1 ]

Text 1 earmarks the opening of the discourse where at the ideational and interpersonal levels; Omasetye's conveys a distorted sociopolitical situation via practs that declare, describe, assert, equate and negate or contrast. The lexical choices are patterned in a way that they are implicative. They tend to mock Trump's psychological instability during the heat of the election when it was glaring that Biden was going to win. For instance, the lead and declarative statement -- // *It was a rollercoaster without a timeline*,// establishes this disturbing state.

The disturbing state is further conveyed through practs that setup contrast or opposition that are descriptively informative- "ups and downs", "hope and despair", "high pulse and pause". While the declarative mood structure signalled by negation (or negating pract) -- // *It thrilled minute after minute, but it gave no joy*// attempts to negate the hilariouslyness of the entire scenario, the adjunct mood structures ---//*When will it end?*//, //*Today?*//, //*Next hour?*// and //*Or tomorrow?*// are employed as interrogating pract to remark a succession of unpleasant experiences. The sense in which the interrogating pract or adjunct mood expressions in the context is deployed assumes that readers have share situational knowledge (SSK) or (pre)knowledge of the subject matter at hand. They intensify the mockery.

Although, the NGPs "A seat on edge". "Heartbreaks" "Bleary eyes....", "Stolen family hours...." and "Insomnia" seem to be different semantically, yet, the writer, however, uses them to setup equivalence in the text to intensify restlessness. Such logically equivalence are used to achieve the same meaning and doing the same job in the mind of the reader. A close study of the event indicates that the mood shapes the practs invested in the context. It establishes the interface between Mey's and Halliday's theoretical conception of language

use and context as captured further by the diagram in text 2.

**Text 2:** At long last, the elephant staggered and fell. Trump the Don, came down with a thud. He had finally worn a **clay feet**.

[Para 2]

Text 2 as a direct response to the sociopolitical state in text 1, It evidently establishes the assumption in text 1 concerning the election. It illustrates hatred through diverse lexical properties. At the interpersonal plane, the writer uses naming and describing as practs that are denigrating or demeaning to mock Trump and

achieve a spiteful feat in // the elephant [[naming ]]] staggered and fell [[describing]] //, Trump the Don [[naming ]]], came down with a thud [[describing]] etc. Consequently, the entire discourse, the structural efficacy and the writer's euphoria for change is subtly represented at the ideational or experiential level via reference (REF) couched in the NGP label //*the elephant*/ and //*Trump the Don*// on one hand, and on the other hand, metaphor (MPH) in // *He had finally worn a clay feet*//, making the whole context derogatory, pejorative and the discourse, a prototype of hate. Here, the NGP //*a clay feet*// as naming is experienced as Goal. This is captured in the diagram below:

Process Type	Structural realization				Practs
Material	Circumstance	Actor	Process		
<b>1<sup>st</sup> clause</b>	At long last	the elephant	staggered and fell		naming, describing, jubilating, scathing/ mocking
<b>2<sup>nd</sup> clause</b>	<b>Actor</b>	<b>Process</b>	<b>Circumstance</b>		
	Trump the Don	came [down]]	with a thuds		naming, describing, scathing
<b>3<sup>rd</sup> clause</b>	<b>Actor</b>	<b>Process</b>	<b>Circumstance</b>	<b>Goal</b>	
	He	had worn	Finally	a clay feet	describing, deprecating, spiting

Verbs such as //staggered and fell// as well as circumstantial adjuncts such as //‘at long last’/, //‘finally’//, and //‘with a thud’// respectively are lexical choices which confirm to readers that the writer had always wished for the fall of Trump. The lexical items establish for the reader the position of the writer as well as heighten the ideological content of the discourse. They are linguistic triggers that intensify the pract of elation or jubilation over Trump’s misfortune by the writer.

**Text 3:** It was an election as a democratic correction. The people voted against indecency.

They chose truth over lies; range over rage, solidarity over solitude, propriety over

profanity. They pushed against a president that hailed white supremacists, that

called a set of humans Shitehole... The people rejected Christian hypocrites...

[Para 3]

Text 3 further showcases how the discourse is mediated through the language of hate, via practs such as asserting, commanding, advocating, approving, disapproving, and contrasting or negating. The discourse unveils an electoral context as the naissance as well as the trigger of the entire situation. In the first clause, through commanding and advocating, Omasetye states a

viewpoint and upholds it. To him, the election that had been conducted and concluded was in the proper direction. This statement certainly underscores a conflict on one hand because it implicates that either the election, which ushered in Donald Trump during his first tenure as president, in the first place, was wrongly done or that Trump, even though he won the election was not the right person. This textual disposition unlocks Omasetye’s antipathy and indoctrination or propaganda against Trump.

To further validate this, he implicitly deploys naming as pract in the second clause where “*indecency*” among other lexical items in the indexical expression //“*the people voted against indecency*” is radically conceptualized to metaphorically represent Trump in a sense, hence, assertively presenting him in a bad light. He equally employed practs such as equating and contrasting via binary oppositions in the succeeding clauses as in //‘truth’ vs ‘lies’//, //‘range’ vs ‘rage’//, //‘solidarity’ vs ‘solitude’// and //‘propriety’ vs ‘profanity’//. The use of the practs could be to further heighten his propaganda against Trump or create a clear-cut comparison that will convince readers or quell prejudice and preconception of the state of affairs, especially for readers who feel that Trump was unseated unjustly. The practs are ideologically loaded. First, they

may have been employed as circumstantial evidence for the change so desired by the writer; and second, they may have served as seals of value in determining Trump as a person with lesser quality than Biden.

To this end, Biden as against Trump is identified with nominal labels or names as //‘truth’ vs lies//, //range vs rage //, //solidarity vs solitude // and //propriety vs profanity//, in the context. The contrast is used in some sense what Mey (2001) refers as M--- metapragmatic joker. A close study of these cutting-edge words drives one into asking touchy questions such as what is so ‘indecent’ or ‘profane’ about Trump?. In the same vein, what is

‘truth’ or propriety about Biden, knowing too well that he just won an election, hence, his leadership pattern is yet to be identified.

Omasetye in the last clauses— //“They pushed against a president that hailed white supremacists; that call a set of humans Shitehole”// employs unmasking as pract to sum up the whole indoctrination and ideological instinct of the discourse. The material clause seems to unmask Trump’s racial proclivity as well as Omasetye’s crusade against such an undertone. It reinforces the ideological underpinning. The entire experience of what is going on in the world of the discourse is interpreted or understood via the schema below.

Relational Process	Structural Realization.				Practs
Clause 1	It	was	an election	as a democratic correction	advocating, approving or commending
	Token	Rel. Proc.	Value	Value [intensive ident. with a Purpose-means]	
Material Process	Actor	Mat. Proc.	Goal	Scope [with projected clause]	
Clause 2	The people	voted	against indecency		asserting, naming
Clauses 3, 4 and 5	They	chose	truth over lies		asserting, contrasting or comparing
	They	chose	range		
	They	chose			

			over rage solidarity over solitude		
Clause 6	They	pushed	against a president	that hailed white supremacist	stating & unmasking
Clause 7	They	pushed	against a president	that called a set of people shithole	stating & unmasking

**Text 4:** Joe Biden's victory is a statement for commonwealth, for anew attempt at

humanity, at a handshake. A time to rescue the climate, to re-energize the

world of siblings, to nip blusters, to hit the pause button on the hawks, to

remember that we as a race, gave history the holocaust, carted humans as

chattels across oceans, that we groan under income inequality. [Para 4]

Edem (2021b:134) opines that communication is a product of the interplay between intention and attention. To comprehend what this infers, text 4 has been divided into parts A and B to convey how the alpha clauses and nominal groups are structured for significance. This signification sways where the clauses are structured through practs that declare a state, define and advocate or commends giving the

reader valuable information about the context. Mey's PAT showcases Part A of the discourse to be intentionally structured to elicit attention on a course been advocated. A close study of the first, second and third clauses through the copular 'is' indicates what Joe Biden's victory meant not just for the US but also humanity. By that, part (B's) statement becomes relevant in the context because of the discourse feat or accomplishment in part (A).

Through the sociocultural knowledge of the discourse, one can also infer that the writer is implying that Biden's victory is a correction of glitches exhibited by a Trumpian system. Hence, contextual features such as MPH, REL INF, interlace to accomplish practs that are stating, defining, advocating and commanding. The Hallidaian's analytical perspective of the text affords the readers reasons why the writer invests the parallelism. First, it overtly or covertly establishes the writer's aim of indoctrination, and

secondly, it emphasizes the doctrinal message heralded. Part (B) uncovers the writer's articulation for freedom with slamming words such as *//a time to rescue the climate//*, *//a time to nip blusters//* and *// a time to hit the pause button on the hawk //*. Such an impulse is successfully

initiated through the practice of inciting. The essence is to cajole and compel listeners to action. The reason is to surmount a prevailing action against Trump and his allies. This provocation is made vivid through diverse attributes captured below:

#### Part A

<b>Metafunction</b>		<b>Structural Realization.</b>			<b>Practs</b>
		<b>Mood-- -decl. Subject</b>	<b>Residue Finite</b>	<b>Predicator Comp.</b>	
<b>Interpersonal</b>					
Clause 1		Joe Biden's victory	is	a statement for commonwealth	declaring, stating, defining advocating and commanding
Clause 2		Joe Biden's victory	is	a statement for a new attempt at humanity	declaring, stating, defining advocating and commanding
Clause 3		Joe Biden's victory	is	a statement at a handshake	declaring, stating, defining advocating and commanding
<b>Ideational</b>	<b>Relational Process</b>	<b>Token</b>	<b>Rel. Proc.</b>	<b>Value</b>	

**Part B: Comprising NGP with the 'to-infinitives and 'that clauses' as qualifier complement.**

Structural Type	Structural Realization			Practs	
	M	H	Q	Q	
<b>NGP 1</b>	A	time	to rescue the climate		Inciting, persuading, compelling
<b>NGP 2</b>	A	time	to re-energize the world of siblings		inciting/persuading, compelling
<b>NGP 3</b>	A	time	to nip blusters,		Inciting, persuading, Compelling
<b>NGP 4</b>	A	time	to hit the pause button	on the hawks	Inciting, persuading, compelling
<b>NGP 5</b>	A	time	to remember	that we ..	

In texts 5, 6, 7, and 8, Omasetye conveys his anger at a group via an opinion-- the US evangelicals. The essence of this is to further push forward his propaganda to convince the reader why he is assassinating the characters or the group. To support his fascinating hatred through indoctrination, Omasetye draws on 'group norm' using 'Jesus' as a prototypical allusion that is comparatively satiating to accomplish his mocking and outright rejection of not only Trump but his followers. This comparison is seen in his rhetoric on Jesus. He uses naming that are metaphorically slamming // *The US evangelicals are a*

*shrinking race// and assertive statements that are convicting // Their lights are not shining//, //they are no longer appendages to the Party but part of the mainstay//, //Christian values are not upstream in their agenda. //They are now clutching at straws to justify a man who lies, who cloaks murders under the law, glorifies race hater// etc.* To him, the sect's revulsive behaviour is unchristian. Inevitably, practs such as asserting, pronouncing/declaring, convicting and judging or condemning interlaces with contextual features as SCK-sociocultural knowledge and MPH-metaphor to show his

disgust in the context. The diagram below showcases how the writer's concept is radically captured.

**Text 5:** ... Jesus came a humble God. He did not look down on the poor. Unlike John

the Baptist, he embraced grace. While the former was always fasting in an ascetic

remove, Jesus was often dining with sinners. The US evangelicals are a shrinking

race. They are alienating others. Their lights are not shining. Hence they are no longer appendages to the Party but part of the mainstay. Christian values are not upstream in their agenda. They are now clutching at straws to justify a man who lies, who cloaks murders under the law, glorifies race haters, etc. Trump's religious adviser Paula Wte invoked angels in Africa to fight for Trump. Some have wondered where she found the concept of

angels from continents. Nowhere in the Bible are angels assigned to countries or continent. [Paragraph 9]

His use of precision to negate the conceptual practice by Trump's religious adviser, Paula White for invoking angels becomes palpable to further push his indoctrination. Omasetye's other dimensions of propaganda are executed through indirectness or implicature that call for attention and to increase the force of his message. All the adjectival clauses deepen the writer's mood concerning the participants involved. The first and second adjectival clauses respectively negate Trump's social attitude. They mark Trump's attitude as false, // ...a man [[who lies]], // who cloaks murders under the law //, , while the last captures him as a racist // [who] glorifies race haters //. The figurative expression "*clutching at straws*" is one of the textual means used by Omasetye to enhance his hate intention

Process Type	Structural realization				Practs
<b>Material</b> — Clause 1	Jesus <b>Actor</b>	came <b>Mat.</b> <b>Proc.</b>	as a humble God <b>Scope</b>		asserting, affirming to Jesus' attitude of
Clause 2	He	did not look down	on the poor		humility
Clause 3	He <b>Actor</b>	embrace	grace		

		d	Goal		
Clause 4	<b>Actor</b> Jesus	was dining <b>Mat.</b> <b>Proc.</b>	Often <b>Circum.</b>	with sinner s <b>Goal</b>	asserting, affirming
<b>Relational</b>	<b>Carrier</b>	<b>Rel.</b> <b>Proc.</b>	<b>Attribute</b>		
Clause 5	The US evangelicals	are	a shrinking race		pronouncing , judging or condemning
<b>Material</b>	<b>Actor</b>	<b>Mat.</b> <b>Proc.</b>	<b>Goal</b>		
Clause 6	They	are alienating	others		Condemning ,
Clause 7	Their lights	are not shining			Condemning

In texts 6 and 7, and 8 the same narrative trend continues but in a more noxious form where practs such as declaring, asserting, naming, accusing, blaming and condemning are deployed by Omasetye to convey his ideological impulses against a Trumpian system.

**Text 6:** We must not forget the big chunk of his followers: the evangelicals. But they are the great hypocritical followers. Without them, Trump is no president. These are people who pledge loyalty to the Bible. They say Jesus is love. They say peace is better than war. But they supported a man who abandoned about 500 children on the Mexican

border without their parents. They support children unborn but give sacraments to the born ones to hunger and die. They watch blacks suffer and look the other way

Through the use of naming and negating practs the ridicule continues in texts 6, and 7. The lexical properties signal how the war of hatred stretches not only to Trump but to his fans. In text 6, one is confronted with the use of double barrel approach of naming in *// the big chunk of his followers: the evangelicals//*, and the use of metaphor in *// They are the great hypocritical followers.//*. His anger seems to rest on some of the policies of Trump which, he

termed as being uncanny to humans. The language shows a level of huge seated hatred even though the writer tends to give reasons for this in the last three clauses.

**Text 7:** What concerns me is that they support **a bigot** like Trump at home and come to

Africa to preach the love of Christ. They are hypocrites of the first order. They are

the Pharisaic bunch. They are turning their tradition into the tenets of faith. They

are appropriating the Holy Spirit.

[Paragraph 8]

Text 7 invests in pernicious languages that are metaphorically assertive. At this level, the writer's intention is achieved leaving the reader with no other options but to disregard these groups or sects. Text 7 is infuriatingly and resentfully projected showing the writer's mindset on the participants involved. It uses words that disparaged into a hate speech. The ideological underpinning is couched in *SCK and MPH*. Thence; clauses such as *// They support a bigot like Trump at home and come to Africa to preach the love of Christ //, //They are hypocrites//, //They are the Pharisaic bunch // and //They are appropriating the Holy Spirit//* underscore this tendency.

In texts 8, 9 and 10, we are confronted with a radicalized concept that idealized refusal and rejection. Lexical expression can implicitly broaden contextual meaning. The kind of pragmatic act elicited in text 8 below further foregrounds the position of the writer. It unveils Omasetye's interest in calling for readers' attention on the demerits of Trump's leadership management; thereby, deploying a practice that maligns. Implicitly, to the writer, such a leadership style poses a threat to people's goals and attainment; and should be done away with. This position affirms Coser (1956, p. 3) description of a conflict as the struggle between parties over desirable values. His mental or psychological construct is inherent in his negative and volatile expression towards Trump as illustrated below with the last clause more noxiously or harmfully expressed *//He was a pig grunting triumphantly in a sty//*

**Text 8:** Trump worked his crowd into a populist frenzy. He stoked hate. He spoke bile.

He demonized others, tossed about the rule of law, pockmarked institutions; put soiled fingers on sanctuaries of states. He was a pig grunting triumphantly in a sty.

[Paragraph 6]

Omatseye's lexical patterns here, again, show the use of manipulation through indoctrination or propaganda. By inculcating the message into the heads of readers, Omasetye attempts to shape the readers' view about Trump using a *pract* that either maligns or deprecates

to manipulate readers into action that metamorphose into hatred. The ideological aim is to entice or persuade the reader in accepting that Trump is inadequate for the presidential position; thereby, enhancing his change agenda that thrives to convey Biden as the right person for the position.

Process Type	Structural realization						Pract
Material	<b>Actor</b>	<b>Process</b>	<b>Goal</b>	<b>Scope</b>	<b>Circumstance</b>		Maligning
Clause 1	Trump	worked	his crowd		in a populist frenzy.		
Clause 2	He	stoked		hate			Maligning or vilifying
Clause 4	He	demonized	others				
Clause 5	<b>He</b>	tossed	about the rule of law				maligning
Clause 6	<b>He</b>	pockmarked	Institutions				maligning
<b>Verbal</b>	<b>Sayer</b>	<b>Process</b>	<b>Verbiage</b>				
Clause 3	<b>He</b>	spoke	Bile				maligning
<b>Relational</b>	<b>Carrier</b>		<b>Attributive</b>	<b>Circ</b>			
Clause 8	He	Was	a pig grunting	triumphantly in a sty			deprecating, maligning

The ideational concern is directed at words or a group of words that assist our comprehension of the discourse as that of hate. The

clause 'Trump worked his crowd into a populist frenzy' simulates a self-directed intention towards a manipulative propensity; thus

orchestrating the writer's view of Trump's social demeanour to readers. He substantiates this manipulative inclination through unfriendly attitudinal markers such as "stoked", "spoke", "demonized", "tossed", "pockmarked", and 'bile' in succeeding clauses. Each item in the clauses furnishes the reader with new information about the character. The last clause sums up the entire act of character assassination through the image of a 'pig'. Such image connotes bestiality.

**Text 9** :The paradox is that some people want him today. They love the demagogue, the

temper of hate and division, they love the us versus them rhetoric. It shows

democracy is a big tent and can absorb the bad, and the bad can loom so large that

it takes over. Awo fought to save the AG's big tent from the force of the right.

What Trump did recalls what Winston Churchill said of democracy "no one pretends that democracy is perfect but all wise. Indeed it has been said that

democracy is the worst set of government except for all those other forms that have

been tried from time to time"

[ Paragraph 5]

**Text 10:** Trump wanted to be king. Americans just reminded him they don't want a

monarch in a democracy. Their first president George Washington warned them against such temptations over 200years. Last week, the American people echoed their first leader.

[Paragraph 11]

Jefferies ( 2010, p. 130) showcases that " the power to represent the words and thoughts of others is potentially very manipulative of their ideologies as well as those of the readers". In the texts above, Omasetye's propaganda is heightened through opinions of leaders to implicitly justify his hate for Trump as well as his rejection. Through manipulative ideologies of opinion leaders in the context, readers draw an inference on what the writer is driving at. A close look at the texts show that there is no outright 'no' to the statements to show any form of warning, cautioning or declining against an intention of some sort. But the structured form of the discourse insinuates this. As a consequence, practices such as cautioning, warning and declining are implied in the context. Though, indirect utterance often poses a problem to determine, yet, recourse to the knowledge of the language helps in the interpretation of the utterance or speaker's intended meaning. This is exemplified in

text 9, where an allusion to Awo's and Winston Churchill's opinions imply the act and also in text 10 where the term 'monarch', as well as George Washington's opinion, suggests the act. The implied utterance aims to substantiate the writer's ideological impulses and proclivity of a passionate rejection.

### 3. Conclusion

Hate discourses are multiple in dimensions and this study indicates an aspect of such dimension. The study gives an insight into how hate discourse through conflict can be analyzed or interpreted from a pragmatic perspective. Through Mey's PAT complemented by Halliday's SFL, one sees how the writer socio-politically constructed his discourse to capture opinions, claims, rejection and socio-antipathy towards a Trumpian system. The essence is to achieve certain social goals, maintenance and change. It is a good thing to construct a discourse to convey intention and attention, but it is another thing for the discourse to be characterized by character assassination. What one finds in Omasetye's critical discourse is an archetype of hate speech that is sustained by complex practs that are conveyed in different ways such as naming, maligning, commanding, deprecating, comparing, compelling, condemning and indoctrinating. The study suggests that hate discourses should be given serious attention and its level of

legitimization, controlled in all ramifications.

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## APPENDIX

News Update

November 9, 2020 by [The Nation](#)

**From Don to Done**



### ***Sam Omatseye***

It was a rollercoaster without a timeline. Ups and downs, hope and despair, high pulse and pause. It thrilled minute after minute, but it gave no joy. When will it end? Today? Next hour? Or tomorrow? Toilet breaks. Meals were part of the menu. Seat on edge. Heartbeats. Bleary eyes. Deferred appointments. Stolen family hours. No second chance for bed time. Insomnia.

At long last, the elephant staggered and fell. Trump, the Don, came down with a thud. He had finally worn clay feet. What is intriguing is not that he was defeated. The man still has the great following that brought him to power four years ago. It tells us that democracy is not a guarantee in this age or any. We have to fight to keep a freedom. The only people who deserve freedom must fight for it every day, wrote German writer Heinrich Heine.

It was an election as democratic correction. The people voted against indecency. They chose truth over lies, range over rage, solidarity over solitude, propriety over profanity. They pushed against a President that hailed white supremacists, that called a set of humans Shithole, that classified some nationals as rapists. The people rejected Christian hypocrites and a God its prophets had overthrown on issues of abortion, race, gays, et al. It was a victory over vitriol.

Joe Biden's victory is a statement for commonwealth, for a new attempt at humanity, at a handshake. A time to rescue the climate, to re-energise a world of siblings, to nip bluster, to hit the pause button on the hawks, to remember that we, as a race, gave history the holocaust, carted humans as chattels across oceans, that we groan under income inequality.

The paradox is that some people want him today. They love the demagogue, the temper of hate and division. They love the 'us versus them' rhetoric. It shows that democracy is a big tent, and can absorb the bad, and the bad can loom so large that it takes over. Awo fought to save the AG's big tent from the forces of the right. What Trump did recalls what Winston Churchill said of democracy: "No one pretends that democracy is perfect but all-wise. Indeed, it has been said that democracy is the worst form of government, except for all those other forms that have been tried from time to time." It shows democracy is a dilemma for civilization. Ancient Greece abandoned it for tyranny. Germany, Spain, Italy were democracies before they embraced despots in the 20th century. Today, Putin cons his people to make himself a de facto monarch. In the Philippines, Turkey, Poland, we see the rebirth of the strongman after the vote.

Trump worked his crowd into a populist frenzy. He stoked hate. He spoke bile. He cursed. He gloated over losers. He demonised others, tossed about the rule of law, pockmarked institutions; put a soiled finger on sanctuaries of state. No one heard him laugh. His scowls seduced his adherents. His smiles were folksy to his followers. He was a pig grunting triumphantly in a sty. Yet, he was legitimate. He was going to win a re-election if not for the fervour and vigilance of the other side, of the decent quarter on the democratic block.

We must not forget the big chunk of his followers: the evangelicals. But they are the great hypocritical followers. Without them, Trump is no president. These are people who pledge loyalty to the Bible. They say Jesus is love. They say peace is better than war. But they supported a man who abandoned about 500 children on the Mexican border without their parents. They support children unborn but give sacraments to the born ones to hunger and die. They watch blacks suffer and look the other way.

What concerns me more is that they support a bigot like Trump at home and come over to Africa to preach the love of Christ. They are hypocrites of the first order. They are not the prophets of God. They are the pharisaic bunch. They are turning their tradition into tenets of faith. They are appropriating the Holy Spirit. They were not always appendages of the

Republican Party, but it started when a few evangelicals launched the Moral Majority, and this was exploited by men like President Nixon, who developed what became known as the “southern strategy.” They summed up the idea in three words: God, Guns and Gays. They knew they would blend the faith and culture of southern whites. They fought over school prayers, abortion, and gays. Rather than work to make conditions to prevent abortion or preach to gays, they build the Trumpian wall. This negates the words of Christ that says, “I come not for the righteous but for sinners to repentance.”

Hence Jesus came a humble God. He did not look down on the poor. Unlike John the Baptist, he embraced grace. While the former was always fasting in an ascetic remove, Jesus was often dining with sinners. The US evangelicals are a shrinking race. They are alienating others. Their lights are not shining. Hence they are no longer appendages to the Party but part of the mainstay. Christian values are not upstream in their agenda. They are now clutching at straws to justify a man who lies, who cloaks murders under the law, glorifies race haters, etc. Trump’s religious adviser Paula White invoked angels in Africa to fight for Trump. Some have wondered where she found the concept of angels from continents. Nowhere in the Bible are angels assigned to countries or continent. Each year the evangelicals come here and are given pride of place by our pastors.



But do they ask them why they stand against abortion and not for the love of the living who are not white in their homeland?

They would want to justify their argument that Trump is modern-day Jehu in the Old testament who ousted Jezebel, who they likened inelegantly to Hilary Clinton the feminist. Now that Trump is defeated, I want to know how they could stretch that comparison. Did Jezebel come back as Kamala Harris under the shadow of Biden. What evil man will they compare Biden with. When Obama won, they said he was the anti-Christ. The Bible did not say the anti-Christ would follow redemptive

liar like Trump. They are using the word of God with craftiness, privileging culture over scriptures. That is the nature of false prophets. They have negated what French philosopher Blaise Pascal warned against in religion: "There are two equally dangerous extremes: to shut reason out, and to let nothing else in."

Trump wanted to be king. Americans just reminded him they don't want monarchs in a democracy. Their first president George Washington warned against such temptations over 200 years ago. Last week, the American people echoed their first leader.