SOCIAL CONSTRUCTIONISM AND WELFARISM: THE STYLE-PRAGMATIC CONVENTIONS IN SELECTED MTN AND GLO ADVERTISEMENTS

Fredrick Friday JOHN
Chrisland University, Abeokuta
fjohn@chrislanduniversity.edu,ng, proffysong@gmail.com

Omotolani Sadia OYIN-ADEJOBI
Dept of General Studies,
The Polytechnic,
Ibadan. Email:omotolanioy goinadejobi@gmail.co.

and

Dorcas Toluwalope OLATUNJI
General Studies Department,
The Polytechnic Ibadan
fabekudorcas@gmail.com

ABSTRACT

Advertising represents a buoyant part of any capitalist economy and social life, reflecting or constructing, in the same manner, interesting parts of our immediate and proximate society, using a blend of stylistic and pragmatic resources. Previous studies on these areas have approached them from monolithic points of view, using speech acts or stylistic forms without linking them to identity and ideolog. This study focuses on the construction of social identity and ideology in mobile telecommunication advertisements. It adopts the Critical Style-Pragmatics approach, blending tools from Lesley Jeffries' Critical Stylistics and Jacob Mey's Pragmatic Acts theory. It co-opts eight advertisements of MTN and GLO. These were downloaded from YouTube where they were streamed to advertise mobile network services to millions of subscribers. Findings show, using the conceptual-textual functions of naming and describing, equating, and contrasting, prioritising, enumerating, and exemplifying, assuming and implying, that MTN and GLO advertisements represent the ideology welfarism, where the identity of consumerist is attributed to the subscribers and the identity of capitalists is labelled on the service providers. The analysis shows that advertisements on bonanza services of MTN and GLO make subscribers spend more on buying mobile services, which at the same time increases the capital base of the network providers. The features of contexts marking welfarism and constructing actors and social life are metaphor, reference, inference, relevance, and marked by implicature, entailment and presupposition, while the dominant stylistic features deployed to mark identity and ideology include exclamations, rhetorical questions, collocations, borrowing, hyponym, and irony, among others. The study concludes that there is, indeed, an interlocking significance between MTN and GLO advertisements and the construction of social life.

Keywords: Critical Stylistics, welfarism, advertisement, pragmatics, multimodality

1.0. INTRODUCTION

Language is central to every human activity in and pivotal to the success of any meaningful advertisement. In other words, commercial advertising is aimed at using language to persuading consumers to patronise certain products by underscoring their higher utilitarian values to consumers. Producers employ advertisements as strategies to make their products appear catchy and preferable to customers, and the way they do this is to engage in the creative use of language that may align or misalign with the language conventions. This may eventually "amuse, inform, misinform, worry, warn..." customers (Cook, 1992:5), and emphasise a change of behaviour in the consumers or the product. One of the ways advertisers reach people is to co-opt the features of everyday life, including the social, cultural, and commercial lives (Davidson, 1992). The dominant questions here are, what aspects of the social and commercial lives are constructed in advertisements, what are the marked stylistic conventions of these forms of representations? These questions affirm the relevance of this study.

Davidson (1992: 3) opines that ads are, in form, 'a social language, a genre of spectator/reader experience, a technique of persuasion. In Davidson's view, advertisements express the real a world, using features that are peculiar in terms of languages, customs, and history. Two things are evident in the above assertion; the first is that advertisements have their own unique form and genre, and thus, can be considered as a separate genre of media discourse. The second obvious factor is that they are loaded with stylistic forms and contents to organise or soot people's perceptions and create structures of meaning or representations and ideologies (Williamson, 1978:12). The focus of this study is on the stylistic resources in the advertisements and how they create reality or relativity of the immediate and proximate environment where they are designed to reach. in specific term, the objective of this research in relation to this is to underscore how these representations appear in mobile television advertisements, using MTN and GLO bonanza advertisements. In connection to this, the identity and ideology these stylistic features signify, which have not been sufficiently represented in extant linguistic research, are analysed.

Studies in these areas have been focused on general advertisements such as Oduola (2001) who explored the speech acts of advertorials in Nigerian Newspapers. The study, focusing on print media, looked at illocutionary acts as the performative contents of advertisements, without linking them to constructionism and stylistics, which are the focal points in this present study. The data used also have striking difference, general print versus mobile telecommunication advertisements used for this study. Robert's (2013) study identified major conventions in electronic media and print advertisements. Robert simply reinforced the notion that the language of advertisements is persuasive, informative and acts as a reminder to consumer. Hence, it is obvious that Robert's (2013) focus is on the function of advertisements. This present study looks beyond the functions to both the features, identity and ideology represented in the adverts. Makinde (2007), Ihedigbo (2008) and Adekanye (2014) that focused studied telecommunication advertisements were more concerned with the pragmatic – locutionary acts, and the socio-cultural effects of the illocutionary acts of the advertisements. This present study adopts the critical stylistic approach to study MTN and GLO advertisements, with the view of underscoring instances of constructionism in relation to identity and ideology.

2.0   LITERATURE REVIEW: CONSTRUCTIONISM, IDENTITY, AND IDEOLOGY

The concepts of identity and ideology are highly polarised that arriving at unifying definition is herculean (Osisanwo, 2011:4). This is because identity and ideology are deeply rooted in beliefs, knowledge, and opinions (Van Dijk, 1998). Fairclough (1992, 1995) opines that they are inherent in the structures that constitute the results of past events as well as those that condition present events. Eagleton (1991) posits that ideologies offer insights into ideas that men and women live by and could "occasionally die for". In reaction to this, Osisanwo (2011:4) describes ideologies as a system of ideas, beliefs, doctrines, values, opinions, or particular schools of thought by which individuals or a group of people are identified. The elusiveness of the definition of ideology was portrayed in Eagleton's (1991:1-2); a list of seventeen definitions of the term was provided. Some of these definitions are mutually inclusive while others are exclusive, independent, and incompatible with others. Among the mutually exclusive ones includes: the view that ideology is 'a body of ideas characteristic of a particular social group or class'; according to Eagleton, this can push one to brand his own ideology without considering the implications of right or wrong. Ideologies are particular ways of judging 'particular issues through some rigid framework or preconceived ideas' (Eagleton, 1991:3). The notion here is that people's position or opinions on issues are shaped by preconceived ideologies which Durkheim (1982) suggests governs the collation of facts inherent in texts.

Ideology has left the assertion of being an academic discipline; it is now an object of investigation vastly "related to ideas, beliefs, and opinions [...] ideology is now more relative to

'underlying patterns of meaning, frames of interpretation, world views, or forms of everyday thinking and explanation" (Verschueren, 2012:8). It is on the purview of this assertion that this study seeks to investigate the ideology consumerism, social welfarism, consumer populism mapped in the expressions in telecommunication advertisements.

Deaux (2000) opines that identity operates 'the same basic principles', meaning that the same principles determine how identities are represented and subsequently interpreted in text. What sparks up interest in Deaux is if identities operate by the same principles, it means that they resonate, or are generalise among participants; they are aligned to in-groups and out-groups. What this implies is that identity representation is always considered along the paradigms of in-group and out-group. Taking social identity for instance, representation can be of the self-structure of individuals (Reid and Deaux, 1996; Stryker, 1987), the character of intergroup relations between the in-group and out-group (Taifel and Turner, 1979) or the relationship of other agents to the broader social structure (Breakwell, 1993; Moscovici, 1988). Social identity is constructed based on certain social and situational contexts.

Cronin (2000:19) argues that identity is a widely abused concept. His intention is to delimitate its use to a specific spectrum, so that the intended meaning would be unambiguous. Hence, identity is focused on 'self' and 'institutions' considered as branches of the social identity paradigm. Expanding this view, Warner (2000:64) argues that "it is rarely possible" to distinguish between 'collective' and 'personal' identity in human experience, suggesting also that individuals' identity does not exist in isolation. Giddens (1991:53-55) views this form of mutuality as a critical theory of modernity where a person is not only a reflexive actor of a group's identity, but also an embodiment or model of identity attached to a 'biographical' narrative. Identity is used to project an ideology; hence, they are linked in mobile communication advertisements.

2.1   Theoretical framework: Critical style-pragmatics

The theoretical framework is a blend of Jeffries' (2010) Critical Stylistics, transitivity in Halliday's (1994) Systemic Functional Grammar (SFG), and Pragmatic Acts by Mey's (2001). The operational principles of the framework are explained below.
Critical stylistics

Stylistics can be traced to the works of Widdowson (1975), Collie and Slater (1986) Short (1983), Lazar (1993), among others. The submissions of these studies put it that stylistics painstakingly read texts and provides detailed and explicit scrutiny of texts; its offers rigorous, retrievable, and replicable methods of analysis (Simpson, 2004). In the framework of Critical stylistics (CS), which is still a relatively new branch of stylistic analysis attributed to Jeffries (2007), there is a clear attempt to merge Critical Discourse Analysis (CDA) with Stylistics' (Dogar, 2013). This is to create a paradigm for analysing actual texts on the basis of social meaning, bringing in the notion of the social and situational contexts. As it stands, there is a one-to-one linkage of CS to CDA based on analytical procedures. But CS goes a little further to analyse reoccurring conventions foregrounded in texts (John, 2020:561). It applies a top-down approach or style, identifying conceptual features and functions marking the use language in ways that reflect the patterns of societal organisation, hierarchies, power blocs, among others.

Olaoluwoye (2015:88) opines that CS annexes the functions that a text performs in representing the real world. In other ways, the theory posits that that is a stylistic convention of the patterns that language functions in discourses. Jeffries (2010) calls this 'a way of organising the world, representing in the process the identities and ideologies of not only power blogs, but also language users in different genres and facets of life. The theory prescribes a set of analytical tools called 'conceptual-textual functions', which are carefully organised as frameworks for discourses and texts in actual communicative events. It is believed that all communications reflect one or more of these conceptual-textual functions, which are also illocutions in their own rights. These functions are naming and describing, representing actions/events/states, equating

and contrasting, exemplifying, and enumerating, prioritising, implying, and assuming, negating, hypothesizing, presenting the speech and thoughts of other participants, and representing time, space, and society. These tools fare vastly represented in the mobile telecommunication advertisements selected for this study. The peculiar thing to not in the analytical framework of CS is that it combines different theories, mostly co-opted from Systemic Functional Linguistics, and Pragmatics.

Pragmatic act

Pragmatic Acts, as a theory, shows the primacy of context in language use. It is a theory used to achieve a 'pragmene' (Odebunmi, 2015:201), and point out the contextual affordances in talk discourses. These affordances underlie or impose 'constraints on meaning and understanding of events and communicative encounters' (Odebunmi, 2016:16). Mey's (2001) puts it that 'context determines what one can say and what one cannot say' in a communication process, even in advertisements which this study relates with. The implication of this is that context conditions discourse and cannot be detached from the interpretation of such discourse. The pragmatic act theory goes beyond Speech Act, which only relates locutionary, illocutionary and perlocutionary actions. It defines the pragmatic force that underly the performance of such acts, which are called 'practs' There are two parts of Mey's Pragmatic Acts theory. These are: the activity part and the textual part. The activity part incorporates and is achieved by the principles of speech acts, indirect acts, conversational (dialogical) acts, psychological acts, prosodic acts, and physical acts, while the textual part is realised by pragmatic concepts like inference (INF), reference (REF), relevance (REL), voice (VCE), shared situation knowledge (SSK), which Odebunmi (2006) modifies to shared cultural knowledge (SCK), metaphor (MPH) and metapragmatic joker (M). The Pragmatic Acts theory is co-opted to the analysis of this study to account for the features that define or underly the contexts of the identities and ideologies represented in the advertisements.

3.0. METHODOLOGY

The research design is qualitative. The study makes use of secondary data, in form of television advertisements of two mobile communication networks operating in the Nigerian communication space. The purposive random selection technique was adopted to select eight (8) visual – television advertisements for analysis. The distributions of the data selected are a blend of piginised and English advertisements. The bases for selection of the advertisements were the ideology represented and the stylistic conventions that were used to mark the ideological stance in the advertisements. The analytical framework, critical style-pragmatics, blending the tenants of Critical Stylistics (CS) and Pragmatic Acts. The present analysis focuses on constructionism and the identity/ideology of social welfarism in the advertisements.

4.0. DATA ANALYSIS AND FINDINGS

4.1 Constructionism
Constructionism, on one hand, defines how the society, culture and norms constitute or shape our idea of the world or world view. On the other hand, language is that tool that is used to construct and represent social life and practices or better still shape human world views. Both MTN and GLO advertisements show the constructs of the views of the society about social relationship, and social life as a whole. Views about social life and practices are not only evident or inherent in these advertisements; they also determine the language structure, as well as lexical choices. Social constructionism is realized or represented by 'constructing time and space', 'equating and contrasting', and other pragmatic frameworks like deixis, multimodality, presupposition, and entailment.

Excerpt 6

i. Friend 1: …but that looks like him, can't you see his big head?
Desmond Eliot, Ini Ido!
Bobo: Hey! Guys! Would you like to have a drink?
Friend 1:   you're now a big! Boy!

The excerpt above is from the *GLO recharge to stardom promo* advertisement. The view on social class stratification is evident. Two social classes are identified, the lower class, and the upper class. Both are associated with consumers, at the lower class, we have two friends (in the advert) and other innumerable number of consumers in the outer world, while the upper class are indexed by 'Bobo' who has just risen to stardom and the person deixis 'him', 'his', and the deitic center 'Desmond Eliot' and 'Ini Ido', who are renowned celebrities. The strategy employed here is to show a consumer's change status and to use the influence of the celebrities to attract more consumers for their services. 'Bobo' addresses his two friends as 'guys' instead of friends, entailing that he is no longer in that social status; he is now in company of new celebrity friends. The two friends legitimate this new status, using the pract 'stating', as in 'you're now a big-boy'.
Excerpts

ii. 'when you think of it, there's no such thing as a right size…'
'there's only the size that's right for you.

In the *MTN Extra Data bundle* advert above, views of social life and its configurations are indexed by presupposition and entailment, multimodality and the pract of expressing. Here social class stratification is juxtaposed with the imperfection of social life and relationship using engagements and marriage ceremonies; there is a sharp contrast between a slim man and the fat lady he is proposing to, and a short man marrying a tall lady in a traditional engagement. The view of the western culture of proposal to a lady is contrasted with the traditional ceremony, in the former, we see the context of a dinner table, candlelight and wine glasses, and to crown it, the man kneels to propose to the lady. But in the latter, the typical African traditional marriage is portrayed with the groom standing and waiting for his bride, both dressed in traditional attire; the look on the groom's face presupposes that he may be seeing her for the first time, giving the world view that marriages may be prearranged as a matter of culture in so many traditional societies. The view of social stratification and imperfection are pushed further as necessary conditions of social life, this is supported by the pract of 'implying'. This implies that everyone in the society belongs to a class and life is a product of transition from one stage to another as the overall story portrays, the event moves from proposal to traditional marriage and then to the western – civilised church wedding, typical of the Nigerian wedding arrangement.

The *MTN yafun yafun bonus* advertisement reinforces the world view of social class stratification but ends up equating the two classes. The world view of classism and hypocrisy is said to be common among ladies. One unique feature it shares with the *Glo free tomorrow* advertisement is the contextual use of pidgin among the lower social class. In this advert for instance, the lady pretends to belong to the upper class, a foreigner – returnee from America, she adopts the use of standard English and articulates her speech with sonority of voice; she conceals her true identity further by denying to have any understanding of pidgin words like 'boku', 'burekete' and 'yafun yafun', the language used mainly by the vendor to assert and legitimate their social class and origin. The lady eventually shows her real identity, as a southerner, 'area' and agrees to the fact that she had been hypocritical about her identity in the first place using the pidgin expression, 'all na packaging'. The world view constructed here is the social practise of hypocrisy and false declaration of class.
Excerpts

iii. Two brokoto… four round about… eleven pomo… Two wraps of pounded yam…
(GLO free tomorrow, Buka)
iv. Suya *(GLO free tomorrow, suya palava)*
v. The pomo wey get side mirror
(GLO formula, 4x your recharge)

Apart from the language, norms are other ways of identifying social class. In most cases, these norms are symbolic representations of the services and benefits of services in advertisements. More frequently, food is used because of its relatedness with consumption. These foods are taking from the social milieu and signify the eating culture of the people of that area; in the western part of Nigeria, we have *brokoto, round-about, pomo and pounded yam* as seen in the *GLO free tomorrow, Buka)* as well as in the *GLO formula, 4x your recharge;* however, in the north, we have *suya*.

Excerpt 34

      vi.   A. Segee! How're you my boy? How is America?
                Don't worry, from now on, na me go dey call you.
                  Amara! Amara! So you no fit call your only brother…!
          B … na him be say you don register my number now
          A.   en… en… I go register my belle before I even answer that your
                question. Wey your food?
                          (*MTN Family and friends*)
      vii.   You can do all that you need with just one pin. Glo pin!!!!
          Why make life complicated after who needs more than one
                      (*GLO 3-in-1 recharge*)

The values systems of societies are projected through advertisements. Part of these values apply to relationship between husband and wife, and kin. It reflects in the perception and treatment of family relations within the country and abroad. In sample (vi), the pragmatic voice used in addressing 'Segee' who lives in America is subtle. The inference is that people of the lower class who have kinsmen or friends abroad call more often, in most cases, they make demands and in cases they don't make demands the speak mildly and assuredly. But the narrative changes in speaking with his sister who probably lives in the village; he accuses her of not calling, entailing that she doesn't care about him. One of the features of the average African – Nigerian society is the domestication and proliferation of wives. In the *MTN family and friends* advertisements, the man is busy making calls while the wife is in the kitchen, preparing and dishing the food. This entails, in consanguinity with the popular African saying that a woman's place is in the kitchen. Even while she tries to step up to his level and communicate in equanimity with him, asking for the registration of her number, he dismisses her and demands for his food in typical Nigerian patriarchal fashion.

4.2 Social welfarism
Social welfarism is a form of commitment to the satisfaction of consumers' wants and a way of offering reward to customers for their patronage. The service providers, through the advertisements, portray the consumers' welfare as their priority, and show their benevolence as part of their necessary service to the consumers. To achieve this, they display various welfare packages such as bonus, free calls or airtime, free texting or browsing, and bonanzas, among others. This is realised by 'naming and describing', and 'enumerating and exemplifying.
Excerpt

      viii.   … if you pay yesterday, you **no dey pay today, na free tomorrow…**
                      (*GLO free tomorrow*)
      ix.   …the **N500, 000, 000 GLO recharge to stardom promo**
            and stand a chance to **win N10, 000 every 10mins., N1, 000,**
            000 every day and 10, 000, 000 every week…/you stand a
            chance to **win a grand prize of N100, 000, 000** after 100
            days!
                      (*GLO recharge to stardom promo*)
      x.   … Dem go **give you N600**/… as a big babe that you is na,
          Dem go **give you N1, 200**!

(*MTN yafun Yafun bonus*)

In the excerpts above various welfare packages are offered to consumers. In (viii) the service provider (GLO) promises free call credit as a reward for the previous day's recharge. In (ix) the same service provider offers a hierarchy of bonanzas depending on the value of the customers' purchase of recharge card; the implicature here is the higher the value of purchase, the higher the value of reward. In (x) the service provider (MTN) promises the consumer three times the value their' recharge; with a recharge of N200, the consumers would be given N600 as gift. However, the advertisements are not discrete about the fact that rewards are not free or given at equality but are dependent on the level or amount of consumption, which one way or the other reinforces their capitalist tendency; they only label themselves as welfarists.

Excerpt

    xi.   Today, my calculator tell me say you even send plenty SMS to blessing… and even follow blessing talk for a long time

(GLO free tomorrow, who be blessing)

    xii.   10,000 people would win #100 worth of free airtime, plus lots of laptops, IPad, GLO 3G plus internet modem and generators everyday

Only #100 and you're qualified in the GLO text 4 million super promo… Text Win to 555 now…

(GLO text for millions)

The use of the 'calculator' in sample (xi) implies the purchase and use of enormous value of airtime to text and call by the subscriber. Other indexes that point to the large value expended by the subscriber, in the linguistic context, include 'talk for a long'. In the relationship context, messages and counter messages are sent in innumerable numbers, so also calls made between lovers are usually prolonged. Relating this to the advertisement, it gives the inference that the subscriber has sent a lot of money to send 'plenty' of messages valued at four (4) naira each and to make prolonged calls for twenty (20) kobo per seconds; the number of messages and calls the subscriber has used determines the amount that has gone from him to the service provider. In sample (xii), the welfare service offered to the subscribed can only be annexed or accessed with a one hundred (₦100) naira worth of text. The utterance shows that there are two stages to getting the welfare benefit, the first is the qualification stage, where the payment is elicited from the subscriber for the service; implication is that without the payment, the subscriber would not qualify for the service, not to talk of winning. The next stage is the winning, which is not even automatic; it is not everyone who qualifies, after paying the charge that eventually win. The service is entirely designed to enrich the purse of the service providers. The utterance that states the amount in a direct act, the number of subscribers that would get the reward, which is 'ten thousand' (10,000) subscribers, no more no less in the conversational maxim of quantity. If paying the said amount qualifies subscribers for the benefits which has been constrained to a particular number, it therefore implies that even if half of the over thirty million subscribers register and qualify for the benefit, a large number would still miss out. This again justifies the aim of the bonanza, which is to increase capital.

Excerpt 30

    xiii.   GLO Health cover gives you access to free consultation, free medicine at over 8, 000 health care centres nationwide **from just N1000 monthly.**

(GLO Health Cover)

    xiv.   but **na ₦100 food** be this o. na iya Risi place dem give me four times wetin I buy…

introducing! GLO formula. Get four times **your recharge** to make local and international calls text and browse.

(GLO formular, 4X your recharge)

Service providers exploit the conditions or quest for medical health to increase their capital. To do this, they liaise with medical centres, reach a contractual agreement with them and act as the mediators between the subscribers – patients and the hospitals or medical centres. Sample (xiii) shows how GLO acts as intermediary for people who need medial 'consultation' or attention. This is a cross-cutting service because the services of health and telecommunication are not intertwined. But the telecommunication networks understand the function of communication in maintaining health. The pragmatic feature of reference is made to the deitic centre, which is the 'medical centres', there is relevance in the location of drugs and medical attention. The health challenged subscribers will not get these drugs from the networks, but the hospitals. They would not get the medical attention from the telecommunication networks but the hospitals which would be delivering the service for the network service provider. However, the priority is on the subscription cost for the service; the subscribers pay the network service provider who then pays the doctors based on the existing agreement, and then make their own profit. Any willing subscriber must pay the sum of ₦1000 to be able to use the service.

The welfarist's tendencies of the network providers are also metaphorised, in some instances, with the consumption of food, which is another necessity of life. Communication service in the excerpt is treated an indispensable resource, equated with food, which is consumed more frequently by human beings. As observed in sample (xiv), whenever food is mentioned in advertisements, there is always relevant reference made to a waitress or food vendor. 'Iya (madam) Risi' the food seller, metaphorises the service providers, in this case, GLO. The welfare service, by inference here, is to give back to the subscribers, especially considering it an invaluable resource. But no subscriber would get the benefit without paying for the service, which is the part that benefits the service providers. Every welfare service projected in advertisements is directed to make subscribers increase consumption. The services spur up the imagination of illusionary wealth and satisfaction, and the desired state the subscribers want to be. The stirring up of the imagination is a psychological process, and subsequently ignites an emotional act, which also goes through a process. It goes from the emotional act of appeal to interest and then to decision to purchase. When welfare services are offered to customers, purchase increase, and the network service providers correspondingly increase capital.

4.3.   Stylistic Conventions in MTN and GLO advertisements
Several stylistic means or features are employed to enhance or achieve coherence or identify the language features of telecommunication adverts. These features would be discussed under graphology and syntactic and lexico-semantic features.

4.3.1   Rhetorical features
The exclamation mark is used in advertisements to achieve the effect of amazement or surprise, which is a suspense inducing strategy. The service providers use exclamations to attract attention to the service being announced. The highest occurrence is in the *GLO recharge to stardom promo.* Rhetorical question is employed ten times to express rhetorical conditions, and power shift to the consumers. There is the use of clitised subject and verbs, *'there's,* to relate advertisements to the informal context and create wider distinctions between the social class classes represented in the advertisements, and the obvious constructionism of different language varieties between and among the social classes.

4.3.2   Syntactic features
The model of grammar applied here is 'Systemic Functional Linguistics that defines how sentences reflect the context of situation, experiences, and social life of the participants. Thus, in two instances of the data we see the use of pidgin to define contexts of use; the dialectal pidgin is evident by code mixing. We have the Hausa adverbial, 'so bede aaka' (because of this) and the nominal group, '*walahi kwa'* (I swear to God) in the *Glo free tomorrow* advert. Also, hypotaxis and parataxis clauses are employed to explain, relate, demonstrate use and give certain necessary

conditions for consumers to enjoy services. These hypotaxis and parataxis clauses are set up by 'if', 'whenever' 'so', 'whichever' 'and', among others.

4.3.3. Lexico-semantics features

Lexico-semantic choices identify the social contexts in the advertisements. The choice of '*states*' in the *MTN yafun yafun bonus* conceals the lady's true identity and presents her as a Black American or one who has been acculturated to the American milieu. On the other hand, we have the vendor using Warri variety of pidgin with words like *'burekete', 'boku' and 'yafun yafun'*, all co-hyponyms of 'many' to legitimate his social class and show the context of southern Nigeria and not America. We have other cases of lexco-semantic borrowing in the *Glo free tomorrow* like 'walahi', 'aaka', among others, to reflect the identity of the participants and the context. Irony is used in the *MTN extra data bundle*, 'there's no such thing as a right size'. This is ironic because one can eventually get his right size. We have collocations, and example is 'chatting', 'texting ', 'browsing' 'calling', in the *MTN yafun yafun bonus* commercial; we also have parallel structures like 'family and friends', among others.

5.0. CONCLUSION

This study has shown that mainly MTN and GLO advertisements are bidirectionally socially constitutive, and that language plays a significant role in identifying the aspects of social life (constructionism) or world views. The analysis shows the contextual textual functions that are used top-down to mark identity and ideology in advertisements. Findings show the ideology of welfarism, and it's subcategorisations, that is, welfarism to consumerism, which implies improving consumption of the service, and welfarism to capitalism, which implies an attempt to make profit out of consumers or users of the network services. Social welfarism which defines the benefits service providers exhibit to their consumers through 'naming and describing', enumerating and exemplifying; consumerism which defines consumption strategies through 'prioritising, enumerating, and exemplifying; capitalism which indexes the strategies of exploiting resources from customers by 'prioritising', 'naming and describing'. The pragmatic features foregrounding the contextual affordances are relevance. Reference, metaphor, while the features of relevance are established by implicature, presupposition and entailment. Findings aver to the ways and manners that the society is structured, the statuses, positions and actions that define the users' and service providers' identities and ideologies, using the conceptual-textual functions of 'constructing time and space, equating, contrasting, as well as deitic cues.

The stylistic conventions of Mobile Telecommunication adverts, particularly of MTN and GLO were analysed at three levels, the rhetorical, stylistic, and lexicosemantic levels. At the rhetorical level, three consistent features are analysed. These are exclamations, rhetorical questions, and critised structures. At the syntactic level, there are two features, uses of adverbial structures, and parataxis and hypotaxis structures. Lastly, at the lexicosemantic level, five features were consistently represented, collocations, borrowing, hyponym, irony, and parallelism.

These establish the direct importance of advertisements in the society and the corporate world.

REFERENCES

Adekunle, M. (2014). Style in the translation of mobile telecommunications radio advertisements in Nigeria. *Master's project, University of Ibadan*.

Breakwell, G.M. (1993). Integrating paradigms, methodological implications. Empirical Approaches to Social Representations. G.M. Breakwell and D.Y. Canter (Eds.). pp. 80-201). Oxford: Clarendon Press.

Collie, J. and Slater, S. (1986). *Literature in language classroom.* Cambridge: Cambridge University press.

Cook, G. (1992). *The discourse of advertising.* London and New York: Routledge.

Cronin, A.M. (2000). *Advertising and Consumer Citizenship: Gender, images and rights.* London and New York: Routledge.

Davidson, M. (1992). *The consumerist manifesto. advertising in postmodern times.* London and New York: Routledge.

Deaux, K. (2000). Models, meanings and motivations. *Social identity processes: trends in theory and research.* D. Capozza and R. Brown, Eds. London: sage publications.

Durkheim, E. (1982). *The rules of sociological method.* London: Oxford University Press.

Eagleton, T. (1991). *Ideology: An introduction.* New York: Verso

Fairclough, N. (1992). *Discourse and social change*. Cambridge: polity press.

Fairclough, N. (1995). *Critical discourse analysis: The critical study of language.* London and New York: Longman.

Giddens, A. (1991). *Modernity and Self-Identity*, Cambridge: Polity.

Halliday, M.A. (1994). *An introduction to functional grammar*, 2nd edition. London and Melbourne: Arnold.

Halliday, M.A.K. (1994). *An introduction to functional grammar*. Second edition. London and Melbourne: Arnold.

Ihedigbo, S.I. (2008). "A socio-pragmatic investigation of selected MTN and GLO billboard and Newspaper advertisements in Nigeria." B.A. project, University of Ibadan.

Jeffries, L. (2007). *Textual construction of the female body: A critical discourse approach*. New York: Palgrave.

Jeffries, L. (2010). *Critical stylistics: the power of English*. Basingstoke: Palgrave.

John, F.F. (2020). The representations of identity, relativism, and reality in Funke Akindele's Jenifa's Diary. *Applied linguistics, linguistic variations and English usage in the Nigerian context: A festschrift for Moses Alo.* A.Osisanwo, W. Bamigbade, E. Igwebuike and A. Tella. pp. 556 – 573. Ibadan: University Press

Lazar, G. (1993). *Literature and language teaching: a guide for teachers and trainers.* Cambridge: Cambridge University press.

Makinde, A.A. (2007). A pragmatic study of selected GLO advertisements on television. Master's project, University of Ibadan.

Mey, J. (2001). *Pragmatics: an introduction.* Malden: Blackwell.

Moscovici, S. (1988). Notes toward a description of social representations. *European Journal of Social Psychology*, 18 (21), 1-250.

Odebunmi, A. (2015). 'You didn't give me to go and buy' negotiating accountability for poor health in post recommendation medical consultation'. *Journal of Pragmatics, 93. 1-15*

Odebunmi, A. (2015). You didn't give me to go and buy' negotiating accountability for poor health in post recommendation medical consultation. *Journal of Pragmatics, 93. 1-15*

Odebunmi, A. (2016). Language, context and society: a theoretical anchorage. *Language Context and society: A festschrift for Wale Adegbite.* Odebunmi and K. Ayoola (Eds.). Ile-Ife: Obafemi Awolowo University Press

Odebunmi, A. (2016). Language, context and society: A theoretical anchorage. *Language Context and society: A festschrift for Wale Adegbite.* A. Odebunmi and K. Ayoola (eds). pp. 3-33. Ile-Ife: Obafemi Awolowo University Press

Oduola, A.O. (2001). A speech act analysis of advertorials in two Nigerian Newspapers. Master's project, University of Ibadan

Olaoluwoye, L. (2015). A critical stylistic analysis of the identity of minority groups and depletion: Implication for occupational changes in Calabar South, Nigeria. *European Journal of Sustainable Development,* 2(1), 149-162.

Osinsanwo, A. 2011. "Language and ideology in News magazines' representation of Nigeria's 2003 and 2007 General Elections". University of Ibadan thesis.

Reid, A and Deaux, K (1996). Relationship between social and personal identities: segregation or integration? *Journal of Personality and Social Psychology*. 71, 1084-109l.

Robert, E. (2013). Language of advertising: a study of Nigeria's Nation Newspaper and NewsWatch magazine. *Journal of Education and Learning*. 2(3), 27-45

Short, M. (1983). *Reading, analyzing and teaching literature*. London: Longman.

Simpson, P. (1993). *Language, ideology, and point of view.* London: Routledge.

Stryker, S. (1987). Identity theory: developments and extensions. Self and Identity: Psychosocial Perspectives. K. Yardley and T. Honess (Eds.). pp. 89-103. New York: Wiley.

Tajfe, H. and Turner, J.C (1979). An integrative theory of intergroup conflict. The Social Psychology of Intergroup Relations. W.G. Austin and S. Worchel (Eds.). pp. 33-47. Monterey, CA: Brooks.

van Dijk, T. (1998). *Ideology: a multidisciplinary approach*, London: Sage.

Verschueren, J. (2012). *Ideology in language use.* United Kingdom: Cambridge University press.

Warner, R. (2000). This is your lifestyle: self-identity and coherence in some English and Spanish advertisements. *Advertising and identity in Europe: the I of the beholder.* J. Cannon, J.P. Odber, and P. de Baubeta, (Eds.). London: intellect

Widdowson, H.G. (1975). *Stylistics and the teaching of literature.* London: Longman

Williamson, J. (1978). *Decoding advertisements: ideology and meaning in advertising*. London: Marion Boyars. 12