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CNN AND ALJAZEERA FRAMING OF THE *BOKO HARAM* CONFLICTS IN NIGERIA (JANUARY – DECEMBER, 2014)

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Introduction

This study was aimed at examining the level of coverage given to the *Boko Haram* conflict by *CNN* and *Aljazeera*. Specifically, the study examines the tone (frames) used by *CNN* and *Aljazeera* in their coverage of the *Boko Haram* conflicts. The influence of *Boko Haram* is now extended beyond the Nigerian border to international level. Recently, *Time Magazine* named Abubakar Shekau, the leader of the *Boko Haram* group among the hundred most influential people in the world. This has contributed to the popularity of Abubakar Shekau and the *Boko Haram* insurgency. This is partly why it is argued that excessive media coverage of the *Boko Haram* activities by prominent local and international media are to blame for the fame the group has secured at the international level (Ajayi, 2012). He described as counter-productive, the nature of the Nigerian mass media over gratification of terrorists acts.

Abstract

The study examines the framing of the Boko Haram conflict by Cable News Network (CNN) and Aljazeera with the aim of comparing the level of coverage and how they framed the conflict. Using the framing theory, a content analysis of the headlines of CNN and Aljazeera on the conflicts within 2014 period was carried out. It was found amongst others that there were more war frames in Aljazeera's coverage of the conflicts than that of CNN, which had more of peace frames. It was therefore concluded that the coverage was more of negative frames than positive.

Wordkeys: *Boko Haram, Conflict, CNN, Aljazeera, Framing analysis*

Similarly, Adaobi Tricia Nwaubani in *CNN's Ireport* accused the media of turning the insurgent group into a 'superstar monster'. In the report which was published on the *CNN* website May 19, 2014, Nwaubani accused the media of glamorizing the activities of the group, thereby offering them easy, free stardom. Also, *ThisDay* newspaper on 22nd February 2015 published an article written by Adedeji Ajayi condemning both local and international media for giving *Boko Haram* unnecessary publicity hence glorifying their activities. According to the report, "*Boko Haram* has benefited from media, both locally and internationally. "In fact, local media plug in to foreign news agencies such as *Reuters*, *AgenceFrance-Presse* (AFP) etc. to relay *Boko Haram* Videos."

However, some scholars are of the view that international media give little attention to African conflicts when compared to conflicts outside the continent of

Africa. For example, Myers, Klak, & Koehl (1996) in their study on the media coverage of the Rwandan conflict and the Bosnian massacre discovered that the press in the United States cover very little of the Rwandan conflict compared to the Bosnian war which received almost daily coverage. The study also found that the United States press depicts Africa as a "timeless and placeless realm of "tribal" conflict" (Myers, Klak, & Koehl, 1996:38)

These gross misrepresentations and imbalance in the international news flow have gravely affected Africa and other developing countries as issues affecting them are pushed to the background and given little or no prominence at all. This issue of poor coverage of African conflict and other issues related therein were what gave birth to the New World Information and Communication Order (NWICO) debate in the 1970s and the early 1980s. This push became necessary because of the growing demonization of the African continent by the transnational media and the one way flow of international news to the disadvantage of the third world countries.

Expressing this concern at the 19th General Conference of UNESCO in Nairobi in 1976, Mustapha Masmoudi argued that:

This situation of imbalance has naturally prompted the wish for a radical overhaul of the present international information system.... While representing one of the many aspects of the required transformation of the world situation, its primary purpose must be to initiate further reforms and

to establish other new communication orders, more just and more beneficial to the whole community of mankind (Nordensteng, 1978: 2324).

Although the debate on the New World Information Order ended in a deadlock, The MacBride Commission Report—‘Many Voices, One World’ was widely accepted by the UNESCO. According to the report:

Distortion of news...occurs when inaccuracies or untruths replace authentic facts; or when aslanted interpretation is woven into the news report...through the use of pejorative adjectives and stereotypes.... This occurs where events of no importance are given prominence and when the superficial or the irrelevant are interwoven with facts of real significance (MacBride Report, 1980: 157-158).

In spite of these glaring facts, the Western media have not deviated from their distortion of news and use of the pejorative adjectives and stereotypes, two decades after MacBride report was published. Issues that concern Africa and other third world countries, like the *Boko Haram* and Al Shabab insurgencies, Libyan crisis, and other news worthy events are still given the last minute reading in the western media newsrooms; giving the impression that such issues are less worthy compared to happenings in the west and other powerful economies.

For over a decade now, the activities of *Boko Haram* have caused the people of Nigeria especially those of the North East hardship, pains and agony. Thousands of people have lost their lives including women and children. Businesses have been forced to shut down and learning paralyzed in so many parts of the region. The media have been part of this since from the start as Government and the insurgents have used different media outfit in promoting their causes. For instance, the insurgent have used the media since their first declaration of war against the Federal government of Nigeria.

On Thursday 11 June 2009, Muhammad Yusuf released a video titled “Budaddiyar Wasikaga Gwamnatin Tarayya” (Open Letter to the Federal Republic of Nigeria). It was clear from the video that Muhammad Yusuf had declared war on the Federal Republic—ironically not on the basis of Islamist tendency, but on what he perceived to be denial of his human rights to assembly. It was an open call to arms. (Uba, 2013:109-110)

The government on the other hand relies on its own media whenever the need arises. The international media have also been part of the conflict from the

start; broadcasting the activities of the Nigerian government and those of the insurgents.

However, in spite of the fact that the activities of *Boko Haram* are well documented and its threat taken seriously now by both the Nigerian government and the International community, very few studies have been conducted to ascertain the role played by the media in the *Boko Haram* conflict. None, to the best of our knowledge, has been conducted specifically to compare the coverage of the insurgency by *CNN* and *Aljazeera*. Therefore, this study seeks to find answers to the questions: RQ1. Which of *Aljazeera* and *CNN* cover the *Boko Haram* conflict more? RQ2. How is the *Boko Haram* conflict framed by *CNN* and *Aljazeera*? RQ3. How significant is the difference in coverage of the *Boko Haram* Conflict by *CNN* and *Aljazeera* networks?

This study focused on the contents related to the *Boko Haram* conflict in Nigeria as covered and posted on the news websites of *Cable News Network (CNN)* on *CNN.com* and *Aljazeera* English on *Aljazeera.com* from January 1st 2014 to 30th December 2014 because it is within the period that the activities of the terrorist group gained international popularity following the abduction of the *Chibok* girls. And, it is also within this period that the *Boko Haram* sect challenged the sovereignty of Nigeria by declaring part of Nigeria an independent caliphate. The period also saw the intensification of the *Boko Haram* activities across many states in the North East, North West and even beyond the Nigerian border. It is also within this period that the *Boko Haram* group declared their support for the Islamic State in Syria (ISIS), a renowned international group in the Middle East.

Boko Haram

Boko Haram or *Jama'atu AhlisSunna Lidda'awat Wal-Jihad*, which translates to "Followers of the Sunnah of the Prophet Muhammad for Propagation of Islam and Jihad as they are formally known was founded by Ustaz Mohammad Yusuf around 2002. (Uba, 2012). The group is said to be inspired by 14th century fundamentalist scholar Ibn Taymiyyah. (Aly Sergie, 2014). The self-acclaimed Sunni jihadists started their activities with peaceful preaching and debate with various Islamic scholars in the North.

According to Sani (2014), *Boko Haram* initially started as *sahaba* group in 1995 and was initially led by one Abubakar Lawan until he left for study at the University of

Medina. The mantle of leadership then fell on Mohammed Yusuf who was reportedly killed by the Police in 2009 (Sani, 2014). After the death of Mohammed Yusuf (1979-2009), Mallam Sani Umaru became the acting leader of the group. And since then, several other members have claimed to be the leaders of the group at different times, including Abubakar Shekau. (Campbell, 2012).

According to Chatham House (2014) *Boko Haram* was not a violent movement at its inception, or at the point of its transition to a terrorist network in 2009–10. Extensive undercover reporting of the genesis of the group by Abdulkareem Ogori, as reported in *The Politico* (Nigeria, December 18, 2010), claimed that the *Shababul Islam* in Maiduguri was soon populated by young, rich and well-educated members who became influenced by the teachings of the radical UK-based Islamic scholar, Sheikh Abdullah alFaisal (Ogori cited in Ubah, 2013).

From the analysis of his taped preaching, widely available in mosques, and markets throughout northern Nigeria, Muhammad Yusuf's sermons focused on condemning the constitution of Nigeria, referring it as "*dagut*" (idolatry), condemning aspects of the conduct of modern western schooling, condemning anything that is related to government and considered whoever is in it as an infidel and accusing the Nigerian government of not allowing them to practise their religion.

The real meaning of the word *Boko* and why the insurgent group is identified with it has recently generated a lot of controversy bringing to light deeper meanings of the word and why they came to be associated with the two words, *Boko* and *Haram*. The word '*Boko*', a Hausa onomatopoeic of 'book' – means 'Western education based or Western books'. But strictly, it does not. This mistake is often made by scholars with poor understanding of Hausa language, lack of content analysis of the group's statements, and overt reliance on newspaper accounts of the groups' activities. (Ubah, 2013)

Technically, '*Boko Haram*' means 'deceptive knowledge which is sinful', not 'Western education is a sin'. This is because charlatan marabouts— basing their epistemology on faulty interpretation of Islamic injunctions to deceive clients—are also technically '*yan Boko*' (dispensers of deceptive knowledge). In Kano and other core Hausa areas of northern Nigeria, the expression '*dan Boko*' was used derisively to refer to anyone who puts in airs and graces of pretence of being a socialite or a sophisticate. And since those who go to

Western schools usually had such airs and graces based on their assumed superior status as potential government employees—thus guaranteeing job security—it became natural to apply such term to such people (Ubah, 2013: 91)

Therefore, the use of the name *Boko Haram* to identify the sect and translation of the words *Boko* to strictly mean western education is forbidden by the media and other essayists/commentators like Eveslage (2012) may be an initial attempt to demonize the movement so as to discourage people from buying into their own belief. In fact, members of the *Boko Haram* sects have on several occasions frowned against the name *Boko Haram* clarifying that the group is only against western civilization' which they believe is forbidden Islamically. The difference is that while the name *Boko Haram* gives the impression that the group is opposed to formal education coming from the West, the name they prefer and which they officially want the public to identify them with,

Jama'atu AhlisSunna Lidda'awat Wal-Jihad affirms their belief in the supremacy of Islamic culture above any culture especially the western culture which they often described as satanic.

Prior to the death of their leader, Mohammad Yusuf, in 2009 who was killed by the Nigerian Police while in its custody, the group had on so many occasions used debates and relatively peaceful preaching method to propagate their messages. However, the death of their leader and the killings of their members may have led to a shift from the *Yusufiyya* Philosophy of debates and peaceful preaching to an extreme method of using violence against the government, government institutions and even government workers especially, the police and the military.

According to Forest (2012), the *Boko Haram* group had from 2009 to 2011, carried out about 300 different attacks. The most vicious attack that attracted everyone's attention "bringing them into the Islamist militia's 'big league' came in two spectacular suicide bombings—introducing a first in Nigerian militancy. The first occurred on Thursday 16th June 2011 in which a suicide bomber and a member of the group, Alhaji Mohammed Manga, detonated explosives packed in his car in the vicinity of the headquarters of the Nigerian Police Force in Abuja killing, five people, including himself" (Salkida, 2011)

Studies on Media and Conflict

Douma (2005) in a content analytical study of the western media coverage of international conflicts discovered that the western media are biased in their coverage of conflict. The study discovered that there is a disproportionate

interest in conflicts that link up with the ideological or political interests of the United States and its coalition partners, for example the war in Iraq or, what Boyd-Barrett calls designer wars on drugs and, more recently, terror (Douma, 2005). According to the study, because of such selective media coverage, other conflicts receive only marginal attention. This is in particular the case with African conflicts, and most notably the war in the Democratic Republic of Congo (DRC). The study also found that although the DRC conflict which is one of the most destructive wars ravaging the African continent, and which, has claimed more lives than any conflict since the Second World War, has received scanty attention from the American media.

Zillich, Göbbel, Stengel, Maier and Ruhrmann (2011) in another content analysis study found that although peace journalism is considered relevant by journalists, its tenets are hardly observed by journalists in the field. The study revealed that media operators neglect pre and post conflict phases in their coverage of conflicts. However, the study dwelled mostly on how the German media (broadcast and print) cover conflict and their role in crisis management.

Falkheimer and Olsson (2011) in a content analysis study of how the Norwegian news media framed the terrorist attacks in Oslo and the Island of Utöya, discovered that the media played an important role in depoliticizing the conflict. The study which content analyzed 924 news articles in two major Norwegian newspapers noted thus: “The news framing functioned as a way of depoliticizing the terror attacks by portraying the attack as conducted by a lone lunatic in contrast to a politically motivated terrorist linked to right-wing extremism.” (Falkheimer and Olsson, 2011:10).

Similarly, Mark and Robert (2011) conducted a content analysis of broadcast news transcripts from the one-year anniversary of the 9/11 terror attacks to the US congressional authorization of force against Iraq. The study discovered that all the stations analysed used framing words and phrases complementary to the Bush Administration push for war in Iraq. “Fox News, even more than CNN, ABC, CBS, NBC, CNBC, and public broadcasting, emphasized pro-war framing terms. Fox News over a longer time frame also generally trailed *CNN* in stories covering the absence of Weapons of Mass Destruction in Iraq, the lack of a pre-war link between Iraq and al-Qaeda”

Pande (2010) did a study on the coverage of the 2008 Mumbai terrorist attack in the U.S. print media. He discovered that American press gave a fair coverage of the Mumbai attacks. According to the study, reporting of terror attacks on non-Western soil tended to domesticize the event as conflict between two rival nations distant from American interests. The study identified two main related frames present in American media coverage of the attack: internal conflict and war on terror: The internal conflict frame emphasizes endemic tribal warfare distant from American interests while the war on terror frame alludes to a clash of civilizations characterized by a common enemy in Islamic fundamentalism.(Pande, 2010).

El-nawawy and Powers (2008) examined Al Jazeera English in conjunction with the role of satellite news in mediating today's international conflicts. According to them, Aljazeera English functions as a conciliatory medium by giving voice to the weak, voiceless, unreported, and under-reported (El-Nawawy and Powers, 2008). The study found that war journalists and their audiences often develop biased opinions toward a particular conflict. They also found that today's news media tend to present their news toward a specific audience during global conflicts. (El-nawawy and Powers, 2008).

Ozohu-Suleiman (2013) in his comparative study of media and peace building in Israel and Palestine found that CNN international produced higher framing of war journalism compared to *Aljazeera* while *Aljazeera* English produced more framing of peace journalism (61%) when compared to CNN international of 46%. He however, like most studies conducted on war and peace journalism, did not outline any word or phrase that could be used to identify peace journalism in media content.

Another study carried out recently by Zhukov and Baum (2015) on biased reportage of the Libyan civil war, analyzed a dataset spanning 113 countries and comprising 213,406 articles from 2,252 newspapers published between December 18, 2010 (when the Arab Spring began with protests in Tunisia) and the days immediately following the capture and death of Muammar Gaddafi, through October 23, 2011. The study which was focused on how the political system of a given country affects how news media operate in the country, observed that a country's political system influenced how the media in that country report internal conflict. While media in democracies are in most cases independent from government influence, they have their own institutional biases — such as newsworthiness criteria that emphasize

novelty, conflict, proximity, and drama — that tend to result in conflict coverage favouring anti-regime forces and demonstrated an opposing, pro-challenger bias, media in non-democracies evidenced a clear pro-incumbency bias in their news coverage.

Adeba (2008) in a comparative analysis of the coverage of the Darfur conflict in the *Globe and Mail* and the *Toronto Star* found that the coverage of the Darfur conflict was over blown and news from unofficial sources were used by these media. The study which used content analysis as its method of data gathering also found that articles used for this study, reveals that the coverage of the Darfur conflict in the *Globe and Mail* and the *Toronto Star*, lacked context, focused on violence, and relied on official sources.

In a recent study on the role mass media played in instigating conflict and statesponsored mass violence against civilians in the 1994 Rwandan genocide, YanagizawaDrott (2014), provided evidence that mass media can affect conflict in general. The study showed that the main radio station broadcasting anti-Tutsi propaganda during the Rwandan genocide significantly increased participation in the violence against Tutsis.

“The counterfactual estimates suggest that approximately 10 percent of overall participation can be attributed to the radio station’s broadcasts, 29 and almost one-third of the violence by militias and other armed groups.” The researcher however, focused only on Radio and to a greater extent used broadcast content by the radio station, *Radio T’el’evision Libre des Mille Collines* (RTLM). Although the researcher has explored other possibilities that may have also contributed to the genocide, a study of more than one Radio station would have provided more insight.

Kinner (2005) in a study conducted on Media Framing of the Darfur Humanitarian Crisis, revealed huge differences between *Aljazeera* and the BBC’s pattern of news coverage. However, the statistics also revealed significant similarities in the way the two media framed the situation. One of the most interesting revelations is that the study indicated a significant difference between the two media stations on the usage of terms like “genocide” and “ethnic cleansing”. According to the findings, when the BBC utilized these terms, they were often descriptive in nature and were often used in quotes of either officials or NGOs. *Aljazeera* however, frequently used the terms to deny or

dismiss its validity (i.e. calling it “alleged genocide”), or to categorize it as a “label” or “tag” that had been imposed on Sudan by outsiders. The study also revealed a considerable difference in the manner in which the Darfur conflict was framed by the two media stations in question. “*Aljazeera* did on rare occasion blame the U.K. for the situation in Darfur by mentioning the problems that the former colonial power created in Sudan before relinquishing control”, the BBC on the other hand, was more “willing to paint a negative picture of the Sudanese government.” (Kinner, 2005:6).

In a similar study on Northern Nigeria: Background to Conflict by Africa Report No: 168 (International Crisis Group) (2010), the Nigerian mass media were blamed to have contributed to the conflict in Northern Nigeria where the current problem of *Boko Haram* flourishes:

Sensational newspaper headlines have provoked or aggravated violence on several occasions. The circulation of rumour, whether through media or more informally, frequently serves to spread and sustain violence. A notable example occurred on the eve of Nigeria’s hosting of the Miss World beauty pageant in November 2002, when *Thisday* made what were considered insulting remarks linking the Prophet Mohammed (Peace be Upon Him) to the event. Over 200 people were killed in subsequent rioting in Kaduna. (Africa Report, 2010:20)

Similarly, Maryam (2011:185) found that *Daily Trust* and the *Guardian* newspapers did not give adequate attention to the activities of the *Boko Haram* group within the period the study covered. “A possible explanation to this is the sensitive nature of the crisis and the fear that they could be potential targets of the group if it is not impressed with their reports”. She also found that both papers used peace journalism frames in their reportage of the conflict as they reiterated the need for dialogue as the best option to tackle the insurgency.

Theoretical Framework

The ability of the international media to frame international conflicts the way it best suits their interests with resounding effect on the international community cannot be overemphasised. Hence, the resolve for this study to be grounded by the Framing theory. Gitlin (1980:7) defined media frames as “persistent patterns of cognition, interpretation, and presentation of selection, emphasis, and exclusion, by which symbol handlers routinely

organize discourse, whether verbal or visual".According to him, framing of an issue is influenced by many bits of information which are included in or excluded from a story:

Media are mobile spotlights, not passive mirrors of the society; selectivity is the instrument of their action. A news story adopts a certain frame and rejects or downplays material that is discrepant. A story is a choice, a way of seeing an event that also amounts to a way of screening from sight (Gitlin 1980, 45-53).

This study, among other things, examined how war, peace and neutral journalism frames were used by *Aljazeera* and *CNN* in their coverage of the *Boko Haram* conflict within the specified period of the study. As Seow & Maslog (2005) found war/peace journalism is supported by framing theory. Also, most of the related studies (Ozohusuleiman, 2013; Abubakar 2014; Ahmad, n.d.; Anthony & Paul, 2012) reviewed used framing theory.

Methodology

The study employed both the quantitative and qualitative content analysis methods of research. This enabled the researchers to study the manifest content of the entire reports on the *Boko Haram* conflict (news, documentaries, features, interviews, opinions, etc.) found on *CNN.com* and *Aljazeera.com* within the stated period; thus it is a census study (not requiring a sample).While the quantitative content analysis was used to determine the frequency (count) of coverage, the qualitative content analysis was used to determine the tone of the reports which was derived from the frames (peace or war frames) the reports showcase.

The units of analysis are headlines of the reports on the insurgency found on *CNN* and *Aljazeera's* news websites within the stated period. The categories of analysis include peace journalism frames (PJ), war journalism frames (WJ) and neutral frames (N).

For war Journalism frames, words like terrorists, extremists, fundamentalists, fanatics, barbaric, radicals, militants, genocide, massacre, tragedy, deadly, bloody, fatal, lethal, bloodbath, butchered, slaughtered, fierce, misery, destructive, horrible, pathetic, terrible, miserable destitute, defenceless, wretched, were identified. For peace journalism frames on the other hand, words like gunmen, armed men, fighters, rebels, conservative, arm group, killings, incident, shooting, shot, serious, lamentable, pitiable,

pitiful, bad, critical, severe, intense, poor, weak, vulnerable, needy, were identified. Neutral frames were determined where a headline has neither any of the words under peace journalism frames or war journalism frames. That is, where a headline has none of the word(s) that form either peace journalism frames or war journalism frames, that headline is considered a neutral headline.

Results

For easy presentation of the data gathered in relation to framing, peace journalism was identified with the code 'PJ'. War journalism frame was coded as 'WJ', and neutral frames were coded as 'N'

Table 1: CNN and Aljazeera's total coverage for the year 2014

Stations	Frames			Total
	PJ	WJ	N	
CNN	79 (53.7%)	58 (39.5%)	10 (6.8%)	147 (39.3%)
ALJAZEERA	72 (31.7%)	89 (39.2%)	66 (29.0%)	227 (60.7%)
TOTAL	151 (40.4%)	147 (39.3%)	76 (20.3%)	374 (100%)

From the results of the analysis in Table 1, *Aljazeera* covered the *Boko Haram* conflict 227 times constituting 60.7% of the total number of coverage of the two stations within the year 2014. The table also indicates that *CNN* covered the conflict 147 times (39.3%). The table also shows clearly that *Aljazeera* covered the *Boko Haram* conflict more than *CNN* with a difference of approximately 22%. All in all, as could be seen from the above table, the two stations covered the *Boko Haram* conflict 374 times in the year 2014. The table shows that peace journalism frame constituted 40.4% of the entire coverage of the *Boko Haram* conflict by the two stations. War journalism on the other hand constituted 39.3% of their coverage while neutral frames constituted 20.3%. It also shows that peace journalism was recorded more in *CNN* reports than in *Aljazeera's* reports of the *Boko Haram* conflict. Also, war journalism frames occurred more in *Aljazeera's* headline than in *CNN* headlines. Similarly, neutral frames as indicated in the table were also recorded more in *Aljazeera's* headlines than in *CNN's*.

Fig I: Distribution of peace, war and neutral journalism frames by CNN and Aljazeera

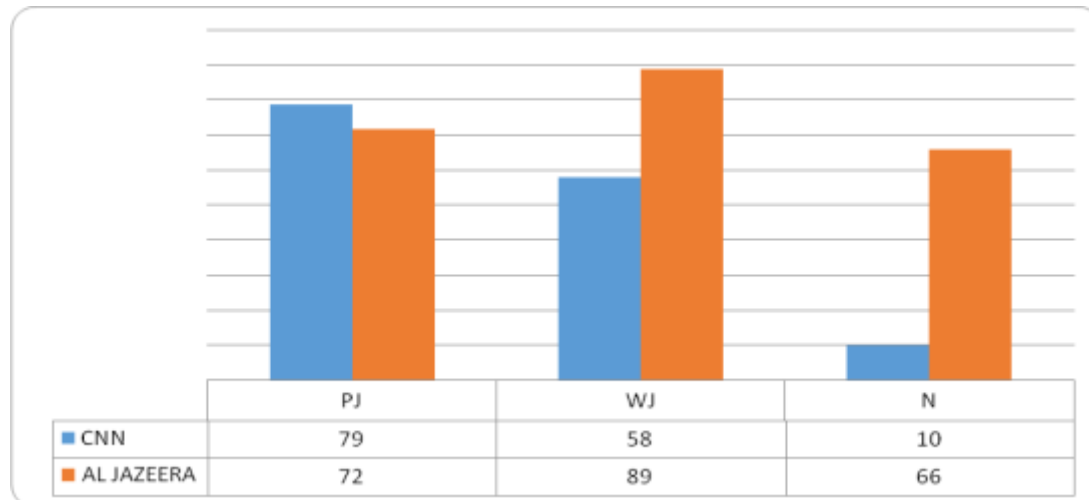


Fig. 1 indicates how *CNN* and *Aljazeera* framed their coverage of the *Boko Haram* conflict within the year under study. It also highlights how the two stations varied in their framing of the conflict and the extent to which they differ. Fig. 1 shows that peace journalism frames occurred more (53%) in *CNN*'s headlines than *Aljazeera* constituting 31%. On the other hand, there were less war journalism frames in the *CNN*'s coverage with *Aljazeera*'s coverage carrying more of war journalism frames. Neutral frames occurred in *CNN*'s headlines 10 times and 66 times in *Aljazeera*'s headlines.

Fig. 2 Distribution of peace, war and neutral frames in Aljazeera's Coverage

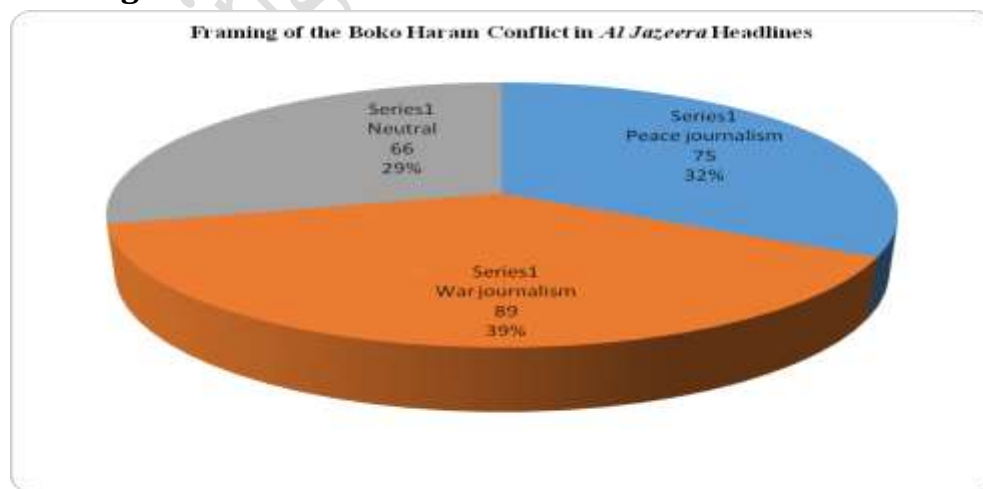


Fig. 2 above presents in percentage, how the *Boko Haram* conflict was framed by *Aljazeera* in the year 2014. As indicated in the figure above, War journalism frames constituted 39 percent of the entire coverage for the period under study. Peace journalism accounted for 32 percent while neutral headlines made 29 percent.

Fig 3: Distribution of peace, war and neutral frames in CNN Coverage

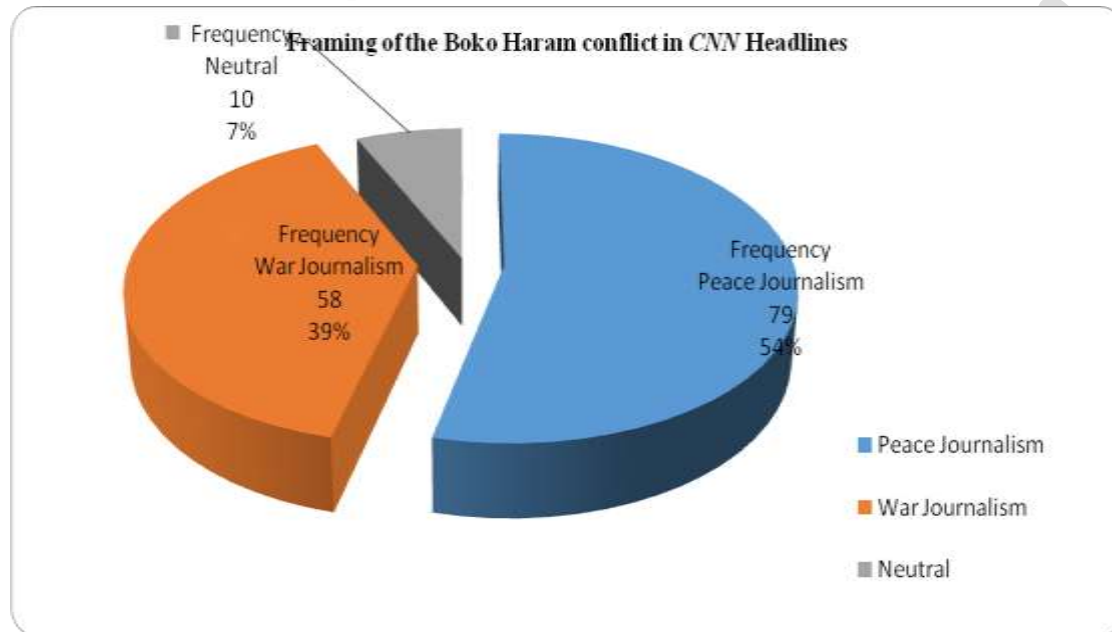


Fig. 3 above presents in percentage, the framing of the *Boko Haram* conflict by *CNN* for the year 2014. As indicated above, peace journalism frames constituted 54% of the entire coverage of the year under study. War journalism occurrence made 39% while neutral frames made 6%.

Discussion of Findings

This part was done by responding to the research questions set for this study. RQ1: Which of *Aljazeera* and *CNN* cover the *Boko Haram* conflict more? In responding to this, the results of the analyses in Table 1 and fig. 1, were relied on. The results show that *Aljazeera* English covered the *Boko Haram* conflict 227 times. *CNN* on the other hand covered the *Boko Haram* conflict 147 times within the year under study. Therefore, it is obvious that *Aljazeera* English covered the *Boko Haram* conflict more than the *Cable News Network (CNN)* in

the year 2014. Comparatively, as indicated in fig. 1, *Aljazeera* has published more stories than *CNN* in all the months of year 2014. Similarly, as indicated earlier in Fig 2, *Aljazeera's* coverage of the *Boko Haram* conflict for the year 2014 constitutes 60.7 % while *CNN's* coverage of the same conflict for the same year constitutes 39.3% of the total coverage by both stations.

The relatively low coverage of the *Boko Haram* conflict by *CNN* also confirms what Dalby (1993:439) said regarding the US media coverage of African conflicts. According to him, Africa is often regarded as a "wild zone too distant to threaten western "tame" zones and too insignificant economically. It therefore surfaces only at extreme moments and in extremelanguage. Also quoting Clinton commenting about Rwanda in their work, (O'Tuathail & Luke, 1994:394) wrote "Rwanda does not qualify as "a sound, securityinvestment". The findings of this study also tallies with the discovery of Myers, Klak & Koehl (1996) regarding the Coverage of African conflict by US media. They discovered in their comparative analysis of the US's media coverage of Rwandan and Bosnian conflict that the US media cover the Bosnian conflict much higher than they covered the Rwandan conflict in Africa. "Even when the conflict in Rwanda was at its most intense stage, during early April 1994, US media were more than twice as likely to run stories on Bosnia."(Myers, Klak and Koehl, 1996)

Another reason that could be attributed to the relatively low coverage of the *Boko Haram* conflict by *CNN* and much more by *Aljazeera* is geographic proximity. For example, Kinner (2005) in a comparative study of the framing of Darfur conflict by *Aljazera* and BBC identified geographical proximity as one of the reasons *Aljazeera* covered the Dafur conflict more and with relatively favorable frame than the BBC. The headquarters of *Aljazeera*, Qatar is relatively closer to Africa geographically compared to the headquarters of *CNN* in America.

Moreover, U.S. news media coverage of foreign countries is also often dependent on those countries' economic, cultural, and political ties to the United States. Therefore, Countries with stronger ties tend to receive more coverage than countries with weaker ties, at times without regard for important developments there (Fair, 1993). And going by this, it is obvious that Africa's relationship with the US does not seem to be that strong to attract much American interest.

RQ2:How is the *Boko Haram* conflict framed by *CNN* and *Aljazeera*?

Going by the results, this study found more occurrence of war journalism frames in *Aljazeera* reports than peace journalism frames; as indicated in Table 1 and fig. 1. War journalism frames were 39% in *Aljazeera's* coverage of the *Boko Haram* conflict 89 times while peace journalism frames were 32% and neutral journalism frames were 29% in its coverage of the *Boko Haram* conflict. On the other hand, as presented in fig 3, peace journalism frames in *CNN's* coverage of the *Boko Haram* conflict constituted 54%, war journalism frames constituted 39% and neutral frames constituted only 7%.

Comparatively, from the data presented above in fig 2 and fig 3 there is a significant difference in the neutrality of the two stations as regard the coverage of the *Boko Haram* conflict. While neutral frames were identified 66 times (29%) of the reports by *Aljazeera* that year, only ten neutral frames (7%), were identified in *CNN* reports. Coincidentally, both stations recorded 39% of war journalism frames each. On the occurrences of peace journalism frames, *CNN* had 54% of its stories reported in peace journalism frames while *Aljazeera* got 32%. By implication, *CNN* had more occurrences of peace journalism frames in their stories, than *Aljazeera*. However, *Aljazeera* were more neutral (29%) to *CNN* (7%). On the occurrence of war journalism frames in their reports, both stations levelled at 39% each.

Also worth mentioning in the findings of this study is that most of the war journalism indicators recorded on *CNN's* headlines were demonizing expressions like Islamic insurgents/terrorists/fighters etc. *Aljazeera* on the other hand, most often used visible effect of war, like Deadly, Bloody, dozens killed (when obviously they may be referring to only 21 people in some cases), Hundreds, massacred, etc. Also, while *CNN* attach more religious coloration to the *Boko Haram* conflict as evident in them referring to the *Boko Haram* members as Islamic insurgent/fighters/rebels in their stories, *Aljazeera* seems to be having more insight on the conflict, hence the high occurrence of neutral frames in their reportage of the conflict within the period under study.

RQ3: How significant is the difference in coverage of the *Boko Haram* Conflict in *CNN* and *Aljazeera* network?

As earlier stated and as could be seen in table 1, *Aljazeera* covered the *Boko Haram* conflict 227 times within the period studied while *CNN* covered the conflict under study 147 times. This clearly indicates that the gap between the two media station's coverage of the *Boko Haram* conflict is significantly

wide. *Aljazeera* covered the *Boko Haram* conflict 80 times more than *CNN*, i.e. is more than half of the entire coverage of *CNN* within the year 2014. This means that there is significant difference between the coverage of the *Boko Haram* conflict by *CNN* and *Aljazeera*. Fig 1 indicates an overwhelming difference of about 21.4%. Therefore, relating the data generated from the content analysis conducted, this study discovered a significant difference in the coverage of the *Boko Haram* conflict between *CNN* and *Aljazeera* within the year 2014.

To test statistically whether there is a significance difference between *CNN* and *Aljazeera's* coverage of the *Boko Haram* conflict, the Chi-square significance test was adopted method. Using table 1 above, the test of hypothesis at 5% level of significance, that is, to determine whether there is or there is no significant difference between *CNN* and *Aljazeera* coverage of the conflict under study. We define our hypotheses as H_0 : There is no significance difference between *CNN* and *Aljazeera* and H_1 : There is significance difference between *CNN* and *Aljazeera*.

The decision rule was set as: if $x_{cal}^2 < x_{tab}^2$ (accept the H_0)

but if $x_{cal}^2 > x_{tab}^2$ (accept the H_1)

Therefore, comparing the result of x_{cal}^2 (5.99), the

result showed that $x_{cal}^2 > x_{tab}^2$ i.e. there is a significant difference between *CNN* and *Aljazeera* coverage of the *Boko Haram* conflict within the year under study.

Conclusion

International media coverage of African conflict is inadequate and in most occasions negatively framed especially given the magnitude of some of the African conflicts like, the *Boko Haram* conflict. This confirms what Fair (1993) said that "Africa is one of the least-covered regions of the world by the news media. International media, especially the United States media or western media find Africa too irrelevant and insignificant to devote their space and time in covering. As a result, Americans have had African crises brought to their attention by Hollywood movies rather than by news media agencies (Fields, 2007). This is also in agreement with what Masmoudi (1978) said that almost 80% of the world news flow emanates from the major transnational agencies; however, these devote only 20 to 30% of news coverage to the

developing countries despite the fact the later accounts for almost three – quarters of mankind.”

This study also concludes that western media frame terrorism or extremism as Islamic. *CNN* in their coverage of the *Boko Haram* conflict had in so many occasions referred to the *Boko Haram* activities as Islamic, describing members of the group as Islamic insurgents, militants or fighters. Framing the *Boko Haram* activities as Islamic is a great injustice to the Muslim population in the northeast and it “limits the understanding of a group that has mostly killed Muslims and young men.” (Chatham House, 2014).

This study also concurs that media in reporting conflict give so much priority to the disasters caused by conflict rather than focusing on ways and measures to tackle the conflict. This is evident in especially, of *Aljazeera*'s headline. In respect to this, Mbazie and Nnah (2012) stated that media should not only report about the blasts and the consequent insecurity...they should mould strong public opinion towards addressing the problem.

Recommendations

Following the findings of this study on the coverage of *Boko Haram* and other African conflicts by international media, the following recommendations could be essential:

1. African leaders and leaders of other third world countries can push harder for the full implementation of the New World Information Order. Full and honest implementation of the NWIO will inevitably correct imbalance in the international flow of information. Alternatively, wealthy Africans like Dangote, Otedola and the likes can also venture into the media industry and establish world class media houses that can counter the effect of the western media and give Africans voice through which the true color of the continent will be portrayed to the world. The Arabs have done it with *Aljazeera* and it has proven very effective. Before the coming of *Aljazeera*, the Arabs have no effective means to speak and attract international attention. But today, the Arabs have a voice, a voice that can be heard everywhere on earth. This can be replicated here in Africa.
2. This study also recommends more robust training and retraining of journalists on the important of peace journalism reporting for the socio-economic development of Africa. A reasonable

percentage of the correspondence that reports for these international media from Africa are Africans. But knowing fully well the type of stories these transnational media want, they write their reports in sensational frames so that their stories get used and they get paid. This is because most of them are freelancers; they only get paid when their stories are used.

3. There is also the need for tertiary institutions to introduce peace journalism as an independent core course in departments of communications in Nigeria and other African countries, especially conflict prone nations.

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NIGHTINGALE PUBLICATIONS AND RESEARCH INTERNATIONAL

DISCOURSE ANALYSIS OF THE LYRICS OF CHRIS BROWN'S *FALLEN ANGEL*

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Introduction

Discourse can be defined as any meaningful combination of words whether in a written or spoken text in a particular context (Olateju et al., 2014:1&2). They further define Discourse as any communicative text whether written or spoken, visual or multimodal produces specific meanings in a particular context and whose meaning can be appropriated from the context. Olateju (2004:10) defines discourse analysis as language in use relative to social, political and cultural formations. According to Kamil (2006), Discourse analysis is a primarily linguistic study examining the use of language by its native population whose major concern is investigating language functions along with its forms, produced both orally and in writing. To Slembrouck (2003), discourse analysis is also concerned with *language use in social contexts*, and in particular with *interaction* or dialogue between speakers. He posits further that “discourse analysis

Abstract

This paper is a discourse analysis of the lyrics of Chris Brown's Fallen Angel with a view to explaining the ideological stand of the artiste about Satan. It is also to reveal the religious belief of the artiste about the personality of the devil. Data for the study was drawn from the lyrics of the song. Speech Act Analysis is used as a theory of Discourse analysis to explain the intention of the artiste in composing the song. Illocutionary act, which helps in knowing the intention behind utterances, is employed as a tool of linguistic analysis. Analysis of the data revealed that the artiste has successfully projected his view about the devil in a way to re-construct the popularly held views of Satan being a bad being. Music has also been used in this light to transmit the

View point of the artiste. This study concluded that going by the linguistic and discourse strategies used in the song, the artiste can be regarded as a Satanist, as he tried to project the image and worship of the Devil.

Keywords: Discourse analysis, Illocutionary act, lyrics, artiste, Satan

foregrounds language use as social action, language use as situated performance, language use as tied to social relations and identities, power, inequality and social struggle, language use as essentially a matter of "practices" rather than just "structures", etc.

Bhatia et al (2008) define as the analysis of linguistic behaviour, written and spoken, beyond the limits of individual sentences, focusing primarily on the meaning constructed and interpreted as language is used in particular social contexts. According to them, this definition really contains two main ingredients: the idea that language can be analyzed not just on the level of the phoneme/morpheme, the word, the clause or the sentence, but also on the level of the text, and the idea that language ought to be analyzed not as an abstract set or rules, but as a tool for social action. Discourse analysis is a viable linguistic tool for analyzing conversation, written or spoken, and which may help in revealing the intention behind what people say or do.

There are many ways to express ideas among people in communication, for instance: spoken language, written language, and gesture. People cannot live without language because it is really to communicate and convey information in life. The word language here is applied to language as a system of human communication. As a means of communication, language allows its speakers to talk about anything within their communication in any situation. Moreover, language is really rich. Hence, through language people can express almost everything such as thought, ideas, emotion, desire, message, etc.

Lyrics are not only the arrangement of words into sentence, but also the representation of the composer's emotion and intention to describe their feelings such as love, struggle, trouble, jealousy, peace, antisocial, feeling etc. There are some messages sent by the singer or composer to the listener with specific situation or context in song lyrics.

In this paper, the tool of discourse analysis will be used to unravel the intention of the artiste, paying attention to the way he has used language in connection to the identity of the fallen angel. This will also help in

contextualizing the lyrics of the song with the aim of establishing the ideological stand of the artiste.

Biography and Achievements of Chris Brown

Christopher Maurice popularly called Chris Brown was born May 5, 1989, an American R&B singer, songwriter, dancer, and actor. Brown came from a small Virginia town called Tappahannock. Like a lot of kids born since the early '80s, he was initially into his parents' favourite music but eventually fell under the spell of hip-hop. Around the time he reached puberty, he discovered his singing ability and switched his focus away from being a Master of Ceremony. A move to New York led to being discovered by Tina Davis, a Def Jam A&R executive who became the singer's manager shortly after losing her position to the Sony-BMG merger. The Jive label, due in part to its track record with younger artistes who had established longevity (like Britney Spears and Justin Timberlake), won the bidding war for Brown and lined up several production and song-writing heavyweights, including Jermaine Dupri, Bryan-Michael Cox, Dre & Vidal, Sean Garrett, and Storch, for his self-titled first album. He made his recording debut in late 2005 with the self-titled album Chris Brown at the age of 16. The album featured the hit single "*Run It!*" which topped the Billboard Hot 100, making Brown the first male artist to have his debut single top the chart since Montell Jordan in 1995. The album has sold over two million copies in the United States and was certified double Platinum by the Recording Industry Association of America (RIAA).

Furthermore, it is confirmed that he belongs to a sect under the name *Illuminati* where they are committed to the worship of the devil. Their own believe is in the devil and they try to worship him as their own master. It's because of the spiritual and demonic power of the luciferian worshippers that control and specifically plant backwards subliminal messages in songs and implant thoughts and ideas in our head without our knowledge.

Illuminati: Its History and Value

Briefly, the background of the Bavarian Illuminati puzzle began on May 1, 1776, in Bavaria, Dr. Adam Weishaupt, a professor of Canon Law at Ingolstadt University and a former Jesuit, formed a secret society called the Order of the Illuminati within the existing Masonic lodges of Germany. Since Masonry is itself a secret society, the Illuminati was a secret society within a secret

society, a mystery inside a mystery, so to say. In 1785 the Illuminati were suppressed by the Bavarian government for allegedly plotting to overthrow all the kings in Europe and the Pope to boot. This much is generally agreed upon by all historians. Everything else is a matter of heated, and sometimes fetid, controversy.

It has been claimed that Dr. Weishaupt was an atheist, a Cabalistic magician, a rationalist, a mystic; a democrat, a socialist, an anarchist, a fascist; a Machiavellian a moralist, an alchemist, a totalitarian and an "enthusiastic philanthropist." (The last was the verdict of Thomas Jefferson, by the way.) The Illuminati have also been credited with managing the French and American revolutions behind the scenes, taking over the world, being the brains behind Communism, continuing underground up to the 1970s, secretly worshipping the Devil, and moperly with intent to gawk. Some claim that Weishaupt didn't even invent the Illuminati, but only revived it. The Order of Illuminati has been traced back to the Knights Templar, to the Greek and Gnostic initiatory cults, to Egypt, even to Atlantis. The one safe generalization one can make is that Weishaupt's intent to maintain secrecy has worked; no two students of Illuminology have ever agreed totally about what the "inner secret" or purpose of the Order actually was (or is...). There is endless room for spooky speculation, and for pedantic paranoia, once one really gets into the literature of the subject; and there has been a wave of sensational "exposes" of the Illuminati every generation since 1776. If you were to believe all this sensational literature, the damned Bavarian conspirators were responsible for everything wrong with the world, including the energy crises and the fact that you can't even get a plumber on weekends (Robert, 1977). Writers such as Mark Dice, David Icke, Texe Marrs, Ryan Burke, Jüri Lina and Morgan Gricar have argued that the Bavarian Illuminati survived, possibly to this day. Many of these theories propose that world events are being controlled and manipulated by a secret society calling itself the Illuminati. Conspiracy theorists have claimed that many notable people were or are members of the Illuminati. Presidents of the United States are a common target for such claims (Penre, 2009).

In addition to the shadowy and secret organization, several modern fraternal groups claim to be the "heirs" of the Bavarian Illuminati and have openly used the name "Illuminati" in founding their own rites. Some, such as the multiple groups that call themselves some variation on "The Illuminati Order," use the

name directly in the name of their organization, while others, such as the Ordo Templi Orientis, use the name as a grade of initiation within their organization.

About Fallen Angels

First, a fallen angel in Jewish Christianity and Islamic mythology is an angel who has been exiled or banished from heaven. Often, such banishment is a punishment for disobeying or rebelling against God.

So, Satan, who is also the Lucifer, was one of the angels in heaven. He was the arch angel there. In fact, he was the chief singer or who can be called *musician* among the hosts of heaven. He however, rebelled against God by conceding the thought of raising his throne higher than the throne of the Almighty God, thereby, rejecting or questioning the authority of God. As a result, God cast him down from heaven to this earth and all the angels (about one-quarter of the population of legion of angels) that connived with him hence, the name "fallen angel." At this juncture, I will have to pick my evidence from the Holy Bible in order to prove what Satan did that made him to be cast down from heaven by God. This is necessary because, arguing without evidence is not the ideal thing to do. Consider the following verses of the Bible:

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nation!

"For thou hast said in thine heart, I will ascend into heaven, I will exact my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High.

Isaiah 14 verses 12-14

Therefore, evil angels, however, are those who have fallen from their first estate since the Creation. It was Satan, the great dragon, who enticed them (Revelation 12:4), perhaps with promises that they will be worshipped by men as gods or rule over an earthly kingdom. Fallen angels learned wickedness and became apprentices of their new master Satan. Unlike humans, fallen angels cannot be redeemed. Once angels rebelled against God, they were permanently banned from God's glory and presence.

Research Problem

The research formulates the problems of the study as follows:

- i. What are the configurations of discourse of song lyrics in Chris Brown's *Fallen Angel*
- ii. What are the purposes of the composer in Chris Brown's *Fallen Angel*

Aim and Objectives of the Study

The aim of this study is to uncover the ideological stand of Chris Brown in relation to the construction of the devil. The specific objectives of the paper are:

- i. To identify the elements of song lyrics as discourse in Chris Brown's *Fallen Angel*
- ii. To describe the composer's intention in Song Lyrics used in Chris Brown's *Fallen Angel*

Expected Contributions to Knowledge

This study will show how music is used in expressing ideological stand, views and opinions on some pertinent issues.

It will open the eyes of the readers to the importance of using linguistic analytical method to get or established facts.

It is expected that it will enhance and shape the knowledge of the readers about the song and the artiste's portrayal of his subject matter.

It is also expected that the project will help the readers to see the extent to which music could be used to express feelings, views, opinions, beliefs, and values of people.

Scope of the Study

Since this paper revolves around establishing some linguistic evidence that can help readers or listeners, as the case may be, get the meaning of the song, through thorough analysis of the lyrics, it therefore orbits around the four (4) verses (including the choruses) of the lyrics. The researcher has picked the evidence from these verses and their choruses for analysis. The restriction is necessary just to focus all attention on the lyrics and point out the cogent points which are entrenched in the song.

Theoretical Framework

The theoretical underpinning of this research work is J.L. Austin's Speech Act theory. According to Masaki (2004), the underlying theme behind Austin's philosophy is that a statement not only describes a situation or states some facts, but also performs a certain kind of action by itself. This theory of language is based on J. L. Austin's *How to Do Things with Words* (1962), the major premise of which is that language is as much, if not more, a mode of action as it is a means of conveying information. Austin divides the linguistic act into three components. First, there is the locutionary act, "the act of 'saying' something." Second, there is the illocutionary act, "the performance of an act in saying something as opposed to the performance of an act of saying something." Third, there is the perlocutionary act, for "saying something will often, or even normally, produce certain consequential effects upon the feelings, thoughts, or actions of the audience, of the speaker, or of other persons." In other words, a locutionary act has meaning; it produces an understandable utterance. An illocutionary act has force; it is informed with a certain tone, attitude, feeling, motive, or intention. A perlocutionary act has consequence; it has an effect upon the addressee. By describing an imminently dangerous situation (locutionary component) in a tone that is designed to have the force of a warning (illocutionary component), the addresser may actually frighten the addressee into moving (perlocutionary component). These three components, then, are not altogether separable, for as Austin points out, "we must consider the total situation in which the utterance is issued -- the total speech act -- if we are to see the parallel between statements and performative utterances, and how each can go wrong. In every utterance we make, there are underlying intentions which may not be visible unless they are revealed through linguistic evidence. Many people listen to songs without paying attention to the motive behind it. In order to ascertain the intentions of the artiste, the lyrics of the song will be analyzed using linguistic tool hence, the need for Speech Act theory.

Research Methodology

Music, as it has been mentioned, is the arrangement of sounds to give rhythm that is melodic to hearing. It has various peculiarities i.e. its arrangement and ordering. Music is at times, scripted. It is written down first before singing it out because, the lyrics needs to be ordered in such a way that it makes or gives rhythmic effect. Music is composed and the person that composed it is a composer. In the light of this, music or song is written down and it is fondly called lyrics (the words of a song). The lyrics make it possible for people to have access to the message and import of a song because mere listening to a song, one may not be able to get some things right in the song and when the lyrics are seen, it give a perfect understanding and comprehension of the song.

The song on which this project is based has been written down in words (lyrics) and it is on this that it has tried to analyze the song in order to get its proper meaning. Lyrics make proper interpretation, analysis, and examination of a song possible – everything that needs be known. So, music or song is divided into verses with each verse at times, having its own chorus. The artiste in consideration (Chris Brown) has arranged the lyrics of the song (Fallen Angel) in such a way that it has made it possible to have access to the wordings of the song for proper analysis. It has also helped to settle the argument about the recipient of the song.

“Fallen Angel” lyrics is structured in such a way that, it is divided into five (5) verses and each verse has its chorus except for verses four (4) and five (5). Therefore, for critical analysis of the song, the lyrics have been carefully examined and analyzed. This has been done in order to get the full meaning of the song and establish the truth behind it. The project is carried out in such a way that, it analyzed the lyrics line by line and picked out the linguistic evidence that are inherent in it. Also, where applicable, the choruses were examined for further analysis.

Analysis of Fallen Angel

In verse 1 of the lyrics, there is the use of **assertive act**. An assertive act is an illocutionary act that represents a state of affairs. The artiste is assertive in his use of language in his bid to defend the identity of the fallen angel. The assertive act is realized by the use of the following micro acts: telling and claiming. The artiste tells his listeners of his wish thus:

If I could, take a trip, to outer space

She would be the one, I will see
 When I get, to heavens gate
 She would welcome me with her
 Arms, open wide, and a smile

He continues by assuring that 'she would be the one, I will see.' He uses **commissive act** in the following lines:

She hasn't had a fair chance, so I'll
 give her one

Here, the artiste is vowing and promising to give the angel another chance probably because he feels the treatment meted out to her by God was not fair. This reinforces the intention of the artiste in composing the song – it is with the intention of reconstructing the image of the Devil.

Furthermore, he uses **expressive act** when he writes:

She hasn't had a fair chance

The artiste is condoling with the fallen angel. He shows his pity for her claiming that she could have been given a 'fair chance'. The artiste belongs to Illuminati, a society that worships Satan as their master. They hold the philosophy of helping Satan regain his image and making her 'fly again' (line 3, chorus) by 'helping her mend, her broken wings' (line 2, chorus).

He reinforces his belief and confidence in the personality of the fallen angel by using assertive act. He litters the chorus of the lyrics with the phrase 'I know'. The constant use of the micro act of **knowing** depicts his certainty and assurance of the knowledge of the identity of the fallen angel.

She would welcome me with her
 Arms, open wide, and a smile
 Will shadow me brighter than the sun

In the above lines, the artiste shows his trust and confidence in the care and warm embrace of the fallen angel. He seems to be familiar with the personality of the fallen angel as he tries to tell his listeners of her location.

If I could, take a trip, to outer space

She would be the one, I will see
 When I get, to heaven's gate

The identity of the angel is made more obvious by the artiste as he reveals her divinity. In the Bible, Isaiah 14 vs. 12 – 14, Satan is said to be one of the angels in heaven but was driven to this earth by God as punishment for rebellion and conspiracy. The artiste is one of the worshippers of Satan. His ideology is to

worship the Devil in exchange for money, fame and that entire mind could wish for. According to the above lyrics, it is evident that the artiste knows the identity and location of the fallen angel. He expresses his wish and desire to see her; he longs for fellowship with her.

In the chorus of the lyric, the artiste uses assertive acts. He repeatedly and consistently tells and states the identity of the angelic being.

She's a fallen angel, sent from heaven up above.

She's a fallen angel, waiting for me to love her, yeah.

The dominant micro acts here are telling and stating. These have been used by the artiste to give the name and the identity of the beings. Why the repetition? Obviously, to make his listener understand the identity of this angel. The angel is no doubt fallen. The devil and the angel that joined in the rebellious act are called 'fallen angels' by the Hebrew as supported by the Bible. Furthermore, the following lines make of clearer.

(Know that she's) she's fallen angel, take your judgment off her.

I know that she is a fallen angel.

The artiste is seen insisting on the personality of the angelic being. Also, this reinforces the claim made earlier about the identity of this being. He further declares his knowledge of the fallen angel. He also confirms his knowledge of the judgment passed on the angelic being which being which he thinks is unfair.

In verse 2 of the lyrics, the artiste expresses his willingness to help the angelic being.

You know, I could

Help her mend, her broken wings

So she can fly again

Assertive act is used again in this verse. He shows his readiness and wish to help her fly again. By the virtue of the society that the artiste belongs to, there is no other occupation for him than to help the condemned angel rise again. Music is one of the ways people in this society "illuminate" raise the reputation of the master, the Lucifer. As a matter of fact, artiste, footballers, business men and women all belong in the society. Because of love and reverence he has for this fallen angel, he expresses his willingness to help her grow again. Since the fallen angel is the source of the artiste's fame and affluence, he can only fry and popularize he worship and image of this angel.

In verse 3 of the lyrics, the dominant act is commissive. The artist is promising and vowing to help the fallen angel in all possible ways he can.

Don't you

Baby don't you (don't you worry)

Worry

I'm gon help (I'm gon help you)

Fly

The artist is promising to help raise the image of the angelic being. This shows the commitment of the artist to the philosophy of his society. These lines communicate the intention of the artist to improve the image and the standing of Satan. This is explicated in verse 3 as it is repeatedly stated in the songs.

Baby don't you (don't you worry)

Worry

I'm gon help you (I'm gon help you)

Fly

(I'm gon help you fly)

Repetition makes for emphasis. The lines are repeated to intensify his readiness and commitment to the course of helping the fallen angel, which he is doing through music.

To further reiterate his commitment, the artist uses an assertive act again

Baby I know

I know that they done hurt you

But I'm here

Let's take it all away

So if you let me...

The artist uses two micro acts: knowing (assertive) and condoling (expressive). He is condoling and pitying the fallen angel and states his commitment again to help her 'take it all away.' This is the intention behind the song.

You know what, just put your heart
in my hands

And everything they say, I take it

Back

Like this...

The above lines show the readiness of the artiste to work hard so that the image of the fallen angel can be properly projected. He is ready to cooperate with the angel to correct the popular impression about Satan being bad and wicked. He vows again to help the fallen angel regain her lost glory and respect – this he has done through the writing of the song.

Conclusion

In the lyrics, it is discovered that the artiste used assertive act, commissive act and expressive act frequently, therefore, it is concluded that the song is ultimately the one adoring, praising and paying tribute to the devil. Through this song, Chris Brown has succeeded in putting across his own stand about the personality of the Devil. It is the one pitying the devil (according to the deduced mood of the song) and sympathizing with the devil for the supposed evil done to him by God. Also, it has been seen how the artiste has made his stand known about the personality of Satan with the use of language.

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