PRAGMATIC INSIGHT INTO THE USE OF LANGUAGE IN CHURCH ADVERTS

JEREMIAH ANENE NWANKWEGU
Department of Languages and Linguistics, Ebonyi State University (EBSU), Abakaliki
+234 7039469389
jerrynwankwegu@gmail.com

&

CHINEDU UGOCHUKWU NOKE,
Department of Language Studies,
Enugu State College of Education (Technical), Enugu
benugochionye@yahoo.com

&

GOODLUCK CHIGBO NWODE
Department of Use of English,
Ebonyi State School of Health Technology Ezzamgbo

Abstract
This study examines some features of language use in advertising discourse. It seeks to reveal the pragmatic strategies employed by the advertisers to persuade or manipulate the audience. The study focuses on church advertisements as displayed on handbills, posters and billboards with the view to raising the level of awareness of the audience/readers about the persuasive and manipulative techniques used in this genre of advertising. The pragmatic theoretic approach is adopted because advert messages are usually highly subtextual and emotive; adopting persuasion techniques and supra-semantic expressions meant to massage and amplify the inadequacies of the audience. Our major finding is that virtually all the adverts are presuppositional and implicatural, drawing from varieties of contexts

1. Introduction
Mainly, advertisement use to be the tool of the entrepreneur, but his is no longer so as the advertising spaces are being competed by entrepreneurs, churches and other non-profit making organisations. Such organisations, other than business organisations, engage in advertisement to persuade (or sometimes, to manipulate) people into acting in certain ways to the advantage of the advertisers. By manipulation, according to Philiphs (1997: 15-16), is meant “a deliberate and successful attempt by one person to get another person by appeals to reason to freely accept beliefs, attitudes, values, intentions, or actions”. In the case of church adverts, specifically, the main purpose is usually to get people to attend a programme in which the preacher, through persuasive strategies, influence on the audience’s belief, to modify or change it or to make him act in a certain way. Therefore, church adverts on handbills, posters, and billboards are linguistically and most times, semiotically meant to invite people by creating suspense, making the readers to see lacks or needs in their lives and the church programmes as means of solving the perceived lacks and needs.

Advertisements are by nature subtle attacks on people’s emotions and sensibilities. Unfortunately, many people believe they have immunity to advertising forces. According to Schrank (1976) “These naive inhabitants of consumerland believe that advertising is childish, dumb, a bunch of lies, and influences only the vast hordes of the less sophisticated. Their own purchases are made purely on the basis of value and desire, with advertising playing only a minor supporting role.” They think they understand advertisers’ hidden agenda, their psycho-selling and bags of persuasive magic and are so, never impressed, never can be and cannot be influenced. This is one fundamental fallacy which the advertisers have always feasted on.
Although few people admit to being greatly influenced by adverts, surveys and sales figures show that a well-designed advertising campaign has dramatic effects. A logical conclusion is that advertising works below the level of conscious awareness and it works even on those who claim immunity to its message. Adverts are designed to have an effect while being laughed at, belittled, and all but ignored (Schrank). As Schrank points out, a person unaware of advertising's claim on him or her is precisely the one most defenceless against the adwriter's attack. Advertisers delight in an audience which believes adverts to be harmless nonsense, for such an audience is rendered defenceless by its belief that there is no attack taking place. This is more so in church adverts: they appear innocuous, particularly as it is generally believed that any piece of writing anywhere, bearing the name of God or Christ is purely evangelistic, with no pecuniary motive on the part of the author; hence, no manipulation is meant – all they want are some ‘lost souls’ regained for God. Looking at the church adverts with a little pragmatic detail will expose some latent devices and strategies used by authors/advertisers to break the walls of defence of the audience.

The purpose of this study, therefore, is to raise the level of awareness of the readers about the persuasive and manipulative techniques used in some church programme advertising. Some selected adverts on handbills, posters and billboards are analysed, looking at their linguistic components specifically, in order to expose their hidden messages.

2. Framework

This study adopts the pragmatic approach. From this perspective, the data are examined for such pragmatic elements as context, presupposition, deixis and implicature. The data are also tested against the Grice’s conversational principle to determine the extent to which they obey or flout the maxims therein.

**Pragmatics**: Ndimele (1997:117) sees pragmatics as the analysis of meaning that takes into account not only the observable aspect of a language event but also the unobservable. According to him, it has to do with “The choices the users make, the constraint they encounter in using their language for social interactions and the effect their use of language has on other participants”. It explains how language users were able to overcome apparent ambiguity, since meaning relies on the manner, place, time etc of an utterance. The ability to understand speaker's intended meaning is called pragmatic competence.

Pragmatics is seen as a way of investigating how sense can be made out of certain texts even when from a semantic point of view, the text seems to be either incomplete or to have a different meaning to what is really intended. Certain aspects of meaning are taken for granted because both the speaker and the hearer share similar background knowledge about the subject matter. Some scholars have said that pragmatics and semantics are related but semantics studies meaning as sense relation, related to grammatical structure, pragmatics studies the context dependent aspects of meaning. Whereas semantics studies observable meaning, pragmatics studies unseen meaning. In other words, pragmatics takes off from where semantics stops.

The choice of pragmatic approach is justified by the fact that greater messages or information in adverts are pragmatically coded. Messages are often compressed in few words and symbols. Hence, pragmatic explanation is necessary to expose the hidden meanings as found in adverts.

3. Methodology

The data used in this study comprise a corpus of 26 adverts drawn from Abakaliki metropolis, all of which were placed within the years 2012. The metropolis was replete with posters and billboards of different sizes, colours and styles, inviting or drawing the attention of the public to church activities and programmes of different types – regular Sunday services, crusade, rally; outdoor and indoor, denominational and non-denominational, etc. Handbills, usually not posted, were drawn from these researchers’ personal collections, picked from counters of banks, eateries and hotels. Some were received directly from the church canvassers along the streets of the metropolis. The linguistic aspects of the selected data (write ups) were subjected under the different pragmatic tools of analysis chosen for this work.

4. Analysis of data

In the table that follows, the data are displayed and analysed with the locutionary act, context of the locutionary act, presupposition, implicature and deixis taking a column each.
<table>
<thead>
<tr>
<th>Date</th>
<th>Locutionary act</th>
<th>Context</th>
<th>Presupposition</th>
<th>Implicature</th>
<th>Deixis</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Just before the holidays Go and tell Herod I am not John the Baptist @ All Saints Cathedral Abakaliki Wed., 12-12-12 – Friday 14th Morning session: 6.00am Evening session: 5.00 pm Free Accommodation Available</td>
<td>Biblical – Jn. Before the Christmas festivity</td>
<td>The holidays are at hand (such a festive period in which Herod offered John’s head) Herod is planning to behead you in this festive period as he did John</td>
<td>John believed and preached about Jesus and incurred the wrath of Herod of his days By analogy, You believe and/or preach about Jesus; you have incurred the wrath of Herods (powerful rulers and principalities) of these days Herod was John’s enemy Herods of these days (metaphoric) are your enemies You are at risk of suffering the same fate as John (metaphorical) You need to do something - let the Herods know the difference between you and John, inter alia, • John did not appropriate his powers and authority and so easily submitted himself • I will use my power and authority and can’t surrender like John So? You SHOULD attend the programme talk to Herod</td>
<td>The holidays 'I'</td>
</tr>
<tr>
<td>2</td>
<td>3 days Healing Crusade Theme: Take Up Your Bed and Walk With Pastor XX Ven. YY At Diocese of Abakaliki (Anglican Communion)</td>
<td>Biblical – Compassion</td>
<td>You are incapacitated by sickness (been in the hospital for long like the man by the Pool of Bethsaida) and no solution so far.</td>
<td>Attend this programme, so that, like Jesus, Pastor XX and Ven XY, (by their commands) will make you well again (like the man by the pool of Bethsaida) You won’t be asked to pay, we are just doing as Jesus did</td>
<td>You (covert subject of imperative)</td>
</tr>
</tbody>
</table>
**St Luke’s Church (Bethsaida) Kpirikpiri**

*Free transportation At Mile 4 Hospital and Teaching Hospital Ezza Road*
- A woman healed of menstrual pain and walking problem for two years
- A girl healed of severe waist pain for four years
- Delivered a girl from witchcraft spirit
**Evang XYZ (organiser)**
**XXY (Guest Artiste)**

(6) *Taking Christ Life Round the World Speedily*

**Champions Cathedral**

**12 12 12 Final Millennial Dates, Times and Wonders**

*Date: Sat. 1st – Wed. 12th Dec. 2012......................       ........
........
......... CHINEKE Champion, Okaka! Ekwueme!! Onyeoma!!!*

**Triumphant Mission Int’l Inc**

No 143 Hilltop Road...

(2) Empowered to Triumph in the midst of your enemies

**Oppression/attack**

**You have enemies**

Your enemies surround you

You should be attending this church to have power to triumph

’You’
<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 3 | Apostle Dr. .......  
**Ministering in Prophetic dimension**  
Exposing charms and powers of darkness  
(4) Attack of death, life returned after prayer  
(5) Contact: 080......... |
|   | You have no power to triumph in their midst  
Apostle Dr.... is a prophet; he can see charms and powers of darkness which are usually hidden  
His phone is open for personal counselling |

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 5 | Radiant Army  
(House of Answered Prayer)  
Theme:  
**Abakaliki Urgent Night of Escape**  
Theme  
Reversing the Irreversible  
Date:  
Fri 16th Nov 2012 |
|   | Hopelessness Abakaliki  
There is problem in Abakaliki  
The night of Fri 16th, 2012 is meant for such urgent escape  
There are things that are irreversible but they can be reversed in this programme |
|   | You can only escape if only you attend this programme and have the irreversible reversed |

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 6 | House of Answered Prayer  
Theme:  
**OH GOD, MY CASE IS URGENT**  
Date:  
18th -20th Nov 2012 |
|   | Troubled  
You have an urgent need |
|   | Bring such a case to this programme and God will answer you urgently  
‘My’ |

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 7 | Christ Embassy  
Theme:  
**Night of Miracles**  
Date |
|   | Faith/expectation  
You have been expecting miracles |
<p>|   | Come and experience miracles |</p>
<table>
<thead>
<tr>
<th>Date</th>
<th>Ministry/Event</th>
<th>Theme/Topic</th>
<th>Description</th>
</tr>
</thead>
</table>
| 26th Oct 2012 | Ministering: Pastor Chris | Determination/resolution | There are conditions that are stubborn  
You have stubborn condition  
There is a stubborn kind of faith  
You need stubborn faith to deal with this condition  
Attend this Prayer summit so you can be equipped with stubborn faith to handle your stubborn condition  
OR  
Attend this prayer summit so that we can use our stubborn faith to deal with your stubborn condition |
| 8          | The solution Centre Evangelistic And prayer Ministry Presents A 5-day Power Explosion Prayer Summit Theme: Stubborn Faith for Stubborn Condition Date: 30th Oct- 3rd Nov 2012 |                       |                                                                                                 |
| 9          | Eagles House of Grace Presents MEGA FEAST OF CHANGE theme: This Marriage Must Hold Date: 24th -26th Oct. 2012 | Desire to marry | You have had marriage disappointments  
You have a marriage desire/plan which is under threat  
You should attend this programme to make this marriage certain  
'This' |
| 10         | Eagles House of Grace Presents 5 days of Prophecy/Miracles Theme: Who is monitoring Me? Date: 3rd -7th Oct. 2012 | Fear | Somebody is monitoring me  
I don't know who it is  
I need to know who is monitoring me  
I should attend this programme  
'me' |
| 11         | Tony Storms Abakaliki 2 days of prayer & solution House of Answered prayer Theme: I am Better Than This Date: 14th -15th June 2012 Prophet (Dr) Tony .... | Unsatisfied | Tony is powerful  
This is not how I should be  
I can be made to be what I ought to be  
'I' 'This' |
12 **MOUNT HOREB 2012**  
At Mount Horeb, God’s audible voice is heard by his people, bringing succour, hope and liberation to the depressed, oppressed and possessed of devils.  

At mount Horeb, the law of God is received with thunder, lightening, and smoke of divine fire, leaving the participants with unspeakable miracles.  

At Mount Horeb 2012, your stones will surely be turned into pillows and mountains into fountains.  

Come and witness god’s transforming power  

Watchman CCRM

<table>
<thead>
<tr>
<th>Biblical</th>
<th>Mount Horeb experiences will be relived</th>
<th>God will encounter God as in Mount Horeb if you attend</th>
</tr>
</thead>
</table>

13 **Assemblies of God Holyghost Avenue**  
Presents  
A November to Remember  
Theme: *LET HIM GO!*  
Date: 19th -25th Nov. 2012  
Ministering:...........

<table>
<thead>
<tr>
<th>You are in bondage</th>
<th>You will be set free</th>
<th>Attend this programme and you will be set free</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘Him’</td>
<td>‘Go’</td>
<td>‘november’</td>
</tr>
</tbody>
</table>

14 **The Inner Call of God Ministry**  
Presents

<table>
<thead>
<tr>
<th>There will be a crusade</th>
<th>Attend this crusade to know how holiness can solve your problem</th>
</tr>
</thead>
<tbody>
<tr>
<td>4 days powerful crusade</td>
<td>15 Divine Touch Fellowship</td>
</tr>
<tr>
<td>-------------------------</td>
<td>-----------------------------</td>
</tr>
<tr>
<td>Theme: Holiness is the Answer</td>
<td>Presents A 5-day Programme</td>
</tr>
<tr>
<td>Date: 29&lt;sup&gt;th&lt;/sup&gt; Nov - 2&lt;sup&gt;nd&lt;/sup&gt; Dec 2012</td>
<td>Theme: War Against the Warster’s Stronghold</td>
</tr>
<tr>
<td>it is going to be powerful</td>
<td>Date: 15-19 Dec. 2012</td>
</tr>
<tr>
<td>You have a problem for which you are seeking an answer</td>
<td>Come with your Family to join the war</td>
</tr>
<tr>
<td>Holiness is the answer to that problem of yours</td>
<td>Animosity</td>
</tr>
</tbody>
</table>

<p>| 16 AGHA-ERI FOUNDATION MINISTRY (NON-DENOMINATIONAL)  | 17 The Zion Intercessory Ministry  |
| A.K.A. LAND OF SETTLEMENT  | Theme: Dealing with Your Faulty Foundation  |
| Presents A 5-days Miracle crusade and Thanksgiving | Date: 20&lt;sup&gt;th&lt;/sup&gt; – 25&lt;sup&gt;th&lt;/sup&gt; Nov 2012  |
| Theme: My Ugly Story Must Change | You have a faulty foundation  |
| Date: 2&lt;sup&gt;nd&lt;/sup&gt; – 7&lt;sup&gt;th&lt;/sup&gt; Dec. 2012 | Attend this programme so that your faulty foundation will be corrected/dealt with  |
| Bitterness | ‘My’  |
| I have a story My story is ugly | ‘your’  |</p>
<table>
<thead>
<tr>
<th>No.</th>
<th>Organization</th>
<th>Theme/Theme Details</th>
<th>Topic</th>
<th>Description</th>
<th>Event Dates</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>Anointing Deliverance Ministries</td>
<td>Ember without Tears; Date: 29 Nov – 1st Dec. 2012</td>
<td>Fear</td>
<td>There is always tears during the ember months.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>It is possible to have ember months without tears</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Come let us make your ember tearless</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Scripture Union Nigeria</td>
<td>In Times Like This; Date: 26th – 28th Oct ’012</td>
<td>Confusion/fear</td>
<td>There is something about this time.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>You need to know what to do in a time like this</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Come and learn about this time</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Divine faith Ministry</td>
<td>Come and Experience The Divine Visitation of God; Date: 30th Nov -1st of Dec</td>
<td>Certainty</td>
<td>There will be divine visitation</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>You need to be there</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Jesus Calvary Grace Ministry</td>
<td>My December of Peace; Theme: The God of Justice; Presents</td>
<td>Hope</td>
<td>I will have a peaceful December.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(Solution Centre)</td>
<td></td>
<td></td>
<td>I am served injustice</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Attend this programme to make this December a peaceful one for yourself</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>and present your case to the God of justice</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Christ Alive Winners Ministry</td>
<td>13 days operation set the captive free; And the Grave Opened</td>
<td>Biblical – Mat 27:52</td>
<td>Your are a captive</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(aka Jesus House of Prayer)</td>
<td></td>
<td></td>
<td>You will be set free</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Attend this programme and be set free from your captives</td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>His Grace Evangelistic Word</td>
<td>Don’t Bury me, I am not Dead; Written off Hope; Don’t Bury me, I am not Dead</td>
<td>Written off</td>
<td>Though I am alive, I seem to be dead (I am not active)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Outreach</td>
<td></td>
<td></td>
<td>Some people thinks I am dead</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>You should attend this programme to reaffirm your life</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>New Mindset Christian Centre</td>
<td>They are about having me buried</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme: You Can Buy Without Money</td>
<td></td>
<td>You should attend this programme so as to be taught how you can buy without money</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>16th – 20th Nov 2012</td>
<td></td>
<td>‘You’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Biblical context: Isa.55:1</td>
<td>You wish to buy some things</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Hard time</td>
<td>You don’t have money</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>The Soul Winners International Pentecostal Mission</td>
<td>Anticipation of Danger</td>
<td>You should attend this programme for you and your family members to be prayed for, so as to be able to overcome the disasters of this December.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Invites you to a 5day Total Liberation Programme</td>
<td>There disasters in December</td>
<td>‘your’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme Overcoming December Disasters</td>
<td>Soul winners know how to overcome them</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>On 1st, 3rd, 4th, 6th, 7th &amp; 9th Dec., 2012</td>
<td>Come with the names of all your family members for prayer against DECEMBER DISASTERS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Jesus Calvary Grace Mission</td>
<td>Victory</td>
<td>You have to attend this programme to be able declare an end to your tears</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Theme: MY TEARS HAS ENDED</td>
<td>I have been weeping</td>
<td>‘My’</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Date: 16-20 Nov., 2012</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Among the pragmatic elements found and examined are presuppositions, deixis, and context.

4.1. Presupposition
Presupposition from its philosophical background as discussed in semantics is, according to Crystal (2003), “a condition which must be satisfied if a particular state of affairs is to obtain, or (in relation to language) what a speaker assumes in saying a particular sentence, as opposed to what is actually asserted.” It has to do in our case here, with the writer’s or speaker’s assumption of what the reader or listener already knows. A presupposition is an assumption about the world whose truth is taken for granted in discourse (Afolayan, 2011). Yule (2006:117) describes it, therefore, as “What a speaker (or writer) assumes is true or known by the listener (or reader).” For instance, the question, “When did you stop stealing from your late mother’s jewellery box?” contains at least four presuppositions:

- You were stealing from your mother’s jewellery box
- You no longer steal from your mother’s jewellery box
- Your mother is late
- Your mother had a jewellery box
- You stop the stealing at a time I do not know exactly (now, I want to know)

The speaker by the above question assumed these five conditions to be true; what his question sought was simply the time, which is evident in (e) above.

All the adverts above (1-26) make presuppositions

4.2. Deixis
In its Greek etymology, deixis, which use to apply to pronouns and demonstratives, means ‘to point out or to show’ something. Contemporarily, deixis, in its narrow sense, refers to the contextual meaning of pronouns, and in its broad sense, what the speaker means by a particular utterance in a given speech context. According to Afolayan (2011:26) deixis is reference by means of an expression whose interpretation is relative to (usually) extra linguistic context of the utterance, such as who is speaking, the time or place of speaking, the gestures of the speaker, or the current location in the course of speaking. In Matthew’s (2007:96) explanation, deixis is the way the reference of certain elements in a sentence is determined in relation to a specific speaker and addressee and a specific time and place of utterance. More succinctly and simply, Iloene (2006:4) describe deixis as words whose meanings we cannot interpret unless the physical context of the speaker is known. Here are some examples of deictic expressions: I, you, now, there, that, then, etc. Tense is also a deictic category (present, past or future in relation to the time of speaking) (Matthew, 2007).

We have person deixis, place deixis, and time deixes, all of which are reflected in the data above.

1. Person deixis: first and second person pronouns and noun phrases determined by first and second person possessives are typically indexical e.g. I don’t think your sister likes me. (see data 1, 2, 4, 6, 10, 11, 13, 16, 17, 23-26)

2. Place deixis: includes demonstrative noun phrases (this way, those houses, etc), demonstrative adverbial expressions (here, there, up, behind, ahead, on your left etc) indicating location whose reference can only be determined in relation to the location of the utterer, and certain verbs which encode an aspect of all location or directionality (such as come, go, bring, take). (See data 9, 11, and 19). The use of place deixis brings into the reading proximity. For instance, it more appropriate and effective to say, as in (9),

A. This marriage must hold.

than

B. That marriage must hold.

‘A’ makes the reader feel closer to the subject of concern than B.

3. Time deixis: includes demonstrative adverbial expressions (now, then, ago, later, last week, tomorrow, at the weekend, on Sunday, etc) and tense markers indicating points of time whose reference can only be determined in relation to the time of the utterance in which the tense markers occur.

(a) Today is always a bad day.

If the speaker wakes up on Thursday morning as makes this utterance that means his Thursdays are always bad.

In the data displayed above, time deixes are used in (1, 13, and19).
4.3. Context
One of the questions pragmatists, particularly discourse analysts, ask is about the context: what is happening in this stretch of talk, who the participants are, where they are, and why they are there. In essence, discourse analysts are quintessentially concerned with context of language use. This is because it is believed that linguistic choices are not made arbitrarily but, rather, are systematically motivated by contextual factors.

Context refers to the relevant aspect of the physical, psychological, linguistic or social settings in which an utterance is made, that is, the environment and circumstances in which language is used. To Lyons (1977:572) context is a theoretical construct in the postulation of which the linguist abstracts from the actual situation and establishes as contextual all the factors, which by virtue of their influence upon the participants in the language events, systematically determine the form and the appropriateness of the meaning of utterances.

There are four types of context upon which interpretation can rely:
1. Physical context: objects surrounding the communication, activities, the participants, place and time of the communication, etc. There are elements of physical context found in the data include those in (1, 2, 5, 12, 22, and 24). There are also some contextual implicatures in the images displayed in the adverts. This is beyond our scope as this study focuses on the textual elements only. Again, the Bible is often the basic context for Christian adverts as can be found in the data above.

2. Linguistic context: The choice of words and syntactic arrangement may encode special meaning. It is a linguistic context. The environment in which a lexical item is used may have added meaning to what it ordinarily means; that is also a linguistic context. What has been said previously in a conversation also forms a linguistic context upon which response and interpretation can be based. Advertisers explore and exploit this element. The wording (texts) of all the adverts displayed thrive on linguistic context.

3. Socio-cultural context: This refers to the social relationship and background of the people involved in the communication. People from different backgrounds, for instance, usually have different beliefs, habits, value systems, cultural heritage and religion. Oftentimes, adequate interpretation relies on these socio-cultural factors. The social cultural context based upon which the adverts are written is that of Christian belief – religion. All the adverts bear evidence of this.

4. Psychological context: This has to do with the state of mind of each of the interlocutors. It could be that of sadness, joy, excitement, anger, drunkenness, etc. Interpretation often depends on this. For instance, one responding to cross questions, particularly before a large crowd made up of important personalities, may be in stage of fear, which may affect what he says. He may say ‘yes’ even when ‘no’ is meant. He may own up to a fault that is none of his, if in his mind he thinks that would release him from the hot seat.

In the data several psychological contexts are created. Virtually all the samples reflect some psychological context.

5. Conclusion
Following from the foregoing analysis, it has been found that church programme advertisers make many presuppositions and claims hidden under pragmatic elements.

Contrary to popular belief, language may not mirror reality. It does not simply describe the world as it is. Instead, language helps create our sense of reality by giving meaning to events. Language is not neutral. The words used to label an event determine to a great extent the response to it. Language has a powerful influence over people and their behaviour. In advertising, the choice of language to convey specific messages with the intention of influencing people is very important. Visual content and design in advertising have a very great impact on the consumer, but it is language that helps people to identify a product and remember it. According to El-Daly (2011:42), advertising language reduces thoughts to formulas, phrases, jingles, slogans and so on. Although, some adverts may have some subliminal effects on behaviour, belief and morals, some inordinately draw from psychological/ emotive power of language to manipulate their audience.
Works Cited


