

PRAGMATICS AND DEMOCRATIC LEADERSHIP: A DISCOURSE ON LANGUAGE FUNCTIONALITY IN SOME SELECTED NEWSPAPER EDITORIAL CARTOONS

Onugu, Priscilla Afor Ph.D

*Directorate of General Studies,
Federal School of Surveying, Oyo, Oyo State*

Abstract

The most important function of language is for communication. Its compulsory usage in social interaction upon every facet of our human undertaken creates an atmosphere of easy comprehension of ideas, thoughts and actions from senders to receivers, eliciting positive or negative responses. As the most influential of all human symbols, it works as the foremost cultural representation of reality. Pragmatics and democratic leadership connect on the premise of leadership styles relying on the contextual dictions and characteristics of leaders in relation to their communicative exchanges with their subjects. Cartoon representations reveal the depths, societal critique hold over the relations between leaders and the led. Democratic leaders exhibit language and power through their language usages. This paper, therefore aims at investigating from a pragmatic point of view, the language of democratic leaders on the foci of identification, description and examining the diverse discursive implications identified by the hermeneutic interpretations of the texts. Three cartoons from three different Nigerian Newspapers of Daily Trust, The Punch and the Vanguard, having a wide coverage across the Nigeria nation were purposively selected and interrogated under the trio of Speech Act, Implicature and Multimodality Theories of linguistic studies were used as framework. The data were scrutinized using content descriptive data analysis. It concludes on the premise that democratic leadership language viewed from the perspective of representational characters, reveal that emotional and psychological states of mind is the order of the day as the entire citizenry try to live and survive in a typical Nigeria democratic society.

Keywords: Language, Pragmatics. Democracy, Leadership, Cartoons

1.0 Introduction

In everyday interactions, we use language to communicate with other people, either in oral or written form, and even in non-verbal communication. Language is a means of communicating thoughts, and a tool for exercising social control. It is a channel of personal self-expression, which makes it possible for people to live in a society. Language has been described by various scholars as the core of the communication process, and is the pivot around which man's social, political, economic and environmental endeavours revolve (Barber, 1967; Langacker, 1967) Language is a system of communication in human existence, which includes the acquisition, development and maintenance of the set rules used to describe human

interactions (Onugu, 2019, p.1). The power of language makes man very distinct and different from all other creatures. This is because language allows man to communicate since effective communication means appropriate use of language in relevant contexts.

Since language functions within a socio-cultural context, variations in language are inevitable phenomena. Halliday (1978) considers variation in language as the expression of some fundamental attributes of social system. Thus, language users are compelled by several circumstances to use language differently. Therefore, the functionality of language deals with how the speakers select different forms that best fit the communication context. In the sociolinguistic conventions, “pragmatics” helps language users decide what to say, to whom, how to say it, and when to say it. The basic function of language can be attached to a means for information dissemination, its application becomes a factor of its power as a tool of socialisation in our homes, communities and societies. Also, the transactional functions of language make it a vital tool in education, general administration, legal matters, media practice and so on (Ayodabo, 2015).

Efficient communication may be dependent on the language. Language a well-defined humanly enterprise helps in the exchange of feelings and thoughts from person to person(s) or vice versa. Language is a way of expressing our thoughts / feelings-via sounds and symbols that is, spoken or written words, as earlier said in the form of gestures, posture and signs, conveying certain meanings. Interlocutors use language in every day interactions to relate individual experiences, beliefs, thoughts and ideas, in order to illustrate issues within the purview of contemporary society. It is therefore an established fact that good communication and language use are very useful yardsticks in the direction of effective leadership. Even though, language is advantageous to humans, it can also create problems, if not properly used. Little wonder it is pertinent that leaders should really be mindful of how they use language in differing circumstances, if they are to achieve the actual intentions of the communication processes. In other words, a basic step to successful leadership is good and strong communication (Khemesh, 2017).

1.1 Background to the Study

The words “leader” and “leadership” may convey different meanings to different people. A very common notion about leadership is that, it is about an individual or individuals saddled with responsibilities and given authority to control resources and provide solutions. Leadership refers to an exercise in language that results in the realisation of a future that was not going to happen otherwise (Erhard, etal, 2011; Souba, 2014). The first standpoint views leadership as the responsibility of a few group of people at the helm of affairs in an organization while the second one extends leadership to every individual. Whatever definition leadership may assume, there must be exchange of communication between the leader and the led. On that note, one will conclude that leadership is a place of authority where one

has the potential to control or convert the attitudes, behaviour, beliefs, and values, of a person, or a group of persons (Ganta, and Manukonda, 2014).

In generating and relaying meaning, successful leaders convey ambiguity into comprehensible messages that form the basis for change and sign on others in an enthralling strategy that brings about agreement and obligation. Effective leaders use language to generate actions, get results, and create new futures. Thus, it is through language that we are able to articulate visions and “make sense” of new ways of understanding and exercising leadership. Leaders through language persuade people to change their ingrained worldviews and embody new ways of reasoning and working so they can establish the needed shared leadership to tackle tough oppositions. For leaders, language is not simply an utterance because exemplary leaders use language to bring forth, out of the unspoken realm, fresh ideas and novel possibilities Souba W et al (2016). Leadership is indispensable to the general progress and welfare of the led. As an essential moral requirement, leadership communication and implementation are actually assessed using virtues such as: equality, liberty, opportunity and the pursuit of happiness (**Burns, 1978**) which cartoonists mainly try to represent.

A cartoon therefore, depicts a drawing or sketch in a book or magazine (hardcopy or online) in order to create humour, satire, lampoon, mockery, critical political and socio-economic analysis or commentaries summed to inform, educate and entertain. Lawate (2012) observes that “cartoons for any newspaper are indispensable.” Over the years, cartoons have shaped public opinions on societal issues either positively or negatively in Nigeria and globally. Agberia (2000, p.4) submits that cartoon is one of the most effective and safest instruments for interfering with the policies of government, especially in a situation where the press is not given its due freedom. The potentialities of cartoons are usually exhibited in health, safety codes, other advertorials as well as in textbooks and instructional materials.

In a society such as Nigeria, cartoon discourse reveals the level of societal ills such as: injustice, corruption, terrorism, deteriorating education, pollution, domestic violence, unemployment, child abuse, police brutality, bad governance, politics, security/insecurity, prostitution, lack of basic social amenities and a host of others that have greatly impacted on the populace, eating deep into the fabrics of the nation (Onugu, 2022).

1.2 Statement of the Problem

Several scholars have interrogated pragmatics in different domains. Basically, language functionality in cartoon communication is aptly unique in nature. For this reason, there are quite a number of studies on cartoons that have contributed immensely to research in language use. Medubi (2003) explored on the relationship between aspects of language use and the different ideologies they represent for their users in Nigerian cartoons. The study focused on how verbal cues and imageries interact in the cartoons to present a nation lacking a

distinctively defined ideology but manifesting different group ideologies, hence differs from the present study. Jimoh (2010) examined the roles played by editorial cartoons in the democratisation process in Nigeria. The study focused on the military era between 1983 and 1999, using Foucault's concept of *governmentalite* (governmentality) to analyse the relations between the government and the governed. Akinwole (2014) carried out a study on media cartoon as social discourse engaging in multimodal analysis of cartoons in *Nigerian Tribune*. The study was aimed at examining the interaction of semiotic and linguistic elements in newspaper cartoons, in order to determine the pattern common to them, employing Kress's visual social semiotic approach to multimodality for analysis. This study's target is on the functional applications of language use in cartoons depicting leadership in governance examining the pragmatic indicators and messages inherent in the selected cartoon.

1.3 Aim and Objectives

Every domain of language use has the specific ways of its deploying language or linguistic resource, following the dictates of its registers. Thus, cartoons as communicative tool or discourse topic, especially in the Nigerian space, are such that are capable of socio-cultural and political impressions and expressions. This study, therefore, aims at investigating, from a pragmatic perspective, the pragmatic indicators and messages in selected leadership-related newspaper editorial cartoons in Nigeria. In this process, the specific objectives are set to:

- i. identify the pragmatic indicators in the leadership-related editorial cartoons; and
- ii. discuss the pragmatic messages inherent in the leadership-related editorial cartoons.

1.4 Significance of the Study

This study is unique as its intention, is to reveal pragmatic indicators and messages in the context of leadership, which the cartoon discourses illustrate and represent in the contemporary society. The fact that social behaviours are mirrored in cartooning is no more news. However, as a medium used by the print media experts to express professional concerns for undesirable issues affecting the society, cartoons are done through observing closely connected events in every aspect of the society, with vested interest in the nation building process. This is particularly necessary in addressing various issues of national importance that have constituted serious threat from ethnic, religious, political, cultural, social and other angles to the harmonious and peaceful co-existence of "One Nigeria." Proper understanding of these security-related issues projected in the selected editorial cartoons can contribute immensely to strengthening our tenuous national unity.

1.5 Aspects of Literature Reviewed

1.5.1 Pragmatics

Pragmatics studies the use of language in human communication as determined by the conditions of the society; pragmatics therefore is a study of the concepts, principles and processes by which meanings of utterances are produced and

interpreted in communication contexts (Adegbite, 2020). It is an explicit investigation as referenced to the speaker or the user of a language. Pragmatics is meaning in interaction. Meaning in this sense is not something which is inherent in the words alone, nor is it produced by the speaker alone, nor by the hearer alone. Making meaning out of an utterance necessitates the agreement of meaning between the speaker and hearer, the circumstances of the utterance that is, linguistic, physical and social and the meaning potential of an utterance. Morris's (1938, p. 6) definition of pragmatics as 'the relations of signs to interpreters' itself implies the focal points of pragmatic research to include:

1.5.2 Pragmatic Indicator/Sign: The aspect of pragmatic indicator/sign indicates that some signs possess the properties for which they are either regarded as simple signs, or complex signs, even partial signs. Occasionally, such pragmatic signs are also required in various codes of society, particularly natural language, constructed form of logic and artificial intelligence, as well as painting style in art (Posner, 1997). In addition, different communication settings in real life situations differ.

1.5.3 Pragmatic Message: Pragmatic message mainly relates to the substance of 'pragmatic signals' or 'pragmatic indicators' that conduces the process of the interpretation of a sign involved in communicative event. As Posner points out, we propose to call only those indicators and their message "pragmatic" because they contribute to the process of interpretation connecting the signified of a given sign with the message intended in its production (Posner, 1997, p. 234).

1.5.4 Democratic Leadership and Language Functionality

The notion still remains that language is the most significant and unique innovations humans have developed throughout the history of development (Denham and Lobeck, 2013). In line with Amadi and Agena (2015), the primary purpose of language is for communication between and among individuals. However, language can be used in various ways to get certain kinds of ideas across the desired destination. Through language, people express emotions, persuade others to act in certain ways, and pass useful messages to one another. People use language every day to speak to friends and family, even foes alike, communicate in the workplace, resolve conflicts and issues, brainstorm new ideas, ask for help, and express their opinions on specific issues. For interlocutors to understand how language is used in speech and writing will assist in making them stronger communicators in all ramifications of their lives (Lyons & Le Page, 1981).

All forms of societies and organizations grow and progress under effective leadership skills because a leader is not only expected to be a good commander but one who is capable of extracting work from his subjects as well as channel them towards the achievement of the common goal and benefits of the society (Sarvapriya & Ishita, 2012). A leader is expected to utilize his qualities and skills for the attainment of groups' goals. For a leader to succeed, he/she must have good followership, because it their readiness to obey and respond that reveal good leadership. On that note, leadership in a democratic society inspires and motivates follower participation in the decision making processes, of that particular

organisation. Leaders use language to freely get their instructions, decisions, ideas and strategies across to their subjects to encourage the followers' full participation in the affairs of the organisation (Bakar et al., 2010). Often times, a leader's ability, acceptability and effectiveness to provide good leadership to his/her organisation is considered at the place of discussions and communicating decisions arrived at meetings. Be that s it may, Schneider et al. (2015) state that a leader must possess good communicate skills to be able to use language effectively, and in a proper manner to convey the message to the people unto accepting and cheering of the followers to be motivated for actions towards achieving the leader's intentions.

Democratic leadership also referred to as participative leadership involves given freedom to take active part in the in organisational or societal decision making processes. Thus, democracy, stresses political equality of citizens, free and fair elections, representative government, freedom of expression, protection of individual rights and rule of law, as such, authority that is recognized, accepted and justified, dwells with the people while the government obtain rightfulness onlyby the permission of the governed (Lee, 2023).

To lead, one needs good communication to progress and enhance better understanding of beliefs. norms and values among the people. Therefore, theabsence of good communication skills, will likely make the leader not to achieve his/her set goals and objectives including that of the, organizations. society and country at large. Good leaders should therefore bear in mind that, productive communication is not a one-way process; speaking and listening with understanding are two major factors which makes communication process complete (Luthra & Dahiya, 2015). Leaders will be able to empower the societyby encouraging good communication between the people and other sectors of an organization/ society providing information and knowledge as a bedrock of change and innovation, while taking decisions concerning their own livelihood increases their own overall involvement in the organisational developmental activities through the agents of political communication and social change indemocratic societies, which include: interest groups, advocacy organizations and social movements.

1.5.5 Cartoons

Communication scholars believe, as it is with many subjects, that visuals greatly assist in arousing readers' interests. Cartoons usually bear with them caricatures as almost essential components. Just as such caricatures are for an audience that are intimate with the original, the cartoons are drawn based on broad familiarity with the theme. In the print media, cartoons equally assist in providing a clear mental picture, enhances understanding, help memory and provide a shared experience. Even without captions or verbal expressions, the messages cartoons convey are easily understood by the reading audience.

Also, cartoon is a drawing and a symbol that make a satirical, witty, or humorous point (Lee and Goguen, 2003). It is not mainly used by cartoonists to mock or abuse individuals, organisations, institutions or even societies but have communicative usefulness as they attempt to reveal the essence and meaning of social events. Bitner (2003, p. 306) describes cartoon as comic strip characters that represent observable characters in any society. Osho (2008, p. 238) also describes, cartoons as messages which are meant to cause laughter, and that they are humorous in representation. Therefore, cartoons are vital instruments the press employs to discuss contentious socio-political issues, while at the same time avoiding censorship from government controlling bodies (Mohammed, 2014 as cited in Oamen, 2019).

1.5.6 Editorial cartoons:

This is another type of cartoon which is used for political purposes. Editorial cartoons use symbols. The cartoonist use symbols to convey his message. Editorial cartoons sometimes use wild imagination, exaggeration and great sense of humour in narrating or depicting things that appear to be real or factual. This kind of cartoon is mainly an artistic vehicle characterised by both metaphorical and satirical language. Being satirical in nature, it castigates the social misdeeds, sayings, views and events that have to do with highly placed personalities. This type of cartoon is for newspapers and magazines. Editorial cartoons are defined as "a graphic presentation typically designed in a one panel, non-continuing format to make an independent statement or observation on political events or social policy" (Edwards and Winkler, 1987, as cited in Jimoh, 2010).

1.6 Methodology

Three cartoons one (1) each from three different Nigerian Newspapers of *Daily Trust*, *The Punch* and *Vanuward* published in March, May, and June 2024 and showing a wide coverage across the Nigeria nation were purposively selected and they are numbered cartoon 1 to 3 for effective presentation and analysis. The cartoons were purposively selected based on the ones which contain enough linguistic and visual resources. The research design for this study is descriptive survey design, while qualitative data analysis is adopted in the presentation of data. The qualitative tools and analysis is non-numerical and deals with content analysis of the data presentation, description and interpretation of the pragmatic indicators and messages of the selected leadership-related newspaper editorial cartoons in Nigeria.

1.7 Theoretical Framework

This research work adopts a trio of Searle (1979) categorisation of speech acts, H. P. Grice's (1975) implicature and multimodality theories of linguistic studies for its data analysis. This method is guiding the already known reality towards the accomplishment of the set specific objectives accepting the communicative point of view which recognises the intricate interaction of its myriad of features. Such a framework will give room for the application of linguistic tools of pragmatics and multimodality in revealing the structures, and semiotic resources that have power over ideological and social interpretation of contextual root. That is to say that,

language use all depends on the context. Therefore, this method as have been chosen will analyse data accordingly based on the linguistic (grammatical), pragmatic and semiotic variables as identified in the selected leadership-related newspaper editorial cartoons.

1.7.1 Speech Act

Using Searle (1979) categorisation of speech act and connecting it to Mbisike's 2007 study (as cited in Cole, 2020) which primarily belief that:

We use language to do things or to perform acts, and there are so many functions of or way in which we use speech. For instance, we use speech act to advise, order, promise, request, assent, warn, criticize, apologise, and so on.

It then means that the guiding belief of the speech act theory is the ability to use speech to do many things, based on what interlocutors have in mind. Therefore, in any speech act analysis, "we study the effects of utterances on the behaviour of speakers and hearers, using a threefold distinction" (Crystal, 1987 as cited in Cole, 2020).

1.7.2 Implicature

This is a theory of meaning proposed by H.P. Grice. It is seen as meaning suggested or implied by the speaker, but not explicitly stated (Waribo-Naye, 2020). The theory explains how people encode meaning in discourse. Akpan (2018, p. 187) observes that "when humans interact, the choice of words is dependent on two factors: humans want to explicitly state their stance to fellow interlocutors or leave fellow interlocutors to a wide range of possible interpretations." "Implicature is what is implied but not stated in the proposition of an utterance." "implicature is what the speaker (or writer) can imply or suggest as distinct from what the speaker (or writer) literally says or writes" (Osisanwo, 2003, p. 92). Yule (2006, p. 6) affirms that implicature is an additional meaning of the information conveyed. There are two kinds of implicatures: conversational and conventional implicature: Conversational implicature is any meaning implied or understood from an utterance without it being stated. Thus, the implied meaning is in accordance with the context of the utterance.

Conventional implicature is the meaning inferred from the words of a statement. Hence, it is grammar that determines the meaning. Example, "He is a politician but not a crook" it is implied from the expression, that being a politician entails dishonesty.

1.7.3 Multimodality

Multimodality means a combination of several semiotic modes. It is term mainly discussed by linguists and semioticians. For analogy, language and music embedded in communicative artefact or event. (Leeuwen, 2005). In addition, multimodality points to the different forms in which a number of definite semiotic resource systems are both co-deployed and co-contextualized in the making of a text-specific meaning. (Baldry and Thibault, 2006) Thus, multimodality outlines the grammar of visual communication that is used by image designers. It involves

the analysis of the rules and principles that allows viewers to understand the meaning potential of relative placement of elements, framing, salience, proximity, colour, saturations, styles of typeface, graphics. (Machin, 2007). Consequently, every semiotic mode is a meaning momentum or potential, and multimodality mainly focuses on the study of the interrelationships between various communicative modes, no matter their form, whether visual or auditory, words or image. It is a multiplex of meaning making activities that have experienced rapid changes in the current social, cultural, economic and technological context. Therefore, the concept of multimodality is a useful criterion to measure and assess the varied ways of meaning making.

DATA PRESENTATION AND ANALYSIS

Cartoon 1 – this is a cartoon from *Daily Trust Newspaper* of 3rd March, 2024.



Pragmatic Indicators

In cartoon 1, the pragmatic indicators are in linguistic and pictorial forms.

a. Linguistic Pragmatic Indicators

There are three sentences: “Tinubu lashes out at NLC,” “POLITICS! YOU ARE NOT THE VOICE IN NIGERIA” and “**KILL THE MONSTER!**” There is a phrase: “**BAD ECONOMY**” and four words: “**STRIKE, STRIKE, STRIKE and STRIKE.**” There are also two abbreviations: “**NLC** and **NLC.**”

b. Pictorial Pragmatic Indicators

There is a caricature of a monster-like animal with a long tail, long horns, fierce looking eyes and a large mouth with fangs painted in black to blur

the usually white coloured fangs, gripping three minute looking individuals who are wearing **NLC** crested T-Shirts and diverse coloured pairs of trousers with one wearing a conspicuous red face cap with a tint of white colour and a circle-like logo in front, all carrying placards with two placards held straight up and two bent down.

There is also a caricature of a leader dressed in a royal blue Caftan, a blue Yoruba cap with a tint of design, upon a pair of brown sandals and a pair of reading glasses. The leader is seen in the cartoon pointing to the held individuals in an authoritative and disrespectful manner.

2.0 The Pragmatic Message

In the cartoon above, cartoon 1, the pragmatic message can be described as deep sense of callousness on the part of the leader as illustrated by the cartoonist. The message in the context of democratic leadership in Nigeria is that the oppressed cannot voice out their distress. The cartoon depicts that the bad economy which is represented by the fierce looking monster-like animal is already strangulating so many Nigerian workers as represented by the three individuals dressed in **NLC** crested T-shirts. It also depicts the disconnect between our political leaders and the led as regards the sad reality of the harsh economy which impacts most negatively on the led while, the political leaders live in affluence amidst disrespect and ill treatment meted out to any person or group who speak up for their rights not minding the fact that we are in a democratic dispensation, which by definition should accommodate freedom of speech and equal rights.

Cartoon 2 – this is cartoon from Vanguard Newspaper of 18th June, 2024.**Pragmatic Indicators**

In cartoon 2, the pragmatic indicators are in linguistic and pictorial forms.

a. Linguistic Pragmatic Indicators

There are three sentences: “I’M WITH **THE MASSES**, I FEEL WHAT THEY FEEL”, “THAT’S WHAT **BABA** SAID BEFORE HE LEFT FOR **DAURA!**” and “HAS **NEPA DISCONNECTED YOUR POWER SUPPLY** BEFORE SIR?”

b. Pictorial Pragmatic Indicators

There is a caricature of a man clad in a white caftan with his left hand raised up, standing close to another man who looks like a leader clad in ‘AGBADA’, a Yoruba cap and wearing a pair of reading glasses with his mouth open, revealing some of his teeth.

2.0 The Pragmatic Message

In the cartoon above, cartoon 2, the pragmatic message can be described as an expression of usual disbelief and mockery by citizens to what are considered as political statements by our leaders.

The message in the context of democratic leadership in Nigeria is that the class difference between the leaders and the masses is very significant. The cartoon depicts that the ordinary citizens barely enjoy basic social amenities such as electricity without disruptions while the leaders live in comfort even with alternative power supply peradventure, there are disruptions. By implication, it also depicts the level of deceit of the leaders to the extent that the masses rarely believe their statements.

Cartoon 3 - A cartoon from *The Punch* newspaper of 13th May, 2024.

Pragmatic Indicators

In cartoon 3, the pragmatic indicators are in linguistic and pictorial forms.

a. Linguistic Pragmatic Indicators

There are two phrases; “N62,000 MINIMUM WAGE” and “**JUMBO PAY**”. There are also two sentences: “LABOUR FAULTS POLITICIAN’S JUMBO PAY” and “I’M WARNING YOU: WE CAN’T PAY N62,000 MINIMUM WAGE.” There is an exclamation sign, ‘!’ two currency indicators: “**N, Nbn**” and an abbreviation, “**NLC.**”

b. Pictorial Pragmatic Indicators

There is a caricature of a man who looks like a leader, clad in a sky blue coloured ‘AGBADA’ and an army green coloured inner shirt and carrying what appears to be a huge sack of money. The grinning on his face reveals that the load is quite heavy and too much for him to carry. There are also caricatures of three men looking at the leader in utter amazement. One of them is sitting down with his right hand placed on his lips. He is dressed in a red shirt, a navy blue coloured pair of trousers, a pair of black slippers and supporting himself with a walking stick in his left hand. One of the two men standing, is clad in an orange coloured polo, an ash coloured pair of trousers, a pair of black shoes, a red face cap with **NLC** inscription on it. He has his right hand stretched out and seems to be addressing the man carrying the bag with his left hand over the shoulders of the man standing beside him. The second man standing is dressed in a yellow coloured shirt, a pair of black trousers and shoes with a black briefcase in his left hand.

2.0 Pragmatic Message

In the cartoon above, cartoon 3, the pragmatic message can be described as a deep sense of greed and callousness on the part of political leaders as illustrated by the cartoonist. The message in the context of democratic leadership in Nigeria is that “all animals are equal but some are more equal” (Orwell, 1945). By implication, the cartoon depicts the unjustifiable jumbo pay political leaders enjoy at the expense of the ordinary Nigerian worker. The huge sack and the grin on the face of the man carrying it reveals that what one political leader earns as salary is rather too much for an individual. It also depicts the level of insincerity of Nigerian leaders. While they insist that there is no money to meet the demands of organised labour for a decent and more befitting life, they go about exhibiting the humongous wealth they have allotted to themselves from our national commonwealth. It further shows their arrogance and disrespect to the suffering masses.

3.0 Findings and Concluding Remarks

After a careful scrutiny of the selected cartoons, we realised that it is through language that we are able to articulate visions and make sense of new ways of understanding and exercising leadership. The emotive, and expressive are assembled using abbreviations, words, phrases and sentences.

In terms of pragmatic indicators, the cartoons exhibited a heterogeneity of linguistic and pictorial forms in the context of democratic leadership in Nigeria. In other words, from the multimodal perspective, resources like: abbreviations, caricatures, currency indicators punctuation marks and pictures, are used in all the cartoons as communicative resources. There are also font sizes, font types and bold faces used as graphological structures to emphasize the implied meaning in the cartoons.

In addition, the pragmatic implied messages in the cartoons, can be described as reflecting a deep sense of callousness, insensitivity, disrespect, mockery, deceit, class differences (preferential treatment) and greed. Typically, in Nigeria, virtually everyone is lamenting about the bad economy but unfortunately, the leaders are not willing to listen or yield to the demands of the masses as represented in cartoon 1 by the individuals clad in the NLC crested T-shirts. Their images reflect the excruciating pains many Nigerians are passing through as a result of bad economy and their clamour for relief. The pictorial and linguistic message of the leader also reflect that of political class each time there are legitimate agitations by the masses for improved standard of living, and a total lack of compassion.

Furthermore, the pragmatic message in cartoon 2 implies mockery and disbelief. The statement "I'M WITH THE MASSES, I FEEL WHAT THEY FEEL," from the cartoon is seen as a mockery to the masses, owing to the reaction of the other man in the cartoon. His statements "THAT'S WHAT BABA SAID BEFORE HE LEFT FOR DAURA!" and "HAS NEPA DISCONNECTED YOUR POWER SUPPLY BEFORE SIR?" clearly affirm that the leader's statement is a mockery of the masses and the masses in turn do not believe in the sincerity of such statements. This may not be unrelated to previous experiences where the political leaders have made jest of the masses such as: "let the poor breathe," a slogan borne out of the expansion of the tax net by the Federal Government in 2023. The statement by the man in cartoon 2 further reemphasises the class difference between the leaders and the led.

Another pragmatic message implied from the cartoons are that of arrogance, avarice and deception. The cartoonist in cartoon 3 skilfully deploys the linguistic and pictorial indicators to reveal how democratic leaders amass wealth to themselves at the expense of other citizens while deceiving them that there are no money resources to meet their demands

This paper concludes on the premise that democratic leadership language viewed from the perspective of representational characters, reveal that the Nigerian democratic leadership show apathy and disregard, indicating a disconnect between the leaders and the led thereby causing emotional and psychological states of mind to be the order of the day as the helpless citizenry struggle to survive in a typical Nigeria democratic society.

References

- Agberia, J. T. (2000). "The role of cartoons in the socio-political development of Nigeria". Abaloga, U.N. (ed). *Nigerian journal of Arts*, 3 (1). Lagos. Emacon Print Ltd. 33-42.
- Amadi, L and J. E. Agena (2015). *Globalization, Culture mutation and new identity: Implications for the Igbo cultural heritage*. *African Journal of History and Culture*. Vol. 7(1), pp. 1627.
- Akinwole, T. (2014). *Media cartoon as social discourse: A multimodal analysis of cartoons in Nigerian Tribune*. Fulbright Scholar, University of Wisconsin-Madison. <https://www.academia.edu>
- Akpan, N. (2018). "Discourse-syntax interphase. A study of Gricean maxims in computer mediated discourse". A seminar work submitted to Department of English, University of Uyo, Uyo.
- Ayodabo, J.O. (2015). *Pragmatics of English as a vehicular language in Nigeria*. In O. Ayodabo and N. Butari (eds.), *Issues in language and linguistics perspectives from Nigeria*, Vol 3.
- Baldry, A & Thibault, P. J. (2006) *Multimodal Transcription and Text Analysis*. London: Equinox
- Barber, C. (1967). *The English language*. Cambridge: Cambridge University Press.
- Bitner, J. R. (2003). *Mass communication: An introduction*. Ibadan: Heinemann Educational Books.
- Brown, G. and Yule, G. (1983). *Discourse analysis*. Cambridge: Cambridge University Press.
- Burns, J.M. (1978). *Leadership*-New York, NY; Haper & Row
- Cole, O.C. (2020). *A speech acts analysis of some cartoons on insecurity in Nigeria*. In *Trends in Semantics and Pragmatic: Mbisike, R.C., Akhimen, P.E, and Oni-Buraimoh, O. O. (eds). Pragmatics Association of Nigeria Journal*. *Daily Trust Newspaper*, 3rd March, 2024
- Denhem and Lobeck (2013). *Linguistics for everyone: An introduction. Second Edition. International Edition*. Rosenberg.
- Erhard, W., Jensen, M., & Granger, K. (2011). *Creating Leaders: An Ontological/Phenomenological Model*. In S. Snook, N. Nohria, & R. Khurana (Eds.), *The Handbook for Teaching Leadership* (pp. 245-262). Thousand Oaks, CA: Sage Publications.
- Ganta, V. C. and Manukonda, J. K. (2014). *Leadership During Change And Uncertainty In Organizations*. *International Journal of Organizational Behaviour & Management Perspectives*, 3(3), 1183.
- Grice, H.P. (1975). *Logic and conversation*. In P. Cole & J. Morgan (eds.), *Syntax and Semantics, 3: Speech acts* (pp. 43 – 58). New York: Academic Press.
- Halliday, M.A.K. (1978). *Language as social semiotic: the social interpretation of language and meaning*. London: Edward Arnold.

- Jimoh, G.A. (2010). *The Role of Editorial Cartoons in The Democratisation Process in Nigeria: A Study of Selected Works of Three Nigerian Cartoonists* [Master's Thesis] University of Lagos.
- Langacker, R.W. (1967). *Language and its Structure: Some Fundamental Linguistic Concepts*. New York: Harcourt Brace and World, Inc.
- Lawate, M. (2012) "Importance of political cartoons to newspaper". A Dissertation, Christ University, Bangalore.
- Lee, C.B. and Goguen, J. (2003). "A semiotic analysis of political cartoons". CESE 271, Spring. <https://cseweb.ucsd.edu/~goguen/courses/271sp03/spapers/cartoons/cartoons.htm>
- Leeuwen, T.V. (2005). *Introducing social semiotics*. Routledge
- Luthra, A. and Dahiya, R. (2015). Effective Leadership is all About Communicating Effectively: Connecting Leadership and Communication. *International Journal of Management & Business Studies (IJMBS)* Vol. 5, Issue 3. Pp. 43-48.
- Lyons, J and R. B. Le Page (1981) *Language and Speech [and Discussion]. The Psychological Mechanisms of Language*. Vol. 295(1077). pp. 215-222
- Machin, D. 2007. *Introduction to Multimodal Analysis*. London: Hodder.
- Medubi, O. (2003). *Language and ideology in Nigerian cartoons*. In R. Dirven, R. Frank & M. Puetz (Eds.), *Cognitive models in language and thought, ideology, metaphors and meanings* (pp 159-198). Berlin: Mouton de Gruyter.
- Morris, C. (1938). *Foundation of the theory of signs (Foundations of the Unity of Science towards an International Encyclopaedia of Unified Science, vol.12)* Oxford University Press
- Oamen, F. (2019). *A social semiotic analysis of gender in Nigeria's Newspaper political cartoons, social semiotics*, <https://doi:10.1080/103500330.2019.1627749>
- Onugu, P.A. (2019). *A visual socio-semiotic analysis of some selected christian handbills in Oyo town* [Unpublished Master's Dissertation] Ajayi Crowther University, Oyo.
- Onugu, P.A. (2022). *Pragmatic Forms and Functions of Selected Security-Related Newspaper Editorial Cartoons in Nigeria* [Unpublished Ph.D. Thesis] Ajayi Crowther University, Oyo.
- Orwell, G. (1945). *Animal Farm*. England, United Kingdom.
- Osisanwo, W. (2003). *Introduction to discourse analysis and pragmatics*. Lagos: Femolous Fetop Publications.
- Osho, S. A. (2008). *Graphic arts and designs in mass communication*. Abeokuta: Essaoh Consult Publications.
- Posner, R. (1997). *Pragmatics*. In Posner, R., Robering, K., and Sebeok, T. (eds.) *A handbook on the sign-theoretic foundations of nature and culture*. Berlin and New York: Walter de Gruyter. 219-246

- Sarbapriya, R., and Ishita, A. B. (2012). *Understanding Democratic Leadership: Some Key Issues and Perception with Reference to India's Freedom Movement*. *Afro Asian Journal of Social Sciences*, Vol. 3, No. 3.
- Sari, A. K. (2012). *Theoretical issues on pragmatics*. *eprints.uny.ac.id*.
- Searle, J. (1979), "Indirect speech acts". in Cole, P. and Morgan, J.L. (Eds), *Syntax and semantics*, Vol.3, 41-58.
- Searle, J.R. (1969). *Speech Acts*. Cambridge: Cambridge University Press.
- Schneider, F. M., Maier, M., Lovrekovic, S., and Retzbach, A. (2015). The Perceived Leadership Communication Questionnaire (PLCQ): Development and Validation. *The Journal of Psychology*, 149(2), Pp. 175–192.
- Souba, W. (2014). The Phenomenology of Leadership. *Open Journal of Leadership*, 3, 77-105. <http://dx.doi.org/10.4236/ojl.2014.34008>
- Souba, W. W., & Souba, M. H. (2016). Leadership and the Limitations of Language. *Open Journal of Leadership*, *Open Journal of Leadership*, 2016, 5, 39-50
Published Online June 2016 in SciRes. <http://www.scirp.org/journal/ojl>
<http://dx.doi.org/10.4236/ojl.2016.52005>
- The Punch Newspaper*, 13th May, 2024.
- Vanguard Newspaper*, 18th June, 2024
- Waribo-Naye, I. (2020). *The cooperative principle and implicature*. In 'Niyi Osunbade, Victoria Ogunnike Faleke, Nahum Upah Butari, Felix Nwabeze (eds.). *Speech act, Gricean and neo/post gricean traditions. Theories and Practice of Pragmatics Series, Vol.1*. Ilorin: Haytee.
- Yule, G. (1996). *Pragmatics*. New York: Oxford University Press.